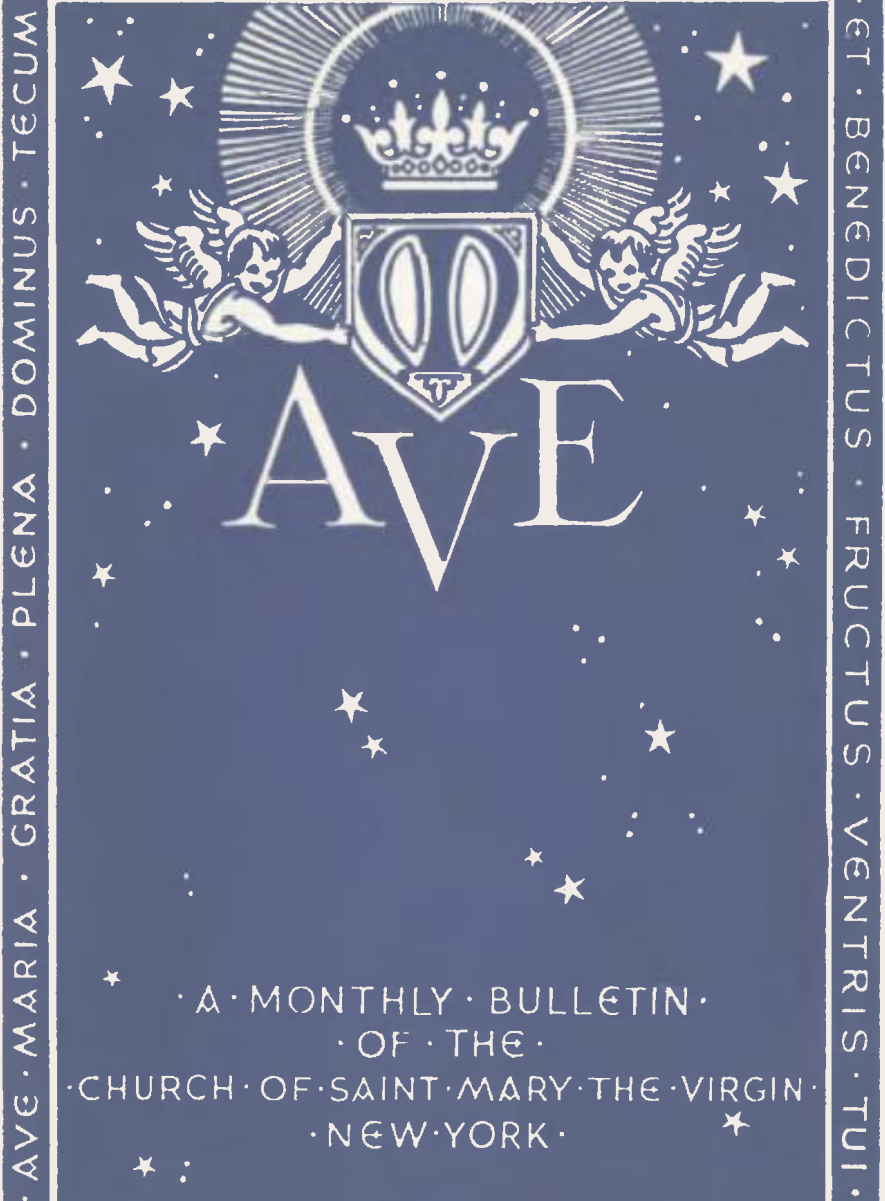


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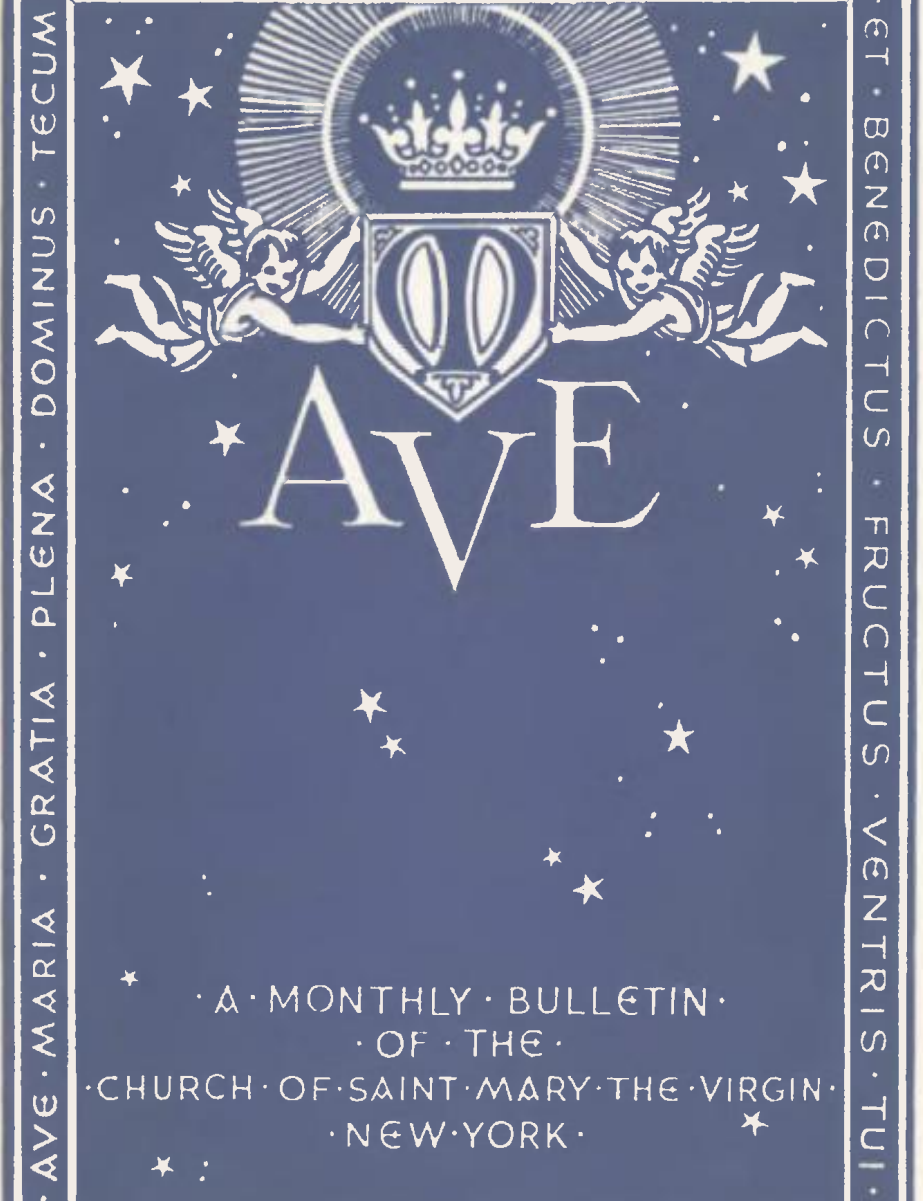
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No. 3

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE
A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City

Vol. XLI

March, 1972

No.3



THE BISHOP OF NEW YORK
SYNOD HOUSE, CATHEDRAL HEIGHTS
NEW YORK, N.Y. 10025

THE RIGHT REVEREND
HORACE W. B. DONEGAN, C.B.E., D.D., D.C.I.

A PASTORAL LETTER

My dear brother:

I write to commend to you and your people the Parish Renewal and Stewardship Program. It is the result of the reorganization of the Diocese which we brought about together during the past several years.

The program presents a realistic means of achieving the goals, aims, and objectives outlined by Bishop Moore in his address to the clergy of the Diocese on January 13th.

I trust that you and your people will fully support this program which can do much to bring about a spiritual renewal in our personal life, the life of our congregations, and the life of our Diocese.

I shall follow the progress of this endeavor with greatest interest, and I hope that you will make it an effective instrument for the doing of God's will in these times when the Church is confronted with many and troublesome problems.

Praying God's blessings upon you, I am, affectionately,

Your Bishop,

Horace W.B. Donegan

My dear people,

Bishop Donegan's pastoral letter — one of his last official acts — commends the diocesan "Mission 1972". It is to begin at the parish level, with self-study and self-determination of future goals. What are we doing, what ought we to do, for parish and diocese, for city and world? What do Christians offer? What is Christ's Church for?

Dr Fuller's lectures on Christ's priesthood and ours can stimulate our study and give solid ground for our goals. I hope you are coming to hear him on Friday nights in Lent, after the Way of the Cross at 7:30. From what is said then, can we launch self-study at some meetings in Eastertide? They could be at church or in homes round the parish and, if you will at once let me know when and where would be best, I can schedule and announce them.

Follow-up will come in the Fall: partly for pledges but just as much, I hope, for stewardship of time and talents. The Diocese promises that the program is not a new gimmick for new money — though it will be welcomed from those who can find it. For us, at any rate, it could mean better giving for the needs of Saint Mary's — for our mission where we are.

However, first things first: first, self-study and self-determination. I do not predict miracles but, at the least, we can learn our limitations and, at the most, where we are and how we could go on to serve God and his people with better goals and stronger determination.

Seeing ourselves as seen by God and others, first, can be a Lenten goal, and we are set on the way to it by Father Boyer's pre-Lenten sermon. I am trying to give direction toward our ultimate goals in the sermons on the Sundays of Lent. Finding our failures and asking for absolution in Holy Week can put us onto solid ground. Finally, on Good Friday the Liturgy — at which Father Boyer will preach — brings us face to face with the Lord who opens life to us by his precious death and mighty resurrection.

So the miracle of Easter comes to us again, but let me now only say that at the Vigil on Saturday night Bishop Moore will celebrate and confirm: his first official visitation to us. As he leads us in "Mission 1972" — his vision for the Diocese over which he will begin to preside on May 1 — he may be sure of our sincere and strong support.

Affectionately your priest,

DONALD L. GARFIELD

HOLY WEEK

PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and High Mass	11:00 a.m.
Evensong and Benediction	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:10 a.m.
Mass	7:30 a.m., 12:10, 6:15 p.m.
Evening Prayer	6:00 p.m.
Tenebrae, <i>Wednesday only</i>	8:00 p.m.

MAUNDY THURSDAY

Evening Prayer	5:30 p.m.
High Mass and Procession to the Altar of Repose	6:00 p.m.

*Watch before the Blessed Sacrament
till the Liturgy of Good Friday*

GOOD FRIDAY

Morning Prayer	7:10 a.m.
The Three Hours	
Sermon	12:00 noon
Solemn Liturgy with Sermon	12:30 p.m.
Sermon and Devotions, <i>ending at</i>	3:00 p.m.
Evening Prayer	6:00 p.m.
Way of the Cross	6:15 p.m.

CONFESSIONS

Monday	12-1, Fr Garfield;	5-6, Fr Boyer
Tuesday	12-1, Fr Boyer;	5-6, Fr Garfield
Wednesday	12-1, Fr Garfield;	5-6, Fr Boyer
Thursday	12-1, Fr Boyer;	5-6, Fr Schumann
Friday	3-4, Fr Garfield;	3-4, Fr Boyer;
	4-5, Fr Schumann;	5-6, Fr Platt
Saturday	12-2, Fr Garfield;	2-4, Fr Boyer;
	4-6, Fr Platt;	10-11, Fr Schumann

“FIRST BE RECONCILED”

Sermon on the Second Sunday before Lent

TODAY'S OLD TESTAMENT LESSON [Isaiah 58: 8-12] tells what rewards those shall have who live for others. The lesson takes the form of a conditional statement: *if you do this, then you shall be like that*; “If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly; and if thou bestow on the hungry that which thy soul desireth, and satisfy the afflicted soul; then shall thy light rise in obscurity . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not”, and so on. The promised result is not automatic, you see; it is dependent upon something else, in this case a combination of social justice and personal charity.

You cannot have the reward without working for it; you cannot be like a watered garden if you have shut up the bowels of compassion within you, if you have become one of those frighteningly frequently encountered people who live for themselves and die alone — one of those who are always on the lookout for injury or slight against themselves; who are always concerned for their will, their way, their property, their feeling, their preferences; who point the finger in too ready condemnation of anyone who deviates from their standard of the acceptable; who speak wickedly against the weaknesses of others and see no fault in themselves.

Such people are no watered gardens, no springs of water that fail not. Rather are they deserts parched by the fires of their own pride, wideners of the breach, breakers-up of the paths, spoilers of the peace of others. Too often do they dwell in the midst of religion, in nests of complacent piety; and the Gospel which ought to have been for them a flaming sword is nothing more than a bolster for their own ego, a shield of self-justification raised against the possibility of reform.

And who am I to speak thus, who have often enough fallen into the same trap? Indeed, I know of no man living, save him whose humanity sits enthroned at the right hand of the Father, who has not in some sense and at some time lived more for the “I” than for the “Thou”, who has not lived more for the self than for the neighbour. And some of those who think they live nearest to God live most shut up in selfishness. Pray, brethren, that we all be

delivered from such blindness, for it is frightful to behold, and to experience it is hell.

The Epistle [I Corinthians 2: 1-5] is offered in correction of this tendency towards deadly self-regard, that our faith “should not stand in the wisdom of men, but in the power of God.” It is one of the paradoxes of the Christian faith that we are called to a life of total sacrificial endeavour on the one hand, but that on the other there is nothing a man can do to *merit* salvation, to make a claim upon God. “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do”—the words are the Lord’s. This does not relieve us of the obligation to do what *is* commanded us, to “take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedly”, and to “bestow on the hungry that which thy soul desireth, and satisfy the afflicted soul”. This is the sort of thing Christians must be concerned with if they are to deserve even the name. But our partial and inadequate fulfillment of the basic demands of charity and social concern is no cheque that can be drawn on the treasury of divine merit. So far as we have any standing before God it is by grace, by free gift, by such total love as that shown us in the sacrifice of the Cross. There is, indeed, nothing among us to *be* known, “save Jesus Christ, and him crucified”. We come to him “in weakness, and in fear, and in much trembling”, knowing the depths of our need, confessing the inadequacy of the “enticing words of man’s wisdom” whereby we seek to justify ourselves, not only to our fellows, but even (as if we could) before God himself.

Now here is the paradox: by living as if we deserved nothing, by giving without counting the cost, by opening ourselves to the needs of others, by laying down our lives (if need be) for our friends, by asking nothing in return, by giving up all claims of recompense or reward for services rendered — by living, in short, the full Christian life of sacrifice and service — we gain back an hundred-fold more than ever we imagined, becoming like watered gardens, and like springs of water, whose waters fail not. We gain, in other words, a kind of *joy*, which cannot be experienced by the drought-filled lives of those poor and frustrated souls who cling possessively to self and to the things of self. “O Lord, my God,” the Introit says, “in thy loving-kindness and mercy have I trusted,

and my heart is joyful in thy salvation: I will sing unto the Lord, for he hath dealt lovingly with me." Once we stop *claiming* God's regard, we are free to receive him as a gift.

This is a hard lesson for us to learn. Some, indeed, never do learn it. Always the Old Man of pride and self-centredness keeps raising his head, with all his angers and bitternesses and lusts and petty spites. But those in whom by God's grace conscience still lives, know that there is no health there—no health and no lasting satisfaction. Where the Old Man rules, there is slavery. And who would not be free? It is Christ's will that we *be* free. For that he gave his life, for a season, into the power of sin and death, in order that by his rising again in great glory he might forever break their power; for that he gave us his Church, and in that Church sacraments of life and healing; for that he gives himself still, in the Most Holy Sacrament of the Altar, "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood"—that dwelling in his life we might be free.

In today's Gospel [Matthew 5: 13-24] we have an illustration of the Old Man. He may, indeed, be righteous by the standards of the scribes and pharisees, whose righteousness was measured by the letter of the law, by the niceness of religious obligation exactly fulfilled. The descendents of such are with us still: fasting, attending church, observing scrupulously the requirements of ceremonial, living, perhaps, wholesome lives of conventional moral uprightness. But in their hearts they are quick to condemn, quick to feel slighted, quick to take their religious dolls and go to another parish home, where, like as not, they will repeat the process. But oh come!—there is *none* of us who has not got at least a bit of this sort of thing lurking in his heart. Which of us has *not* been angry with his brother without a cause, which *merits*, says our Lord, the spiritual equivalent of the local court; which of us has not said "Raca", which is a kind of sneer, and so deserves, spiritually speaking, the judgement of the Sanhedrin itself, the High Court of Parliament of the Jewish nation, a kind of cross between Congress and the Supreme Court; which of us has not dismissed another's personhood by saying "Thou fool", which deserves hell?

Do we think to mock Christ? We were meant to be the salt of the earth, a Christian seasoning, by the quality of our lives to give meaning and preservation to the world. But now are we being cast

out, to be trodden under foot of men, we whom the world ignores, not so much with hostility as with indifference. We were meant to be the light of the world, a city set on a hill, a lamp on a stand giving light unto all that are in the house. But who now can see such a flame of charity in us? Who now cares what we say? Who now bothers with what we do? The nations of the world go on their way, with their own values of self-interest and exploitation and expansionism and shortsighted selfishness. At one time we who bear Christ's name converted the whole known world, or at least gave it an ideal universally to be aimed at. But the world now looks at us—with our dividedness and our faintheartedness and our self-servingness and our pathetic desire to keep step with whatever spirit dominates the age—looks at us, I say, and laughs. And do not think that all the fads of exotic or eccentric religious revival will for one moment change a thing; for they have no roots in the life of sanctification nurtured and grown in the soil of the sacraments, and will wither as the grass of the field.

We shall not again speak with authority and conviction to the world until we recover our own faith. We shall not again speak with power until we know what it is we believe, know it to be truth, proclaim it with the force of changed lives. We shall not speak again to the world until we have something to offer it, a peace which the world cannot give. We cannot, in other words, recover the world to save it and to heal it until we *repent*—by which I do *not* mean a reaffirmation of a kind of narrow, individualistic, judgemental morality which has too often passed these last few centuries for "Christian morals". But I do mean a recovery of charity, of Christian love, a recovery of openness and concern, a visible compassion for the lonely and the lost, for the hungry, for the oppressed, for Christ's poor. I know how hard this is. In my own life I know how hard this is. But we must begin, we all must begin, to be salt again, to be light shining in darkness, else how can we bring our gift to the altar? How can we offer our share in the gifts of the Eucharist, if our brother have ought against us? "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—the gift of a repentant and converted heart.

J.P.B.

BIBLICAL STUDIES — XIV

LAST MONTH WE BEGAN, in the most general of terms, to consider David as a king, with the intention of gaining an overall view of his character as man and ruler. From this point on, however, it seems best to revert to a more or less chronological procedure and to continue our study of the reign of David in ordered sequence, as it happened. We may from time to time take small side-trips, digressing here and there to discuss points of particular importance or interest; but on the whole we shall confine ourselves to the course of the reign as it is presented to us by our sources, following the advice of Alice's King to begin at the beginning, go through to the end, and stop.

After Saul's death, David's first move was to "inquire of the LORD", that is, to seek the advice of an oracle, most likely the sacred lot of Urim and Thummim. This directed him to go up to Hebron, a city long associated with the memory of the patriarch Abraham, the foremost city in the tribal area of Judah, which was, of course, David's own tribe. The men of Judah gathered together there and acclaimed David their King, anointing him in solemn ceremony as the ruler of this southernmost portion of the old Israelite confederacy. This was a kind of formal acknowledgement of what had long been a recognized tendency on the part of the southern clans to go their own way—the area was relatively isolated and had traditions of its own—for the southerners were prepared neither to waste time consulting with their northern brethren nor to consider the possibility of coming to an arrangement with what was left of the House of Saul. They had a perfectly good candidate of their own, after all, a seasoned and popular warrior who was (for the moment) in well with the victorious Philistines and who could be counted upon to look after Judaeans interests. There is no pretence at this stage that David is King of Israel, nor that he possessed any inherent right to that office (though he, mindful of his anointing so many years earlier by the prophet Samuel, might be pardoned for having ambitions in such a direction). He was King of Judah, nothing more, and very likely a Philistine vassal to boot. The Bible says that he reigned in Hebron for seven years, which is (like so many biblical numbers) a round figure, but which is nonetheless probably approximately correct. By the end of that time his position

had vastly improved, and he was prepared to be no man's vassal living.

In the meantime Abner the son of Ner, who was Saul's uncle and his army commander, had taken his great-nephew, Saul's surviving son Eshbaal (Ishbosheth), and proclaimed him "king over Gilead and the Ashurites and Jezreel and Ephraim and all Israel"—titles more impressive than real, given the Philistine shattering of the Israelite armies at Mount Gilboa. It will be noted that Abner is claiming on Eshbaal's behalf what David could not claim—i.e., kingship over "all Israel"—but the hereditary principle was not so well established that such a claim was likely to pass unchallenged, either by David or by others. It will be noted also that Eshbaal reigned from Mahanaim, which was on the east bank of the Jordan. It was, therefore, a refugee capital, out of reach of the triumphant Philistines, who presumably controlled the west bank north of David's territories (though such control, given the nature of the hill country, could only have been partial). Eshbaal was to "reign"—propped up by Abner—for about two years; once his great-uncle had been killed, his power, such as it was, evaporated.

Warfare between the "House of David" and the "House of Saul" went on intermittently throughout this period, but there were no major clashes. One minor border skirmish has been recorded because of its serious sequel: the supporters of David gained the upper hand, and during the retreat of Abner's men he himself killed Asahel, Joab's younger brother (see last month's article). Shortly afterwards Abner and Eshbaal had a falling out over one of the latter's concubines, whom Abner either possessed or tried to possess—which constituted a kind of claim to the throne itself—and Abner resolved to transfer his allegiance to the growing power of David. Secret negotiations were held, in the course of which David promised to make Abner army commander in Joab's place and Abner promised to bring "all Israel" over to David. As an earnest of his intention he sent David Michal, Saul's daughter, whom her father had married to another man after his break with David. David wanted her, perhaps, more for dynastic than for personal reasons (he had concubines and wives in plenty), for she legitimized his position as the dead King's son-in-law and offered hope of a united Saulide-Davidide progeny. Abner then consulted with the elders of Israel and of Benjamin (which was his own—

and Saul's—tribe and which would be most affected by a change of allegiance to the Judaeans David), and then went to feast with David at Hebron in order to cement the proposed new alliance. No sooner, however, had Abner left the feast than Joab learned of it (he had been out "raiding"—what we are not told, but brigandage was a popular eleventh century B.C. sport). Furious, he raged at David, "You know that Abner the son of Ner came to deceive you, and to know your going out and your coming in, and to know all that you are doing." And with that he stormed out of the presence of the King. Immediately he sent messengers after Abner, requiring his return (the messages presumably purported to come from David, though the Bible is explicit that he did not, in fact, know about it). Joab met him at the gate of Hebron, and there led him aside as if to speak to him privately, turning suddenly, however, to strike him in the stomach with his sword, "so that he died, for the blood of Asahel his brother." Joab was important enough to be beyond the reach of justice in this case (and many in his own time would not have thought of him as unjust for fulfilling the demands of the blood-feud), but David felt obliged to respond with the extravagant expressions of official grief we described last month.

"When Ishbosheth, Saul's son, heard that Abner had died at Hebron, his courage failed, and all Israel was dismayed." And well they might be, for Abner was the only thing which stood between Eshbaal and disaster. His own people realized that without Abner he was nothing, and two of his officers took it upon themselves to resolve the impasse, stealing into his house during the afternoon siesta (he cannot have kept much state in his Gileadite exile to have had no guards—only a drowsy housekeeper is mentioned), there to kill him upon his own bed. His head they took to David, who said,

"As the LORD lives, who has redeemed my life out of every adversity, when one told me, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and slew him at Ziklag, which was the reward I gave him for his news. How much more, when wicked men have slain a righteous man in his own house upon his bed, shall I not now require his blood at your hand and destroy you from the earth?" And David commanded his young men, and they killed them, and

cut off their hands and feet, and hanged them beside the pool at Hebron. But they took the head of Ishbosheth, and buried it in the tomb of Abner at Hebron.

The political implications of this incident we have described at some length elsewhere. Suffice it to say that the death of Eshbaal ended whatever dynastic possibilities might have existed for the House of Saul. Never again was there to be a serious threat to David from that quarter (though see II Samuel 16: 1-8 for some minor unpleasantnesses). It also removed the last realistic alternative to David as King of Israel: "So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel."

There was now one country and one King. It is important, however, to realise that David was King on the basis of *two* covenants with his people, not one: he was made King at Hebron by the people of Judah; some two or three years later he was met (also at Hebron) by a separate delegation from the northern tribes, and on the basis of an agreement with them was made King for the second time. Judah and Israel, then, were united by the *person* of David, and not in any organic union. David realised to what extent this was true, and went out of his way with his usual superb tact to respect the different susceptibilities of his two different constituent kingdoms; some of his successors were not so wise, as we shall have occasion to see. In the second place, David's kingship (in both instances) rested upon a *covenant* relationship: it was an agreed settlement, presumably resting upon mutually understood responsibilities and understandings. David never forgot this either, though his grandson did; but we shall have to continue the story next time.

J.P.B.

★
FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

January 25—Margaret Gallatin Cobb (Mrs)

★
ALTAR FLOWER MEMORIALS

March 12—Mid-Lent Sunday, A thank offering

March 25—Annunciation, Emma V. Headley

March 30—Maundy Thursday, Albertina Russell

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Those who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



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Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
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Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95
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Order from the Saint Francis de Sales Shop



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:
 "I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

MUSIC FOR MARCH

MARCH 5—LENT III

11 a.m.

Missa quaternis vocibus Phillip de Monte
 Motet, Justitiae Domini rectae Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Modes VIII/III
 Motet, Timor et tremor Francis Poulenc
 O salutaris hostia Kenneth Corneille
 Motet, Jesu, dulcis memoria Mode I
 Tantum ergo Kenneth Corneille

MARCH 12—LENT IV

11 a.m.

Messe solonnelle Jean Langlais
 Motet, Laudate Dominum Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Henry Purcell
 Motet, Blessed is he whose
 unrighteousness is forgiven Henry Purcell
 O salutaris hostia Padre Martini
 Motet, Adoramus te Gregor Aichinger
 Tantum ergo Francesco Antonio Calegari

MARCH 19—LENT V

11 a.m.

Missa brevis Kenneth Leighton
 Motet, O vos omnes Dennis Wickens

6 p.m.

Magnificat & Nunc dimittis Thomas Morley
 Motet, Domine, fac mecum Thomas Morley
 O salutaris hostia Geoffrey Bush
 Motet, Salus aeterna Mode VII
 Tantum ergo Geoffrey Bush

MARCH 26—PALM SUNDAY

11 a.m.

Missa in die tribulationis Orlandus Lassus
 Motet, Improperium expectavit cor meum Orlandus Lassus

6 p.m.

Magnificat & Nunc dimittis Lodovico da Viadana
 Motet, Eripe me, Deus Orlandus Lassus
 O salutaris hostia Mode VII
 Motet, Ave verum corpus Orlandus Lassus
 Tantum ergo Mode V

CALENDAR FOR MARCH

1. W. Lenten Weekday (St David, Bishop of Menevia, c. 544)
2. Th. Lenten Weekday (St Chad, Bishop of Lichfield, 672)
3. F. Lenten Weekday
Way of the Cross 7:30 p.m.
4. Sa. Lenten Weekday
5. Su. LENT III
6. M. Lenten Weekday
7. Tu. Lenten Weekday (St Perpetua & her Companions,
Martyrs at Carthage, 202)
8. W. Lenten Weekday
9. Th. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
10. F. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
Way of the Cross 7:30 p.m.
11. Sa. Lenten Weekday
12. Su. LENT IV
13. M. St Gregory the Great, Bishop of Rome, 604 (*Tr.*)
14. Tu. Lenten Weekday
15. W. Lenten Weekday
16. Th. Lenten Weekday
17. F. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
18. Sa. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
Way of the Cross 7:30 p.m.
19. Su. LENT V
20. M. SAINT JOSEPH (*Tr.*). *Fast dispensed.*
21. Tu. Lenten Weekday (Thomas Ken, Bishop of Bath & Wells, 1711)
22. W. Lenten Weekday (James De Koven, Priest, 1879)
23. Th. Lenten Weekday (St Gregory the Illuminator, Bishop of
Armenia, c. 332)
24. F. Lenten Weekday
Way of the Cross 7:30 p.m.
25. Sa. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY. *Fast dispensed.*
26. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY
Palm Procession & High Mass 11
27. M. MONDAY IN HOLY WEEK
28. Tu. TUESDAY IN HOLY WEEK
29. W. WEDNESDAY IN HOLY WEEK
Tenebrae 8 p.m.
30. Th. MAUNDY THURSDAY
Evening Prayer 5:30.
High Mass & Procession 6 p.m.
31. F. GOOD FRIDAY. *Strict Fast & Abstinence.*
Solemn Liturgy 12:30 p.m.
Way of the Cross 6:15 p.m.
*The weekdays of Lent (except major feasts) are to
be kept by special acts of discipline and self-denial.*

SERVICES DURING LENT

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass with Litany in procession and Sermon	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m. and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.
Way of the Cross, Fridays	7:30 p.m.



CONFESSIONS

DAILY, 12:40-1 p.m., *also*
 FRIDAYS, 5-6 p.m.
 SATURDAYS, 2-3 and 5-6 p.m.
 SUNDAYS, 8:40-9 a.m.
and by appointment



OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.



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DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
 139 West 46th Street, New York 10036
 (East of Times Square, between 6th and 7th Avenues)
Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750
 The Rev'd Donald L. Garfield, *Rector*
 The Rev'd John Paul Boyer

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
*Office open Monday to Friday (except legal holidays)
 9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

Mr William R. Anderson, *Parish Secretary*

MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962
*Saint Mary's Center for Senior Citizens
 Open Monday to Friday, 1 to 5 p.m.
 Mrs Emil F. Pascarelli, Program Director*

Mr John Z. Headley, *Treasurer* PLaza 7-6750
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The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.

Annual subscriptions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.

N.B. Increased cost of printing and postage makes it necessary to raise the subscription to three dollars. We will appreciate your continued interest and support.