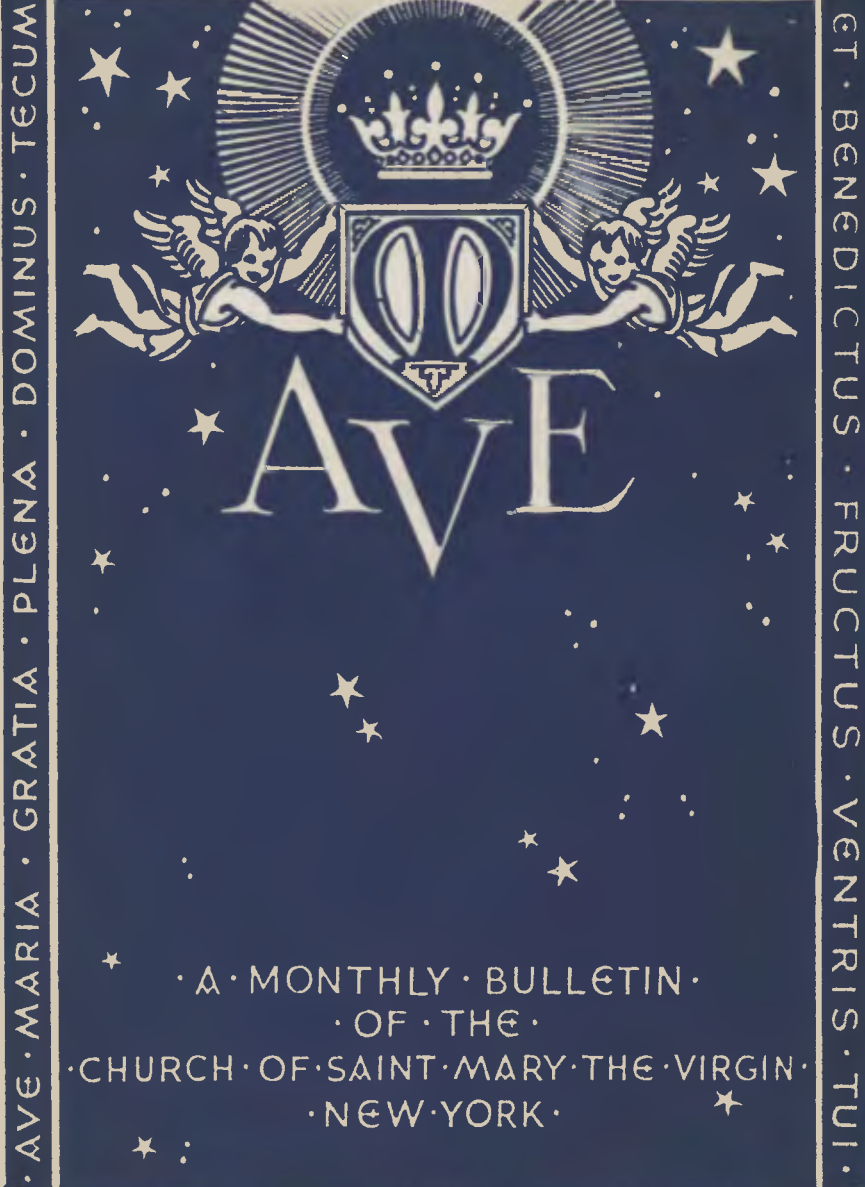


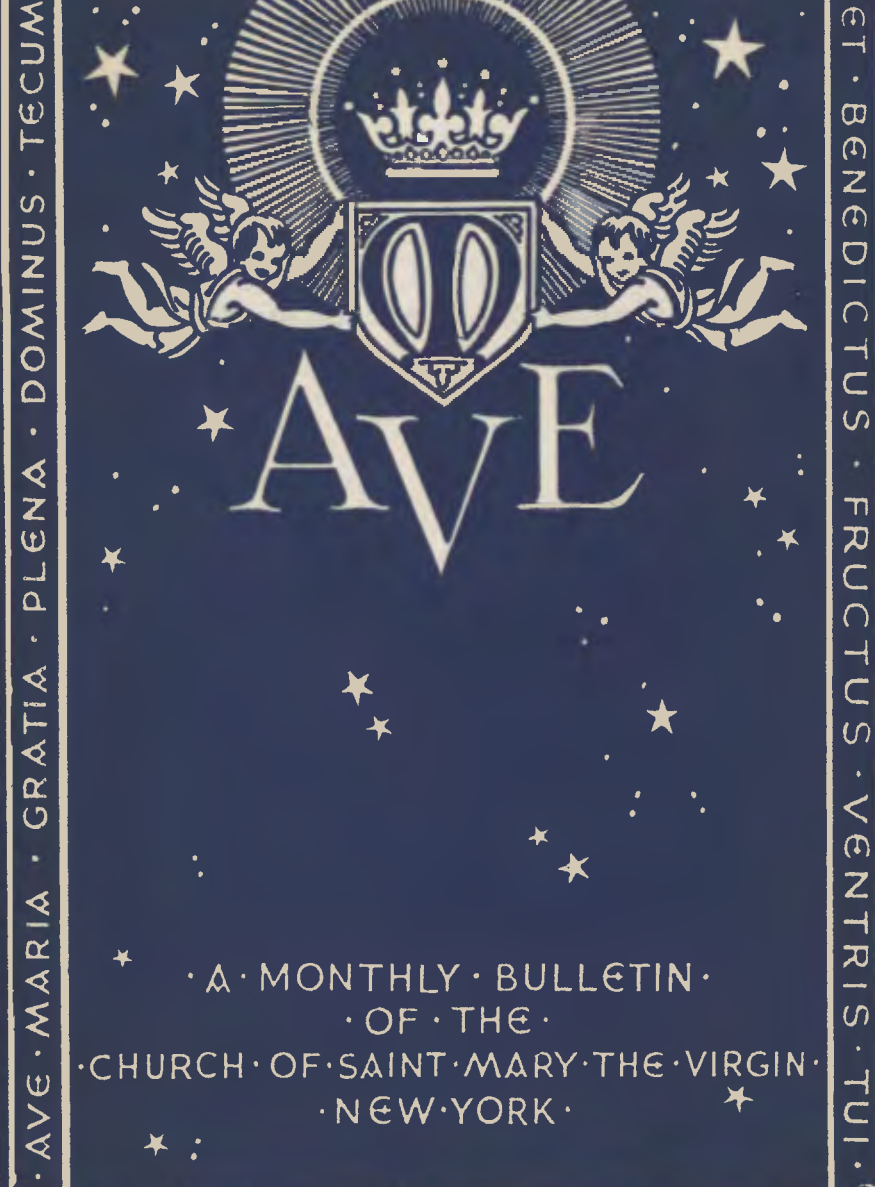
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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AVE

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

Vol. XLII

March, 1973

No. 3

My dear people,

As Epiphany green gives way to Lenten violet, I think of the words of the poet-priest George Herbert:

WELCOME, deare feast of Lent: who loves not thee,

He loves not Temperance, or Authoritie,

But is composed of passion.

The Scriptures bid us fast; the Church says, now:

Give to thy Mother what thou wouldst allow

To ev'ry Corporation.

We give not only to Mother Church but to God our Father. What we give may demand little of us, but self-denial can be good for man and worthy of God. There is no substitute for prayer, fasting, and alms-giving. Our Lord taught them. The Church says, now. How can we best exercise them? We are to work out our own salvation, but with fear and trembling—soberly, and in the sight of God. And it is best for us all to pray, fast, and give alms with the Church. That's an insurance policy against self-righteousness.

Prayer with the Church means the Mass. It is such a mainstay at Saint Mary's that we may not appreciate it. No one is asked to come to every Mass—spiritual food need not be spiritual indigestion. No one is required to come to Mass every day—though morning, noon, or night is your choice. Choose, rather, to come at least once during the week when you *may*, as well as on Sunday when you *must*—obligation is not so nice a term as privilege. Weekday Mass once a week is not too much if you think who is the Host.

Christ invites us to feed on him in his Word as well as his Sacrament. Scripture read at Mass on weekdays of Lent reflects its themes in the Gospel and in parallel passages of the Old Testament. Variety is ensured by these daily readings now adopted by the Episcopal Church for trial use, and this is true, as well, of the Lectionary for the Daily Office now printed in AVE—not yet official, but worth trying as your Bible readings at home as well as ours at church.

The familiar Friday night Lenten service at 7:30 gives us still another opportunity to find Christ in Word and Sacrament, as we walk with him in the Way of the Cross — a Gospel service, really — and as we receive Benediction of the Blessed Sacrament — an extended Communion with him, really. These services are so well explained in a pamphlet you can buy at our shop: Dr Macquarrie's "Tribute to Saint Mary's".

Dr Terwilliger, Director of Trinity Institute, has agreed to be with us these nights to bring us words from the Lord: "Signs of the Times and the Gospel of God". Present times — when was this not so? — require hard thinking by Christians, and Dr Terwilliger does not bring easy answers. They will provoke us to discussion, I hope. Signs of unity are discernible in these talks: they will be repeated on Sunday mornings at Corpus Christi Church, the Roman Catholic parish at Columbia.

Note that we will begin on the Friday after Ash Wednesday, and that on March 23 there will not be a service at 7:30. There is a reason for the latter, namely, the anticipation of the Feast of the Annunciation. It cannot be kept on a Sunday; it could be transferred to the Monday; it seemed best to the compilers of the new Roman Calendar to anticipate it on the Saturday — always associated with our Lady — and it seems best in our parish to take one step further back, beginning the feast on Friday night with High Mass at 6 — a time and a day when we can take our time for full celebration. There will be punch in the parish hall afterwards, but not a meal: a parish brunch is planned for Mid-Lent Sunday, April 1.

"Deare feast of Lent"? George Herbert meant a spiritual feast, and I have not told you how to fast and give alms. They could be done together: skip dessert, for example, and save for relief and rehabilitation in Indochina — for which we gave \$272.99 in the Candlemas offering. Work out your own salvation.

The last word shall be the poet's:

IT'S true, we cannot reach Christ's forti'th day;

Yet to go part of that religious way

Is better than to rest:

We cannot reach our Saviour's puritie;

Yet are we bid, "Be holy ev'n as he."

In both let's do our best.

Affectionately your priest,

DONALD L. GARFIELD

THE LAST WORD

Father Boyer's Sermon on January 28

LAST NIGHT, AS YOU ALL KNOW, THE WAR ENDED. It is not yet certain whether the peace will include all of Indo-China, or only Vietnam; it is not certain whether the various parties in the conflict will feel themselves bound by the terms of the settlement, or whether they will only pay lip-service to it; it is by no means certain whether the peace will be a lasting one, or whether it will provide only a pause before the fighting begins again. But however fragile, however tenuous, peace of a kind has come; and however much we qualify it, however much we are afraid, almost, to say it, last night, nonetheless, the war ended. And, however much our joy is muted, as befits those who have learned not to expect too much, yet we still rejoice.

I do not think there is anyone here who does not give thanks. Whatever our politics, whatever our scepticism, however much we may differ in our judgement of the motives which led this country to involve itself in the war, whatever our assessment of the wisdom or morality, at various stages, with which that involvement was carried out, we can, this day, put aside our differences and join together in thanksgiving that at last, at least for now, the killing has stopped — or the bulk of the killing has stopped — and that there is at least a *chance* for peace, at least a prayer's hope that the seed of peace may grow and prosper, at home no less than abroad.

In looking to build that peace, we might well pray that we learn — as a people, as a nation, as individuals — the lesson of this Sunday's Epistle [I Corinthians 8: 1b-13], which is a lesson, primarily, of mutual restraint and forbearance. It is an attitude which shuns self-righteousness and pride, an attitude which shuns fanaticism and recrimination, as well on one side as the other. Especially is this true for us Christians, who must play our part in binding up the wounds of war. However much we think our own knowledge sure, our own insights valid, we must be careful that through our knowledge the weak brother — if we think him weak, rightly or wrongly — perish not, *for whom Christ died*. "For when [we] sin so against the brethren, and wound their weak conscience, [we] sin against Christ." "Wherefore," said St Paul, "if meat make my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother to stumble." It is in such a spirit that we shall repair, begin to repair,

the damage which this war has caused, to us and to others, here and in Indo-China. There is no room any longer for the luxury of self-righteousness, for the indulgence of moral superiority — on one side or the other — no room for the judgementalism and pride with which most of us, most of the time, cushion our self-esteem. We cannot afford such things any longer — not if we are intent upon bringing this nation together, not if we are sincere in seeking peace for the world.

I wish I could hope that this is the last war. Certainly we can pray so. Human history does not, however, offer much encouragement; and our Lord, who never tried to avoid reality, and who knew what was in man, spoke of wars and rumours of wars before the Kingdom of God would come in its fulness. There will, I fear, be war so long as there is selfishness, so long as there is envy, so long as there is greed, so long as there is pride. It is one of the evils which is a symptom and consequence of sin, and we shall not be able to deal with it in any radical or decisive way until we take sin seriously, until we take evil seriously. This the Christian faith has always done, except for occasional flirtations this century and last with the notion that man is inherently good and is progressing irresistibly onward and upward.

In this connexion it is good to learn that the Liturgical Commission have restored Satan to the baptismal rite: "Do you renounce Satan," the candidate is asked, "and all the powers of wickedness that rebel against God?" "Do you renounce all evil forces that exploit and destroy the creatures of God?" "Do you renounce all sinful desires that draw us from the love of God?" And thrice the candidate answers, or his sponsors answer for him, "I renounce them, God being my helper." Whether there is a Satan or not, in the sense of an individual being who directs and coordinates the forces of evil in the universe (though such is the witness of Scripture, and there is no inherent reason why it cannot be) — whether, I say, there *is* that kind of Satan or not, there is no other image which so potently conveys the concrete malignancy of a world organized apart from God, of a system of value organized upon the principles of pride and self-centredness, against which Christians must resolutely set their face.

Evil is not vague imperfection, to be corrected by education; it is moral blemish, real and palpable, to be corrected by repentance and

new hearts. And at its source and origin it can be dealt with only by God; man by himself is powerless against it. *Auf Erd'n*, said Luther of the Devil, *ist nichts seins gleichen* — "On earth is not his equal." But later he said, *Ein Wörlein kann ihn fällen* — "One little word shall fell him." And that, really, is the message of the Gospel for today [Mark 1: 21-28].

"Art thou come to destroy us," said evil to Jesus? "I know thee who thou art, the Holy One of God" — "And Jesus rebuked him, saying, Hold thy peace, and come out of him . . . And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him."

The key word in this Gospel is "authority", *exousia*. Jesus teaches with authority, and not as the scribes; he speaks with authority, and his word issues in power. This is a new thing. There is no appeal to authority, no citing of precedent, after the manner of the learned scribes and doctors of the law; there is only authority itself, speaking directly to our hearts and consciences, demanding assent and obedience. There is only one speaking who has the right to speak, one who is himself the standard of morality, the measure of right and wrong, the exemplar and essence of ideal humanity.

And this word of authority is no impotent movement of sound upon air — authority issues in power, *exousia* manifests itself in *dynamis*, in concrete fulfilment. He speaks against evil — not through the elaborate paraphernalia of contemporary exorcism with its complex rites and formulae, but with a word of simple command: "Hold thy peace and come out of him." He speaks against evil, and evil gives way: "With authority commandeth he even the unclean spirits, and they do obey him." This is the mark of the Kingdom of God; this is what happens when the Kingdom begins to break in upon the world of men. There is much evil in the world, but where the Son of man is, evil falls back and is broken.

I do not know why there is evil in the world. I do not know why there are wars, why there is injustice, why there is poverty, why there is suffering. Philosophers from before Job till this present have exercised their minds on this question. I know that much evil is of our own making, but not all. I know most of the explanations which have been advanced "to justify", as Milton put it, "the ways of God to man", but they do not utterly convince.

But I do know two things, and of them this Gospel is a pledge and foretaste. I know that our God did not stand aloof from human pain and suffering; and I know that he overcame it — that evil is not the last word, that war is not the last word, that oppression and injustice and sickness and death are not the last word. Easter is the answer to these things; and it is in thanksgiving for that, on *this* day of the Resurrection and on every day of the Resurrection throughout the year, that we celebrate the Eucharist before our God.

Evil is not the last word. It did what it could with the cross, but even the evil of death could not hold him whom we worship. Evil is not the last word; the last Word is Jesus Christ, who speaks with authority, that even the unclean spirits do obey him.



BIBLICAL STUDIES — XVIII

ABSALOM HAD RETURNED FROM EXILE A BITTER MAN. Whatever his earlier motives had been, there is no question but that from this time on his heart was set against the King. The pieces were set, as it were, on the board; it remained only for the game to be played out to the final checkmate — there was no turning back now.

Absalom's first move was to emphasize his princely status. Though he had *not* been designated the King's heir, he was the eldest living son; and so he began to live in a way which would underscore in the minds of the people the natural expectation that he was David's logical successor. He provided himself, for example, with a chariot and a retinue of runners, that he might go about publicly in state and create a reputation of magnificence and stylish splendour. Far more insidiously, he then began a campaign of deliberate subversion, wooing the common people by refusing the obeisance normally offered royalty, and flattering them by the fiction that, for all his princely splendour, they were essentially his equals. He also catered to the prejudices of the aggrieved, with the easy assurance of a man without responsibility that *everyone's* case was right, and that somehow (should it come to pass) no man would be a loser in Absalom's court. In this way he "stole the hearts of the men of Israel", convincing those who had a grievance, those who had an axe to grind (rightly or wrongly), those who were opportunists, and those who were simply bored with the old order, that a bright new day would dawn when the brilliant and progressive young son replaced the tired old father.

In four years he thought he was ready. He begged the King to be allowed to go to Hebron (which was a cultic centre of some importance) in order to fulfil a supposed vow of thanksgiving for his return from exile in Geshur (see last month's article). Hebron, we might well remember, was David's first capital, the chief city of Judah. It was also Absalom's birthplace. No doubt he hoped to play upon local sentiment for the favourite son, and upon local disaffection and resentment over the loss of the city's capital status. And since David had himself been crowned there, first as King of Judah and then as King of all Israel, there were, of course, the kinds of hallowed traditions which always seem to attend the crowning places of monarchs — a mixture half sentimental and half sacral, but undeniably potent. It was, then, an ideal place to proclaim a *new* King, a new age — an ideal place, in other words, to launch rebellion.

Absalom went off to Hebron with the King's blessing — and with two hundred prominent guests who "who went in their simplicity, and knew nothing", only to find themselves hostages at the centre of treason. Absalom also sent messages to his various supporters either to meet him at the old capital or to be ready to rise in other parts of the kingdom when they heard that Absalom had been officially proclaimed King. Among these allies was Ahithophel the Gilonite (probably Bathsheba's grandfather), whose reputation for wisdom and political cunning was proverbial. Absalom had apparently laid his plans well, and with the initial advantage of surprise he seemed to be carrying all before him: "The conspiracy grew strong, and the people with Absalom kept increasing."

David was apparently unprepared, and his first instinct when he had news of the uprising was to abandon Jerusalem in order to gain time, and in order not to be found a sitting duck when the triumphant young traitor made his march on the capital. David was, after all, no novice at this kind of manoeuvre; the man who made his mark as a guerilla in the reign of Saul still knew a thing or two when it came to tactics, and he was perfectly prepared to cut his losses and run, waiting for a better day. It was Absalom, as we shall see, who lacked mobility when it came to a test. The King took with him his official household (except for ten concubines "to keep the house") and his picked mercenaries; he turned back the loyal priests, Zadok and Abiathar, who had come out with the Ark of the Covenant, on

the grounds that they would be of more use to him remaining in the city as spies, and that if God wanted him to see the Ark again, God would arrange it himself. As David went up the Mount of Olives on his way out of the city, "weeping as he went, barefoot and with his head covered" (signs of mourning and lamentation), he was met by another of his old councillors, Hushai the Archite, who had come out with his clothes torn and with dirt on his head (also signs of mourning) in order to accompany the King into this new exile. David persuaded him to go back again, to pretend to be a supporter of the new "King", and to frustrate at all costs the counsel of Ahithophel (whom David probably feared more than Absalom).

A little farther on, David was met by Ziba, chief steward to Jonathon's lame son Mephibosheth, who brought news, as he said, that his master, as Saul's grandson, expected the kingdom to be restored to *him*. At word of this supposed treachery David reassigned Mephibosheth's property to Ziba. Certainly there were some grounds for suspecting the loyalty of the House of Saul—a little farther on David was met by a Saulide named Shimei, who went all along the hillside adjoining the road and threw stones and dust at the King, cursing as he went: "Begone, begone, you man of blood . . . See, your ruin is on you; for you are a man of blood." David would not let his followers harm the man, saying that if his own son sought his life, he supposed this Benjaminite might, and that perhaps God would turn the curses into blessings. Eventually, however, the party reached the Jordan and crossed over into the refuge of Gilead, where the King was met by loyal supporters with supplies and reinforcements. Meanwhile Absalom had entered Jerusalem.

The young man's first official act as King, on the advice of Ahithophel, was to sleep with his father's concubines more or less in public view, i.e., in a tent pitched on the palace roof (as a fulfilment of Nathan's prophecy, see Biblical Studies XVI and XVII). This was a calculated assertion of dynastic succession, an almost magical way (involving sexual potency) of asserting the legitimacy of Absalom's claim to the throne. It also meant, of course, that there could be no turning back; after this David could not possibly expect to be reconciled to his son and save face, which was apparently what Ahithophel intended (one wonders whether he sensed that Absalom needed a bit of firming up of his resoluteness as a rebel).

Absalom's second step was to call a meeting of his new royal council, in order to ask their advice about what to do next. Ahithophel urged that David be pursued at once, with a relatively small body of picked men; that he be set upon while still in flight, and while tired and weary and frightened; and that the King's life alone be the target of the raid—thus Absalom would gain the allegiance of David's former followers: "I will strike down the King only, and I will bring all the people back to you as a bride comes to her husband." Hushai sought desperately to counter this sensible advice. He urged that the King was an experienced guerilla warrior, that he would have more sense than to let himself be attacked suddenly, and that if a few of Absalom's men were killed in the attack initially, there was danger of panic spreading. On the contrary—let Absalom assemble an immense, overwhelming force, which David could not possibly resist, and which Absalom might lead to his greater glory. Hushai's advice won out (though he prudently sent to David not to tarry, the message being carried, with considerable derring-do, by the sons of the two chief priests); Ahithophel, seeing what the end would be, went home to Giloh and hanged himself; and Absalom prepared his horde.

The decisive battle took place in Gilead, on the far side of Jordan, near a wilderness tangle called the forest of Ephraim. David was persuaded not to lead his army in person, but rather to remain behind in the city of Mahanaim ("If half of us die, they will not care about us. But you are worth ten thousand of us"). His commanders were the omnipresent Joab, Abishai (Joab's brother), and Ittai the Gittite (i.e., from Gath—most of David's mercenaries, who were consistently loyal, were, interestingly enough, Philistines or related peoples). Absalom's army was commanded by Amasa, a cousin of Joab's. The King's last command to his captains was that they "deal gently for my sake with the young man Absalom"—a commandment given in the hearing of his whole army.

Absalom's tribal levies were no match for David's trained mercenaries when it came to a real test of relative strength. The battle became a simple rout: "The battle spread over the face of all the country; and the forest devoured more people that day than the sword." Absalom, somewhere in the midst of the confusion, lost control of his mule (the royal animal), and riding under the branches of an oak, his head was wedged firmly amongst them, and he was

left hanging there as the mule went out from under him. It was in this helpless condition that he was found by one of Joab's men, who, afraid because of the King's order, dared not touch him. But his commander had no such scruples—throughout his life Joab's first loyalty was to what he discerned as the King's real good rather than what David thought was his good. He knew in this case that there was no hope for stability in the realm so long as Absalom lived; so, taking three darts, he thrust them into the traitor's heart, and left him hanging there for his aides to finish off. Joab then called off the battle, knowing that there was nothing more to worry about, and that prolonged fighting would merely make reconciliation more difficult.

When David was told he had won the battle, his first question was about his son. When he learned the truth, he uttered his famous lament: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—thus the animal cry of the anguished parent. But the kingdom was saved; and as Joab pointed out, its burden could not be laid aside—David might weep for now, but the burden must be taken up again; the man must harden into the King, who may not feel as other men.

J.P.B.



ALTAR FLOWER MEMORIALS

March 4—The Last Sunday after the Epiphany,

A thank offering

March 24—The Annunciation, Emma V. Headley



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Anna Skinkle Allen, \$5; Miss Bernice E. Anderson, \$10; Adolphe Barreaux, \$5; The Rev'd John O. Bruce, \$5; Mrs Francis W. Callahan, \$10; Miss Betty Clark, \$3; Robert E. Dengler, \$3.50; Miss Florence B. Dickerson, \$5; The Rev'd Randolph L. Frew, \$10; Mrs Grover C. Fritts, \$3; Miss Dorothy H. Hall, \$5; Miss Helen C. Harrington, \$5; Mrs Elizabeth Hetherington, \$5; Mrs Horace Glidden Hufcut, \$5; Mr & Mrs Thomas T. Howard, \$3; Mrs Victor R. Just, \$5; Miss Diane Larson, \$10; Miss Lily Lasham, \$3; Miss Elizabeth M. Lott, \$5; Mrs Douglas H. Macmillan, \$5; The Rev'd Frederic Howard Meisel, \$25; Miss Elizabeth B. Shirley, \$5; Miss Helen Smith, \$5; Miss Helen F. Strobel, \$3; Mrs Thomas J. Wall, \$5; Miss Edna C. Walter, \$6; The Rev'd James C. Walworth, \$10; Mr & Mrs Henry A. Way, \$5; Col. Sumner Willard, \$15.

Annual contributions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

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.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

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

The Rev'd Dr Robert E. Terwilliger speaking on
"Signs of the Times and the Gospel of God"

**Except March 23*



CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*

FRIDAYS, 5 to 6 p.m.

SATURDAYS, 2 to 3 and 5 to 6 p.m.

SUNDAYS, 8:40 to 9 a.m.

*On the first Friday of each month, 5-6, p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



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.

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.



SAINT MARY'S PUBLICATIONS

Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
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
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
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]."

CALENDAR FOR MARCH

1. Th. St David, Bishop of Menevia, c. 544
2. F. St Chad, Bishop of Lichfield, 672
3. Sa. John & Charles Wesley, Priests, 1791, 1788
4. Su. THE LAST SUNDAY AFTER THE EPIPHANY
5. M. *Requiem 12:10*
6. Tu.
7. W. ASH WEDNESDAY
Strict Fast & Abstinence
Ashes imposed at all Masses
Evening Prayer 5:30
High Mass with Penitential Office 6
8. Th. Lenten Weekday
9. F. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
Way of the Cross & Benediction 7:30 p.m.
10. Sa. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
11. Su. LENT I
12. M. St Gregory the Great, Bishop of Rome, 604
13. Tu. Lenten Weekday
14. W. EMBER DAY
15. Th. Lenten Weekday
16. F. EMBER DAY
Way of the Cross & Benediction 7:30 p.m.
17. Sa. EMBER DAY (St Patrick, Bishop of Ireland, 461)
18. Su. LENT II
19. M. SAINT JOSEPH
Fast dispensed
20. Tu. Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)
21. W. Lenten Weekday (Thomas Ken, Bishop of Bath & Wells, 1711)
22. Th. Lenten Weekday (James De Koven, Priest, 1879)
23. F. Lenten Weekday
Evening Prayer 5:30
High Mass of the Annunciation 6
24. Sa. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY (*Tr.*)
Fast dispensed
25. Su. LENT III
26. M. Lenten Weekday
27. Tu. Lenten Weekday (Charles Henry Brent, Bishop of Western
New York, 1929)
28. W. Lenten Weekday
29. Th. Lenten Weekday (John Keble, Priest, 1866)
30. F. Lenten Weekday
Way of the Cross & Benediction 7:30 p.m.
31. Sa. Lenten Weekday (John Donne, Priest, 1631)

The weekdays of Lent (except major feasts) are to be kept by special acts of discipline and self-denial.

LECTIONARY (YEAR ONE)

<i>For trial use</i>			
	Ruth	II Corinthians	Matthew
Th.	2:14-23	12:1-10	7:1-12
F.	3	11-21	13-21
Sa.	4:1-17	13	22-29
THE LAST SUNDAY AFTER THE EPIPHANY			
	Deuteronomy	Hebrews	John
M.	4:7-12	1	1:1-18
Tu.	15-24	2:1-10	19-28
ASH WEDNESDAY			
	Deuteronomy	Titus	John
Th.	4:32-39	1:4 — 2:10	1:29-34
F.	5:1-22	2:11 — 3:8	35-43
Sa.	23-33	3:9-15	43-51
LENT I			
	Deuteronomy	Hebrews	John
M.	6:10-16	2:11-18	2:1-11
Tu.	8:1-5	3:1-11	13-22
W.	11-18	12-19	2:23 — 3:15
Th.	9:6-12	4:1-10	3:16-21
F.	25:29	11-16	22-36
Sa.	30:11-14	5:1-10	4:1-26
LENT II			
	Jeremiah	Romans	John
M.*	1:1-10	1:1-17	4:27-42
Tu.	11-19	18-32	43-54
W.	2:4-13	2:1-16	5:2-18
Th.	3:6-18	17-29	19-29
F.	4:9-10, 19-28	3:1-20	30-47
Sa.*	5:1-9	21-31	7:1-13
LENT III			
	Jeremiah	Romans	John
M.	5:20-31	4:1-12	7:14-30
Tu.	6:9-15	13-25	31-52
W.	7:1-15	5:1-11	8:12-20
Th.	21-28	12-21	21-32
F.	8:18 — 9:3	6:1-11	33-47
Sa.	10:11-24	12-23	47-59

* These two days are major feasts, and proper lessons will be read at church. In private reading, for sake of continuity you may wish to read lessons in course, which we give here.

MUSIC FOR MARCH

MARCH 4—THE LAST SUNDAY AFTER THE EPIPHANY

11 a.m.

Mass in G Franz Schubert
 Motet, Laudate Dominum Hans Leo Hassler

6 p.m.

Magnificat & Nunc dimittis Henry Purcell
 Motet, O God, thou art my God Henry Purcell
 O salutaris hostia Edward Elgar
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Franz Liszt

MARCH 11—LENT I

11 a.m.

Missa Cantuariensis Edmund Rubbra
 Motet, Remember not, Lord, our offences Henry Purcell

6 p.m.

Magnificat & Nunc dimittis Bernard Rose
 Motet, O Lord, Almighty God Bernard Naylor
 O salutaris hostia Jean Langlais
 Motet, Ave verum corpus Joseph Noyon
 Tantum ergo Zoltan Kodaly

MARCH 18—LENT II

11 a.m.

Missa Dona pacem Ettore Desderi
 Motet, Hear my cry, O God Howard Boatwright

6 p.m.

Magnificat & Nunc dimittis Herbert Howells
 Motet, My God, my God, why hast thou forsaken me Gerald Near
 O salutaris hostia McNeil Robinson
 Motet, Verbum caro Mason Martens
 Tantum ergo McNeil Robinson

MARCH 25—LENT III

11 a.m.

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

6 p.m.

Magnificat & Nunc dimittis Robert Ramsey
 Motet, Haste thee, O God John Shepherd
 O salutaris hostia Oreste Ravenello
 Motet, O sacrum convivium Giovanni Battista Pergolesi
 Tantum ergo Giovanni Paolo Colonna

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

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144 West 47th Street, New York
 The Rev'd Donald L. Garfield, Rector
 The Rev'd John Paul Boyer
 The Rev'd Sydney J. Atkinson, O.H.C.
 PLaza 7-6750

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145 West 46th Street, New York, N.Y. 10036
 Mr William R. Anderson, Parish Secretary
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 Monday-Friday except legal holidays
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