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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

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Vol. XLV

March, 1976

No. 3

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My dear people,

I asked you, on a recent Sunday when we saw Jesus' power to heal, to ask, as did his disciples, his source of power. His power to command, they said, came from his authority. Authority—*exousia*— is power claimed rightly by what he is. Jesus is himself. Jesus is real. Jesus is Son of God.

But what of ourselves? Can we hope for goodness in ourselves that will show God to others and not make gods of ourselves and of those things that deceive us and draw us away from what is ultimately good? God calls us not to try to be something more or something other than our own self, but above all to be true to our own self. My vocation and every man's is real manhood. I must always ask myself, "What am I *for*? am I *for real*?"

I do not counsel despair or disparage man. There is a Man who, though he is Son of God, took his authority from himself as Son of Man. He was not against mankind but one of us, that Prophet raised up from amongst God's people, speaking with experience as a man despised and rejected of man because man does not like to be told the truth. I look for hope to him whose divinity expressed itself through a manhood that could not be denied or swallowed up, but suffered for us and is even now pleading for us with his Father. Man is enthroned at God's right hand. God's human name is Jesus.

If you want to know his power, go with him again, in Lent, from Galilee to Jerusalem, from life through death to resurrection, and learn again the source of his power. It works wonders in his saints, some of whom we know in our own day, thank God. It brings out in us what is best, what is *real* and *for ever*. If seeing is believing, it reinforces what we have heard from Jesus' disciples of every generation, and makes it our firm faith, that Jesus is true God and true Man.

Affectionately your priest,

DONALD L. GARFIELD

## A BACKGROUND TO KEEPING LENT

A VERY DANGEROUS PRAYER it is in the Collect [Pentecost XXI] when we pray "not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide." And in both the Old Testament Lesson and the Gospel we are put in mind of a future consummation, a future bliss, expressed in the ancient Hebrew image of the Messianic Banquet: "The LORD of hosts," it is said, "shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" [see Isaiah 25: 1-9]; it is, as the Gospel expresses it [Matthew 22: 1-14], to be likened unto the marriage feast which a great king gives on behalf of his bridegroom son, and the king, we understand, is God himself, and the bridegroom and son the Messiah of God. This is how it shall be, then, in the days of Messiah: it shall be as it were a wedding, as it were a great feast, dripping with fat and running with wine, where death will be swallowed up in victory, and "the Lord GOD will wipe away tears from off all faces, and the reproach of his people shall he take away from off all the earth."

Now, we say that this is dangerous, and so it is; very, very dangerous indeed. How often in the past have Christians so absorbed themselves in the pursuit of heaven, so abstracted themselves in their quest for future bliss, that they have ignored all about them the suffering and the anguish of a here-and-now world crying out for succour and relief and nourishment and hope! Too often indeed we have minded heavenly things to the detriment of earthly charity; too often indeed have we cleaved to the things that shall abide with such concentration that we have not heard our brother begging at the door for a bowl of soul or a cup of cold water only, in the name of a disciple. How I, at least, *bate* the sound of the doorbell, calling me from my desk and from my books, calling me, indeed, from my sweet abstraction, to the squalour and the stench and the failure of this world's need. And what is true of individuals is no less true of institutions, and especially of Holy Church herself, that institution most charged with a stewardship of those heavenly things that shall abide.

Let us, then, make no mistake. To ignore our brother's need — whether as individuals or as an institution — in order to concentrate

on our own souls and their celestial future, is nothing less than a temptation, a grave temptation, a temptation unto mortal sin and spiritual death. Let us mark well and remember what St John said, who was an Apostle of the Lord: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" [I John 4: 20]

To this the Gospel of the day itself gives witness. It is true that it looks forward to the Messianic wedding-banquet — a future event of bliss and consummation and joy. But we must note well of whom it speaks in this present world. The earliest Church, no doubt, as it emerged from its Jewish matrix, not without friction, into the wider Gentile world of Hellenism, wished to see in this parable the dispensation of the Gospel of God to the Gentile elect; the Chosen People would not come to the banquet prepared for them, and so those were invited who were more willing to heed the call. It is this kind of thinking, of course, so very natural in view of the climate of controversy and mutual recrimination which bedeviled Jewish-Christian relations in the first century, which has lingered to mar attempts at understanding of each other by Christians and Jews to this present day.

But *whatever* the parable meant to the earliest Church — and it is salutary at this point to remind ourselves that St Paul goes out of his way in the Epistle to the Romans precisely to *deny* that God has rejected his Chosen, Jewish People in any ultimate way [see, for example, Romans 10 and 11] — *whatever* the parable meant to the earliest Christians, it cannot have meant *that* to Jesus at the time he told it, long before there was any kind of Jewish-Christian schism, long before, indeed, there were, properly speaking, any Christians at all. Our Lord was not speaking *against* Israel; he was speaking *to* Israel from *within* Israel. And what did he say?

He said, through the mouth of his fictional king — though you and I know, and the hearers knew too, that the king in the story is none other than the King of Heaven himself — he said, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." And his servants obeyed their king. They "went out into the highways, and gathered together all as many as they found, *both bad and good*: and the wedding was furnished with guests."

Now, these people on the highways, both bad and good, brought in to fill up the guest list, are not Gentiles brought in to replace ungrateful Jews. That indeed is a perverse misreading of the story, and our Lord intended no such interpretation. No, we know who these people are, both bad and good; St Luke, in his version of the same story, enumerates their qualifications: they are "the poor, and the maimed, and the lame, and the blind". The parable, thus, has nothing to do with the relative place of Jews and Gentiles at the heavenly banquet; it is, rather, spoken to all of us, whether Jew or Gentile, who in any sense make up the Establishment, either in Church or in State or in society at large. It is a warning to us that the publicans and sinners, the outcasts and wretched of the earth, shall go into the Kingdom of Heaven before us if we continue on our way of self-absorbed indifference either to the Gospel call or the Gospel demand, either to the love of God or to the love of God's people.

We cannot love God, whom we have not seen, if we ignore our neighbour, whom we have seen. And lest we wax sentimental as to what this love means, there is added for our instruction another parable, about the man who had no wedding garment and so was bound hand and foot and cast into outer darkness where there shall be weeping and gnashing of teeth. The outcast of the earth may well be brought in to fill our place if we fail in our duties and responsibilities, but we must not think, as so many do in these days of the politics of envy and vengefulness, that the mere quality of wretchedness is by itself some kind of positive qualification; brought in to fill our place, such people fall heir to our responsibilities. Unless they are clothed in precisely the righteousness we have discarded, no matter how sudden their elevation or how plausible their unpreparedness, they shall nonetheless be cast out into the very darkness we lie in as a result of our forfeiture.

It is *righteousness* God demands that we be clothed in, not self-righteousness; it is *justice* which God demands of us equally, whether we be the defaulted heirs of old privilege or the new heirs of revolutionary advantage: lack the justice, and the same darkness awaits us, to engulf us all. Rich or poor, bright or stupid, cultured or crude, powerful or impotent, let us look to our wedding garments.

We have, thus, come a long way from other-worldly bliss. We see how little comfort the Gospel gives to the notion that we can retreat from this world's responsibilities to cultivate our precious souls in

private pastures. But why, then, do we pray "not to mind earthly things but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide"? We should hardly, though, be surprised at the paradox, for Christianity—I should almost want to say reality itself—is shot through with paradox from beginning to end: Three yet One, fully God and fully Man, strength perfected in weakness, and so on. And so here too: you must be infinitely concerned with the problems and demands and responsibilities of this world, but at the same time you must not mind earthly things, which are passing away, but cleave, rather, to things heavenly that shall abide. How can this be?

The answer is, of course, that we must be fully alive to our responsibilities in this world, but we must not treat the things of this world, or its situations or concerns, for that matter, as if in themselves they were ultimate. That is such a truism that we are apt to forget it even while mouthing it, nodding our heads in sheeplike assent at the obvious even while rushing off, not merely to busy ourselves, but to *immerse* ourselves in the games of this world—the games of money and power and prestige and sensual or even aesthetic enjoyment, all our little idols of the moment.

For the Collect speaks true: these things are passing away. If we are overmuch wedded to them, we shall pass away with them, even while we cleave to them. It is easy enough to ignore the needs of this world in selfish concentration on our own development, whether spiritually or in any other way; and I dare say that we all, as individuals, have at times been tempted that way, and as a body certainly the Church has been.

But there is another temptation on the other side, which is equally dangerous and to which our particular age is especially prone. That is the temptation to flee the hard work of the spirit, where infinite interior demands are made, in order to lose ourselves in the sheer busyness of frenetic activism. Again, this can be a temptation both of individuals and of the Church as an institution; thus, in recent years, for example, all too many Churchmen fled a crisis of the spirit, a crisis of faith and belief, in order to hide themselves from themselves in movements of merely political or sociological reform.

Do not misunderstand me: many of these things needed doing; nor am I saying that Churchmen ought not to have done them, though I do think we ought to have shown more discrimination,

in some cases, than we did. But all too often such activity was a mere cover-up of an interior, spiritual vacuum. Many Christians, especially clergymen, found that the world no longer accepted the assumptions they had hitherto been operating under, especially the assumption that clergymen are worthy of esteem and that institutional religion has something of consequence to say! This perhaps would have been neither here nor there if inner confidence had remained; all too often, in fact, belief was found to have rotted from within: stripped of esteem and a socially assured place in the scheme of things and the fabric of society generally, one fell back on faith, only to discover that there was nothing to fall back upon but a tissue of platitudes, beyond which was only the void.

This was a very frightening experience for many people, including most of those I went to seminary with. How much easier it was to forget all of that and to recover a sense of purpose and self-worth by *campaigning* for this and that. The world no longer believes in religion, or at least in our kind of religion; worse, it no longer believes in *us*. Very well, then, let religion go; and if they will not believe in us as dispensers of divine revelation, we shall nonetheless make them believe in us as political power-brokers and community organizers and trenchant social critics. And likewise the great denominations thought that they could avoid the hard choices, the hard questions of what they believed and stood for, and why, in order to feed the people, not with the Word of God, but with seed money and enabling grants and subsidies for organizations, many of which were hardly compatible either with Christian belief or Christian values.

"But the children of this world, in their generation, are wiser than the children of light" [Luke 16: 8] — the world, it turned out, could be neither fooled nor bought. And so the hard questions had to be faced after all. Both individual Christians and the Church as a body have had to *begin* to search within, to attempt to discover what it is that is *uniquely* the Church's to give, to discover what it is that gives meaning to life, to discover what the secret is that empowered the Church in those first tumultuous centuries, though possessing nothing, yet to conquer a world and a civilization. We have begun — and only begun — to search again for the secret of Christ, to give to the world that which only we can give, in an age which believes that man can indeed live by bread alone, and so starves to death.

For the truth is, that all things shall pass away, and are even now passing away. "Meats for the belly, and the belly for meats: but God shall destroy both it and them" [I Corinthians 6: 13]. One thing only remains, which is God and life with God and in God. Paradoxically, we do not find that life by seeking for it in isolation of our neighbour's need. That, I hope, is clear from this morning's Gospel. But nothing in this world can replace that life, and all our longing for permanence and security and stability and peace is futile so long as time lasts, which is not to say, of course, that we should not work for such things insofar as they might be. But nonetheless it will always be that cities shall be made heaps and defenced cities ruins and the palaces of strangers to be no cities [see again Isaiah 25]; that is the way of the world. Civilizations rise, and civilizations fall; always there are wars and rumours of wars, and the poor we have always with us [Matthew 26: 11].

Now, we must minister to these things. *Most assuredly* it is our Christian duty to work for peace and understanding and justice, to relieve misery where it may be, to feed the hungry, and clothe the naked, and relieve the widow and the fatherless, and comfort the captive, and all the rest of it. We forget those things at our peril: they are the fabric of our wedding garment.

But there remains only one ultimate refuge from the storm, our shadow from the heat: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" [Matthew 6: 33]. Only in God shall we escape time and the ravages of time; only in God shall we find true security, true permanence, true stability, true peace.

This is the pearl of great price, for the purchase of which all else is sold; this is the treasure hid in a field, worth the sacrifice of every other treasure imaginable. This only lasts, and can be threatened by nothing, even when the blast of the terrible ones is as a storm against the wall. The disturbances will come. Only in God can they be met. And this is why it is, in the midst of the world, burdened about many things, spending and being spent in lives of burning and sacrificial charity, that nonetheless we pray to cleave to those things that shall abide, now and forever and unto all ages of ages.

*Father Boyer's sermon on Pentecost XXI, 1975*

## WHITE LENT



NOW quit your care  
 And anxious fear and worry;  
 For schemes are vain  
 And fretting brings no gain.  
 To prayer, to prayer!  
 Bells call and clash and hurry,  
 In Lent the bells do cry,  
 'Come buy, come buy,  
 Come buy with love the love most high!"

Lent comes in the spring,  
 And spring is pied with brightness;  
 The sweetest flowers,  
 Keen winds, and sun, and showers,  
 Their health do bring  
 To make Lent's chastened whiteness;  
 For life to men brings light  
 And might, and might,  
 And might to those whose hearts are right.

To bow the head  
 In sackcloth and in ashes,  
 Or rend the soul,  
 Such grief is not Lent's goal;  
 But to be led  
 To where God's glory flashes,  
 His beauty to come nigh,  
 To fly, to fly,  
 To fly wheré truth and light do lie.

For is not this  
 The fast that I have chosen? —  
 The prophet spoke —  
 To shatter every yoke,  
 Of wickedness  
 The greivous bands to loosen,  
 Oppression put to flight,  
 To fight, to fight,  
 To fight till every wrong's set right.

For righteousness  
 And peace will show their faces  
 To those who feed  
 The hungry in their need,  
 And wrongs redress,  
 Who build the old waste places,  
 And in the darkness shine.  
 Divine, divine,  
 Divine it is when all combine!

Then shall your light  
 Break forth as doth the morning;  
 Your health shall spring,  
 The friends you make shall bring  
 God's glory bright,  
 Your way through life adorning;  
 And love shall be the prize.  
 Arise, arise,  
 Arise! and make a paradise!

Based on the carol 'Quittez, Pasteurs' and in part a paraphrase of the Lent Lesson, Isaiah lviii, these verses in *The Oxford Book of Carols* are set to an Angevin melody.



## ANY QUESTIONS?

*Why has the Old Testament reading been added to the proposed Communion Service?*

"Restored" would be a more accurate word. The Gallican Rite kept an Old Testament lesson, the "Prophecy", long after the Roman Rite gave it up. It survived in our Prayer Book, however, only on the Sunday next before Advent, and a few days when the bulk of the people did not hear it. We need to hear it because, simply, it is our Lord's Bible, the scripture in which he was matured.

*Is it the custom of the Church for a priest to celebrate the Holy Communion more than twice on a given day?*

Custom, unfortunately yes; as an ideal, no. The ideal of Christian liturgy is one congregation, one altar, one celebration, one priest, worshipping one Lord. There is such a thing as spiritual indigestion! But the parish priest's pastoral duty may mean that he celebrates twice or thrice on one day. It has always, in the Western Church, been his privilege on Christmas Day and All Souls' Day, when there are three different sets of "proper" (the variable collects and lessons).

*May I receive Holy Communion more than once a day?*

Like priest, like people, there can be too much of a good thing — or a good thing without sufficient preparation and reflection. So tradition says one Communion in one day. Recent Roman rules say, however, that the faithful may go to Communion more than once a day if it is for a different intention. E.g., if you have gone to a morning Mass "of the day" and later go to a wedding or a funeral or an ordination, and want to unite yourself with their special intention.

*What do you think of the "Kiss of Peace"?*

I think it is here to stay in our liturgical revival and can serve a positive purpose as a sign of Christian love and reconciliation. It can also, alas, get out of hand, looking like seeking out one's favourites. Anciently, the pax was given by a kiss, but is now an embrace only, or else a double handclasp. Nothing need be said, and no one need do it at all if it does not seem natural. But many want it as an expression of our Lord's words in Matthew 5: 23-24. Done in that spirit, it makes a symbolic transition from the Confession to the Offertory.

## SERVICES DURING LENT

## SUNDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00, 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.* and 12:10 and 6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.

*\*Except Saturday*

FRIDAYS: March 5, 12, 19, 26 and April 2, 9

Way of the Cross and Benediction . . . . .	7:00 p.m.†
followed in the parish hall by coffee and talk: . . . . .	8:00 p.m.

## LOOKING THROUGH THE NEW PRAYER BOOK

FATHER CATR & FATHER GARFIELD

sponsored by the Church of the Transfiguration,  
the Church of Saint Mary the Virgin,  
and the Association for Creative Theology

*Copies of the new Prayer Book will be on sale for \$3.50*

*†Note the earlier time!*



LADY DAY, MARCH 25, 6 P.M.

THE BISHOP OF EAU CLAIRE  
*Presiding and Preaching*



REFRESHMENT SUNDAY, MARCH 28

PARISH BRUNCH AFTER HIGH MASS  
*Reservations, please, with the parish office*



## CONFESSIONS

DAILY, 12:10-1 p.m., *also*

FRIDAY, 5-6 p.m.

SATURDAY, 2-3 and 5-6 p.m.

SUNDAY, 8:40-9 a.m.

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

## 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, Cosfirmations, 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.



## SAINT VINCENT'S GUILD

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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



## SAINT MARY'S PUBLICATIONS

*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25¢

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50¢

*Worship in Spirit and Truth*, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

*A Walk around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25¢ (mailing 10¢)

*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. M. St David, Bishop of Menevia, c. 544
2. Tu. St Chad, Bishop of Lichfield, 672
3. W. **ASH WEDNESDAY**  
*Strict Fast & Abstinence*  
*Ashes imposed at all Masses*  
*Evening Prayer 5:30*  
*High Mass with Penitential Office 6*
4. Th. Lenten Weekday
5. F. Lenten Weekday  
*Way of the Cross & Benediction 7 p.m.*
6. Sa. Lenten Weekday
7. Su. **LENT I**
8. M. Lenten Weekday
9. Tu. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
10. W. **EMBER DAY** (The Forty Martyrs of Sebaste, 320)
11. Th. Lenten Weekday
12. F. **EMBER DAY** (St Gregory the Great, Bishop of Rome, 604)  
*Way of the Cross & Benediction 7 p.m.*
13. Sa. **EMBER DAY**
14. Su. **LENT II**
15. M. Lenten Weekday
16. Tu. Lenten Weekday
17. W. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
18. Th. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
19. F. **SAINT JOSEPH**  
*Fast dispensed*  
*Way of the Cross & Benediction 7 p.m.*
20. Sa. Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)
21. Su. **LENT III**
22. M. Lenten Weekday (James De Koven, Priest, 1879)
23. Tu. Lenten Weekday (St Gregory the Illuminator, Bishop & Missionary of Armenia, c. 332)
24. W. Lenten Weekday
25. Th. **THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY**  
*Fast dispensed*  
*Evening Prayer 5:30*  
*High Mass with Procession 6*
26. F. Lenten Weekday  
*Way of the Cross & Benediction 7 p.m.*
27. Sa. Lenten Weekday (Charles Henry Brent, Bishop of Western New York, 1929)
28. Su. **LENT IV**
29. M. Lenten Weekday (John Keble, Priest, 1866)
30. Tu. Lenten Weekday
31. W. Lenten Weekday (John Donne, Priest, 1631)

## MUSIC FOR MARCH

**MARCH 7—LENT I**

- Missa Sine Nomine ..... Kenneth Corneille, 1972  
 Scapulis suis ..... Giovanni Pierluigi da Palestrina (1526-1594)  
 O sacrum convivium ..... Olivier Messiaen (1908- )

5:30 p.m.

James Allen, trombone

**MARCH 14—LENT II**

- Missa in die tribulationis ..... Pierre de la Rue (1460-1518)  
 Sicut cervus ..... de la Rue  
 O salutaris hostia ..... de la Rue

5:30 p.m.

Hedwig Klebl, soprano

**MARCH 21—LENT III**

- Messe *La Bataille* ..... Clément Janéquin (1485-1560)  
 Justitiae Domini ..... McNeil Robinson, 1975  
 O sacrum convivium ..... McNeil Robinson, 1976

5:30 p.m.

Norman McNaughton, organ

**MARCH 28—LENT IV**

- Missa Solemnis ..... Franz Liszt (1811-1886)  
 Laudate Dominum ..... Wolfgang Amadeus Mozart (1756-1791)  
 Ave verum corpus ..... Mozart

5:30 p.m.

Vincent Stadlin, organ



## 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 31—Ward Thomas Henderson

February 11—Louise J. Kragelund

## BURIALS

*"My flesh shall rest in hope."*

January 12: Michael McGrath

February 5: Frances Field Swanton



## ALTAR FLOWER MEMORIALS

March 25—The Annunciation, Emma V. Headley

Lady Chapel, John Keble, Priest

March 28—Mid-Lent Sunday, William Frederick Schrage

1976 ORDO KALENDAR from the shop \$1.25; 25¢ for mailing.
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## FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour, or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions—payable to "Church of Saint Mary the Virgin"—are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

## NEW FRIENDS

Mr & Mrs E. Douglas Birchby  
Kensington, Maryland

Miss Mary Florence Langworthy  
Santa Fe, New Mexico

Dr & Mrs Gage Colby  
St Paul, Minnesota

Larry C. Lewis  
London, Ontario

*Friends will be remembered at the altar on the patronal feast, and on the first Friday of every month. Be with us in spirit!*

## FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: The Rev'd Peter F. Arvedson & Mrs Arvedson, \$10; M. Robert Breau, \$25; Mrs Henry A. Craig, \$5; The Rev'd Edward Garrigan, \$10; Mrs R. M. Hopkins, \$5; Mr & Mrs Richard S. Nutt, \$25; Stanley Orcutt, \$5; Miss Elizabeth B. Shirley, \$10; Dennis E. Stark, \$5; The Rev'd Robert H. Walters, \$5.

*Annual contributions of five 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.*

## DIRECTORY

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.  
except Saturday, open from 11 a.m.*

## RECTORY

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

## PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036  
*Office hours from 9 a.m. to 4 p.m.  
Monday-Friday except legal holidays*  
Laurence Jones  
PLaza 7-6750

## MISSION HOUSE

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