

BENEDICTA · TU · IN · MULIERIBUS ·

AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



A VE

A · MONTHLY · BULLETIN ·
OF · THE ·
CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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No. 3

My dear people,

Lent has come, and we have had our ashes. It is a good way to begin Lent but how will we *keep* it? There are the good ways of prayer, fasting, and alms-giving, tested by generations of Christians and based, of course, on Christ's own injunctions. But *how* do we keep them? Are they realistic *now*? And are the precepts of the Church which we have inherited from the past? These are hard questions, and I shall try to answer them in my Sunday sermons this Lent.

On Friday nights we have the Way of the Cross and Benediction at 7 o'clock. It is early enough so that, after the service in church, we have time for study of some serious topics. Co-sponsored by our sister parish, the Church of the Transfiguration, the study will be led by their priests and ours, each taking a night. All who come, however, are invited to contribute to the discussion.

We are studying the life and thought of heroes of our faith: leaders of the Catholic Revival in the Anglican Communion. We began on February 25, when I pictured my own hero, the third bishop of this diocese, John Henry Hobart, and the High Church background he represents. Father Catir follows on March 4 with James De Koven and the rise of Eucharistic devotion; Father Scott on March 11 with F. D. Maurice and the world-wide Church; Father Warren on March 18 with Evelyn Underhill and the inner spirit; and Father Boyer on April 1 with C. S. Lewis and the Bible and Creeds. We can praise these and other famous men and women. Anglo-Catholicism has a creditable past. Does it have a future? That is what we are asking, and our answers, if not final, will be frank.

Friday, March 25, is the feast of the Annunciation, so we will have High Mass at 6 p.m. Father Catir will preach, and we have invited his congregation to come.

We celebrate Refreshment Sunday, March 20, by sitting down to brunch after High Mass. Will you reserve a seat now?

Affectionately your priest,
DONALD L. GARFIELD

SERVICES IN LENT

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, and 10:00 a.m.
High Mass with Sermon	11:00 a.m.
Litany in procession on Lent I, II, III, V	
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 — February 25; March 4, 11, 18; and April 1
Way of the Cross and Benediction 7:00 p.m.

FRIDAY — March 25, Feast of the Annunciation
High Mass with Procession 6:00 p.m.



CONFESSIONS

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

FRIDAY, 5-6 p.m.

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

SUNDAY, 8:40-9 a.m.



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, Confirmations, 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.

ROCK

Sermon by the Rector on Epiphany V

JESUS "knew all men and needed no one to bear witness of man; for he himself knew what was in man." And nowhere is John the Evangelist's insight more evidently true than in the call of Simon Peter. Jesus knew what was in *him*: Jesus knew what Simon had to offer; Jesus knew what he could make of Simon: The Rock. Simon was solid. Simon was honest, straight through. He brushed aside the little lapses from conventional politeness — imagine some stranger commandeering your boat for his own, let alone for his own pulpit — but, then, Simon saw what was in Jesus; enough, at least, to know quality and expect truth. Simon saw a man who could out-do himself in sincerity — and to out-do Simon Peter in sincerity is to be truth itself. Simon knew how to command others; and, much as I admire him, would I have wanted, I wonder, to work for him? But when he met the Son of God, Simon seems to have penetrated through to the Godhead of Jesus. He falls down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." And this *Kyrie eleison*, recognising deity though not yet defining it, is, I take it, the beginning of Christian faith, a rock to build on, reason enough why Simon is called Peter.

This story [Luke 5:1-11] may indeed be later on, much later on, after the resurrection, where it is put by the Fourth Evangelist. But if Luke previews it here, is it not because the truth is served by showing Jesus and Simon from their first encounter recognizing true quality, inward worth, essential character of Lord who know what is in man, and man who can learn to be loyal to his Lord? Here was the faith which, months later, when other tongues were tied, could break through with its *credo* in "The Christ of God!" Here was the penitence which, on the morning of Jesus' condemnation, could break down and weep bitterly. Here was the strength which could not be crushed out; by which, when Peter was converted, he could strengthen his brethren. All this was in Simon: faith, penitence, strength. Jesus knew what was in him and what he could make of him; and that is the first lesson for us to learn: that Jesus took him where he was and made him — and only Jesus could make him — the Rock.

Peter recognized in Jesus an otherness which led Simon to call him Messiah. Jesus called Simon, Peter, but Peter failed him, and

Jesus looked at Peter. It was enough to melt his heart. Jesus after his resurrection was seen of Cephas, then of the twelve [I Corinthians 15:1-11]: again, the initiative was taken by the Son of God. And so on, through the Acts of the Apostles and in the life of the Church, the initiative lies with the Lord. He commands, he calls, he converts us. And he has become Son of man that, as Athanasius put it, we might become divine. God, who did wonderfully create and yet more wonderfully restore the dignity of human nature, can grant us — as we prayed in a Christmas collect — to share the divine life of him who humbled himself to share our humanity. Human nature has been restored wonderfully, we know, but we must also know, and never forget, that it is not of ourselves that we help ourselves: power is of God.

And God never fails. That is the second lesson we learn from Simon Peter. His call, his falling, his conversion and strengthening his brethren, his mission to and acceptance of aliens in the kingdom of God, his death on a cross (and there is no reason to doubt his martyrdom): the ups and downs and final perseverance of the man, even unto death, show us what God can do with man, with his Church, with the world — *if we do not let the vision of God fail us*. The vision will fade, yes. And it might help — though I do not expect — to have some special sign such as the angel showed Gideon [Judges 6:11-24a] or the Lord gave Simon by the draught of fishes. But by faith we may see God high and lifted up on his throne in heaven and in the holy sacrament of the altar and in the hearts of his faithful people. I know where to look for the Son of God: at Mass, in the Church, and

Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

So often, their strength or their weakness has taught me mine: my weakness and need to look to Jesus; my strength and need to give glory to Jesus.

Blessed assurance, Jesus is mine — rather, *I am his*. And that is my hope and yours, as Paul tells us [Colossians 1:27]: “Christ in you, the hope of glory.” That is a second lesson you can learn from Simon Peter: his need of the converting power of God; your need and mine; and that we cannot fail to find such power in the on-going life of the Catholic Church.

That leads me to a final lesson dear to me, a word of encouragement to be remembered alongside the first two lessons. It is simply

this, that any faith of ours is, in a way, second-hand, handed down. It did not begin with *us*.

Let what apostles learned of thee
Be ours from age to age —

we sing. And I recall how that Congregationalist minister who baptized me and taught me to be a Catholic loved to tell that when he was about to be ordained and was undergoing theological examination by representatives of the ordaining congregations, and was asked what he believed, he recited the Apostles' Creed. “But what do *you* believe?” he was asked. And again he recited the Creed. Though his faith was far deeper than mere recitation — and so is yours and mine — the point is that your faith really is, to begin with, not your own but handed on to you. In the household of faith, the treasures are brought down from the attic — or up from the cellar, if we change to the metaphor of the Church built upon the foundation of the apostles and prophets.

The apostles could see the Lord with their own eyes. We want to see the Lord, at least with the eyes of faith. If, for a time, we cannot because our faith is dim, then in that darkened light we can reach out for the lamp of faith handed on through the ages by men and women who, like us, doubted and were discouraged, yet got up and went on. Their dogged determination helps me by their examples and their prayers. When you are tempted to give up, make your own litany of saints, to call on them. But begin with *Kyrie eleison*, the cry of faith in the Lord; and the Lord Jesus, who knows what is in *you*, will have something to build on.

It is the word of an apostle: “Depart from me, for I am a sinful man, O Lord.”

It is the word of the Lord: “Fear not; henceforth you will be catching men.”

I?

The Lord can make you, and even me, rock built upon rock. On this rock he has built his Church. And he, who is the last Word, has said, “The gates of hell shall not prevail against it.”



ALTAR FLOWER MEMORIALS

March 20—Mid-Lent Sunday, William Frederick Schrage

March 25—The Annunciation, Emma V. Headley

BIBLICAL STUDIES — XXXIII

JEHU, AS KING, was something less than a total success. The causes are not hard to find, and we took some preliminary note of them last time. He had the impetus of the successful revolutionary against a widely hated regime, but the very success of the revolution, by the inherent nature of the measures which had to be followed to make it succeed, more or less guaranteed the weakness of the successor government. The Tyrian alliance was obviously at an end with the murder of Jezebel; the Judean alliance could hardly have survived the violent dispatch of King Ahaziah, together with many of his family and court, at Jehu's own hand; and the administrative and cultural elite of Israel itself was rather more than decimated, to the point of obvious internal paralysis. Furthermore, he alienated at least some of his basic support by his tolerance (whatever his hostility had been to the Tyrian Baal) of both local varieties of paganism and of the cult centres of Bethel and Dan.

The last article of this series attempted to show that Jehu's predecessors — the family and House of Omri — were trapped in a "no-win" situation, damned if they did, damned if they didn't, caught between a need (met by the royalist theology of Canaanite Baalism) for a strong, centripetal government, with a supporting ideology, and an equal need (unmet in the end) to retain the confidence and allegiance of the independent tribalists who largely made up the army, and who had revolted against the House of David at Jerusalem over precisely the sort of royalism the Omrides felt they had to foster in order to ensure both their own survival and that of the kingdom in an essentially hostile political environment. It is something of an irony, therefore, that Jehu found himself in a similar bind, and that it sapped the energy of his regime even though its consequences for him personally were rather less drastic than they had been for his immediate predecessors.

We shall merely touch on the subject now, since it has been discussed rather more fully in earlier articles, in connection with Jeroboam I's rebellion against Solomon's son Rehoboam. The problem basically was, and remained, the three-fold issue of the central sanctuary, the Ark of the Covenant, and the city of Jerusalem. Primitive Yahwism (to use the word in a non-pejorative sense) had expressed itself in a twelve-tribe confederacy, united around a central shrine and a central cult-object. The central shrine had varied

at different times, as had the exact make-up of what constituted the twelve constituent tribes (thus "Joseph" was divided into "Ephraim" and "Manasseh" in order to keep up the configuration of "twelve" after "Levi" had become a priestly caste and "Simeon" had virtually ceased to exist as a separate entity; "twelve" was presumably important, partly because tradition had made it so, partly — and hence the *source* of the tradition — because of the twelve lunar months, each tribe coming thus to reflect a portion of the lunar year and to "take duty", as it were, at the central shrine during its particular designated month). What remained constant was the Ark, that mysterious box which was said (in some traditions) to contain two Tables of the Law given to Moses at Sinai and which was considered (in other traditions) to be the throne of the invisible and unportrayable God himself. Whatever it was, it had accompanied the Israelites on the desert wanderings, it had preceded them into battle and around it they had rallied in defeat, and at all times it was the symbol of national unity and the focus of national faith.

It was David, of course, who had fixed the central shrine permanently at Jerusalem, and it was David who housed the Ark there; Solomon his son had made the arrangement permanent by building his famous Temple. The arrangements of David and Solomon, however, while using the *apparatus* of the old tribal confederacy, seemed to many to undermine its *spirit*. This as we have seen, especially when combined with sectional rivalries and with the kind of economic and political repression which became all too common in the region of Solomon, underlay the revolt against his son and successor Rehoboam. The resultant entity was, of course, the northern kingdom of Israel, which was founded precisely upon a reaffirmation of the old principles of the tribal confederacy, and especially upon the idea of the charismatic kingship (which we discussed last time). The problem lay in the fact that the *symbols* of that tradition were firmly in possession of the Jerusalem dynasty. Since one could hardly make a *second* Ark (a presumption nobody seems even to have thought of), and since the central sanctuary happened to be the capital city of one's Judahite rivals, one inevitably was in something of a bind. Presumably it would be easy enough to designate an alternative central sanctuary (indeed, for convenience's sake Israel eventually had two: Bethel in the south, Dan in the north). But it was the Ark, after all, which made the central

sanctuary *central*. If one could not duplicate it, therefore, one could only hope to find an equally potent cult-symbol to serve as a focus for the people's religious loyalties. Otherwise, as Jeroboam (the first father of the revolt) quite sensibly concluded, people would continually be slipping off to Jerusalem to sacrifice, and their political loyalty would be slipping off with them, in a kind of nostalgic return to the House of David (politically speaking, absence really *does* make the heart grow fonder, and people are prone to view almost any government, whether one out of their own past or one in a different place, in a better light than the one under which they currently live).

Jeroboam's solution was to pick two venerable sites (the above named Dan and Bethel), appoint a priesthood (which was probably Levitical — its detractors notwithstanding — but probably *not* Aaronic), and set up cult-objects in each place. The objects he chose, we will remember, were venerable enough in Middle Eastern religion: he picked two bronze bulls, symbols of divine potency and power. Now, these bulls were not themselves, so far as we can tell, ever confused with the deity himself in the religion of (Northern) Israel. They were *pediments* for the invisible divine Presence to stand upon, just as he was thought, by the Jerusalem priesthood, to stand upon the cover of the Ark, "between the [two] cherubim". Nonetheless, the bull-calf was perhaps not the most tactful choice, given its associations with (a) Baal and (b) fertility notions in general, and given also (c) its unfortunate connotations in *Israelite* history from the time of the Sinai Sojourn (i.e., Aaron's famous — and infamous — "golden calf"). The priesthood in Jerusalem were shocked (and whoever edited our books Joshua-through-II Kings echoes that shock when he dismisses the bulls of Bethel and Dan as idols pure and simple); but more importantly, the very prophetic circles which had provided the backbone of Jeroboam's revolt in the first place were shocked.

It is a little hard to see what else he could have done, short of throwing in the towel altogether and asking Rehoboam to come back as king again. But the prophetic circles, in a sense, wanted to have their cake and eat it too (this is not, of course, to gainsay their very great and good impact upon the development of Israelite religion — as we have been seeing in the careers of Elijah and Elisha): they *didn't* want the dynastic monarchy centered at Jerusalem; but at the

same time they *did* want the religious institutions over which that monarchy presided and with which it was now inextricably interwoven. They thus helped the Northern leader to rebel, and charismatically proclaimed him king, but as soon as he took inevitable and necessary steps to secure the very kingship they had proclaimed, they turned on him and began casting about for a supplanter (also charismatically to be proclaimed king in his turn), though each supplanter found it just as necessary as the first father to adhere to what, by then, was almost proverbially called "the sin of Jeroboam the son of Nebat" — namely, those two bronze bulls standing at either end of the perpetually divided kingdom (divided, that is to say, as much internally as it was divided *from* its smaller but more stable sister and rival to the south).

It was partly in order to escape the impasse (if not altogether consciously) that the House of Omri had turned outside of the Israelite religious tradition altogether, to the Canaanite tradition of the Tyrian Baal, the tradition of the fanatical priestess and missionary and queen whose ruin Jehu finally encompassed. We have seen that that turn outside did not work, and we tried, last time, to assign some reasons for it. But once he had aborted the wrong turn *out*, Jehu found himself right back in the middle of the impasse *within*. Hence, for all his revolutionary fervour against Baalism, his purging of the land by blood, he was unable (if indeed he ever contemplated it) to avoid "the sin of Jeroboam the son of Nebat". In other words, the bull-calves remained, and the *Israelite* central sanctuaries (in contradistinction to the *Judahite* central sanctuary at Jerusalem) remained also; and once again an Israelite king, therefore, found his support from the so-very-important conservative religious circles ebbing out from under him.

Unfortunately, the weakness of post-revolutionary (Northern) Israel coincided with the resurgence of the Aramean (i.e., Syrian) kingdom of Damascus, an occasional ally but more frequent bitter rival of the northern kingdom. We will recall that Elijah's commission, which he received from the "still, small voice" at Horeb, had been a threefold one: he was to anoint Elisha to be a prophet in his place, and he was to anoint Jehu to be king and to overthrow the House of Omri (though the actual anointing remained to be carried out by Elisha rather than by Elijah himself, who had been "taken up" before the situation had developed to the point

where open rebellion made sense — though Elisha, endowed with a “double portion” of Elijah’s spirit, could be said to be acting as the expression and embodiment of his vanished master) — and both of these prophetic commands had been fulfilled. The third part of the commission, however, was to “anoint Hazael to be king over Syria”. There is no sure, recorded evidence that Elijah ever in fact did anything of the kind, but the point is that the rise of Hazael — who came to power in Damascus through a palace coup shortly before Jehu took power in Israel — was itself as much an expression of God’s will as the rise of Jehu himself, and for a similar purpose, namely the “purging” of paganism and the punishment of wickedness within Israel, and this in spite of Hazael’s being (of course) a pagan himself.

Here we have an instance of God’s involving himself, for the achievement of his ultimate purpose, in the general history of the world. It was a novel idea in the ancient world, whose gods tended to be preeminently *local*; even in Israel there were presuppositions that, though of course the LORD was *their* God, yet the other nations had their own gods — subordinate, of course, to Israel’s God, but nonetheless proper vice-gerents (if nothing else) in their own jurisdictions. Here we have articulated — as it will be increasingly in the writings of the great classical prophets — the contrary notion that it is the one God himself, acting even through the malice of foreign kings and empires who do not “know” him, who is in control of events, and who is working his will (even, if necessary, through punishment) with regard to his people. It is a step on the revelatory road to a pure and uncompromising monotheism, and its importance must not be underestimated.

In any event, Elijah had been told: “And him who escapes from the sword of Hazael shall Jehu slay; and him who escapes from the sword of Jehu shall Elisha slay. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him [I Kings 19: 17-18].” Jehu’s killing we have seen (and Elisha seems to have done most of his vicariously; indeed, there is a nice story about Elisha [II Kings 6: 8-23] which indicates that wholesale massacre was not to his taste); it remains therefore to consider Hazael’s. This Hazael, who is described in Assyrian texts as “son of nobody” — i.e., a common upstart — was a Syrian courtier who smothered his royal predecessor with a wet

cloth while the latter lay sick of a non-fatal illness [see II Kings 8: 7-15]. Shortly after taking power, he began an aggressively expansive foreign policy, and the most obvious direction in which to expand was south into Israelite territory. Thus in Jehu’s day the whole of Israelite Transjordan was lost, all the way to the Moabite frontier; and in his son’s day (Jehoahaz) Israel was for a time temporarily reduced to virtual vassalage, with its king allowed a humiliatingly small and vestigial “army” — barely more than a personal body-guard (he was allowed only ten chariots; Ahab had put two thousand in the field at the battle of Qarqar less than forty years before). So strong, indeed, did Hazael wax that his power reached down the coastal plain as far as Philistine Gath, and he was only bought off from invading Judah by payment of a huge tribute.

Hazael was able to do all of this because of a temporary recession of Assyrian power. The Assyrians had been preoccupied for about a generation with internal problems, and their westward expansion had therefore slowed. It was this relaxing of pressure which gave Hazael his free hand. It was to be a brief respite, not only for the Syrian usurper, but for the Palestinian kingdoms as well. Indeed, in the prophetic tradition of Israel herself, Assyria came to be seen as *the* “rod” of God’s punishment upon her own sins, and Hazael, in retrospect, came to seem small potatoes indeed. But for that, we must wait till another time. J.P.B.



THE PRECEPTS OF THE CHURCH

Being the irreducible minimum of Catholic practice.

1. To assist at Mass every Sunday and Holy Day of obligation.
2. To keep the fasts and abstinences, prescribed in the Prayer Book, according to normal Catholic custom.
3. To seek sacramental absolution when needed for mortal sin, and at Easter time to do so as a matter of obedience to normal Catholic custom.
4. To receive Holy Communion at least once a year, during Eastertide.
5. To give regularly to the support of the Church and the ministry.
6. To keep the Church’s law of marriage.

—From Saint Augustine’s Prayer Book

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 communicants working together in the sacristy on Saturday afternoons. Those who are interested 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

Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50¢)

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. Tu. Lenten Weekday (St David, Bishop of Menevia, c. 544)
2. W. EMBER DAY (St Chad, Bishop of Lichfield, 672)
3. Th. Lenten Weekday (John & Charles Wesley, Priests, 1791, 1788)
4. F. EMBER DAY
Way of the Cross & Benediction 7 p.m.
5. Sa. EMBER DAY
6. Su. LENT II
7. M. Lenten Weekday (St Perpetua & her Companions,
Martyrs at Carthage, 202)
8. Tu. Lenten Weekday
9. W. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
10. Th. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
11. F. Lenten Weekday
Way of the Cross & Benediction 7 p.m.
12. Sa. St Gregory the Great, Bishop of Rome, 604
13. Su. LENT III
14. M. Lenten Weekday
15. Tu. Lenten Weekday
16. W. Lenten Weekday
17. Th. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
18. F. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
Way of the Cross & Benediction 7 p.m.
19. Sa. SAINT JOSEPH
Fast dispensed
20. Su. LENT IV
21. M. Lenten Weekday (Thomas Ken, Bishop of Bath & Wells, 1711)
22. Tu. Lenten Weekday (James De Koven, Priest, 1879)
23. W. Lenten Weekday (St Gregory the Illuminator, Bishop &
Missionary of Armenia, c. 332)
24. Th. Lenten Weekday
25. F. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY
Fast & abstinence dispensed
Evening Prayer 5:30
High Mass with Procession 6
26. Sa. Lenten Weekday
27. Su. LENT V
28. M. Lenten Weekday
29. Tu. Lenten Weekday (John Keble, Priest, 1866)
30. W. Lenten Weekday
31. Th. Lenten Weekday (John Donnie, Priest, 1631)

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

MUSIC FOR MARCH

- MARCH 6—LENT II
 Mass in G Francis Poulenc (1899-1963)
 In die tribulationis Giovanni Croce (1560-1609)
 Obsecro, Domine Jacob Handl (1550-1591)
 5:30 p.m.
 John Bettolette, organ
- MARCH 13—LENT III
 Missa Verbum incarnatum Arnold de Jantins (1390-1430)
 Laudate Dominum Orlandus Lassus (1532-1594)
 Aurea ad nostras deitatis Guillaume Dufay (c. 1440-1474)
 5:30 p.m.
 Michael Hunter, organ
- MARCH 20—LENT IV
 Messe Solennelle Gioacchino Rossini (1792-1868)
 Laetatus sum - Jerusalem Orlandus Lassus (1532-1594)
 Ave Maria Giuseppe Verdi (1813-1901)
 O salutaris hostia Rossini
 5:30 p.m.
 Laura Altman, mezzo soprano
- MARCH 25—THE ANNUNCIATION
 Missa Kyrie cum jubilo Maurice Durufé (1902-)
- MARCH 27—LENT V
 Missa Virgo Parens Christi Jacques Barbireau (1408-1491)
 Confitebor tibi Orlandus Lassus (1532-1594)
 Vexilla Regis Guillaume Dufay (c. 1440-1474)
 5:30 p.m.
 Paul Solem, tenor



LENT

WELCOME, deare feast of Lent; who loves not thee,
 He loves not Temperance, or Authority,
 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.

.....
 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 we are bid, "Be holy ev'n as he."
 In both let's do our best.

—George Herbert (1593-1632)

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 12—Jerry J. Donovan
 January 13—Jane Peirce (Miss)
 January 24—Janet Preenie Tidwell (Mrs)
 January 25—John B. P. Hood
 February 4—Lesley Armstrong Northup (Miss)

HOLY MATRIMONY

"They twain shall be one flesh."

January 23—Robert Michael Valli & Monika Engel
 January 29—Charles Linard Ayers & Moema Dutra Vergara

BURIALS

"My flesh shall rest in hope."

December 21—David Bruce Kennedy
 January 21—Edward Parker Amos
 February 4—Emily Stewart



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.



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Dr Onva K. Boshears, Jr. Hattiesburg, Mississippi	Mrs Gordon D. Pierce Bradford, Vermont
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CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Doris W. Barth, \$5; The Rt Rev'd William H. Brady, \$5; The Rev'd Gary E. Caldwell, \$5; George R. Collins, \$5; Lillian V. Cottony, \$5; The Rev'd J. R. Daughtry, \$5; Harold O. Everett, \$10; Mr & Mrs Maurice Fretten, \$10; Richard R. Funk, Jr., \$5; Gemma Just, \$5; Robert Kennedy, \$7; Mrs Douglas H. MacMillan, \$5; Charles L. Manning, \$10; Mr & Mrs G. Raymond McClary, \$5; Mrs Carl V. Sewall, \$2; Mrs Douglas Simpson, \$5; Michael Sowan, \$15; The Rev'd William R. Wetherell, \$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

133 West 46th Street, New York
 Saint Mary's Center for Senior Citizens
 Miss Teresa Rogers, Program Director
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