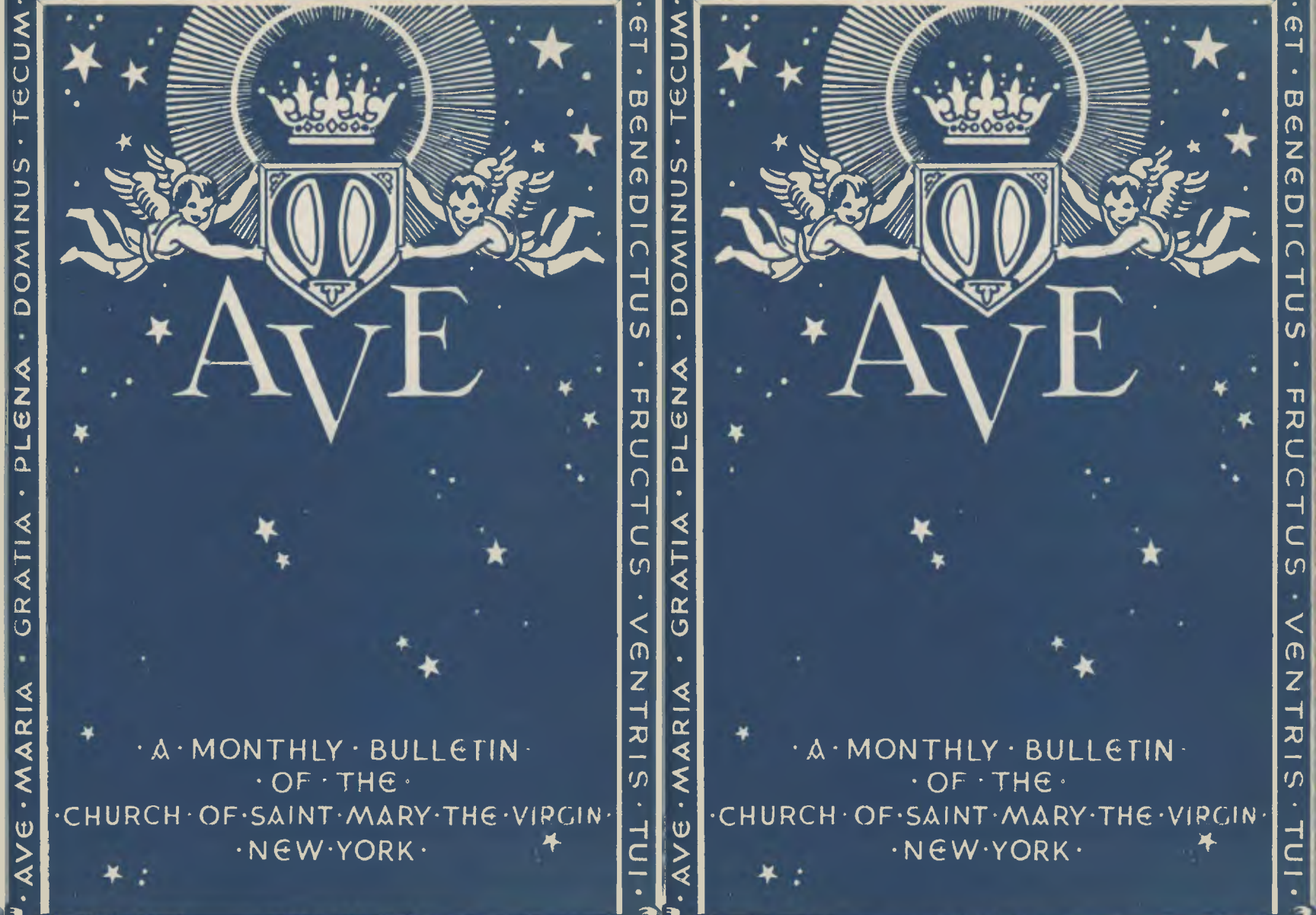


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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

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THE REVEREND JOHN PAUL BOYER

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Parish founded 1868

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# AVE

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

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Vol. XLVII

February, 1978

No. 2

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My dear people,

Lent is a time for learning: it was designed to make disciples. Discipline comes from the same root: to learn. Whatever your Lenten discipline may be, part of it must be, if you are to be true to the root meaning of Lent, learning the faith.

"Faith of our fathers" is the 1978 theme of Fridays in Lent, when, after the Way of the Cross and Benediction of the Blessed Sacrament, we go to the parish hall for study, questions, and discussion. We go, as for so many years, with our fellow-Anglicans from the Church of the Transfiguration — "The Little Church Around the Corner" — as, also, we go there for another course every autumn. Their Father Warren and our Father Boyer will share these Lenten lectures, which will picture the building up of the faith of the Church of the first centuries and her struggle against heresy. In 1977, both spring and fall, we had "Heroes of our Faith" — modern, and mostly Anglican. We thought — and thought better of it — a title might now be "Heretics I have known"! But there will be historical heresies and their originators portrayed, because it is, alas, out of wrong leads that the Church came to right thinking about our God. Councils of the early Church dealt with questions that can plague us still: How can we know God? What of the struggle of flesh and spirit? How is God Three-in-One? How is Jesus God and man? Do we save ourselves? Wrong answers were given with names you may recognize: Gnosticism, manichaeism, Montanism, Arianism, Sabellianism, monophysitism, Pelagianism — to name a few. God's Spirit led the Church, we believe, to orthodoxy — literally "right praise" — and how good it is!

We invite you to be learners in God's school.

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 10, 17, 24; and March 3, 10, 17

Way of the Cross and Benediction .....

★

## CONFESSIONS

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

FRIDAY, 5-6 p.m.

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

## GOING UP WITH JESUS

Father Boyer's Sermon on the Last Sunday after the Epiphany

I HAVE SAID IT BEFORE, but it bears saying again and again, that we have not *one* epiphany to celebrate, but *many* epiphanies. The coming of the Magi is but the first epiphany; throughout the entire life of the Christ, however, we have moments of disclosure, moments when those with eyes to see are given the opportunity to behold the marvellous working of God in Christ Jesus to reconcile the world unto himself. Thus he is declared to the Gentiles in the coming of the wise men; thus he is manifest to Israel at his baptism at the hands of John; thus he is disclosed to family and friends (to those who would see, for we are told later that many did not) at the wedding feast in Cana of Galilee.

Today we come to the last of the epiphanies, which is also the greatest, when for a moment on the Mount of Transfiguration the veil is lifted from before the eyes of the chosen disciples and they see the glory of God nakedly in the face of Jesus the Christ.

There is a sense, thus, in which this great epiphany, this Transfiguration of Christ, comes as a kind of climax. There is another sense, however, in which it comes as a moment of quiet before the breaking of the storm. We must, in other words, enquire into the *purpose* of this occasion in Jesus' own life.

St Mark [9:2-9] — and St Matthew [17:1-9] presumably following St Mark — in their accounts of this event give as its immediate sequel a prediction by Jesus of his impending passion, of his suffering and death at the hands of the religious and political authorities in Jerusalem. "It is written of the Son of man," he says in St Mark's version, "that he must suffer many things, and be set at nought"; "Elias is come already," he says in St Matthew's version; in reference to the previous passion of St John Baptist, "and they knew him not, but have done unto him whatsoever they listed." And then he adds, "Likewise shall also the Son of man suffer of them." St Luke [9:28-36] does not report these words, eliding the whole conversation into his brief final sentence, "And they kept it close, and told no man in those days any of those things which they had seen"; but later on [9:44] he reports the words of Jesus: "Let these sayings sink down into your ears: for the Son of man shall be delivered

into the hands of men"; and shortly afterwards the Evangelist adds [9:51], "It came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem."

It seems clear, then, that both in the understanding of Jesus and in the understanding of the Evangelists the Transfiguration served as a kind of prelude, or a kind of respite, before the coming ordeal in Jerusalem. Now, St Luke says, a few verses farther on after the ending of today's Gospel, immediately after the somewhat cryptic remark about the Son of man being delivered into the hands of men [9:45], "They understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying."

Well they might not understand it, for it was something they would be virtually unprepared for. Jesus spoke of himself consistently as the Son of man, and in addition his disciples had already come to the conclusion that he was the Messiah, as the story of St Peter's confession shows [Matthew 16:16]: "Thou art the Messiah" — the Christ, that is — "the Son of the living God." Now, the Son of man was a heavenly figure — a sort of archetype of all humanity, Man with a capital "M" — who was expected, in some Jewish speculations, to come at the end of history and to inaugurate in his person the new heaven and the new earth; he was not, in those traditions, usually identified with the Messiah, but like the Messiah he was a figure of God's triumphant purpose and power. The Messiah, as you probably already know, was by and large a *this-worldly* figure, who was expected to set up the kingdom of the just, the new and reconstituted kingdom of Israel, over which he would rule with justice in splendour as a descendant of David. That some, at least, of the disciples thought in these terms is evident from the question which they asked of Jesus — as St Luke reports in the opening chapter of Acts — just before he was received into the cloud of glory at his Ascension: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even at the end, you see, they had not quite given up that hope for an earthly vindication.

Be that as it may, what these two traditions have in common — whether we think of Jesus as coming at the close of history as Son of man, or whether we think of him as coming *in* history as Messiah — is that *neither* tradition *ever* conceived of its

central figure as undergoing suffering at all, let alone death. Even the figure of the Suffering Servant in Isaiah, so beloved of Christian commentators *after* the Resurrection, was not in Jewish understanding before the event ever, so far as I know, applied either to the figure of the Messiah or to that of the Son of man. So, well might the disciples "understand not this saying", and well might they fear to ask him of it.

But Jesus, even in human terms, was no fool. He had begun to see, even if his disciples could not, where his mission was leading. We do not in this instance even have to postulate a sort of supernatural prescience. The disciples were blinded by wishful thinking (and in the case at hand their eyes would seem to have been dazzled too by the glory of the *shekhinah*, the cloud of brightness which is said to envelope the Holy One himself, blessed be he, lest creation be blotted out by the awesome holiness of God's unveiled aspect; it is this cloud, of course, which overshadowed Jesus at the Transfiguration, and it is this cloud which received him at the Ascension). In any case, the disciples had just seen, in very nearly unmistakable terms, a display of the reality of God's presence and holiness and power; and they had seen, too, the closest possible identification of their beloved Master with that presence and power. How unthinkable, therefore, especially in view of their preconceived notions as to *how* the Messiah should act — or the Son of man either — that they should turn to a contemplation of betrayal, suffering, and cruel death.

But Jesus' eyes were not blinded. The opposition against him had been building for some time, and its centre was Jerusalem, where both the priestly caste and at least some of the leaders of the Pharisees increasingly saw vested interests threatened by the popularity and the continued existence of this man from the sneered-at Galilee. Jesus, after this event of the Transfiguration, turns his face stedfastly to go up to Jerusalem. He was not so naïf as not to expect — accurately as it turned out — what he would find there: "It is written of the Son of man, that he must suffer many things, and be set at nought." It was written, that is, in *Jesus'* reading of the Old Testament (as well as of current events), even if in no one else's; we have here a profound reinterpretation — and, I should want to add, a deepening — of the Old Testament expectations.

Jesus knew, then, that he was going to Jerusalem to face an ordeal. There is no reason to doubt that he fully realized that the ordeal would end in his own death. He set his face to go up to Jerusalem in spite of that, in obedience to what he perceived as the will of his heavenly Father. For him, then, the Transfiguration was a time of reassurance — “This is my beloved Son: hear him” — a time of counsel, for he talks there with Moses and Elijah, the great figures of Old Testament law and prophecy; and a time for the gathering of strength. For us, the Transfiguration is the last of the epiphanies, the last and greatest disclosure of Christ’s inherent glory in the course of his earthly ministry; for Jesus, however, it was a time of preparation, a girding of himself for what he knew lay ahead, a moment of communion with his heavenly Father before turning his face towards the Holy City where he would meet his end and face his death, even the cruel and terrible death of the cross.

We stand, beloved, on the threshold of Lent. And from this day we turn ourselves also, to go with Jesus up to Jerusalem, and to live with him — through the unfolding of the Holy Week liturgy — the events of Calvary. The season of the Church’s year which begins on Ash Wednesday is given to us as a respite and a prelude before the Great Week, the Week of the Passion, the Week which leads to the Resurrection and to the glory and triumph of Easter, but which leads to them through the valley of the shadow of Good Friday. We are given this time for reassurance and counsel — and opportunities are made available in this parish, more perhaps than in many others, for us to make our confessions and to receive the reassurance of the forgiveness and the everlasting love towards us of Jesus Christ; and also to learn, to receive the counsel of knowledge, both in the Friday evening programme throughout Lent and in the Thursday evening enquirers’ class.

But even more, we are invited to use the *whole* of Lent as a time of the girding up of loins, as a time of acquiring spiritual strength and resource, in order not only to face the liturgical experience of Holy Week and Easter, but the moral and ascetic experience of the whole Christian life. We are given this time to reflect, to recall ourselves to the basics, to turn our attention less to our distracting pleasures and more towards the sacrificial *quality* of life which is asked of all Christians as imitators of

Jesus Christ, to turn inward for a period in order that we may turn outward again with renewed strength and confidence and a deepened spiritual knowledge, to do without, to go into training as spiritual athletes, to train our souls as some train their bodies. Lent, thus, is not a burden, but an opportunity. As Jesus withdrew to the mountain in order to draw strength from his participation in the divine glory, and as his disciples drew strength from his strength, so we are offered this time by Holy Church to draw strength likewise, as his disciples, from him whose strength is sufficient for us.

Today is the last of the epiphanies. We turn, thus, from the glory and joy of Christmas and its aftermath — from the joy, that is, of the Incarnation and the earthly life lived in our midst — in order to contemplate the sterner joy of the cross, the joy that is all the stronger and more joyous because it has passed triumphant through suffering in obedience. But as I have said before that there are *many* epiphanies, so I have said before — and say now again — that there is at the end only *one* epiphany, the epiphany of the whole life of Jesus our Christ, the life of sacrifice and of love, the life of healing and forgiving, the life of recalling and restoring, the life of feeding and nourishing. That life, as he himself said, is lifted up on the cross, in order that it might draw all men unto itself; that life is lifted up on the cross, that is to say, in order that we may see the quality and the depth of God’s love towards us, the love that spares not its only-begotten Son, the love, thus, which spares not itself. The cross, thus, is itself the sign of glory, the sign of endless and outpoured love, the sign of God’s free gift of himself to the healing of the world’s hurt. Jesus is lifted up on the cross in order that we may *see* him; he is lifted up in order to draw us to him. And that, beloved, is the greatest epiphany of them all — that *such* a love — of which our epistle for today sings [I Corinthians 12:27—13:13] — should go to such lengths. *There* is the glory of God made manifest, even upon the hard wood of Calvary’s tree. And Lent sets before us the challenge and the opportunity; it sets before us his call and commission; it asks for our response and our answer: “This is my beloved Son, hear him”; and to us he says, “Follow me.”



## BIBLICAL STUDIES — XXXVI

THE FALL OF SAMARIA IN 722/21 B.C. put an effectual end, as we saw last time, to the existence of the [northern] Kingdom of Israel. We have concentrated on that history to this point for essentially two reasons. In the first place, Israel was, from every worldly viewpoint — that is, insofar as such things as economic and strategic influence can determine matters of this kind — of vastly greater importance than her sister Kingdom of Judah to the south. Considerably larger in physical size (as a look at any map of biblical times will show), she also had the bulk of the population (ten and a half of the original Twelve Tribes, it will be remembered, over against one and a half for Judah), the best of the agricultural land, and a far better geographical proximity both to the important trade outlets on the Mediterranean coast (i.e., the Phoenician city-states, which were often close allies — as the Jezebel affair illustrates) and to the vital overland centre of Damascus (with whom, contrariwise, there was throughout most of her history an intense political and commercial rivalry, with often violent expressions, the forced alliance in the last years against the common Assyrian threat notwithstanding). And in the second place, no doubt stemming from the first, the Bible itself concentrates, so long as the northern kingdom continued to exist, upon her fortunes rather than those of her sister, even though the Books of the Kings (as we now have them, at any rate) were written under the (at least) final editorship of those who had a strong bias in favour of the Davidic monarchy and the Jerusalem Temple: it is in the north, after all, that we find the setting for the Elijah and Elisha stories — against the sinister but undeniably dramatic backdrop of the court of Ahab and Jezebel, culminating in the bloody coup and purge of Jehu — and it is from precisely the religious (and political) opposition to Jezebel's Baalism that the prophetic movement centring about Elijah and his successor took shape and coherence, developing into a powerful and purposive influence out of a welter of earlier unfocussed ecstatic enthusiasms; and it is neither beside the point altogether, nor is it a matter of primarily jumping the gun, to say that Classical Prophecy (e.g., Isaiah and Jeremiah) — which was indeed primarily a Judaeon phenomenon — nonetheless had its roots in the earlier movement in the northern kingdom.

I say "not altogether jumping the gun" because it is evident

that our focus must now change, even as the Bible's own emphasis changes after the fall of Samaria, and our glance must now be directed southwards, for there the future lay — and although that immediate future was not to be long as history counts such things (it was about a hundred and eighty-three years from the fall of Samaria to the fall of Jerusalem, which is very brief indeed on the overall chronological scale; though, we must remember, it is about the same as from the founding of the Republic in 1776 to the last year of Eisenhower's second administration), the ultimate future — future, so to speak, in the broadest sense — was to be enormous and of incalculable importance. Indeed, we are still living it; for on the one hand there is once again a Jewish state in that place, made up of a people with a continuous cultural identity with those same people of whom we shall now be speaking, and what is happening there, with those cultural and religious descendants of *our* heroes, is of vital and immediate importance to our lives today in our own country, and perhaps the greatest part of our national diplomacy is at this very moment being directed towards a peaceful settlement (we hope) of the problems in that part of the world; and on the other hand we have the Christian Church, which is in a kind of permanent relationship of continuity/discontinuity with those same people, for, though in one sense it is obvious that the Church is not the *same* as either modern Judaism or ancient Judah, so in another sense it is nonetheless equally obvious that there was a development along unbroken lines from Judah to Jesus to Paul to the wider world — and we too, thus, have a claim to be the at least *spiritual* descendants of these same people. And thus their history, in a very real sense, is our own history, for are not we too members of a community which has been bound in a covenant-relationship with the very same God who was, in a profound sense, Judah's *raison d'être*, and in tension with whom her history took its shape and its significance?

We shall now, therefore and henceforth, be properly talking of "the Jews"; and it is a measure of the ultimately far vaster importance of the Kingdom of Judah — measured, that is, against eternity and by far more enduring standards than those economic, military, strategic, and demographic elements which defined, as we said earlier and from a worldly point of view, the apparent superiority of Israel — that that word, "the Jews",



needs from us a certain attempt at a more precise definition than is sometimes given it. For we often talk, for example, of "the Jews" being led out of Egypt by Moses when we mean, in fact, "Israel"; and, in the opposite direction, we have throughout this series of articles hitherto operated under the inevitable handicap of knowing, whenever we referred to the erstwhile northern kingdom by its proper name of "Israel", that we were creating a confusion — for "the Jews", though they were not "Israel" in this restricted sense, nonetheless, both before the fall of Samaria and much more emphatically afterwards, when they were the only ones left, quite properly insisted that they nonetheless were at least a *part* of Israel — that their heritage, too, was the covenant with Abraham, Isaac, and Jacob (whose other name, indeed, *was* Israel) — and, indeed, once Samaria had fallen, and the rest of the northern kingdom with it, that as the only survivors of that original covenant there was a definite sense, thereafter, that the remnant which was themselves constituted all the "Israel" there was, in its totality. Or, to put it more simply, they would have said that they were the legitimate heirs of the traditions of Israel; they were all of Israel that was left, and could therefore, with full propriety, apply that name to themselves.

From this, of course, comes our modern confusion, for the process which we have described has left us with a sense of "the Jews" and "Israel" which is simply synonymous, and so indeed the terms now are (leaving aside for the time being the claim of the Christian Church to be also, in some sense, "Israel" too). But they were not always so. Perhaps we can say that, while all Jews — members, that is, of the tribe of Judah (and that part of Benjamin which remained faithful to the House of David), together with the priests and levites of the Jerusalem Temple, and adherents both of the Davidic monarchy and the brand of Yahwism which bore, so to speak, the Temple stamp — were "Israelites" (though not citizens of the *Kingdom* of Israel), not all Israelites (and none of the citizens of the kingdom that bore the name) were necessarily Jews — being neither Judahites, nor obedient to a monarch of David's line, nor adherents of the Jerusalem Temple.

Now, it is the Jews who turned out to be important, to be, that is, of lasting importance, and it shall be at least part of the purpose of this series, for the immediate future, to probe

why that should be so. This is not to deny the importance of Israel (the kingdom that is, not the spiritual entity — for our confusion, you see, still remains), both in its own day and in the more enduring sense of having been, in a manner of speaking, the matrix of the prophetic movement; but it is to underscore the fact both that Israel failed and that the future lay — and the lasting significance lay — with the Jews and not with the "Ten Lost Tribes". For it will not suffice to say that the Jews were more important than the "Lost Tribes" simply because they survived and the others did not. Judah's day also would come; Jerusalem would fall as Samaria had, and to a conquerer not notably less fierce; her population too would be deported and dispersed; her existence as an independent national state would be ended and her Davidic monarchy broken. Judah in this sense did not "survive" any more than Israel did; and yet she survived in a much more profound sense as the Jewish religion — a nation and a people, yes, but something more than just a nation or just a people. Judah, in other words, had something which Israel (the kingdom) did not have — some inner strength, some source of national fidelity and cohesiveness, some kind of drive to survival, not just as individuals, but as a community. Israel was dispersed, and within a generation or so had simply melted into the surrounding populations, "lost" through the blending process of assimilation, her identity (and her faith) totally gone. Judah would be dispersed, but on the contrary, though no doubt individuals were lost, the community of faith endured and deepened. And our question must be, Why?

J.P.B.



#### 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.

### CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



### SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.



### SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Volunteers will be trained for this mission of welcome.



### BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



### SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.



### 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 in the parish hall after Sunday 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. Orders may be placed by mail.



### SAINT MARY'S PUBLICATIONS

*A Tribute to Saint Mary's*, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)  
*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)  
*Worship in Spirit and Truth*, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)  
*Vêpres du Commun*, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)  
*A Walk around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

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### 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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."



## CALENDAR FOR FEBRUARY

1. W. St Bride, Abbess of Kildare, c. 523
2. Th. THE PRESENTATION OF CHRIST IN THE TEMPLE  
& PURIFICATION OF SAINT MARY THE VIRGIN  
*Evening Prayer 5:30*  
*High Mass with Candlemas Procession 6*
3. F. St Anskar, Archbishop of Hamburg, Missionary to  
Denmark & Sweden, 865
4. Sa. St Cornelius the Centurion
5. Su. THE LAST SUNDAY AFTER THE EPIPHANY
6. M. *Requiem*
7. Tu. St Romuald, Abbot at Camaldoli, 1027
8. W. ASH WEDNESDAY  
*Strict fast & abstinence*  
*Ashes imposed at all Masses*  
*High Mass with Penitential Office 6*
9. Th. Lenten Weekday
10. F. Lenten Weekday (St Scholastica, Abbess at  
Monte Cassino, 543)  
*Way of the Cross & Benediction 7 p.m.*
11. Sa. Lenten Weekday
12. Su. LENT I  
*Litany in procession 11*
13. M. Lenten Weekday (Absalom Jones, Priest, 1818)
14. Tu. Lenten Weekday (SS. Cyril, Monk, & Methodius,  
Bishop, Missionaries to the Slavs, 869, 885)
15. W. Ember Day (Thomas Bray, Priest & Missionary, 1730)
16. Th. Lenten Weekday
17. F. Ember Day  
*Way of the Cross & Benediction 7 p.m.*
18. Sa. Ember Day (St Simeon, Bishop & Martyr of  
Jerusalem, 1st c.)
19. Su. LENT II  
*Litany in procession 11*
20. M. Lenten Weekday
21. Tu. Lenten Weekday
22. W. Lenten Weekday
23. Th. Lenten Weekday (St Polycarp, Bishop & Martyr  
of Smyrna, 156)
24. F. SAINT MATTHIAS THE APOSTLE  
*Way of the Cross & Benediction 7 p.m.*
25. Sa. Lenten Weekday
26. Su. LENT III  
*Litany in procession 11*
27. M. Lenten Weekday (George Herbert, Priest, 1633)
28. Th. Lenten Weekday

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

## MUSIC FOR FEBRUARY

## FEBRUARY 2—CANDLEMAS

- Messa Concertata\* ..... Giovanni Giorgi (?-1762)  
Diffusa est ..... Giovanni Maria Nanino (1545-1607)  
Postquam impleti sunt dies ..... Blasius Amon (1560-1590)

## FEBRUARY 5—THE LAST SUNDAY AFTER THE EPIPHANY

- Missa Luba ..... Congolese, reconstructed and  
annotated by Guido Haazen, 1963  
Exultate Deo ..... Alessandro Scarlatti (1660-1725)  
Ego sum pastor bonus ..... Claudio Monteverdi (1567-1643)

5:30 p.m.

George Novak, organ

## FEBRUARY 12—LENT I

- Missa sine Nomine ..... John Dunstable (1385-1453)  
Scapulis suis ..... Giovanni Pierluigi da Palestrina (1526-1594)  
O quam suavis ..... VI

5:30 p.m.

Clifford Hill, organ

## FEBRUARY 19—LENT II

- Missa Brevis ..... Kenneth Cornelle, 1974  
Meditabor ..... McNeil Robinson, 1978  
Caro mea ..... VII

5:30 p.m.

McNeil Robinson, organ

## FEBRUARY 26—LENT III

- Missa sine Nomine ..... Alexander Agricola (1446-1506)  
Justitia Domini ..... McNeil Robinson, 1975  
Jesu dulcis memoria ..... I

5:30 p.m.

John Bertolette, organ

## \*MASS OF THE MONTH

This little-known composer is associated with the Church of St John Lateran in Rome, and is known to have composed madrigals, motets, and music for the liturgy. The *Messa a quattro voci concertata* appears to have been his most ambitious work, a festive summing up of Italian Baroque style.

1978 ORDO KALENDAR from the shop \$2; mailing 25¢

## 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."*

December 27—Philip Dean Parker

## BURIAL

*"My flesh shall rest in hope."*

December 30—Josephine Thompson



## ALTAR FLOWER MEMORIALS

February 2—Candlemas, Arthur & Georgina Margaret Huck

February 5—The Last Sunday after the Epiphany, Joseph Schuman



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CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Roger H. Carroll, \$5; The Rev'd Edwin L. Conly, \$5; Mr & Mrs Jonathan B. Craig, \$15; Miss Amy Dearden, \$5; The Rev'd Robert L. Ducker, \$10; Mrs Stanley W. Ellis, \$20; Harold O. Everett, \$15; The Rev'd Edward Garrigan, \$15; Louis W. Hill, \$10; Paul W. McKee, \$10; Frederic C. McNeil, \$5; The Rev'd & Mrs George McCormick, \$5; Mrs V. H. K. Moorhouse, \$5; The Rev'd Christopher Morley, Jr, \$10; Lt Col. Arthur W. R. Shettle, \$5; The Rev'd William R. Wetherell, \$5.

*Annual contributions of six 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.*

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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.

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