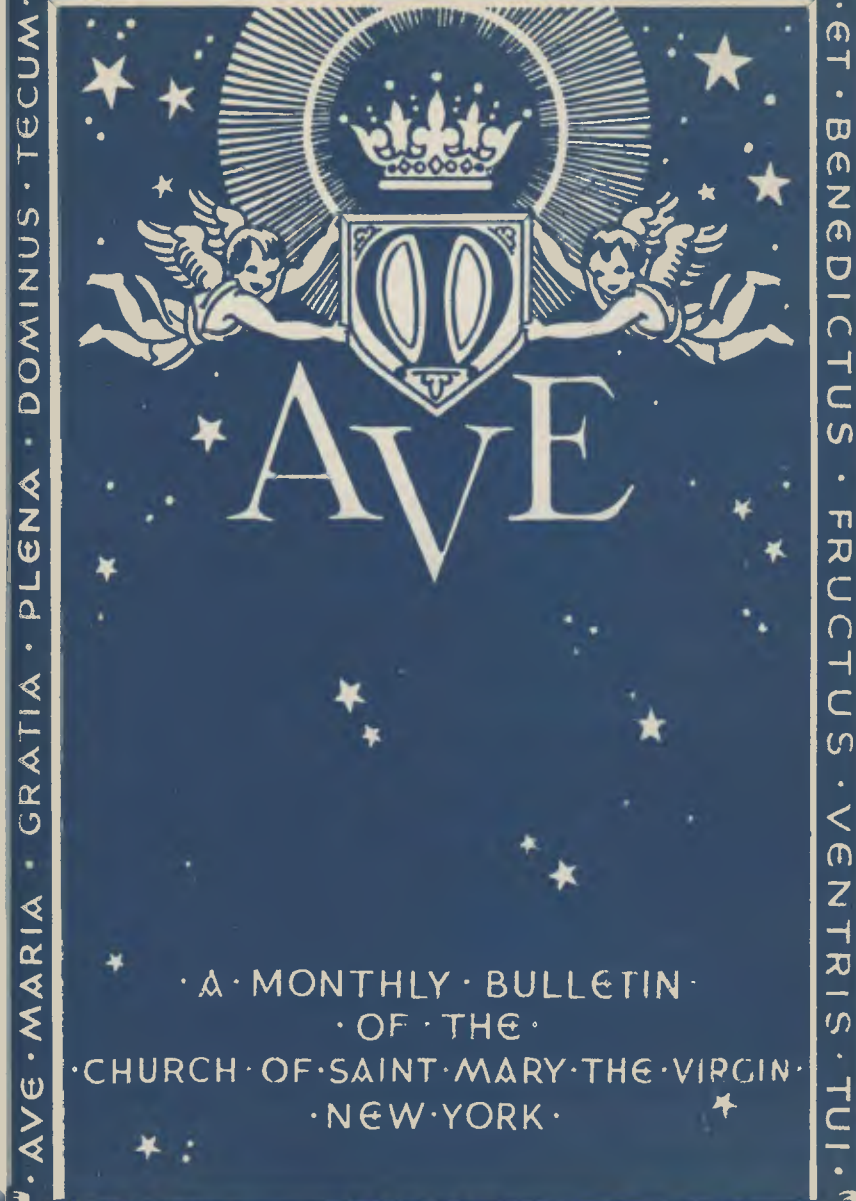


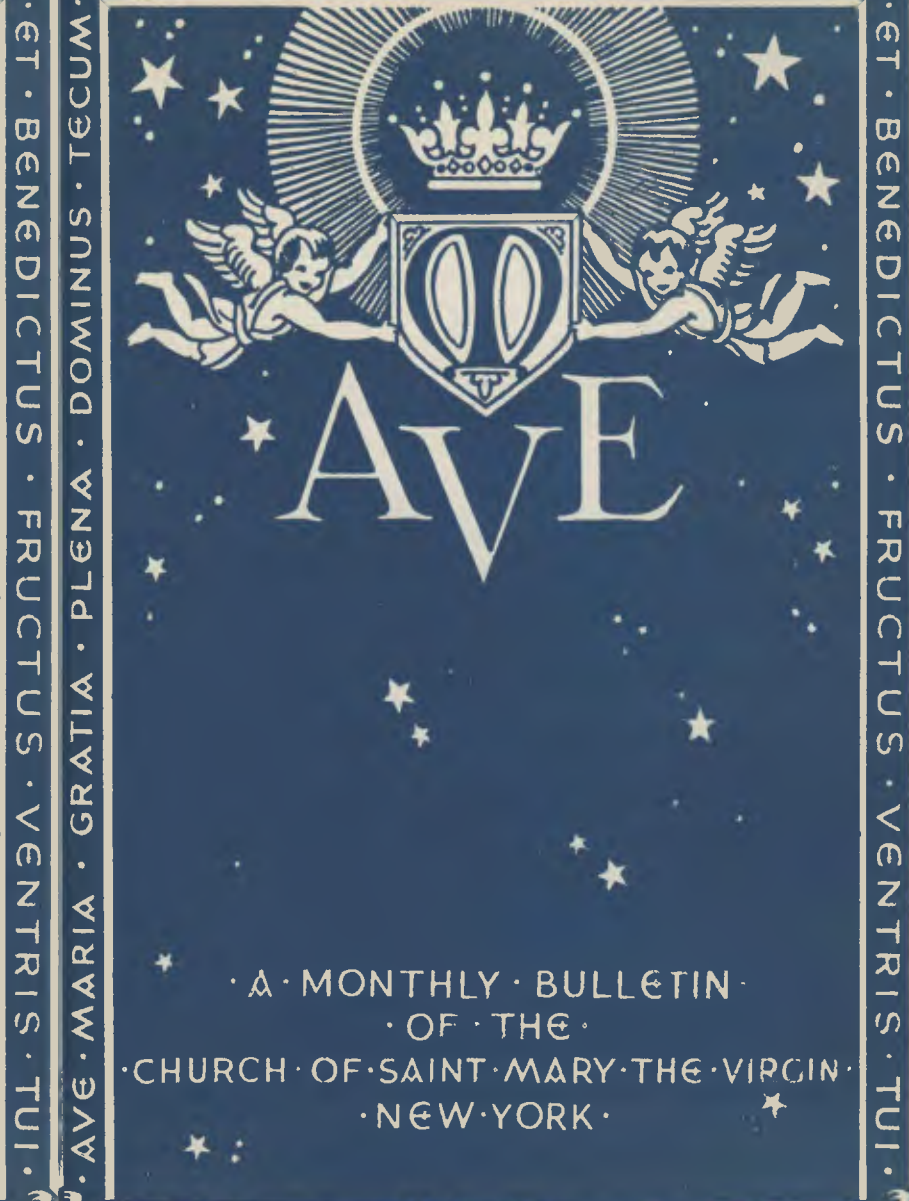
• BENE·DICTA · TU · IN · MULI·ERIBUS ·



AVE

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

• BENE·DICTA · TU · IN · MULI·ERIBUS ·



AVE

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

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND JOHN L. SCOTT

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

JOHN Z. HEADLEY, *Vice-President*

JAMES P. GREGORY, *Secretary*

IRVING P. GRAEB, JR., *Treasurer*

PHILIP W. CALLANAN

RAY KIRBY

G. EDWARD MUELLER

CHARLES ARTHUR SCHAEFER

Carrington Raymond, our senior Trustee, has entered into eternal rest. Tribute will be paid to him in next month's AVE.

Parish founded 1868

Church built 1894

AVE

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

Vol. XLVII

March, 1978

No. 3

My dear people,

Mid-way through Lent, we take refreshment and take stock.

Mid-Lent Sunday, March 5, brings us Nancy Sartin's new *Missa Laetare*. It also brings us together, after High Mass, for brunch. That helps us know one another.

Equally, we need to know ourselves inwardly. Have we got anywhere this Lent? It is sad to make no move forward and, I fear, unlikely that we stand still without slipping back. Bible reading? Other good reading — not necessarily "religious"? Intercession? Self-examination and confession? Times of quiet adoration of God and awareness of him in our world? And, outwardly, have we taken advantage of Lent — its special services, and what is available to us year round? Have we sought out somebody sick or lonely? Have we written that letter? Simple though they be, these are ways to go forward, and not stand still, or worse.

Are we like that old lady to whom I took Communion who, in the General Confession, said, "We do earnestly *repeat*"? I'm afraid I'm just like her! I say I can't help it.

So, in the end, we have to fall back on Jesus and cling to his cross. That is what we do at the end of Lent, in the Great Week, when, liturgically, we re-live Christ's passion. The services are listed overleaf, and confession times on page 43. I know no surer way than sacramental confession to know myself and yet have hope.

Hope is revealed in the Light of Christ. We see it at the Easter Vigil — when Bishop Wright will celebrate and preach — and for fifty days it burns, till the Spirit is given at Pentecost. But these things are liturgical celebrations of what already has been done. God has acted. We have hope.

Affectionately your priest,

Donald L. Garfield

HOLY WEEK

PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and High Mass	11:00 a.m.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

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

MAUNDY THURSDAY

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

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

GOOD FRIDAY

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

HOLY SATURDAY

Evening Prayer	6:00 p.m.
Solemn Vigil	10:00 p.m.

EASTER DAY

First High Mass	12:00 midnight
The Right Reverend Harold Louis Wright, <i>celebrant</i>	
Mass	7:30, 9:00, and 10:00 a.m.
High Mass with Procession	11:00 a.m.
Mass	5:00 p.m.
Evensong, Procession, and Benediction	6:00 p.m.

ECCE AGNUS DEI

Sermon by Father Boyer

“BEHOLD THE LAMB OF GOD, which taketh away the sin of the world” [see the Gospel for the Second Sunday after the Epiphany, Year A: John 1:29-41]. And what is he, this Lamb of God? Why is this image so pregnant for us even now, in an age which hardly knows a shepherd, in a culture most of whose members have never seen a sheep? Why do we cling to this? Why, in this parish, do we hear these words every time Mass is celebrated, as the priest takes a fragment of the broken bread and shows it to the people? — “Behold the Lamb of God; behold him that taketh away the sins of the world” — and why also do we pray before the Sacrament: “O Lamb of God, that takest away the sins of the world, have mercy upon us, grant us thy peace”? Who is this Lamb of God, and why do we make so much of it?

The simple answer, of course, is that the Lamb is Jesus Christ; the image of the Lamb is the image of Jesus Christ. But that leaves unanswered the question why. It is insufficient, thus, to say the Lamb is *Christ*; the question must also be answered why Christ is called a *lamb*, indeed, *the* Lamb of God, the archetypal and eternal Lamb, the Lamb of lambs, the sum and total of lambness, who defines all other lambs since then, lending their rather stupid innocence something of the grandeur he has forever given their name.

Our problem is, as so often, sentimentality. This is partly because we do not know lambs, except, perhaps, as fleecy figures gamboling across the surface of greeting cards, especially those which mark the birthdays of very small children or which celebrate in a calculatedly pretty and cute way the secular side of Easter — a festival, after all, which they share with bunnies and baby chickens. And real lambs, at least from a distance, *are* cute, as they skip across the fields, their coats, still, several shades lighter than the dirty fleeces of their elders. But up close, they are not particularly appealing creatures: they are not *very* clean, after all, unless they’ve been scrubbed up for the fair, and there is a sort of vacuous expression in their eyes, for no sheep is the smartest of God’s creatures. We call geese silly, though they are not particularly so, for birds, but lambs *are* silly, and docile, and

easily led. There is nothing in this image to suggest the Lord of the Worlds.

No, our attention must be focussed, not on what lambs *are*, but on what they are *for*, or at least what they *were* for in Jewish society while the Temple lasted. They were not for gamboling and petting; still less were they for the adorning of greeting cards. They were not even for chops, with or without mint sauce, though we are getting warmer. They were for *sacrifice*, and here we must put all the prettiness out of our minds' eyes.

The Temple was a place of glory and beauty, it is true, but it was a glory and a beauty of a somewhat barbaric sort, and under the glory and the beauty was the undisguisable reek of a slaughter-house, and the smell of countless penned animals, the bellow of bulls, the bleating of lambs, the sick, sweet odour of blood, the smell of roasting flesh. The Orient has never been particularly sentimental about animals — kindness to animals is a northern grace, an Anglo-Saxon contribution, if you will, to the sum total of human civilization — and if the Orient is not sentimental about animals now, we can well believe they were not so in the first century. No, the point of the lamb is that it was to be *killed*, and its blood thrown against the altar; the point of the lamb was to have its throat slit, in order that its blood, which was the seat of life, might be *offered* — its blood and its flesh to be consumed by the eternal fires of the great altar which stood out in the inner courtyard, just before the entrance to the holy place.

The lamb's *blood* was offered, which was its *life*, in a *substitution* for the life of the offerer; the lamb's life was offered in place of the offerer's life, whose own life was forfeit, through sin, before the awesome holiness of the living God. The lamb was offered *instead of* the worshiper's life; his life stood between the worshiper and God's holy and just wrath; he was the *go-between*, and in that sense bore the worshiper's sins upon his own head. And this he did patiently, for it is the nature of lambs to be patient, even if it is the patience of stupidity, the patience of one who knows not what is to happen.

In the book of the Revelation of St John the Divine we find the image of the Lamb of God once more, though this lamb is no

lamb of meekness. Rather we see the Lamb "going out conquering, and to conquer", a Lamb "standing as it had been slain" — "with the marks of slaughter upon him", as the New English Bible renders it — the sword of judgement proceeding out of his mouth, meekness triumphant and victorious. This is the Lamb who had been through the slaughter; this was the Lamb whose life had been offered, who had taken the sins of the worshipers upon himself, who had stood in for them, who had stood in their place and suffered what eternal justice demanded if it was to remain justice. But this was no silly lamb, standing patient because it has no sense of what is to happen to it. This Lamb went to the slaughter with his eyes fully open, consenting to the sacrifice, as Gethsemane shows, even while humanly dreading it. This is the Lamb who laid down his life freely, in order that he might take it again. This is the Lamb whose blood ran down from the altar of the cross, mingled with water from his side, washing clean the guilt of the world, breaking thereby forever the stranglehold and tyranny of death and sin — and not of death and sin in some abstract and vague general sense, but *my* death and *my* sin — and yours. This is what it means to say that we are washed in the blood of the Lamb, that potent image so much marred for us by its overuse and misuse in a certain kind of mawkish and self-conscious religious rhetoric and hymnody.

But its misuse makes it no less true, for it is in the blood of this sacrificed Lamb that we find life, and it is something we find not of ourselves, nor by the merit of our own righteousness, but by the imputed righteousness of the one with whom we have to do. For the Lamb stands between me and my just deserts; the Lamb interposes himself, the willing and conscious sacrifice, between my sins and the consuming fire which they have earned; the Lamb stands slaughtered, offering his life for mine, laying down his life, offering perfectly what I in my sins cannot even begin to offer or to conceive of knowing how to offer.

We wander on in our blindness, our wills impaired and paralyzed; we cannot begin to make the sacrifice of ourselves required. But at this point the Lamb comes forth, to do for us what we cannot do for ourselves; and love, for love, offers to love what love requires — which is the gift of self, a gift we cannot lift even so much as a finger to initiate. And the God who will have

nothing less than ourselves nonetheless accepts us in the self-offering of the Lamb of perfect sacrifice, who bore our sins and nailed them to the tree, taking them from us in his wondrous love.

And the life he gave us then he gives us still, and as his physical body was lifted up on the cross, so his sacramental body is lifted up in our midst, to draw us to himself; and before him we bow in wonder and gratitude and love, that such a thing and such a mercy should be, and cry out, "Behold the Lamb of God, behold him that taketh away the sins of the world" — O Lord, grant us thy peace.



RECEIVED WITH THANKS

San Diego, California

Dear Friends,

On Christmas morning I experienced the joy of High Mass at St. Mary's. The service was a masterpiece of religious perfection I equally delighted in the sermon which was loving, inspiring and challenging rather than fault finding and condemnatory. All the more meaningful was it to me because I am Jewish.

From 1953-6, I attended the school of performing arts across the street. St. Mary's was the first church I had ever entered (at age 14). It became a sanctuary for me, from the bustle of Broadway, during my high school years and then from 1956 to 1970 when I came to sit in the silence between appointments. The doors were always open, the love vibrations ever present, the welcome implicit. I didn't attend a service during all those years — "it wasn't my religion." Yet, I had my own service of silence and I felt at home.

I must have been with you at least 100 times. My check represents an equal number of thank you's for serving God by being there for those of us who at various times in our lives wander the lonely streets of NY seeking shelter from the clamor.

Bless you in your work.

Joy and love,

ARLEEN LORRANCE

Read by the Rector in his Candlemas sermon

BIBLICAL STUDIES — XXXVII

THERE ARE CERTAIN ADVANTAGES TO BEING A BACKWATER. That perhaps is the first thing to be said as we begin to attempt to answer the question which we posed last time (see BIBLICAL STUDIES — XXXVI in the February, 1978, issue of AVE), namely, why did "the Jews" — that people which was centred on, but which also survived, the ancient kingdom of Judah — come to have a significance, in both the historical and religious sense, so far superior to that of their sister-folk in the larger kingdom ("Israel") to the north. One of the things we shall want to say is that Judah all along was a more cohesive unit than Israel; and in answering *that* question (why this should be so) perhaps the simplest thing to do is simply to assert what we have just implied: Judah had the peace to develop a kind of unity and homogeneity precisely *because* she was comparatively out of the way, and precisely because, also comparatively, she was not worth bothering with. Israel was the obvious prize in that part of the world, along with the wealthy Phoenician city-states and the Damascene kingdom of Aram (Syria) — it was *there* that obvious temptation lay for the great Mesopotamian powers; and they were content, therefore, to let Judah wait, to leave her alone to be swept up later in a kind of final sweep, a matter of geo-political tidying up. She was where you ended, not where you began; and *so* she suffered from the benign neglect of her great eastern neighbours for many a year, falling finally into their maw only at the end of their own existence, in the last days of their own independence before their power, too, was broken by the Persians of Cyrus and the Greeks of Alexander.

The conquest of Judah, thus, was an act of Babylonian senescence; and until that moment, though not altogether free from the entanglements of vassalage, Judah was left pretty much to herself, with her Temple, her Davidic kings, and her peculiar God. And because she was left alone until the near end of Babylon, her torment was short. Her exile was one of about seventy years' duration, before the Indo-European-speaking Persians broke the power of the ancient Semitic kingdoms of the Tigris-Euphrates valley and reversed the "colonial" policy of a millennium (which was deportation, resettlement, and eventual assimilation) by allowing the various exiled peoples (the Jews among them) to

return, each to its own homeland — those, that is, so recently deported as to be able to be said to *have* a homeland. What might have happened had Judah's deportation been indefinitely prolonged is, of course, anyone's guess; perhaps she too would have gradually disappeared, like the "Ten Lost Tribes", into a welter of intermarriages and intercultural penetrations, though the later history of dispersed Jews (after the destruction of the Second Temple by the Romans in 70 A.D.) — a history of remarkable community survival over two millennia under the most adverse of conditions — might suggest the riskiness, so to speak, of operating under too facile a set of assumptions. Or, to put it differently, there is every reason to believe that a sufficient degree of cultural and religious unity and homogeneity had *already* been achieved, by the time of the destruction of the First Temple in 538 B.C., to enable the community, *as* community, to have survived indefinitely — as the activity of prophets like Ezekiel, working *in exile*, so graphically illustrates.

Be that as it may, the fact remains that Judah did not remain in exile indefinitely, nor even, historically speaking, for a very long time (though from that time on a large part — often the larger part — of the Jewish community as a whole would live elsewhere than in Palestine). And surely both the modern Jew and the Christian are entitled to see in that fact the providential hand of God.

So then, Judah, *because* she was a backwater, was left alone (relatively speaking) until nearly the end of the period of Assyrian and (successively) neo-Babylonian dominance. Being left alone gave her a chance to develop a certain solidity with regard to her basic institutions, while the fact that her eventual conquest, when it came, was so nearly at the end of the Babylonian tenure ensured that her exposure to the cultural solvent of forced displacement would be of short duration. To this must be added the factor of simple geography. We have, from time to time, had occasion to speak of something called "The Fertile Crescent". What it means is this: if one were to take a map of the Near East, and if one were to trace on that map a line from the mouth of the Euphrates upwards almost as far as the river goes, until just under the lee of the Taurus Mountains in Asia Minor (the region of Haran — where Abraham came from — and Carchemish), and then were to extend that line *downwards*

along the Mediterranean littoral until one came to the mouth of the Nile, one would have transcribed a rough crescent figure. The land along that crescent was relatively fertile and life-sustaining. If, however, one were to draw a line from Babylon to Jerusalem (more or less as the crow flies, which might seem the obvious way to go), the area thus transcribed would be almost entirely desert and barren wilderness. Thus, whether one were an Assyrian, and therefore started from the north anyway (for a look at the map will show you that Assyria was situated on the *northern* reaches of the Tigris), or whether one were a Babylonian, and hence, though starting in the south, had had to make a march *up-country* in order to make a descent, the result was the same: one would approach Israel and Judah (in that order) *from above*; the invasion route was always *from the north* (see, for example, Jeremiah 1:13-15, where the image is of a boiling pot or cauldron facing *away from* the north, i.e., *towards* the south, upon which its seething contents — the armies of the Babylonians — will be poured). No army could march in a direct line from Babylon to Jerusalem and survive; and thus invasions at all times, and migrations (like that of Abraham, who went up from Ur in the south to Haran in the north and then down again into the land of Canaan), always moved along the crescent, up the Euphrates and then back down again into Syria-Lebanon-Palestine — ending (for that was the usual ultimate goal) at Egypt.

What this meant strategically for Judah ought to be obvious — i.e., that any aggressor from Mesopotamia *had* to approach her through Aram (Syria) and Israel. As long as those kingdoms endured, therefore, whatever her attitude towards them (which was often hostile, a kind of love-hate relationship existing, particularly, with sister-Israel), they nonetheless performed the protective function of a buffer. Judah could not be reached so long as the kingdoms to the north managed to survive. There is an irony here, of course. As we observed in BIBLICAL STUDIES — XXXV, it was Judah herself, in an effort at resisting being forced into an unwanted alliance by the combined forces of Israel and Aram, who called for the Assyrians to come and save her, which they did by conquering those two kingdoms in turn. Thus Judah saved herself from Aramean-Israelite aggression, but at the price of removing the protective buffer which those states

had provided — and when they were gone, the next logical item on the Assyrian shopping list was Judah herself, which became for an extended period a virtual vassal of the Assyrians (though retaining local autonomy), and which very narrowly escaped being annexed outright by Sennacherib, who invaded Judah at least once, and probably twice, reducing the country at one point to Jerusalem alone — which was delivered only under remarkable circumstances, as both the Bible (in II Kings 18-19) and Herodotus report, though they assign different causes for the deliverance (both of which, however, verge on the miraculous, the biblical version being rather *less* credulous, to my mind).

Be all of that as it may, from the death of Solomon (perhaps in 922 B.C.) until the fall of the northern capital of Samaria in ca. 721 B.C. — some two hundred years, or roughly the age of our present Republic — Judah was in effect protected by her northern neighbour. This too gave her a breathing space to develop her sense of nationhood and peoplehood and religion.

And then, there was the fact that Judah always *had* been a more homogeneous unit than the rest of Israel — she was, after all, only *one* tribe, basically (though with elements of Benjamin), not a coalition of tribes, and she entered the larger Israelite coalition only relatively late, when her own sense of identity had to some extent been already achieved; and within that coalition there was always a certain separateness about her, a certain stand-off-ishness, a certain sense that she was a unit in her own right, a whole joined to a larger whole (it was true), not merely a fragment of a whole; and we remember that David had ruled over her as his kingdom for seven separate years before he was asked to assume the kingship over “All-Israel” in addition.

And this “Davidic factor”, too, cannot be underestimated. We have noted in previous articles that one of the great problems for the northern kingdom, after the split, was the dynastic instability which plagued that polity from beginning to end, and we looked at the various reasons for it, centring in the notion of the kingship as essentially elective and charismatic. But in Judah, where the dynastic principle was secure, loyalty to the House of David remained strong till the end, a matter we shall look into next time.

J.P.B.

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	7:00 p.m.
--	-----------

★

CONFESSIONS

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

FRIDAY, 5-6 p.m.

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

CONFESSIONS BEFORE EASTER

MAUNDY THURSDAY	12-1, Fr Garfield;	5-6, Fr Boyer
GOOD FRIDAY	3-4, Fr Garfield;	3-4, Fr Boyer;
	4-5, Fr Lau;	5-6, Fr Scott
HOLY SATURDAY	12-2, Fr Garfield;	2-4, Fr Boyer;
	4-6, Fr Scott;	9-10, Fr Lau

★

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.

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¢)

New York State residents, add state/local tax

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

CALENDAR FOR MARCH

1. W. Lenten Weekday (St David, Bishop of Menevia, c. 544)
2. Th. Lenten Weekday (St Chad, Bishop of Lichfield, 672)
3. F. Lenten Weekday (John & Charles Wesley, Priests, 1791, 1788)
Way of the Cross & Benediction 7 p.m.
4. Sa. Lenten Weekday
5. Su. LENT IV
6. M. Lenten Weekday
7. Tu. Lenten Weekday (St Perpetua & her Companions, Martyrs of Carthage, 202)
8. W. Lenten Weekday
9. Th. Lenten Weekday (St Gregory, Bishop of Nyssa, c. 394)
10. F. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
Way of the Cross & Benediction 7 p.m.
11. Sa. Lenten Weekday
12. Su. LENT V
Litany in procession 11
13. M. St Gregory the Great, Bishop of Rome, 604 (*Tr.*)
14. Tu. Lenten Weekday
15. W. Lenten Weekday
16. Th. Lenten Weekday
17. F. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
Way of the Cross & Benediction 7 p.m.
18. Sa. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
19. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY
Palm Procession & High Mass 11
20. M. MONDAY IN HOLY WEEK
21. Tu. TUESDAY IN HOLY WEEK
22. W. WEDNESDAY IN HOLY WEEK
Tenebrae 8 p.m.
23. Th. MAUNDY THURSDAY
Evening Prayer 5:30
High Mass & Procession 6
24. F. GOOD FRIDAY
Strict fast & abstinence
Solemn Liturgy 12:30 p.m.
Way of the Cross 6:15 p.m.
25. Sa. HOLY SATURDAY
Solemn Liturgy 10 p.m.
26. Su. EASTER DAY
First High Mass 12 midnight
High Mass with Procession 11
Solemn Evensong, Procession & Benediction 6
27. M. MONDAY IN EASTER WEEK
28. Tu. TUESDAY IN EASTER WEEK
29. W. WEDNESDAY IN EASTER WEEK

30. Th. THURSDAY IN EASTER WEEK

31. F. FRIDAY IN EASTER WEEK

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

MUSIC FOR MARCH

MARCH 5—LENT IV

Missa Laetare* Nancy Sartin, 1977

Laudate Dominum Orlandus Lassus (1532-1594)

Christum Regem V

5:30 p.m.

Hedwig Klebl, soprano

MARCH 12—LENT V

Missa Phora passa Ludovico da Viadana (1564-1645)

Confitebor tibi Orlandus Lassus (1532-1594)

Attende, Domine V

5:30 p.m.

Norman McNaughton, organ

MARCH 19—SUNDAY OF THE PASSION

Hosanna Filio David McNeil Robinson, 1976

Pueri Hebraeorum Nicasius Zorita (?-1586)

Ingrediente Emmanuel Cardosa (1569-1650)

Missa brevis Cardosa

Christus factus est McNeil Robinson, 1976

Improperium McNeil Robinson, 1977

Ave Rex noster VII

MARCH 22—WEDNESDAY IN HOLY WEEK

Tenebrae, 8 p.m.

Responsoria Nocturn I Orlandus Lassus (1532-1594)

Nocturn II Costanzo Porta (1530-1601)

Nocturn III Carlo Gesualdo (1560-1613)

Benedictus Giovanni Pierluigi da Palestrina (1525-1594)

Christus factus est Felice Anerio (c. 1560-1614)

Miserere Gregorio Allegri (1582-1652)

MARCH 24—GOOD FRIDAY

Liturgy, 12:30 p.m.

Improperia Tomás Luis de Victoria (1549-1611)

MARCH 26—SUNDAY OF THE RESURRECTION

Resurrexi Blasius Amon (1560-1590)

Missa Victimae paschali Antoine Brumel, c. 1460

Haec dies Anonymous, 16th century

Terra tremuit McNeil Robinson, 1974

Pascha nostrum Ludovico da Viadana (1564-1645)

5:30 p.m.

George Novak, organ

*Premiere

ALTAR FLOWER MEMORIALS

March 5—Mid-Lent Sunday, William Frederick Schrage
 March 23—Maundy Thursday, Albertina Russell
 March 26—Easter Day, Grieg Taber, Priest & Rector



FROM THE PARISH REGISTER

BURIALS

"My flesh shall rest in hope."

February 5—Jacob Peter Flipse
 February 15—Carrington Raymond



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

The Rev'd Walter A. Collins, Rockland, Maine
 John V. Hayes, Bridgeport, Connecticut



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:

Miss Jeanne F. Callahan, \$5; Mrs Morjorie Falk, \$6; The Rev'd & Mrs Samuel W. Hale, \$20; Charles Harris, \$10; Mr & Mrs Charles A. Hewitt, \$5; Miss Clementina Harnett, \$6; Thomas F. Holland, \$5; Mr & Mrs Thomas T. Howard, \$10; Mrs Victor Just, \$5; Mrs Vivian J. Kingsley, \$5; Miss Florence M. Kopko, \$5; Mrs Gary H. Larson, \$5; Miss L. M. Lasham, \$5; Mrs Douglas H. MacMillan, \$5; David E. McLain, \$5; Miss Terry L. Nickey, \$5; Richard M. Pietro, \$5; The Rev'd & Mrs Edward C. Raffetto, \$10; Mr & Mrs Douglas Simpson, \$5; Miss Sylvia K. Simpson, \$5; Mrs Andre Snow, \$15; The Rev'd & Mrs Albert W. Tarbell, \$10; James E. Teets, \$5; James A. Vann, Jr, \$5; The Rev'd Ralph T. Walker, \$5; Peter C. Williamson, \$5; John T. Wilson, \$5; Col. Sumner Willard, \$10; Mr & Mrs Lawrence Zilmer, \$25;

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.

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, New York 10036
*Office hours from 9 a.m. to 4 p.m.
 Monday-Friday except legal holidays*
 Laurence Jones, Parish Secretary
 PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
 Saint Mary's Center for Senior Citizens
 PLaza 7-3962

Mr Irving P. Graeb, *Treasurer* PLaza 7-6750
 Mr McNeil Robinson, *Director of Music* .. MONument 3-3259
 Mr Andrew P. Attaway, *Head Server* CERemony 7-1356
 Mr G. Morris Dolby, *Head Usher* LEXington 3-2243
 The Rev'd John L. Scott KRaehen 5-9214
 Miss Teresa Rogers, *Church School* CANal 8-4263
 Miss Mabel Lewis, *Hostess* PResident 1-5793
 Mr Kenneth C. Ritchie, *Tours* OXFord 1-4915
 Miss Virginia O. Greene, *Bookshop* OREGon 3-0159
 Miss Judith Lanham, *Sacristan* SYmbol 9-2117
 Mr Ralph M. Morehead, *Funeral Director* . RHineland 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.