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

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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

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THE HOLY WEEK RITE

"HAVING IN REMEMBRANCE his blessed passion and precious death, his mighty resurrection and glorious ascension," Christ's disciples keep Easter, the Queen of Feasts and first of feasts in the historic development of the Christian Year. Sunday, the weekly commemoration of the resurrection, was the only feast known to Mary the mother of Jesus, to Peter and James and John, and the other disciples who had known the Lord. They met on Saturday night and spent the night in prayer and reading of the holy Scriptures, till at dawn they celebrated Mass. For them, every Sunday was the Lord's Day, a little Easter.

But in Jerusalem, special prominence was soon given to the Sunday after the Jewish Passover — the Sunday corresponding to the day of the resurrection. And on that one day was celebrated not the resurrection alone, but the whole mystery of our redemption by Christ's passion and death, resurrection and ascension.

The final development of Holy Week was to celebrate its events separately, on the days preceding Easter. This, too, we owe to the Christians of Jerusalem, who could visit the very sites of the events. On the Sunday next before Easter, they went to the Mount of Olives and, plucking palm and olive branches, re-enacted the Lord's entrance into the Holy City. Similarly, the Last Supper was commemorated by a Mass on Thursday evening, and the passion and death by a special service on Friday afternoon. Thus the mystery of Easter was spread out, as it were, over the week before, and the emphasis was no longer on the timeless life of heaven, but rather on the past events of Christ's life here on earth.

Thus began the Holy Week services we love to celebrate. They reached full development under Saint Cyril, a bishop of Jerusalem who understood the needs of his people, and are described substantially as we know them by Etheria, a Spanish abbess who made a pilgrimage to Jerusalem in the year 385. She and other pilgrims brought

back the observances to Europe, where they became more and more elaborate and, by the end of the Middle Ages, full of obscure and dubious symbolism. The form of the Paschal vigil was kept, but on Saturday morning, so that no longer was it a vigil in the original sense — a waiting for the Light of Christ to dispel the darkness. And the Mass to which it led was only in name a first Easter Mass.

Over the last few years, the Holy Week services have been carefully reconsidered, and restored to the meaning and clarity which they once had. Dramatically and movingly, they proclaim the mystery of our redemption, the heart of our religion. Let us look at the services one by one.

Palm Sunday

There are two parts to the Palm Sunday liturgy, and in our thinking and liturgy we should keep them quite distinct. First there is the procession, a remembrance of the first Palm Sunday and a joyful anticipation of our Lord's final victory. Then there is the Mass, in which we sing the Passion according to Matthew and are called back to the reality that the Cross is still to be faced. In the restored rite, the duality is made dramatic by red vestments, vestments of the King, of the Martyr with the Crown, worn at the procession and then put aside for violet vestments at the Mass, and by the unveiled cross leading the procession and then veiled again in violet as we begin the Mass.

The blessing of palms *outside* Jerusalem led to the custom of performing the palm liturgy at one church and going to another for the Mass. In fact, the palm liturgy looked like a Mass, with Introit, Collect, Lesson, Gradual, Gospel, Preface and Sanctus, and may actually have been a Mass. This complexity obscured the fact that palms were being blessed to be carried. The blessing took longer than the procession.

In the restored rite, after the ancient antiphon, only one collect of blessing is sung over the palms. Ideally, they would be brought by the people, just as the Jerusalem crowds found their own branches on the way. But palms are not readily found on the sidewalks of New York, so we will be given branches as we enter church. We hold them over our shoulders as the celebrant blesses them, as the deacon sings the account of the first Palm Sunday (the same Gospel which is read on Advent Sunday), and as the procession goes round the church. Antiphons are sung, and Saint Theodulph of Tours'

majestic hymn, "All glory, laud, and honour." Ideally, we would all go out into the streets to proclaim Christ our King. Those in procession at least go to the door, and as they reenter the church — our Jerusalem — the choir sing the antiphon, "When the Lord entered the holy city." There is a final collect before the altar, and then the ministers change from red to violet and begin the Mass. At the usual time of the Gospel, three voices chant the Passion and the choir represent the crowd — all of us who have rejected and crucified the Lord afresh — and we approach earth's darkest hour.

On Monday, Tuesday, and Wednesday we hear at Mass the Passion narratives of Mark and Luke. On Wednesday evening is sung the service called *Tenebrae* — not an essential part of our liturgy but the monastic morning office of the following day, taking its name from the increasing *shadows* as one by one the candles are extinguished, till there is left alight only the Christ-candle. (Our musical and financial resources do not make it possible to maintain *Tenebrae* also on Thursday and Friday nights.)

Maundy Thursday

This is the old English name, from *mandatum*, the new commandment (John 13.13) given by our Lord after he had washed his disciples' feet.

The command we obey this day (and every day but the two following) is "Do this in remembrance of me." For on this night our Lord "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again." The marking of this day with a special celebration of the Mass began in Jerusalem in the fourth century, and naturally it was celebrated in the early evening. Later, in the West, there were three Masses this day: one at which penitents were solemnly reconciled by the Bishop, another at which he blessed the Holy Oils, and a third, in the evening, which commemorated the Last Supper.

The Mass of the Lord's Supper is festal: gold is worn, the altar cross is veiled in white, bells are rung at the intonation of Gloria in excelsis, and not heard again till the beginning of the first Easter Mass. As in earlier tradition, the Creed is not sung and Agnus Dei is sung with a threefold repetition of "have mercy upon us." But the Mass is not strikingly different from other Masses till the end, after Holy Communion, when, giving no blessing of his own, the

priest solemnly carries the Blessed Sacrament through the church to what we call the altar of repose. Saint Thomas Aquinas's great hymn, "Now, my tongue, the mystery telling," is sung by the faithful as the Body of Christ is carried to the chapel, and there into the night they keep watch with our Lord, remembering that he said, "Could ye not watch with me one hour?" But in the darkened church the altars have been stripped of their cloths, for the Lord will soon be betrayed and deserted, and his own garments taken from him.

Good Friday

"This is earth's darkest hour," wrote Peter Abelard, and prayed,
 "Give us compassion for thee, Lord,
 That, as we share this hour,
 Thy cross may bring us to thy joy
 And resurrection power."

In our liturgical recapitulation of the events of our redemption we are at the foot of the Cross. The clergy enter and lie prostrate before the bare altar. Then we hear the Prophecy of Hosea, the Epistle to the Hebrews, and the Passion according to John, chanted as on Palm Sunday. And, in solemn prayer, we unite to Christ those who specially need his redemption. In these solemn prayers (equivalent to the Prayer for the Whole State of Christ's Church in the Anglican Liturgy), each collect is preceded by a bidding telling us whom or what to pray for, and by a pause for private prayer on our knees. "Let us pray. Let us bow the knee . . . Arise" gives the faithful time to pray personally before the celebrant *collects* their prayers. (It should be noted that no longer are the Jews treated like outcasts.) These ancient prayers conclude the first part of the Good Friday liturgy.

The middle part is a ceremony from Jerusalem, the Veneration of the Cross. It was a relic of the True Cross in Etheria's day. In our commemoration it is a large crucifix that is brought in by the deacon and unveiled by the celebrant, three times chanting, "Behold, the wood of the Cross." As it is held before the altar, the clergy, acolytes, and people come to it, genuflecting three times, and kiss the feet of the figure on the cross. This gesture of love for the crucified Lord is perhaps the most moving ceremony of the Christian Year. And it is heightened by the music of the Reproaches, the Old Testament words put into the mouth of our Lord: "O my

people, what have I done unto thee?" with our plea: "Holy God, Holy mighty, Holy and immortal, have mercy upon us."

What is sung after the Reproaches is significant: "We venerate thy Cross, O Lord, and praise and magnify thy holy Resurrection." It signifies that "as we share this hour" in sorrow for our Lord, we must not forget his "joy and resurrection power." And so it leads us on to the reception of our risen Lord in Holy Communion. Never has it seemed right to celebrate Mass on Good Friday, but from the earliest times Holy Communion has been given from the Reserved Sacrament to unite Christians to their Lord on the day of his death. It was only in the Dark Ages, when Holy Communion was neglected and Good Friday misunderstood, that it ceased to be given on that day. And so it has been restored for all who wish it, and it is a ciborium with many consecrated wafers that is carried to the altar of repose on Maundy Thursday and brought back to the high altar for Holy Communion on Good Friday. The deacon brings it back, the faithful join their priest in singing the Lord's Prayer and saying the General Confession, and may join him in receiving the Lord's Body. And, with a thanksgiving, we end the third and last part of the liturgy, and leave. The liturgy will have brought us closer to the meaning of Good Friday than any other service or any series of sermons, however good. It is a service for all the faithful to attend.

Easter Even and Easter Day

Resting on the Sabbath, Christ lay in the tomb, and we keep Saturday in quiet preparation for the resurrection feast. We maintain the Lenten fast. If we have not yet done so, we go to confession. We might go to church on Saturday night to keep vigil before an Easter Mass at midnight, but with our congregation coming from all points it seems better to keep vigil early on Easter morning and celebrate the first Easter Mass as the day begins to dawn. It is certain that for centuries Christians kept their Easter Mass at daybreak: it is not unimportant to us that Christians who have lost the Mass celebrate Easter with a sunrise service. And it is certain that only in a dark church can we experience the full meaning of the New Fire and the Paschal Candle: in the broad daylight of a Saturday morning it makes no sense to sing, "Yea, now is come the night, that with the fiery pillar hath taken away the darkness of our condemnation."

These are words from the Exultet, that glorious song praising the candle lit from the newly-kindled fire. At night, one could not read the Scriptures without light, so naturally the vigil began with the lighting of a candle for the deacon who was to read; and naturally that candle was blessed at the Easter vigil with a song likening it to the fiery pillar which led the children of Israel out of bondage and praising the light shed upon us.

But first, at the entrance to the church, fire was blessed and the Paschal candle lighted from it. (Later, for fear the flame would go out, a triple candle was lighted, but that has no meaning now.) Here in the restored rite has been added a new ceremony: the celebrant carves into the candle a cross, Alpha and Omega, and the numerals of the current year, to signify Christ the beginning and end and Lord of all times. And, as heretofore, to show Christ's holy wounds he inserts five "nails" of wax and incense into the candle.

Then through the church it comes, borne by the deacon clothed in white dalmatic, and three times he stops to proclaim it "The light of Christ," and each time from its flame candles are lighted, till the church is ablaze with the new fire. The spreading of the light to the clergy, acolytes, and all the people dramatizes the spreading of the Light of Christ from one believer to another. And finally, setting up the candle in the sanctuary, the deacon sings the Exultet to the chant so ancient that it is said to have traces of Hebrew melody.

From our Hebrew heritage come the "Prophecies" or four lessons: the Genesis story of creation, the Exodus story of Israel's deliverance, Isaiah's proclamation of God's purging of his people, and Moses' warning to keep covenant with the Lord. After each of these (reduced from the former twelve) there is a collect, preceded by a pause in which we might reflect on the meaning of the lesson we have heard: creation good till spoiled by sin, deliverance by the waters of the Red Sea and of the font, purgation till the branch of the Lord shall be beautiful and glorious, and final perseverance in the Old and New Covenants.

The blessing of the font concludes the vigil. After the first half of the Litany of the Saints, the celebrant blesses water in a bowl at the chancel steps — where it can be seen. Recalling the moving of the Spirit over the waters at creation and the saving of Noah and

his family when the waters covered the earth, he prays God to make this water fruitful unto the regeneration of man. He scatters the water towards the four corners of the earth, breathes upon the water, dips the Paschal candle into it, and mingles with it the Oil of the Catechumens and the Holy Chrism. The water is taken to the baptistery and poured into the font, where, if there be candidates, they are baptized. And — an addition to the rite — we who already are baptized renew our baptismal vows before we are sprinkled with water from the font.

Now Easter is fully come. Ministers and altar in festival vesture, candles blazing, and, as Kyrie eleison gives way to Gloria in excelsis, bells pealing and organ sounding, tell that Christ is risen. "Alleluia" comes back to our lips. We make Eucharist, and receive Holy Communion, and this is our Easter Communion. Having received it, we have a brief version of the morning office as a thanksgiving, and go forth "in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ." Holy Week has been fulfilled in Easter. "Death is swallowed up in victory."

Acknowledgement is made to D. J. Brecknell for his tract, This Is Holy Week, and to Clifford Howell, S. J., author of Preparing for Easter.



PARISH NOTES

THE REVEREND PAUL HARTZELL is spending Lent at Saint Mary's, living in the rectory and helping with services. Father Hartzell was a missionary in the Philippines, is now retired, and makes his home in Muncy, Pennsylvania. Already our people have appreciated his kindness.



THE NEW PARISH SECRETARY is Mr Norval R. Copeland, a communicant of the Church of the Resurrection. Our former secretary, Mr Forrest D. Wolfe, has returned to teaching, in which we wish him all success. Mr Copeland will be in the office, Monday to Friday (except legal holidays), from 9 to 1 and from 2 to 4:30.



THE LENTEN RETREAT ON APRIL 3 will be conducted by the Reverend John Macquarrie, Professor of Theology in Union Seminary.

Dr Macquarrie, formerly a minister of the Church of Scotland, was ordained deacon in January and regularly attends Sunday Evensong at Saint Mary's. The retreat will begin with Mass at 8 o'clock followed by breakfast, Dr Macquarrie's meditations will be given at 10:15 and 11:30 a.m. and 2:15 p.m., and the retreat will close with Benediction of the Blessed Sacrament at 3 o'clock. Reservations for meals must be made with the Sisters by March 31. Men and women are invited to hear Dr Macquarrie and keep the silence in God's presence.



THE SACRAMENT OF CONFIRMATION will be administered at Saint Mary's at 8 o'clock on Sunday evening, April 4, by the Right Reverend Charles Francis Boynton, Suffragan Bishop of New York. Saint Mary's people will wish to welcome the Bishop and sustain the confirmands by their prayers and presence.



FATHER TABER'S ANNIVERSARY is April 8. Requiem Mass will be said at 8 a.m. and 12:10 p.m. on that day. On Saturday, April 10, at 11 a.m. High Mass will be sung for the repose of his soul. The music of that Mass is being specially composed by our Assistant Director of Music, McNeil Robinson, as a tribute to Father Taber.



THE RETREAT HOUSE OF THE REDEEMER, at the annual meeting of its Board of Trustees, noted that Father Taber was one of the founders of the House and one of its trustees through the rest of his life, and "Resolved, that we thank God for the exemplary life and service of this priest of priests." The Board also asked Father Garfield to serve as a trustee.



THE PREACHER ON GOOD FRIDAY FROM 12 to 3 will be the Reverend Sheafe Walker, Rector Emeritus of Christ Church, Portsmouth, New Hampshire. Father Walker was a welcome preacher at Saint Peter's, Springfield, at festivals and for a week-long mission. He is sure to give a compelling exposition of the Passion.

FLOWERS FOR THE ALTAR OF REPOSE have for many years been given by many individuals as a united thank offering for our Lord's Presence in the Blessed Sacrament. This is a good and laudable custom that should be continued. With such an ideal in mind, we will all realize that individually selected plants and flowers often distort the symmetry, and focus eyes to one side rather than on the tabernacle. And for the beauty desired, colours should blend or contrast. We welcome contributions and invite donors to consult with Mr John Headley, the Master of Ceremonies appointed to prepare the altar of repose.



THE FLOWERS AT EASTER will be a tribute to the memory of Father Taber. As in the past, all offerings will be used for both the altar of repose and the Easter altars. Those who wish to make the Queen of Feasts resplendant may put their offerings in the box in the narthex marked "For Altar Flowers," or send them to the parish office or to Mrs N. F. Read, 41 East 60th Street, New York. Checks should be made payable to "St Mary's Flower Fund."



HOLY COMMUNION AT EASTER is a precept of the Church, and confession in preparation for it is a mark of a conscientious communicant. Hours for confessions in Holy Week are listed elsewhere in AVE. It is a help if you will not wait till the final hour.



THE EASTER OFFERING is above and beyond our Sunday-by-Sunday pledge. It shows what the Resurrection means to us. It is necessary for the present welfare and future witness of Saint Mary's. The Christmas offering exceeded previous records. Think what *your* Easter offering can do for Christ's Church. The Lenten mite box, brought in at the same time, helps to swell the Easter offering.



SUNDAY EVENSONG AT SIX O'CLOCK has been requested by parishioners who find a later hour difficult or even feel it hazardous. The appreciation for six o'clock on Friday evenings in Lent justifies the change on Sunday evenings, beginning with Easter Day. The music at Sunday Evensong is one of the great on-going traditions of Saint Mary's. Spring weather, longer daylight, and the earlier hour should encourage you to return and give thanks for the "day of rest and gladness."

THE PARISH MEETING AND A PARISH PARTY will be held on Easter Monday, April 19. At 7:45 the polls will be open for the election of delegates to the Diocesan Convention. (This is never very exciting and cannot be postponed beyond this date.) At 8 o'clock parishioners and friends are invited to see some of Father Garfield's colour slides in a show he calls "New England in Four Seasons." This will celebrate the Easter feast and also his ordination anniversary.



THE ARMENIAN CHURCH OF AMERICA will celebrate the Divine Liturgy in Saint Mary's on Saturday, April 24, at 2:30 p.m. The Mass has been requested by the Primate, Archbishop Sion Manoogian, to mark the fiftieth anniversary of the massacre of Armenian Christians, and to pray for the repose of their souls. We are glad, as we have done before, to welcome our Armenian brethren, and they will be glad, I know, to welcome our people who may wish to witness their Liturgy. (Note that the afternoon confession hours will be kept; the priest will be in the Rector's confessional.)



THE EPISCOPAL LAYMEN OF NEW YORK came to Saint Mary's for the Manhattan Convocation on March 24. At the supper meeting there was discussion of the role of ELNY, and Father Garfield spoke about the work of Saint Mary's.



TICKETS OF ADMISSION will not be needed for the High Mass at 11:00 o'clock on Easter Day. Early arrival is suggested.



HOLY WEEK AND EASTER DAY
PALM SUNDAY, APRIL 11

Morning Prayer	7:40
Mass	7:00, 8:00, and 10:00
Sung Mass	9:00
Blessing of Palms, Procession, and High Mass	11:00
Evensong, Litany, and Benediction	8:00

MONDAY, TUESDAY, AND WEDNESDAY

Morning Prayer	7:40
Mass	7:00, 8:00, 9:30 and 12:10
Evening Prayer	6:00
Tenebrae, <i>Wednesday</i>	8:00

MAUNDY THURSDAY

High Mass and Procession to the Altar of Repose, followed by Stripping of the Altars	7:00
Evening Prayer	6:00

GOOD FRIDAY

Morning Prayer	7:40
Liturgy	9:30
Preaching of the Cross	12:00 to 3:00
Evening Prayer	6:00
Stations of the Cross	6:15

EASTER EVEN

Morning Prayer	7:40
Ante-Communion	8:00
Evening Prayer	6:00

EASTER DAY

Vigil, with blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints	6:00
First High Mass of Easter	<i>(approximately)</i> 7:30
Sung Mass	9:00
Mass	10:00
Procession and High Mass	11:00
Evensong, Procession, and Benediction	<i>(note time)</i> 6:00

HOURS FOR CONFESSIONS

WEDNESDAY: 12-1, Fr Garfield; 5-6, Fr Hartzell
THURSDAY: 12-1, Fr Hartzell; 5-6, Fr Garfield; 7:30-9, Fr Griffiss
FRIDAY: 11-12, Fr Hartzell; 3-4:30, Fr Garfield; 4:30-6, Fr Griffiss; 7:30-9, Fr Hartzell
SATURDAY: 2-3:30, Fr Garfield; 3:30-5, Fr Griffiss; 5-6, Fr Hartzell; 7:30-9, Fr Garfield

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass	9:00 a.m.
Low Mass (Lady Chapel)	10:00 a.m.
High Mass, with sermon	11:00 a.m.
Evensong, Address, and Benediction	6:00 p.m.

WEEK DAYS

Mass, daily	7:00 and 8:00 a.m.
Wednesdays and Holy Days	9:30 a.m.
Monday through Friday (Lent)	12:10 p.m.
Fridays	12:10 p.m.
Morning Prayer	7:40 a.m.
Evening Prayer	6:00 p.m.
(with Litany, Wednesdays and Fridays)	
Stations and Benediction, Fridays (Lent)	6:30 p.m.
The Church is open daily from 6:30 a.m. 'til 9:00 p.m.	

The Parish Secretary's office is open at the following times:

Mondays to Fridays 9:00 to 1:00 and 2:00 to 4:30
 Closed on Legal Holidays

CALENDAR FOR APRIL

1. Th. Greater Feria.
2. F. Greater Feria. Com. St Francis of Paula, P.C. *Abstinence.*
3. Sa. Greater Feria. Com. St Richard, B.C.
- ✕ 4. Su. LENT V (PASSION SUNDAY).
5. M. Greater Feria. Com. St Vincent Ferrer, C.
6. Tu. Greater Feria.
7. W. Greater Feria.
8. Th. Greater Feria.
9. F. Compassion of the B.V.M. Com. Feria. *Abstinence.*
10. Sa. Greater Feria.
- ✕ 11. Su. LENT VI (PALM SUNDAY).
12. M. Monday before Easter.
13. Tu. Tuesday before Easter.
14. W. Wednesday before Easter. Com. St Justin M.
15. Th. MAUNDY THURSDAY.
16. F. GOOD FRIDAY. *Strict Fast and Abstinence.*
17. Sa. HOLY SATURDAY.

- ✕ 18. Su. EASTER DAY.
19. M. MONDAY IN EASTER WEEK.
20. Tu. TUESDAY IN EASTER WEEK.
21. W. Wednesday in Easter Week. Com. St Anselm, B.C.D.
22. Th. Thursday in Easter Week.
23. F. Friday in Easter Week. Com. St George, M. *Abstinence.*
24. Sa. Saturday in Easter Week.
- ✕ 25. Su. EASTER I (LOW SUNDAY).
26. M. ST MARK, EVAN. M.
27. Tu. Feria. Requiem at 7.
28. W. St Paul of the Cross, C. Requiem at 9:30.
29. Th. St Peter, M.
30. F. St Catherine of Siena, V. *Abstinence.*

The Forty Days of Lent are Days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercise of devotion.

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass.

MUSIC FOR APRIL

APRIL 4 — PASSION SUNDAY

- Mass, Missa quarti toni Tomas Luis de Victoria
 Motet, O Crux, ave spes unica Christobal Morales
Evensong, Litany and Benediction
 Magnificat and Nunc dimittis Thomas Morley
 Motet, Versa est in luctum Jose de Torres Martinez Bravo
 O salutaris hostia Tomas Luis de Victoria
 Motet, Ave verum corpus Orlandus Lassus
 Tantum ergo Victoria

APRIL 11 — PALM SUNDAY

- Mass, Mass for four voices William Byrd
 Motet, Improperium expectavit cor meum Johann Ernst Eberlin
Evensong, Litany and Benediction
 Magnificat and Nunc dimittis Thomas Tallis
 Motet, Thou knowest, Lord, the secrets of our hearts Henry Purcell
 O salutaris hostia Pierre de la Rue
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Nicolas Gigault

APRIL 14 — TENEBRAE

- NOCTURN I Responsoria Marco Antonio Ingegneri
 NOCTURN II, III Tomas Luis de Victoria
 Benedictus es Giovanni Pierluigi da Palestrina
 Christus factus est Giovanni Francesco Anerio
 Miserere mei Deus Gregorio Allegri

APRIL 18 — EASTER

- Mass, Mass in E Minor Anton Bruckner
 Motet, Surrexit pastor bonus Raphael Coloma

Evensong and Benediction

Magnificat and Nunc dimittis	Thomas Attwood Walmisley
Motet, If ye be risen again with Christ	Orlando Gibbons
O salutaris hostia	Edward Elgar
Motet, Ave verum corpus	Wolfgang Amadeus Mozart
Tantum ergo	Franz Liszt

APRIL 25 — LOW SUNDAY

Mass, Missa paschalis	Marc-Antoine Charpentier
Motet, Christus surrexit	Felice Anerio

Evensong and Benediction

Magnificat and Nunc dimittis	Thomas Morley
Motet, Victimae paschali	William Byrd
O salutaris hostia	Flor Peeters
Motet, Adoremus te	Franc Roselli
Tantum ergo	Flor Peeters

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

*"And they continued, stedfastly in the apostles' teaching
and fellowship, in the breaking of bread and the prayers."*

February 27—Bradley M. Walls



The flowers for the month of April are given in loving memory of the following:

- April 4—Passion Sunday, Departed members of St Vincent's Guild.
- April 15—Maundy Thursday, A thank offering.
- April 18—Feast of the Resurrection, Grieg Taber, Priest and Rector.
- April 25—Low Sunday, John and Carolyn Whiteley.



The Corporate Communion for the month of April are as follows:

- April 7—St Mary's Guild.
- April 11—Society of St Mary.
- April 15—The Women of the Church.
- April 25—The Church School, Order of St Vincent, Guild of St Stephen.



We gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous: \$2; \$25; Mrs Laurence Batchelder, \$1; The Rev John O. Bruce, \$5; Miss Shirley W. Carswell, \$5; Mrs Frank Engstrom, \$1; Mrs H. Glidden Hufcut, \$5; Miss Margaret B. Janes, \$2; The Rev Francis W. Kastel, \$10; Miss Linda H. Morley, \$2; Miss Sarah H. Neale, \$2; Mr Elwin F. Rich, \$6; Mr Otis Ellery Taylor, \$10; Miss Clasine van de Geer, \$3; Miss Edna C. Walter, \$3; Mr Charles E. Wiegner, Jr. \$2.

SACRAMENTS AND OTHER RITES

CONFESSIONS

Fridays, 12:40 to 1 and 5 to 6; Saturdays, 2 to 3, 5 to 6, and 7:30 to 8:30 p.m.; Sundays, 8:40 to 9 a.m.; and by appointment.

BAPTISMS.—Sundays after High Mass by arrangement with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom of St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Palsgrove, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMEN OF THE CHURCH.—Third Thursdays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, as announced. Corporate Communion, last Sunday, 9 a.m.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings as announced. Corporate Communion, last Sunday, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m.

SOCIETY OF MARY.—Corporate Communion, second Sundays, 9 a.m. Rosary second Fridays, 8:15 p.m.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m.

THE FRIENDS OF SAINT MARY'S

A group of Anglican Catholics here and abroad, who love Saint Mary's but who for geographical reasons cannot be communicant members of the parish, make up the Friends of Saint Mary's.

Would you like to become a Friend of Saint Mary's? The only requirements are, first, prayer for God's blessing on Saint Mary's and, second, an annual thank offering at the Patronal Feast, December the eighth. If you have said "It is a source of encouragement to me to know that Saint Mary's is always there," here is your chance to encourage that which encourages you. Write the Rector today and receive your membership card.

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Garfield

The Rev. Father Griffiss

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Scholastica, S.H.N.

The Sister Boniface, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Mr Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Norval R. Copeland, *Parish Secretary*.
Telephone: PLaza 7-5845

Mr. James L. Palsgrove, 3rd, *Director of Music*
Telephone: Judson 6-0237

Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958

Mr Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.