

\* · BENEDICTA · TU · IN · MULIERIBUS · \*

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· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·  
· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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· A · MONTHLY · BULLETIN ·  
· OF · THE ·  
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*  
THE REVEREND JAMES E. GRIFFISS  
THE REVEREND LOUIS G. WAPPLER

THE SISTERS OF THE HOLY NATIVITY

THE SISTER MARY ANGELA, S.H.N., *Sister-in-Charge*  
THE SISTER SCHOLASTICA, S.H.N.  
THE SISTER BONIFACE, S.H.N.

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Parish founded 1868

Church built 1894

AVE  
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New York City 36

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May, 1965

No. 5

My dear people,

Now that we have celebrated the death and resurrection of the Son of God, we who are children of God by adoption must "daily endeavour ourselves to follow the blessed steps of his most holy life."

Easter tide is a holy season no less than Lent; one in which we can do some of the things which we meant to do in Lent, and left undone. Weekday Mass is still a privilege open to us. So is the privilege to learn what worship means, if we hear Father Wappler's Sunday evening lectures on "The Drama of the Mass," beginning on May 9. I am sure they will make an auspicious beginning to his ministry at St Mary's.

Father Taber's monument over his grave in Milton, Massachusetts, has been ordered. It will be a granite cross in keeping with those on his mother's and brother's graves but with his own chalice — which I have been using daily — and a host as a central design. On the base will be:

GRIEG TABER

PRIEST

MY SOUL IS ATHIRST FOR GOD  
YEA EVEN FOR THE LIVING GOD

— the 2nd verse of the 42nd Psalm, which you will find in the psalter for the 8th evening of the month, and which, therefore, Father Taber had recited on the evening of his death. On the back of the monument will be:

BORN 21 JANUARY 1895

ORDAINED DEACON AND PRIEST 1919

RECTOR OF

ALL SAINTS' DORCHESTER 1927

SAINT MARY THE VIRGIN NEW YORK 1939

DIED 8 APRIL 1964

HE WIST NOT THAT HIS FACE SHONE

— which was said of Moses when he came down from the mount (Exodus 34. 29) and can be said by all of us who knew Father

Taber. The monument is promised for Memorial Day and I plan to dedicate it on Monday, May 31. Perhaps others will wish to go with me. Please let me know.

To choose a memorial to Father Taber here at St Mary's has not been easy. Many things have come to mind and been discussed by the Trustees. A decision has been reached to make an entirely new sacristy as a memorial to Father Taber. His reverence for sacred things of the service was known to all of us, and those who care for them at St Mary's know the need for a place to store them more safely, more efficiently, and more reverently. For example, the best vestments now have to be carried up and down narrow stairs from the vault in the basement.

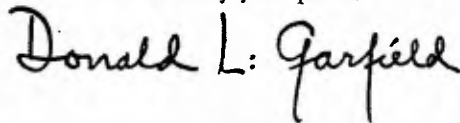
The sacristy will be relocated in what was the kitchen of the rectory. It has wall space for vesting cabinets and for cope and chasuble closets. It is more protected from 47th Street and will be made accessible to the sanctuary. Downstairs from the new sacristy will be well-appointed vesting rooms for the servers, who can reach them from the ambulatory beside the sanctuary. We want to construct the cabinets and closets in the best wood and make the sacristy a handsome as well as practical room. It will of course be marked as the memorial to Father Taber.

Contributions for his memorial have been made by many people in the past year, but they may wish to increase them, now that the memorial is decided on, and we invite contributions from others who have not yet given. Certain specific memorials could be arranged with the Rector.

The first-floor space along 47th Street, where the sacristy is now, will provide an office for each of the priests and for the parish secretary, and a waiting room. When the rectory has been refurbished (God speed the day!), I want you all to come to an "open house" and see it.

To those who worked so willingly and so hard to make our offering worthy in Holy Week and on Easter Day, I can only say that we did it to please the Lord. But it was pleasing to me, too, and I am very grateful.

Affectionately your priest,



DONALD L. GARFIELD

## THE REVEREND LOUIS GEORGE WAPPLER

I HAVE BEEN ASKED by the Rector to write an autobiographical sketch.

I was born in Philadelphia, Pennsylvania, in 1923. My home parish was the Church of the Resurrection, Mayfair. The charity and apostolic zeal of the Rector stimulated my desire to enter the priesthood. While at Temple University, I was drawn to the devotional life of St Clement's Church, and the Rector, Father Joiner, arranged for me to transfer to the College Department of Nashotah House.

My years at Nashotah (1941-43) were formative but also full of anguish. Character formation and spiritual growth are engendered only in struggle and pain. The birth pangs of one's personal approach to God are fraught with danger and self-deceit. I was young, precocious, and a terrible "spike." I wanted answers — definite answers, immediately. I did not want long explanations, I wanted action. I felt the Episcopal Church was too cautious and stuffy. I suffered from "Roman fever." Rome was definite. Rome gave answers, while the Episcopal Church seemed to muddle through.

My greatest stumbling block was the controversy in the American Episcopal Church over the proposed merger with the Presbyterians. How could the "pillar and ground of truth" merge with a group which did not believe in the necessity of Apostolic Succession? Friends advised me to wait until General Convention met before making any decision. I had no patience. I went to my Bishop, the Right Rev'd Oliver J. Hart, told him what I thought was wrong with the Episcopal Church and of my intention of going to Rome, and then I knelt down and asked his blessing. With the same kindness he has always shown me, he bade me Godspeed if this was what I wanted to do. I called Monsignor Hawks, himself a former Episcopalian and Nashotah instructor, and asked to be received into the Roman Communion. A few months later the General Convention defeated the proposed merger. I had not waited.

I was sent to the Catholic University of America in Washington, D. C., and received my A.B. in Philosophy in 1947. I completed my first year of Theology at C.U. and was then sent to complete my studies at the St Paul Seminary in St Paul, Minnesota. It was during these years that I was completely won over to the Liturgical Movement and to the wonderful work done by the Benedictines at

St John's Abbey, Collegeville, Minnesota. This interest has been the mainstay of my priestly work and continues to exert great influence in my spiritual life.

After three more years of Theology I graduated from the St Paul Seminary and was ordained to the priesthood on May 19, 1951, by the Most Rev'd Edward A. Fitzgerald, Bishop of Winona, Minnesota (a great bishop and a true Father-in-God to his priests).

During the first three years of my priesthood I taught religion and history in the parochial high schools and assisted in parish work. My deep interest in the liturgy and desire for the Religious Life led me to request permission to become a Benedictine. I was accepted as a postulant of Mount Saviour Monastery, Elmira, New York. On the First Sunday in Lent, 1955, I received the habit of a novice of the Benedictine Order and was given the name Emmanuel. Those days within the protecting walls of the cloister were the happiest in my life. I had ascended the mountain of the Transfiguration. Apparently our Lord did not want me to have a lasting tabernacle there. It was mutually agreed that my vocation was in the world in the active ministry of teaching and preaching. My love for the liturgy must express itself in teaching others the joy of worship as members of the Mystical Body.

The following summer I was invited to teach the newly-formed group of lay apostles at Combermere, Ontario, Canada. This group was founded by the Baroness Catherine de Hueck (Doherty), who also founded the Friendship Houses throughout the United States.

I was then invited to teach history and religion at the famous Priory School run by the English Benedictines in Washington, D. C. The high calibre of teaching and the Benedictine atmosphere and communal life were spiritual and cultural luxuries for me. I lived within the monastery and kept the Benedictine rule of life, yet was free to accept outside weekend ministry. It was a happy period of my life but an unreal existence. I was not a monk. I was not a parish priest. I had neither a religious family nor a parish family. My weekend work was only partially satisfying since I could not get to know my people nor properly guide them merely on weekends. I wanted to try the diocesan priesthood once more, but I was frightened. The juridical rigidity, the parish-house life and popular piety, all combined to make me feel ill at ease. Culturally I was always an Anglican. I think this is why I always felt at home with

the Benedictines; they reminded me of my former allegiance. (The austerity of their chapels was sometimes misunderstood by the faithful. I remember the day when the Father Superior was escorting a distinguished lady through the Priory Chapel, which is tastefully austere, and her concluding remark: "It's lovely, Father, but when do you expect to finish it?")

I decided to attempt the parish priesthood once more. I accepted an appointment as assistant in the parish where I had formerly worked on weekends. Life in a Roman rectory, the joys and sorrows of parochial life—all these do not fall within the scope of this sketch. I can only say that the same irritants which depressed me in my previous parochial experience rose to challenge my position once more. My mind was in turmoil. The entire problem of the relationship between authority and freedom was paramount. How can the individual person with natural, God-given gifts and talents best use these within the Church for the service of God? We must answer to God for the talents unused. Is it enough that a higher authority bid us be silent? How far does obedience to Christ's representative challenge obedience due to Christ alone? There must be reverence for the human personality—that which makes one a unique being in the sight of God. Conformity is a common leveling and brings not peace but mediocrity. I had been impatient with the Episcopal Church for not being more dogmatic and demanding. A democracy does not seem as efficient as a totalitarian form of government. Independence and initiative cause tension, but it is the tension of responsibility, not the tension of frustration. "The weakness of the system [Roman] is that, while it gains in authority, it loses in freedom, and its impressive uniformity is purchased by the loss of independence and initiative in the local Churches," wrote the late Archbishop of York, Cyril Foster Garbett.

God has a mission for each soul: the mission to glorify him. Glory implies a rational, responsible, free agent. Compulsion and glory are mutually exclusive. Our first obedience is to Christ—to glorify him by being used as a vehicle of grace. The Church must respect and reverence the individuality of its members as "living stones." The Church must be involved in all aspects of truth, and free to follow where truth leads. This freedom exists in Anglicanism. It was this freedom I sought.

I wanted to get away completely from all forms of persuasion. I wanted to think and pray without interruption. The Rev'd John B. Andrews, now Chaplain to His Grace the Archbishop of Canterbury, arranged for me to go to the House of the Resurrection, Mirfield, Yorkshire. I sold all my belongings, returned to Philadelphia, and knelt before Bishop Hart, who sixteen years previously had wished me well. I asked to return to *Ecclesia Anglicana*.

I sailed for England in October, 1959, and arrived at the House of the Resurrection on the Eve of All Saints'. I recall with nostalgia those peaceful, happy days with the Community of the Resurrection. While there I met the famous composer of the *Twentieth Century Folk Mass*, the Rev'd Geoffrey Beaumont, now a member of the Community. We became fast friends and toured London together during the Christmas holidays. In February, 1960, I sailed for Holland and then toured Belgium, Germany, Switzerland, and France, visiting the famous liturgical and ecumenical centres. I returned to Philadelphia, where Bishop Hart formally received me as a priest of his Diocese. The cycle was complete. I accepted the post of curate at St Clement's Church. Soon after my appointment I prepared for burial the body of my former benefactor, the Rev'd Franklin Joiner, and acted as subdeacon at the Solemn Pontifical Requiem Mass.

In November, 1960, I was appointed Assistant Rector and Director of Religious Education at Christ Church, Media, Pennsylvania. During my years there, I learned much about Anglican ethos and the problems facing the suburban church, through the patience and understanding of my Rector, the Rev'd William J. Alberts. Christ Church is a progressive and rapidly growing parish. The family Eucharist at 9 a.m. each Sunday was the most popular service. The parents and children (except for those in the primary grades) took an active part in singing the Ordinary of the Mass and receiving Holy Communion. After the Mass the adults went to the parish hall, where they helped themselves to coffee. In this informal atmosphere the adult class was conducted. While the subjects we discussed were varied, the doctrines of the Church and their modern application were constantly stressed. After the lecture, time was allotted for questions. The classes were well attended and always lively.

The young people had their own class run on similar lines. The boys and girls within the ages of fourteen to seventeen were all grouped into one large classroom. The same informal atmosphere prevailed as in the adult class, except cokes took the place of coffee. At the end of each class written questions were submitted by the students and answered the following Sunday. Group discussion was encouraged. Not only did the numbers increase but this class became the nucleus for our Young People's Fellowship and a training ground for future Sunday School teachers.

During these years I also lectured in liturgy to the Catholic Laymen's Union and the Philadelphia Divinity School. In the summer I taught at the Valley Forge Conference for Young People.

In November, 1963, I learned that the Lord Bishop of the Windward Islands was planning to open the first secondary school on Carriacou, an island in the West Indies. After flying down to view the proposed school, I accepted the position as the first Principal of Bishop's College, Carriacou. The school was financed by the generosity of the Grenadians and Carriacouans in the Grenada Benevolent Association of Brooklyn. I had three teachers on my staff, all natives of the island. The pupil enrollment was one hundred and sixteen. While the school was sponsored by the Anglican Church, it was also warmly supported by the Roman Catholics.

I am happy to report the steady growth of the school. In September we were able to add a graduate student from the University of the West Indies to the staff. With the government grant, official recognition, and accreditation given in January, I was able to turn over the administration of the school to the local authorities. In March of this year I was happy to return to the United States.



#### PARISH NOTES

VISITING US ON LOW SUNDAY, the Reverend Mother Edith Mary, Superior of the Society of the Most Holy Trinity at Ascot Priory, England, was asked to speak to the congregation after Evensong. Her community, founded in 1845, is the oldest in the Anglican Communion. It is through the kind interest of the Rev'd T. J. Williams, Chaplain of the House of the Redeemer, that we could have the pleasure of her visit.

ORGAN MUSIC is played for half an hour before Sunday Evensong, which is now at 6 o'clock. The earlier hour was requested by parishioners who found 8 o'clock difficult, or even felt it hazardous. Mr Palsgrove and Mr Robinson are alternating in giving the recitals.



ON SUNDAY EVENINGS, beginning May 9, Father Wappler will give a series of six lectures on "The Drama of the Mass." The lectures will take the place of an address at Evensong and, following it directly, will be given in St Joseph's Hall so that questions may be asked. The lectures are a follow-up to adult Confirmation instruction and would give our non-Anglican friends a good introduction to our ways. We can benefit from them, too.



THE MAY FESTIVAL, with crowning of Our Lady, will be held at 6 p.m. on the *first* Sunday of the month, May 2. The preacher will be the Rev'd W. Norman Pittenger, Professor of Christian Apologetics in the General Theological Seminary.



THE SPRING IN-GATHERING of the United Thank Offering from the women of our Diocese will take place on Saturday, May 15, at a 10:30 Mass in the Cathedral of St John the Divine. The Right Rev'd Thomas H. Wright, Chairman of the Committee on Mutual Responsibility that reported to General Convention last October, will preach. At 12 noon there will be a box luncheon in the undercroft of Synod House. Tea, coffee, and sandwiches may be obtained there, or you can bring your own box lunch. The annual meeting of the Episcopal Church Women of the Diocese will follow at 1 o'clock in Synod Hall. All women of our parish are cordially invited to attend the Mass, the luncheon, and the meeting. Offerings should be sent to Mrs James R. English, 200 East 66th Street, New York, N. Y. 10021, or given to her on Sunday, May 9, after High Mass. Cheques should be made payable to "United Thank Offering."



OUR STATION DAY in the American Church Union's Cycle of Prayer is Thursday, May 13. The intention at Mass will be the maintenance of the Catholic Faith in the Anglican Communion.

The Cycle of Prayer binds together parishes, Religious communities, priests, and other individuals throughout the Episcopal Church.



AN ANGLICAN CATHOLIC PILGRIMAGE will be made on Saturday, June 19, to Holy Cross Monastery at West Park and St Helena's Convent at Newburgh. The bus will leave St Mary's at 9:15 and return around 7:30 p.m. Sponsored by St Mary's, the pilgrimage is open to parishioners and friends and all who are interested. Tickets cost \$5.00 for adults and \$3.00 for children and may be bought at the St Francis de Sales Shop after Sunday High Mass, or cheques payable to the "Committee for Anglican Catholic Pilgrimages" may be sent to the Mission House, 133 West 46th Street, New York, N. Y. 10036.



THE OLDEST ASSOCIATE, S.S.J.E., is Mr Leslie Belcher, who was admitted in 1910. In their letter to their Associates, the Cowley Fathers said, "We thank God for Mr Belcher's fifty-five years of loyal devotion to the Society." We at St Mary's thank God that he serves at our altars and polishes up our brass.



A PHONOGRAPH RECORD of Evensong and Benediction at St Mary's is being made professionally and will be on sale at the bookstall at \$3.95 for monaural or \$4.95 for stereophonic. The record reproduces an actual full service chanted by Fr Griffiss, with Eastertide lessons read by the Rector, a psalm in faux-bourdon, Magnificat and Nunc dimittis by Morley, motets by Scarlatti and des Pres, and Benediction hymns by Henschel. Listen for the bells and the thurible chains when Benediction is given! The picture on the jacket, taken by S. Franklin Gould, shows the censing of the altar at Magnificat. The hymn that is sung (No. 94) provides the record's title, *The Royal Feast*.



ASCENSION DAY, Thursday, May 27, is a holyday of obligation. Mass will be said at 7, 8, and 9:30, and High Mass will be sung at 12 noon.



OUR GRATITUDE to Father Hartzell, who helped during Lent, and to Father Griffiss, who sails to Europe on May 28 and at the end of the summer returns to the Seminary in Puerto Rico.

## A HYMN FOR THE MONTH OF MAY

LET Cherubim and Seraphim upraise  
Their blissful songs in holy Mary's praise,  
The ever-Virgin Mary!

Thrones, Dominations, Princedoms, Virtues, Powers,  
In hymns exalt your holy queen and ours,  
The glorious Virgin Mary!

Let Angels and Archangels all unite  
In praise of her who bore the Light of Light,  
The blessed Virgin Mary!

Let Patriarchs the growing chorus swell  
In praise of her whose Son slew death and hell,  
The mighty Virgin Mary!

Ye Prophets, praise the Woman long foretold,  
Whom now sun-clothed, star-crowned, your eyes behold,  
The promised Virgin Mary!

The Lamb's Apostles spread her praise abroad,  
The daughter, mother, and the spouse of God,  
The blessed Virgin Mary!

Ye Martyrs, who for Jesus shed your blood,  
Hymn her who weeping stood beside the rood,  
The Queen of Martyrs, Mary!

Let holy Church throughout the world rejoice  
To celebrate her praise with heart and voice,  
Our blessed Lady, Mary!

A. H. Baverstock



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mr Philip A. DeSimone, \$2; The Rev'd James M. Duncan, \$5; Miss Mary Edgar, \$5; Donald and Amelia Fenn, \$5; Mrs Walter Gibson, \$1.50; Miss Dorothy S. Glover, \$3; Mrs Carol Kearins, \$1; The Rev'd Glen E. McCutcheon and Mrs McCutcheon, \$5; The Rev'd Frederic H. Meisel, \$5; Mr A. G. M. Miller, \$2; Mr Robert F. Patch, \$1; Miss Jane Purney, \$3; Miss Nina Reins, \$2; Mrs Sheafe Walker, \$5; Mrs E. H. Walter, \$5.

## SERVICES

## SUNDAYS

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

## WEEKDAYS

Morning Prayer . . . . . 7:40 a.m.  
Mass daily . . . . . 7:00 and 8:00 a.m.  
Mass also on Wednesdays . . . . . 9:30 a.m.  
Fridays . . . . . 12:10 p.m.  
Holy Days . . . . . 9:30 a.m. and 12:10 p.m.  
Evening Prayer . . . . . 6:00 p.m.

Litany after Evening Prayer on Wednesdays and Fridays.  
Benediction after Evening Prayer and Litany on Fridays.

*Other services during the week and on festivals  
as announced on the preceding Sunday.*

## CONFESSIONS

FRIDAYS, 12:40 to 1 and 5 to 6 p.m.  
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.*

## 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.

## KALENDAR FOR MAY, 1965

- |     |     |   |
|-----|-----|---|
| 1.  | Sa. | SS PHILIP & JAMES, App.                                       |
| ✕   | Su. | EASTER II. Com. St Athanasius, B.C.D.                         |
| 3.  | M.  | FINDING OF THE HOLY CROSS                                     |
| 4.  | Tu. | St Monnica, W.  |
| 5.  | W.  | Feria. Requiems 7, 9:30                                       |
| 6.  | Th. | ST JOHN A.P.L.  |
| 7.  | F.  | St Stanislaus, B.M. <i>Abstinence</i>                         |
| 8.  | Sa. | Feria. Of our Lady  |
| ✕   | Su. | EASTER III. Com. St Gregory of Nazianzus, B.C.D.              |
| 10. | M.  | Feria. Requiem 8  |
| 11. | Tu. | Feria   |
| 12. | W.  | St Pancras, M.  |
| 13. | Th. | Feria   |
| 14. | F.  | Feria. <i>Abstinence</i>                                      |
| 15. | Sa. | St John Baptist de la Salle, C.                               |
| ✕   | Su. | EASTER IV   |
| 17. | M.  | Feria. Requiem 7  |
| 18. | Tu. | Feria   |
| 19. | W.  | St Dunstan, B.C.  |
| 20. | Th. | St Bernardine of Siena, C.                                    |
| 21. | F.  | St Yves, Pr.C. <i>Abstinence</i>                              |
| 22. | Sa. | Feria. Of our Lady  |
| ✕   | Su. | EASTER V (ROGATION SUNDAY)                                    |
| 24. | M.  | ROGATION DAY. Com. St Vincent of Lerins, C.                   |
| 25. | Tu. | ROGATION DAY. Com. St Aldhelm, B.C.                           |
| 26. | W.  | ST AUGUSTINE OF CANTERBURY, B.C. Com. Rogation<br>Day & Vigil |
| ✕   | Th. | ASCENSION DAY. High Mass 12                                   |
| 28. | F.  | Of the Octave. <i>Abstinence</i>                              |
| 29. | Sa. | Of the Octave   |
| ✕   | Su. | SUNDAY AFTER ASCENSION DAY                                    |
| 31. | M.  | Of the Octave. Requiem (Memorial Day) 7                       |

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



### MUSIC FOR MAY

- |   |                               |
|---|-------------------------------|
| MAY 2 — EASTER II   |                               |
| Mass, Messe Solennelle .....                              | Jean Langlais                 |
| Motet, My shepherd is the living Lord .....               | Thomas Tomkins                |
| <i>Vespers of the Blessed Virgin Mary and Benediction</i> |                               |
| Magnificat .....  | Sebastian Aguilera de Heredia |
| Motet, Ave Maria .....                                    | Fernande de las Infantas      |
| O salutaris hostia .....                                  | Anton Bruckner                |
| Tantum ergo .....   | Anton Bruckner                |

### MAY 9 — EASTER III

- |   |                                       |
|---|---------------------------------------|
| Mass, Mass in D .....                           | Anton Dvorak                          |
| Motet, Ego sum pastor bonus .....               | Waclaw Szamotulczk                    |
| <i>Evensong and Benediction</i>                 |                                       |
| Magnificat and Nunc dimittis ...                | William Byrd/Tonus Peregrinus, Tone I |
| Motet, Jehovah quam multi sunt hostes mei ..... | Henry Purcell                         |
| O salutaris hostia .....                        | Tomas Luis de Victoria                |
| Motet, Ave verum corpus .....                   | William Byrd                          |
| Tantum ergo .....                               | Tomas Luis de Victoria                |

### MAY 16 — EASTER IV

- |                                       |                  |
|---------------------------------------|------------------|
| Mass, Missa Super un Gay Berger ..... | Jacob Handl      |
| Motet, Jubilate Deo .....             | Gregor Aichinger |
| <i>Evensong and Benediction</i>       |                  |
| Magnificat and Nunc dimittis .....    | Thomas Causton   |
| Motet, Sing joyfully .....            | John Mundy       |
| O salutaris hostia .....              | George Henschel  |
| Motet, Adoremus te .....              | Jacob Handl      |
| Tantum ergo .....                     | George Henschel  |

### MAY 23 — ROGATION SUNDAY

- |                                    |                     |
|------------------------------------|---------------------|
| Mass, Mass in G .....              | Francis Poulenc     |
| Motet, Petite, et accipietis ..... | Sebastian Vivanco   |
| <i>Evensong and Benediction</i>    |                     |
| Magnificat and Nunc dimittis ..... | Horatio Parker      |
| Motet, Benedicite gentes .....     | Orlandus Lassus     |
| O salutaris hostia .....           | Geoffrey Bush       |
| Motet, Ave verum corpus .....      | 14th Century French |
| Tantum ergo .....                  | Geoffrey Bush       |

### MAY 30 — SUNDAY AFTER ASCENSION

- |  |                                  |
|--|----------------------------------|
| Mass, Missa Ascendo ad Patrem .....      | Giovanni Pierluigi da Palestrina |
| Motet, Ascendit Deus .....               | Peter Philips                    |
| <i>Evensong and Benediction</i>          |                                  |
| Magnificat and Nunc dimittis .....       | Herbert Howells                  |
| Motet, Ascendens Christus in altum ..... | Tomas Luis de Victoria           |
| O salutaris hostia .....                 | Edward Elgar                     |
| Motet, Ave verum corpus .....            | Wolfgang Amadeus Mozart          |
| Tantum ergo .....                        | Franz Schubert                   |



### 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."*

March 24—Robert Burton Lamont

April 7—Charles J. Wise

#### BAPTISMS

*"As many of you as have been baptized into Christ,  
have put on Christ."*

April 3—Patricia Kind

Barbara Joyce Hirst

Robert Edward Hirst



### CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

*"Grieve not the Holy Spirit, whereby ye were sealed unto the day of redemption."*

April 4—Wayne St Clair Brewster  
 John Edward Clarey, Jr  
 Grace Jean Conti  
 Frederick Christopher Covo  
 Chandlee Godfrey  
 Barbara Joyce Hirst  
 Robert Edward Hirst  
 Patricia Kind  
 Patricia Lynn Kind  
 Lynn Pickering  
 Joyce Mary Walenta

### BURIALS

*"My flesh shall rest in hope."*

March 9—Elizabeth Allen  
 March 18—Marie Louise Barreaux  
 April 13—Emily Grace Long



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

May 2—The Second Sunday after Easter, Augusta Emma Dinter  
 May 9—The Third Sunday after Easter, a thank offering; Lady Chapel, Hallie Miller Orr  
 May 16—The Fourth Sunday after Easter, Alma and Elmer Winans  
 May 23—The Fifth Sunday after Easter, Emma Frances Taber  
 May 27—Ascension Day, George Anderson Gordon  
 May 30—The Sunday after Ascension Day, Newbury Frost Read

### PARISH GUILDS AND ORGANIZATIONS

**THE CHURCH SCHOOL:** Children attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House, where there is also a nursery during that Mass. Corporate Communion, last Sunday of the month, 9 a.m.

**ORDER OF ST VINCENT:** Acolytes of the parish. Men and boys who wish to serve should speak to the clergy. Corporate Communion, last Sunday, 9 a.m.

**THE WOMEN OF THE CHURCH:** All women may belong by joining in the United Thank Offering. Corporate Communion, third Thursday, 9:30 a.m., with a business meeting at 10:45.

**ST MARY'S GUILD:** Women who make and care for vestments, working every Wednesday from 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesday, 9:30 a.m., with a business meeting at 10:45 a.m.

**SOCIETY OF MARY:** Anglicans who wish to further reverence for the Mother of God. Corporate Communion, second Sunday, 9 a.m.

**CONFRATERNITY OF THE BLESSED SACRAMENT:** St Mary's Ward of the oldest Anglican devotional society. Devotions, first Friday, 6 p.m.

**GUILD OF ALL SOULS:** St Mary's Ward of the Anglican society promoting prayer for the faithful departed. Devotions, third Friday, 6 p.m.

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### CORPORATE COMMUNIONS, MAY, 1965

May 5: St Mary's Guild  
 May 9: Society of Mary  
 May 20: Women of the Church  
 May 30: Church School, Order of St Vincent

### SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



### THE PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Lending Library in the Mission House. The collection includes books on theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The Library is open on Sundays immediately after High Mass and before Evensong, and on weekdays from 4 to 6 p.m.



### ASSOCIATES OF THE SISTERS

WOMEN who pray and work for the Sisterhood of the Holy Nativity. The Sister-in-Charge will talk with women who are interested. There is a rule of life, and a Corporate Communion at 8 a.m. on the third Saturday of each month in the Sisters' Chapel in the Mission House.



### THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, ..... [here state the nature or amount of the gift]."

## DIRECTORY

### CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036

(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 6:30 a.m. to 9 p.m.*

### RECTORY

144 West 47th Street, New York 10036 — PLaza 7-5845

The Rev'd Donald L. Garfield, *Rector*

The Rev'd James E. Griffiss

The Rev'd Louis G. Wappler

### MISSION HOUSE

133 West 46th Street, New York 10036 — 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.

### PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-5845

*Office open Monday to Friday (except legal holidays)*

*9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

Mr. Norval R. Copeland, *Parish Secretary*

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Mr Harold M. Lindstedt, <i>Treasurer</i> .....	PLaza 7-5845
Mr James L. Palsgrove, 3rd, <i>Director of Music</i> .....	JUdson 6-0237
Mr McNeil Robinson, 2nd, <i>Assistant Director</i> ..	MONument 3-3259
Mr Edward Garlick, <i>Sacristan &amp; Ceremoniarious</i> ..	MONument 2-7493
Mr Robert L. Coe, <i>Head Usber</i> .....	Ext. 756, SUsquehanna 7-5000
Mr William A. Boutté, <i>Sexton</i> .....	PLaza 7-5958
Mr Louis Fellowes, <i>Funeral Director</i> .....	PLaza 3-5300

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*The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.*