

* · BENEDICTA · TU · IN · MULIERIBUS · *

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



AVE

* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *

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

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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THE REVEREND LOUIS G. WAPPLER

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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No. 3

My dear people,

Before we are far into Lent, we might review our Lenten rule in the light of what Saint Paul wrote to the Galatians: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

Saint Paul teaches us two essential aspects — vertical and horizontal — of the Christian life. We learn from him, first, that a rule is to be made not slavishly but willingly, because we have been called unto liberty. "God sent forth his Son," Saint Paul says in the same Epistle, "to redeem them that were under the law, that we might receive the adoption of sons." We who have been baptized into Christ are regarded by his Father not as servants but as sons. We who have received the Holy Spirit in Confirmation have freely promised to follow Jesus Christ as Lord and Saviour. Therefore we freely promise to do this and to avoid that in the Christian life, and our Lenten rule is made in the same spirit of liberty. I undertake such and such not because God will punish me if I do not, but because I want to glorify him and teach myself to serve.

Christians ought to act as grown-ups, responsible to God, but all too often they are spoiled children. So Saint Paul, proclaiming our liberty, at once adds, "Only use not liberty for an occasion to the flesh." Self-discipline — subjugation of the *sinful* desires of the flesh — does not take away our liberty. If I am to fulfil myself, I must be crossed out on the cross of Christ. He said, "I, if I be lifted up, will draw all men unto me." When we have spoiled our liberty, we need to go to him; but we go freely, or not at all.

Freely, then, make your Lenten rule. Promise to go to Mass, to Communion, to Confession; to read the Bible and meditate on it; to read and learn from the saints and seers of God; to make inter-

cession and make the Stations; to deny and discipline yourself: all these things, and more, promise without fear of man nor hoping for reward from God. "Promise unto the Lord your God, and keep it." Keep it because only the best is good enough for God. And we do our best only when we do it freely.

We have a wealth of spiritual opportunity at Saint Mary's. In Lent we have not only the early morning Mass but the noonday Mass on Monday, Tuesday, Wednesday, Thursday, Friday. All year long you may have said, "I must get to Mass on some weekday." Now you will do it, I hope. And I hope that on Friday night we have timed the Stations so you can stop on your way home. And when you get home each day and have cleared away the dishes, then, before you're too sleepy, pick up your Bible and read it, following, perhaps, the lectionary in the front of the Prayer Book; and pick up the book that you bought at the Saint Francis de Sales Shop or borrowed from the book-table in Saint Joseph's Hall; and let God speak to you.

I'm not speaking of strict obligations like Mass on Sundays and holydays of obligation. I'm speaking of something extra — something for the love of God. Never settle for "enough." "Enough," Father Taber said, "mocks the Cross of Calvary. May our devotions and disciplines be lovingly generous!"

When we have gone through Lent to Calvary, we find that the road is not dead-end. It has opened up new ways. Lent leads to Easter joy and its disciplines must lead to the showing forth of divine charity in daily life. "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself" and the rules and vows of the Christian life, valuable as they are in their vertical pointing to God, are not to set us free from the horizontal involvement with God's other children.

Therefore, in your Lenten rule make room for your neighbour. Pay a visit to your friend, write the letter you owe, clothe the naked, relieve the sick, defend the downtrodden and the despised. Do not make your rule so rigid nor your discipline so demanding that it becomes an occasion to exclude or be difficult with others. "By love serve one another."

And in making your Lenten rule or in observing any rule, try not to judge others. They may seem lax. They may disappoint us or

even shock us. A newspaper headline such as "Pope to Lift Friday Meat Ban" may seem to undermine Catholic discipline. But if we consider it in charity, it may also mean that the Pope is concerned to teach his people to undertake discipline gladly and without disdain of others. Our own observance of that or of any other discipline may be an occasion to congratulate ourselves and to parade our piety. Let us, therefore, be concerned about our own integrity and hear what Saint Paul says: "Work out your own salvation with fear and trembling."

For we will not have reached perfection, no matter how much we do. Doing many things is not the sum, though it may be a means, of Christian perfection. Keeping rules without real religion is deadly, and "all our doings without charity are nothing worth." We are to be set on fire with love and, we are told by Saint John of the Cross, "When the evening of life comes, we shall be judged on the basis of how much we loved — and on that alone."

In the meanwhile, we know that we are already sons of God by adoption — free to serve him, free to reject him — serving him only if we do it freely. That is the nature of love and the kind of service he demands. It is our joy to give it.

Affectionately your priest,

Donald L. Garfield

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AN APPEAL

AVE went in 1965 to more than 1100 addresses and cost \$1976 for printing and postage. Besides parochial pledges there were specific contributions of \$1227.95 from 233 persons. We extend our heartfelt thanks to them and assure them that they will receive AVE regularly. Many others outside the parish meant, no doubt, to make a contribution. We earnestly ask for one at this time so that we may be able to send AVE to all who want it.

CHRIST OUR PASSOVER IS SACRIFICED FOR US

"I APPEAL TO YOU, TOO, not to accept the favour of God and then waste it. For he says, 'I have listened to you at a welcome time, and helped you on a day of deliverance!' Now the welcome time has come! This is the day of deliverance!" 2 Cor. 6:1,2 (Goodspeed).

St Benedict in advising his monks on their observance of Lent gives all the faithful Christians the proper attitude toward this sacred season. "Although the life of a monk [or any Christian] ought to have about it at all times the character of a Lenten observance, yet since few have the virtue for that, we therefore urge that during the actual days of Lent the brethren keep their lives most pure and at the same time wash away during these holy days all the negligences of other times. And this will be worthily done if we restrain ourselves from all vices and give ourselves to prayer . . . to reading . . . to compunction of heart and to abstinence." (Chapter 48, *St Benedict's Rule for Monasteries*.)

Lent is a time for favour and can be for us a time for great grace if we use it for what it was intended. It is a spring housecleaning, a spiritual checkup, a time to consider where we are headed. There are no planes in the spiritual life. We are either advancing or retreating in grace but we are never the same. We unite ourselves to our suffering Lord in a true spirit of sympathy. With our Lord Jesus Christ we must learn to suffer if we wish to earn our eternal reward. Our faith must cost us: in trials, in suffering, and in complete abandonment to the will of God. We cannot expect to live our religious faith without confronting a cross. The path to Calvary was not and never will be a path of roses. We must be prepared to imitate Christ in all aspects of his life, passion, and death. We must expect trials and be ready to accept them with full and certain faith "Thy will be done!" During this holy, acceptable season of Lent we will call on God with contrite hearts and mortify our bodies by suitable penance.

The season of Lent is the holy springtime of the Church and the dawning of the coming Easter day. New supernatural life is to burgeon in this holy springtide. That is true not only for those who are to be baptized at Easter but also for us who were baptized as infants. For it is not new shoots alone that come to life in the

spring; the old growth takes on new verdure and life starts afresh. Thus for us too Easter becomes in truth a baptismal feast, and it is precisely penance and our meditation on the passion of Jesus that are the chief nourishment of this new life. The forty days of Lent were for the early Christians what parish missions and retreats are for us today — days of spiritual rebirth in Christ.

It is important to mark well that it is not merely as individuals that we are to do this, but as members of the fallen and exiled family of God. We come to Lent in union with the whole Church of God. We are called to a corporate act, to the seeing of our part in the sin of the whole world, our individual and corporate responsibility for the evils which lie so heavily upon humanity. It is this motif of individual responsibility and yet corporate need which the Church stresses in her Ash Wednesday liturgy: "Dust thou art and unto dust shalt thou return." We are brought face to face with our own insufficiency and complete dependence on Almighty God. The message of Ash Wednesday is clear. It bids us remember what we are and the nothingness we are capable of becoming again without the mercy of God: that mercy which is the font of all his works, the expression of all his love, and the hope of all his creatures. The accent is not on sin but on that which delivers us from sin. The mercy of God is vaster than his creature.

The Church of God is "going up to Jerusalem" with her Lord. We must not lose sight of the meaning of Lent. Suffering in itself is not redemptive. It is the meaning and acceptance for which we suffer that brings redeeming grace. The end of this way of pain is the bright light of the Resurrection. The Church must accompany him to death that his life might grow in her.

These forty days of Lent are intended to serve as a preparation for Easter. This preparation must consist essentially in a more diligent cultivation of the Christian life.

All Christian worship is but a continuous celebration of Easter. Now Easter is not merely a date or a time; it is an event in the Church's year. At Easter something happens. That which happens, which is the very heart of Easter, is the celebration of the Paschal Mysteries. As you know, the word *paschal* means concerning the *Pasche*; and *Pasche* is a Hebrew word which means a "passingover

from slavery to freedom." The English form of it is Passover. Our life as Christians must be a never-ending, continuous pass-over from love of self, an emptying of one's self, in order to fill ourselves with the love of God. We must pass from death to life. The Christian religion is not simply a doctrine: it is a fact, an action, and an action not of the past but of the present, where the past is recovered and the future draws near. Christ died for us, not in order to dispense us from dying, but rather to make us die to the life of the old man, in order to live again in the new man who will die no more.

This is the meaning of our Lenten observance, our passover. The Christian must die with Christ in order to rise with him. And not only does it point out, as one might indicate with the forefinger something beyond one's reach (that is what the Pasch of the Old Testament did), but it accomplishes the very thing it points out. The true Pasch is Christ, who once died and rose from the dead, making us die in his death and raising us to his life. Thus the Pasch is no mere commemoration — it is the cross and the empty tomb rendered actual. But it is no longer the Head who must stretch himself upon the cross in order to rise from the tomb; it is his Body the Church, and of this Body we are members. We, as members, have our own personal participation in these mysteries of the Pasch. It is part of God's plan for you. It is not sufficient that the Paschal Mysteries be celebrated; they have to be celebrated by you. They are the means which Christ employs to pour into your souls the spiritual riches which he won for you by his passion, death, and resurrection. St Cyril of Alexandria, preparing his people for Lent, said:

"In this way we shall come to inherit the kingdom of heaven in Christ Jesus our Lord, through whom and with whom, may there be glory and honour to the Father for ever and ever. Amen."

L.G.W.

SERVICES DURING LENT

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Litany, Evensong, and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m.
Mass also on Wednesdays and Holy Days	9:30 a.m.
Monday through Friday	12:10 p.m.
Evening Prayer	6:00 p.m.

Litany after Evening Prayer on Wednesdays.

Stations of the Cross at 5:30 p.m. and

Benediction after Evening Prayer 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.

LENTEN READING

PAPERBACKS offer exceptional money value, and these offer exceptional spiritual value as well. We are stocking them during Lent in the Saint Francis de Sales Shop.

Arranged for reading day by day in Lent are two books of selections from the writings of Anglicans influential in the two decades between the endings of World War I and II: *Lent with William Temple*, \$1.95, and *Lent with Evelyn Underhill*, 75¢. They will give you, respectively, theological prophecy and practical piety. More mystical yet homely (as the English use the word) was Father Andrew, and in paperback you can now get four of his very charming little books: *The Way of Victory* at \$1.20, *The Pattern Prayer* and *Selections from the Psalms* at 70¢, and *Our Lady's Hymn* at 60¢. From the pen of Eric Milner-White, the late Dean of York who, alone of our time, could write prayers in timeless English, have come two collections of prayers mainly for private use: *My God, My Glory*, \$1.80, and *A Procession of Passion Prayers*, \$1.50. By the way, Milner-White composed many of the prayers we use after the Third Collect at Evensong.

Sybil Harton, widow of the Dean of Wells, both of them skilled in ascetical theology, has a book telling how, as the title suggests, *To Make Intercession* — \$1.75. Crossing the Atlantic, and stopping at Cambridge, Massachusetts, we find a book by John B. Coburn, Dean of the Episcopal Theological School, on *Prayer and Personal Religion* — \$1.00. And in Boston, from the Church of the Advent's Rector, Samuel J. Wylie, we find a remarkably fine exposition of the Christian and Catholic dynamic of our time entitled *Precede the Dawn*. \$1.95 seems a high price for a thin book, but every page is good.

If you like spiritual biography, none is more provocative than G. K. Chesterton's life of our Lord called *The Everlasting Man*, 95¢, and his *Saint Francis of Assisi*, 65¢. For ecclesiastical history, I recommend Canon S. L. Ollard, *A Short History of the Oxford Movement*, well worth \$1.50. For Biblical study, there are the translations by J. B. Phillips: *The Young Church in Action*, \$1.25, and *Letters to Young Churches*, 95¢.

Finally, for doctrinal study there are Dorothy L. Sayers, *The Mind of the Maker*, \$1.45; C. S. Lewis, *Mere Christianity*, \$1.25, and *The Weight of Glory*, \$1.00; Raymond Raynes, *The Faith*, a popular presentation at \$1.00, and Kenneth Ross, *Dangerous Delusions*, a criticism of Christian Science, etc., at 90¢; J. V. Langmead Casserley, *Man's Pain and God's Goodness*, and Gerald Vann, O.P., *The Divine Pity*, both 50¢; and, worth \$1.50, *The Gospel According to Peanuts* — Robert L. Short's digging into the theology under the skin of Charles M. Schulz's cartoon characters.

D.L.G.



FROM THE PARISH REGISTER

BAPTISMS

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

November 14 — Lisa Michelle Stenson

RECEIVED BY CANONICAL TRANSFER

"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

January 20 — Frederic Bradley Underwood

February 2 — Elizabeth Chase Robbins

BURIALS

"My flesh shall rest in hope."

January 31 — Grace Mary Maier



ALTAR FLOWER MEMORIALS

March 25 — Annunciation of the Blessed Virgin Mary, Emma V. Headley



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$1; Mrs Arthur E. Howlett, \$2; Miss Mary Richrod, \$5; Miss Jane Purney, \$3; Mrs Robert H. Martin, \$2; Miss Edna C. Walters, \$3; Mrs Elvira M. Oxx, \$3; Mrs Eunice Crellin Garver, \$5; Miss Lucille Blinn, \$5; The Rev'd Donald L. Campbell, \$2; The Rev'd Christopher Morley, Jr, \$3; Miss Christine Hume, \$5; Mrs Horace Glidden Hufcut, \$5; The Rev'd Paul Hartzell, \$3; Mr L. G. F. Kirkcaldy, \$2; Mr Raymond H. Julian, \$3.

PARISH NOTES

INSTRUCTION FOR ADULTS continues to be given after Sunday Evensong. Those considering Confirmation and others who want to learn more are welcome.



THE THEOLOGICAL EDUCATION OFFERING is \$107.22, well under our usual offering. Many missed it because of blizzards. If you did but want to support the education of priests, you will find an envelope at the back of the church.



THE WOMEN OF SAINT MARY'S will meet on Thursday morning, March 17, at 10:45, after a Corporate Communion at 9:30. Father Wappler will give a Lenten meditation.



THE ANNUNCIATION OF OUR LADY is Friday, March 25. Mass will be said at 6:30, 7:30, and 9:30 a.m., 12:10 and 6:00 p.m. Lady Day, on which God the Son "was incarnate by the Holy Ghost of the Virgin Mary, and was made man," is a day significant for all Christians, but especially for those who rejoice in the patronage of Saint Mary the Virgin.



THE LENTEN RETREAT is set for Saturday, March 26. It begins with Mass at 9 o'clock and ends with Benediction at 2:45. Breakfast and luncheon reservations must be made with the Sisters by Wednesday. Meditations will be given at 10:30, 11:30, and 2 by a well-known London priest, the Reverend John Hester, Rector of Soho. Father Hester has been Chaplain to the Sisters of Bethany and is Chaplain of the Actors' Church Union.



CONTRIBUTIONS FOR EASTER FLOWERS may be put in the box in the church vestibule or be sent to the parish office or to Mrs N. F. Read, 41 East 60th Street, New York, N. Y. 10022. Cheques should be drawn to Saint Mary's Flower Fund.

KALENDAR FOR MARCH

1. Tu. Greater Feria. Comm. St David, B.C.
2. W. EMBER DAY. Comm. St Chad, B.C. *Mass also 9:30. Abstinence.*
3. Th. Greater Feria.
4. F. EMBER DAY. *Abstinence.*
5. Sa. EMBER DAY. *Abstinence.*
- ✠ 6. Su. LENT II. Comm. SS. Perpetua & Felicitas, MM.
7. M. Greater Feria. Comm. St Thomas Aquinas, C.D.
8. Tu. Greater Feria.
9. W. Greater Feria. *Mass also 9:30.*
10. Th. Greater Feria. Comm. The Forty Holy Martyrs.
11. F. Greater Feria. *Abstinence.*
12. Sa. Greater Feria. Comm. St Gregory the Great, B.C.D.
- ✠ 13. Su. LENT III.
14. M. Greater Feria.
15. Tu. Greater Feria. *High Mass for Catholic Clerical Union 11.*
16. W. Greater Feria. *Mass also 9:30.*
17. Th. Greater Feria. Comm. St Patrick, B.C. *Mass also 9:30.*
18. F. Greater Feria. Comm. St Cyril of Jerusalem, B.C.D. *Abstinence.*
19. Sa. St Joseph, Spouse of B.V.M. Comm. Feria.
- ✠ 20. Su. LENT IV. Comm. St Cuthbert, B.C.
21. M. Greater Feria. Comm. St Benedict, Abt.
22. Tu. Greater Feria.
23. W. Greater Feria. *Mass also 9:30.*
24. Th. St Gabriel, Archangel. Comm. Feria.
25. F. ANNUNCIATION OF B.V.M. Comm. Feria. *Mass 6:30, 7:30, 9:30 a.m., 12:10, 6:00 p.m. Abstinence.*
26. Sa. Greater Feria. Comm. The Penitent Thief. *Mass also 9.*
- ✠ 27. Su. PASSION SUNDAY.
28. M. Greater Feria.
29. Tu. Greater Feria. Comm. Bl. John Keble, C.
30. W. Greater Feria. *Mass also 9:30.*
31. Th. Greater Feria.

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 exercises of devotion. ✠ Days of obligation.

WHO ARE THESE LIKE STARS APPEARING?

DAVID, Apostle of Wales, has left many marks of his labours in Wales: many churches, and even streams and valleys, bear his name. But all we really know is that he lived in the first half of the sixth century.

CHAD, Bishop of Lichfield, was one of the great Anglo-Saxon bishops in the time when England struggled between conversion and regular pastoral care. He died in 673.

PERPETUA AND FELICITAS and their companions in martyrdom were all thrown to the wild beasts in the amphitheatre at Carthage at the public games celebrating the Emperor's birthday in the year 203.

THOMAS AQUINAS, the "Angelic Doctor" and chief exponent of scholastic philosophy, was born near Aquino in the south of Italy, was educated in the Benedictine monastery of Monte Cassino, but joined the newly founded Dominican Order. He taught at the University of Paris and his *Summa Theologica* and other published works are voluminous. His devotion to the Sacrament of the Altar led to his being asked to compose the Office and Mass for the new Feast of Corpus Christi. He died in 1274.

THE FORTY MARTYRS were Christian soldiers put to death at Sebaste in Armenia by being exposed on a frozen lake. When one faltered and ran to the fire on the shore, a pagan took his place, receiving baptism by desire.

GREGORY THE GREAT, Bishop of Rome, sent Augustine to England, reformed Church discipline, wrote on pastoral care, and encouraged Church musicians. His zeal for converting the English is said to date from the day on which he saw two young English boys bartered for in the market place of Rome, and, being told they were Angles, said, "Call them not Angles but Angels." Gregory was called by the English "our father who sent us Christianity" though, to be true, Augustine found in England a remnant of the ancient British Church. Gregory called himself "Servant of the Servants of God" — a title used ever since by the Pope.

PATRICK, Apostle of Ireland, was not Irish. He was probably English, and was captured by pirates and spent his boyhood as a slave in Ireland. Escaping, and being ordained in Rome, he resolved to return and convert the Irish. He taught them in many simple ways — for example, using the shamrock to convey an understanding of the Trinity. He died around 461.

CYRIL, Bishop of Jerusalem, coordinated and elaborated the ceremonies of his Church, and to his sense of liturgical drama we owe the ceremonies of Holy Week. He was a great doctrinal teacher as well. He died in 386.

JOSEPH, foster-father of our Lord and spouse of his Virgin Mother, is called in the Gospel "a just man." It last mentions him when the Child Jesus is found in the Temple, and we assume that he died before our Lord's public ministry began. Because he may be pictured dying in our Lord's arms, he has become the patron of a happy death.

CUTHBERT, first a hermit and always famous for asceticism, became Abbot of Lindisfarne, the Holy Island off the coast of Northumberland, and then Bishop of that See, which was in turn transferred to Durham. His shrine is in Durham Cathedral. He died in 687.

BENEDICT, Father of Monks, gave them a Holy Rule to temper their asceticism and regulate their liturgy, and gathered them round him at Monte Cassino. He died *circa* 540.

GABRIEL THE ARCHANGEL was sent to Zacharias to announce the birth of his son John and to blessed Mary to announce the incarnation of the Son of God. Gabriel's feast is therefore the day before the Feast of the Annunciation.

THE PENITENT THIEF will always be remembered for our Lord's promise: "Today shalt thou be with me in paradise."

JOHN KEBLE will always be remembered by Anglicans for leading us into better things at the beginning of the Catholic Revival in the Church of England. The Oxford Movement took its name from Keble's, Newman's, and Pusey's teaching at Oxford, but Keble died in 1866 at his country parish of Hursley.

D.L.G.

MUSIC FOR MARCH

MARCH 6 — LENT II

11 a.m.

Missa de Los Angeles Juan Bautista Sancho
 Motet, Ego sum panis vivus Antonio Caldara

6 p.m.

Magnificat and Nunc dimittis John Causton
 Motet, Remember not, Lord, our offences Henry Purcell
 O salutaris hostia Jacob Handl
 Motet, Jesu dulcis memoria Jacob Handl
 Tantum ergo Jacob Handl

MARCH 13 — LENT III

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, O bone Jesu, exaudi me Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, O almighty and everlasting God Thomas Tallis
 O salutaris hostia William Byrd
 Motet, Ave verum William Byrd
 Tantum ergo William Byrd

MARCH 20 — LENT IV

11 a.m.

Messe solennelle Jean Langlais
 Motet, O pray for the peace of Jerusalem Thomas Tomkins

6 p.m.

Magnificat and Nunc dimittis Thomas Morley
 Motet, Nolo mortem peccatoris Thomas Morley
 O salutaris hostia Herman Schroeder
 Motet, Panis angelicus Michel Richard de LaLande
 Tantum ergo Johann Stadlmayr

MARCH 27 — PASSION SUNDAY

11 a.m.

Missa brevis Felice Anerio
 Motet, O vos omnes Carlo Gesualdo

6 p.m.

Magnificat and Nunc dimittis Adrian Batten
 Motet, I have longed for thy saving health Maurice Greene
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum Giacomo Carissimi
 Tantum ergo Tomás Luis de Victoria

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.

CORPORATE COMMUNIONS, MARCH, 1966

March 2: St Mary's Guild
 March 13: Society of Mary
 March 17: Women of the Church
 March 27: Church School, Order of St Vincent

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WELCOME

OUR NEW SEXTON, Herbert A. Raymonde, will begin his duties on March first. Mr Raymonde works during the day for the State of New York but will open the church, assign and inspect work, make small repairs, and be on duty on Sundays. Mr Raymonde has been a lay reader at St Mark's, Jackson Heights. He and his wife and two small children will live in the apartment at the top of the parish house. We welcome them to St Mary's.

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 7 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 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*

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 & Ceremoniaris</i> ..	MONument 2-7493
Mr Robert L. Coe, <i>Head Usher</i>	Ext. 756, SUsquehanna 7-5000
Mr Donald F. Chamberlain, <i>Seminarian</i>	WATkins 4-0637
Mr Herbert A. Raymonde, <i>Sexton</i>	PLaza 7-5958
Mr Louis Fellowes, <i>Funeral Director</i>	PLaza 3-5300

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.