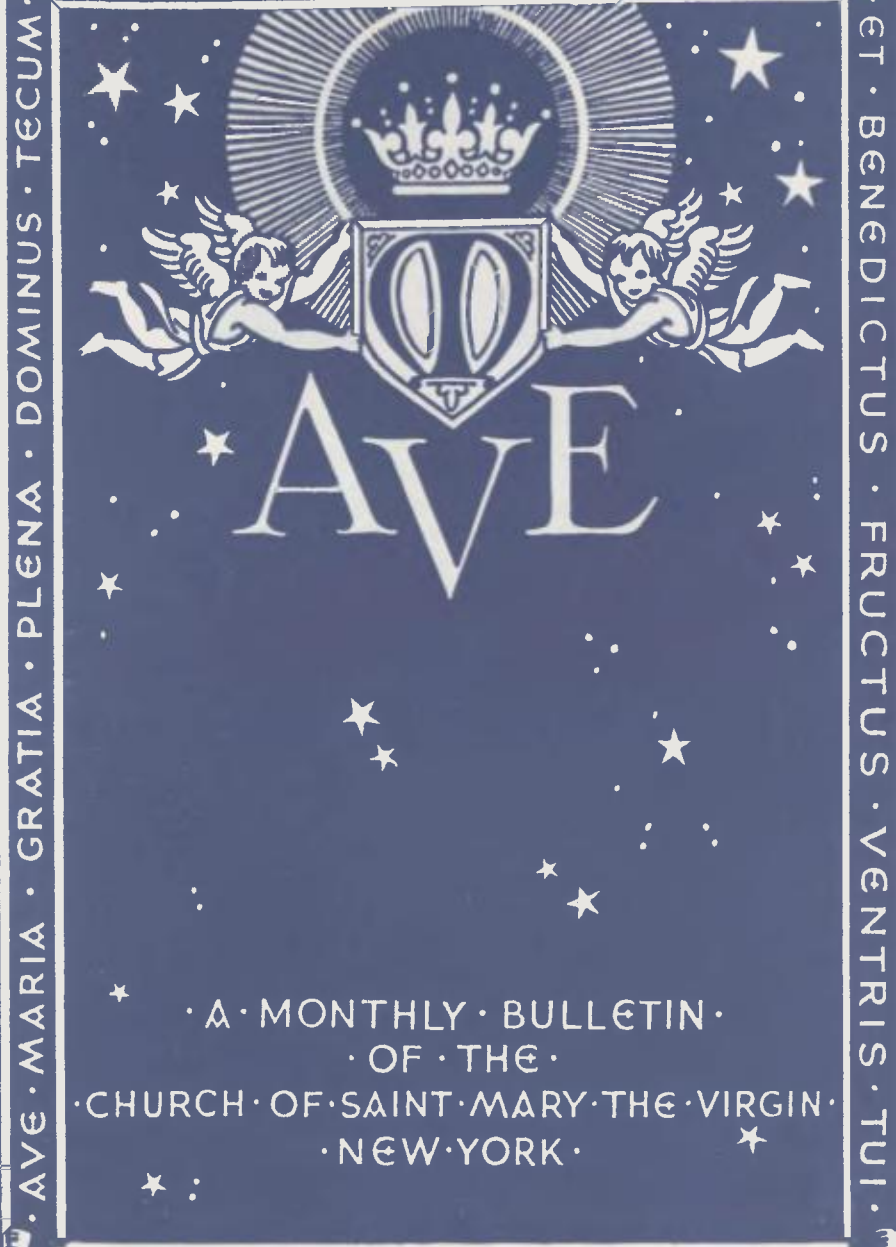


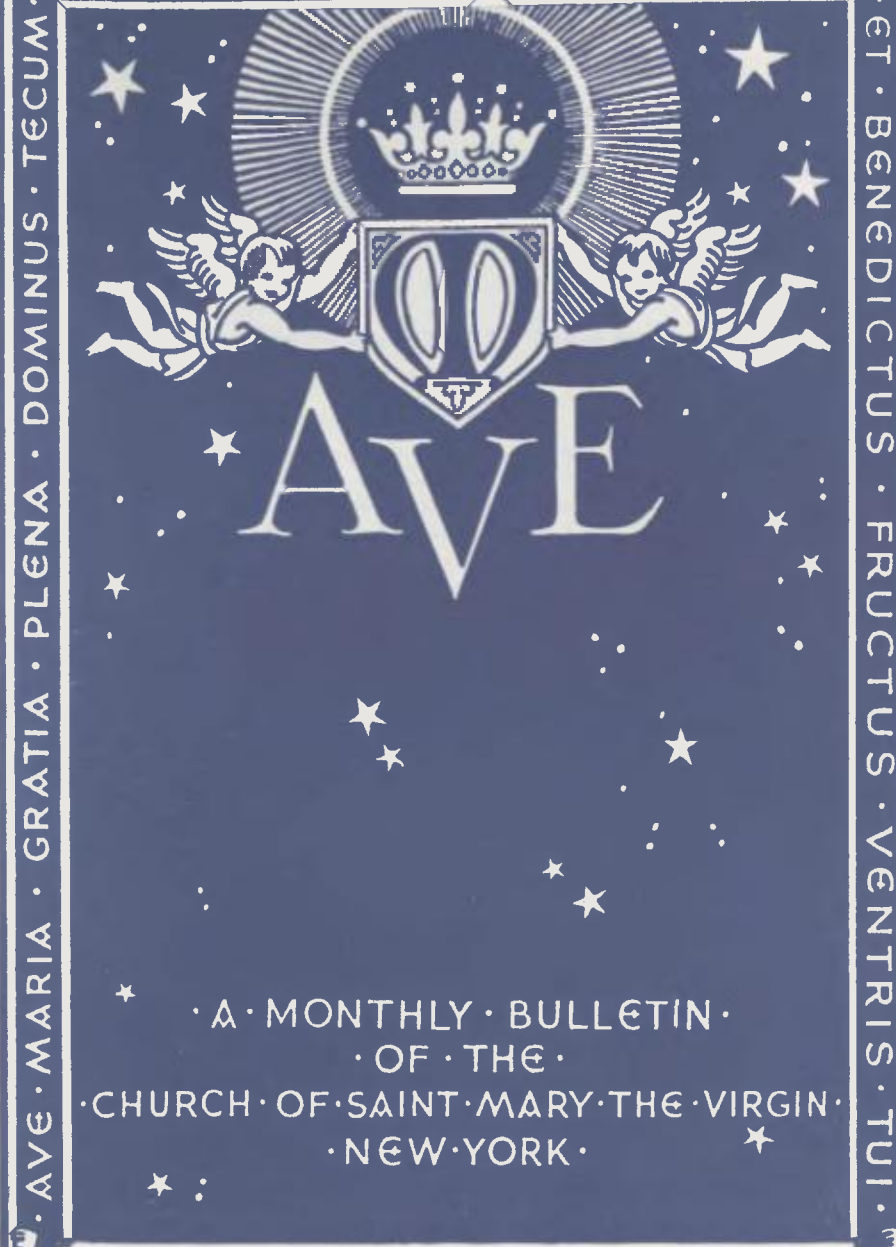
·BENEDICTA·TU·IN·MULIERIBUS·



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

ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

·BENEDICTA·TU·IN·MULIERIBUS·



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

AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND LOUIS G. WAPPLER

THE REVEREND TIMOTHY E. CAMPBELL-SMITH

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

HAROLD M. LINDSTEDT, *Vice-President*

CALVIN NASH, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

ROBERT L. COE

GEORGE E. DIX

HOXIE NEALE FAIRCHILD

EDWARD GARLICK

CARRINGTON RAYMOND

Parish founded 1868

Church built 1894

AVE
A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXXVI

March, 1967

No. 3

My dear people,

Easter is the day of God's victory, the triumph of God's Son. He came down from heaven, took our very nature, shared our very life, was obedient even unto death, and lives for evermore. And because he lives, we shall live also.

Knowing this, we could devote Easter to our own glad hope, thinking of its assurance of eternal life. If we have kept Lent, we have thought of ourselves, of our sins and of our needs. If we prepare for Easter, we will confess those sins and determine to lead a new life. Without this, we would not go to God's altar, for Easter Communion is the crown for those who have knelt at the cross. No cross, no crown.

But Easter is not the time to think of our sins or of ourselves. Christ is risen, and if we are risen with him we shall let our thoughts go on high, where Christ sits at the right hand of God. Easter is his triumph: the day which the Lord has made. We will rejoice and be glad in it — not for what we gain from it but because it vindicates our God. Our little victories are his victory — won by him through the power of his resurrection. Without God, we can do nothing. Take away God, and we die. Take away Christ's resurrection, and we have no hope. For we are dead unless our life is hid — is forfeited — is given over — to God.

Remember, then, in the days of Passiontide and in the many days to come that God has won the victory for you, and then each day will be spent in his service. Remember that each Sunday is for us a little Easter — a day to rejoice in Christ's triumph by coming together to offer his sacrifice in the Mass and receive him risen and alive. Each day will be a reflection — sometimes strong, sometimes faint — of the day which the Lord has made joyful and glad for us, the day of resurrection.

In other words, you cannot keep Easter now and forget it tomorrow. You cannot be a faithful Christian if you make your communion at Easter and neglect it till Christmas — or even next Easter.

To be risen with Christ is a daily demand on our time and talent, on all that we have and do. For daily strength, we need prayer and frequent communion with our risen Lord. We are to find and worship him in his holy Church. And the world is to find and worship him in us, his Church, the lips, hands, and feet of his Body. When Christ, who is our life, is made manifest, it will be in you — and, yes, in me — who share in his glory.

Lift up your hearts and give thanks. Make eucharist today and every day which God has made — but chiefly on the day of triumph, the day on which the Lord is alive from the dead, the day which gives meaning to all our days. Make due preparation in the days leading up to it, and in the days to come keep it holy by a thankful remembrance of the Lord's victory. Sing unto the Lord a new song. Be telling of his salvation from day to day.

Affectionately your priest,

Donald L. Garfield



CONFESSIONS IN HOLY WEEK

FATHER GARFIELD

Monday: 5:00-6:00
 Tuesday: 12:00-1:00
 Wednesday: 12:00-1:00
 Thursday: 5:00-6:00
 Friday: 3:00-4:00
 Saturday: 2:00-3:00, 5:00-6:00

FATHER WAPPLER

Monday: 12:00-1:00
 Wednesday: 5:00-6:00
 Friday: 4:00-5:00, 7:30-8:30
 Saturday: 1:00-2:00, 4:00-5:00

FATHER CAMPBELL-SMITH

Tuesday: 5:00-6:00
 Thursday: 12:00-1:00
 Friday: 5:00-6:00
 Saturday: 12:00-1:00, 3:00-4:00, 7:30-8:30

HOLY WEEK AND EASTER DAY

PALM SUNDAY

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

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer 7:10 a.m.
 Mass 7:30, 9:30 a.m., 12:10 p.m.
 Evening Prayer 6:00 p.m.
 Tenebrae, *Wednesday only* 8:00 p.m.

MAUNDY THURSDAY

High Mass and Procession to the Altar of Repose 7:00 a.m.
 Watch before the Blessed Sacrament till the Liturgy of Good Friday
 Mass 9:30 a.m., 12:10, 5:30 p.m.
 Evening Prayer 6:00 p.m.

GOOD FRIDAY

Morning Prayer 7:10 a.m.
 Solemn Liturgy 9:30 a.m.
 Preaching of the Passion 12:00 to 3:00 p.m.
 Evening Prayer 6:00 p.m.
 Stations of the Cross 6:15 p.m.

HOLY SATURDAY

Morning Prayer and Ante-Communion 7:10 a.m.
 Evening Prayer 6:00 p.m.
 Solemn Vigil 10:30 p.m.

EASTER DAY

First High Mass 12:00 midnight
 Mass 7:30, 9:00, 10:00 a.m.
 High Mass with Procession 11:00 a.m.
 Evensong, Procession, and Benediction 6:00 p.m.

THE HOLY CROSS

DEVOTION TO THE CROSS as a Christian cultus dates to the year 326, when Helena, the mother of Constantine, was inspired to recover the true Cross. She made a pilgrimage to Jerusalem, but found the search for the cross difficult, the place of crucifixion having been hidden and built over with a pagan temple. After enquiry and careful — one might say critical — search, she discovered the place of the sepulchre and recovered the Holy Cross.

This event provokes the incredulous smile of those who presume to limit the power of God. It is, however, attested by Cyril of Jerusalem, Ambrose, Chrysostom, and Paulinus, and by many contemporary historians. There is no better historical reason to believe in the existence of Constantine or his mother than in the finding of the wooden cross.

Portions of the cross were sent to Constantinople and Rome and the remainder was placed in a great basilica which Constantine caused to be built at Jerusalem. On September 13, 335, the basilica was consecrated and the next day, being Sunday, the Holy Cross was exposed from a lofty place in the church to the veneration of the faithful.

There it remained till the year 614, when the Persians captured Jerusalem and carried away relics, including the cross. Their leader had it enthroned at his right hand in the belief that in possessing the cross he also possessed the Son of God. After the defeat of the Persians, the cross was brought back to Jerusalem by the Emperor himself, who entered the city barefoot, carrying the relic still in its original case. The feast of September 14, called the Exaltation of the Holy Cross, celebrates this recovery as well as the earlier consecration of the basilica.

That was in 628. Six years later, the Emperor retreated before the Mohammedan army and took the cross with him. Portions of it are said to be preserved at Rome and Paris, and minute particles are claimed by many churches. While no one need believe the veracity of all the claims, it is significant that all the authenticated relics put together would still not be more than about two-thirds the size of the cross used for a crucifixion. Relics and holy places possess a power for good which is not to be despised. But no Christian

can substitute them for the Saviour who may make himself known through them.

The cross as a symbol has pervaded Christian society. It is used in art, in heraldry, in architecture and decorations of the church, and in vestments. Its praises have been sung in hymns, such as *Vexilla Regis* and *Pange lingua* (Hymns 63 and 66). The service called Veneration of the Cross is a distinctive part of the Liturgy of Good Friday, in which the ministers and the faithful kneel before a figure of the crucified Saviour and kiss the symbol of their redemption. The chasuble worn by the priest at Mass often bears a cross on its back in the form of our Lord's arms outstretched in crucifixion. Church buildings are surmounted by a cross to identify them, and many churches are built cruciform. Not only has the cross deliberately found its way into Christian art, but it is found quite commonly in nature: as in flowers and in the way birds extend their wings in flying.

The cross is not only the instrument of our Lord's death: it is the symbol of his victory. The tree of shame is become the tree of glory, the mark of our redemption. From the first, therefore, Christians have not only held the sign in highest honour but used it in time of greatest need and in the common actions of each day. The sign of the cross, made in token of its power for good, has from the earliest times preceded, attended, and closed the actions and thoughts of Christians. It has been used in blessings and particularly at the consecration of the Holy Eucharist. It is written on us at Baptism. We use it in our personal prayers as a renewal and reminder of this profession. At the Reformation it fell into disuse, though it was never forbidden and was recommended by Canon XXX of 1603 as having been used by the early Christians "in all their actions."

Bishop Montague, writing at that time, asks: "If it be not superstitious to sign in the forehead, why is it to sign any other part of the body? Why more out of Baptism than in Baptism? Is one part of the body more subject and liable to superstition than another — the breast or arms than is the forehead? What hindereth but that I may sign myself with the sign of the Cross in any part of my body, at any time — at night when I go to bed, in the morning when I rise, at my going out, or at my returning home? The ancient

Church so used it out of Baptism, and so may we." And a Scottish bishop of the last century, Dr Jolly, speaks of the sign of the cross as "so short and easy, yet so strong and expressive a symbol of our Christian Faith and profession as Christ's enlisted soldiers."

The use of the holy sign was not confined to prayer. Civil documents such as Acts of Parliament, wills, and deeds began or ended with a cross, and even children began their alphabet by making a "crisscross" ("Christ's-cross"), while illiterate persons made a cross as their mark. A trace of the once common use of the cross remains when bishops prefix a cross to their signatures.

Christian churches have often borne Holy Cross of Saint Cross or Holy Rood as their name, and one hundred or more are so dedicated in England, and not a few in this country.

Kneeling before the cross on Good Friday, we hear words which sum up our devotion to the cross and its meaning: "We venerate thy Cross, O Lord, and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world."



FROM THE PARISH REGISTER
BAPTISM

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

January 22 — Sheafe Benjamin Walker

MARRIAGE

*"Those whom God hath joined together
let no man put asunder."*

January 28 — Frank Allen Tippie and Irene Margery Fagan

RECEIVED BY CANONICAL TRANSFER

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

February 9 — Gilbert Cattell



ALTAR FLOWER MEMORIALS

March 5 — Lent IV, A thank offering

March 23 — Maundy Thursday, A thank offering

March 26 — Easter Day, Grieg Taber, Priest and Rector
Lady Chapel, A thank offering

DESCRIPTION OF THE OPENING SERVICES
NEW CHURCH OF ST MARY THE VIRGIN
NEW YORK

DECEMBER 8-15, 1895

THE services were begun on the 8th of December, the Feast of the Conception of the Blessed Virgin Mary, which this year concurred with the Second Sunday in Advent. There were two Low celebrations at the High Altar, at which large numbers of the laity assisted and received communion. Father Staunton celebrated at 7 o'clock, and Father J. C. Kerr at 8 o'clock. The Children's High Mass at 9 o'clock was sung by Father Upjohn, when a goodly number of communicants received. Matins was said at 10, in St Elizabeth's Chapel, by Mr Purdy, lay-reader.

The great function of the day was begun at 10:30 o'clock with a prelude by organ and orchestra, after which the Celebrant, the Rev Father Brown, in cope; attended by Father Mason, Deacon, in dalmatic; Father Staunton, Sub-deacon, in tunic; the Acolytes bearing candles and the cross-bearer; entered by the Epistle side of the Choir, and stood at the sedilia in the Sanctuary. Then the Choir procession came from the door of the aisle on the Gospel side, preceded by another cross and candle-bearers; the choir boys and men first, then Seminarians, Brothers of Nazareth, and Clergy in order to the number of fifty, all vested in cassocks and surplices. Then Bishop Gratton, of Fond du Lac, in cope and mitre, entered, preceded by the Bishop's cross and candle-bearers; the Chaplain, Rev Dr H. G. Batterson, in cope; the Deacons of honour, Father Odell and Father Knowles, in dalmatics. These entered the Choir by the centre gate and stood in their places; the Bishop and his attendants, passing through into the Sanctuary, stood about the throne on the Gospel side. The Rev Father Upjohn was Master of Ceremonies, attended by an assistant.

The Solemn Procession was begun: the thurifer proceeded from the Sanctuary into the Choir, and out by the Gospel side-gate into the north aisle. Then followed the choir cross and candle-bearers, boys, men, Seminarians, Brothers of Nazareth and Clergy; then the second cross and candle-bearers and Clergy of the Mass, wearing their birettas; then the Bishop's cross and candle-bearers, the Chaplains, Deacons of honour, and the Bishop. The course of the Procession was through the north aisle behind the Altar, down the full

length of the south aisle, and up the centre to the Choir and Sanctuary. The Bishop went to the centre below the Altar steps, the Chaplain on his right, the Celebrant on his left, the Deacons of honour behind the Bishop, the Deacons of the Mass behind the Celebrant, the Master of Ceremonies behind at the right; whence after a pause the Bishop went to his Chair.

The Celebrant ascended to the Altar and began the Celebration. The choir in the west gallery, accompanied by the great organ and orchestra, sang the Gloria in Excelsis as an introit. During the Creed, everybody in the vast Church knelt for the *Incarnatus*. After kneeling for the benediction of the Bishop, the Rev Father Ritchie, Rector of the Church of St Ignatius, was conducted to the pulpit and preached the sermon. In the usual manner the Bishop gave the Absolution and the Benediction.

The Celebrant's Procession returned to the Sacristy by the Gospel side-gate of the Choir. The others through the centre gate of the Choir to the choir door in the north aisle by which they had entered.

The music was Haydn's Mass No. 3 (The Imperial). The music of the Offertory (Ps. xxiv.) was composed for the occasion by the organist, Dr Prentice.

Vespers were solemnly sung at 4 o'clock by the Rev Father Brown. The Psalter was sung by the gallery and Chancel choirs. The music of the vespers was by Lambelotti.

THE CONSECRATION.

On Thursday, December 12th, during the Octave, Rt Rev H. C. Potter, D.D., LL.D., D.C.L., Oxon., the Bishop of New York, consecrated the Church. At 10:30 a.m., the procession of choir boys and men, Brothers of Nazareth, fifty-five clergy and Bishop, proceeded down the north aisle and were received at the centre door of the Church by the Trustees, and went to the Chancel reciting the 24th Psalm. The Bishop ascended to his Chair. One of the Trustees, standing at the communion rail, read the letter of donation, and gave it to the Bishop. The Letter of Consecration was read by Father Mason and presented to the Bishop, who placed it upon the altar. The Bishop then consecrated the Church. Matins was read by Father Oberly, of Elizabeth, N. J., and Father Baldwin, the Bishop's chaplain. The first lesson was read by the Ven Archdeacon of Queens County, Dr Cooper, of Astoria, and the second lesson by Father Crary, of Poughkeepsie.

The Bishop then celebrated the Holy Eucharist. The choir sang the Introit. The Rev Dr Thomas Richey, of the General Seminary, read the Epistle; the Rev Dr James R. Davenport read the Gospel. The music of the Mass was composed by the Organist, Dr Geo. B. Prentice, and sung by request of the Trustees. The procession returned in its order to the Sacristy.

On Wednesday Evening at 8 o'clock, December 11th, the Rev Fr Brown blessed the Mission House, assisted by the Clergy of the Parish, together with the Altar boys. Sister Mary Maude, of the Order of the Visitation of the Blessed Virgin Mary, Associates of the Order, Members of the Guilds of Saint Mary of the Cross and of Saint Mary of the Annunciation, and a large number of women of the Parish and visitors, were present.

On Friday Evening at 8 o'clock, December 13th, the Rev Fr Brown blessed the Clergy House, assisted by the Clergy of the Parish, together with the Altar boys. Members of the Men's Club, of St Alban's Guild, of Saint Joseph's Guild, of the Choir, and a large number of men of the Parish and visitors, were present.

On Sunday, December 15th, Octave of the Feast, there was a Solemn High Mass. The Celebrant was Father Brown; Father Mason, Deacon; Father Staunton, Sub-deacon; Father Upjohn, Master of Ceremonies. The ceremonies were the same as is usual at Solemn High Mass at St Mary's. There being no Bishop, there was no Solemn Procession before the Mass. Father Brown preached the 25th Anniversary sermon. Vespers was sung with solemnity as on the Feast, the Sunday previous.

On Christmas Eve, at 9 o'clock a.m., the Bishop of Newark, the Right Rev Thos. A. Starkey, D.D., consecrated the altar in the Chapel of Our Lady and said the first Mass.

This account is from a Memorial printed by the Trustees when the new church was opened. The New York Evening Post of December 12, 1895, quaintly compares Bishop Potter's appearance with Bishop Grafton's: "The services were not so ritualistic in the observance of details as those on Sunday last." On Sunday, December 8, and Thursday, December 12, 1968 (the actual centenary of Saint Mary's and the anniversary days of the opening and consecration of the new church), we have engaged Bishop Donegan to be with us — provided, as he said, we are all alive. The Sunday High Mass and a banquet on Thursday evening will conclude our centenary celebration.

PARISH NOTES

SUNDAY SERMONS IN LENT are studies by the Rector of Old Testament leaders — Abraham, Moses, David, Solomon, Judas Mac-cabeus — how their character is fulfilled in Jesus, and what must be fulfilled in our own lives.



INSTRUCTION FOR ADULTS is being given on Sundays after Evensong. Adults who wish to be confirmed by the Bishop at his visitation on Sunday evening, April 9, should attend the course or else make special arrangements with the clergy. Communicants are also welcome, especially those new to the parish who want to know what we stand for. The informal talks are given by Father Wappler in Saint Joseph's Hall.



THE LENTEN RETREAT is set for Saturday, March 11. It begins with Mass at 9 o'clock (and for those who miss it, there is the regularly scheduled Mass at 12:10), and ends with Benediction at 2:45. Meditations will be given at 10:30, 11:30, and 2 by Father Campbell-Smith. Time spent quietly in preparation for keeping Holy Week and Easter is essential to our full participation in the dying and rising of our Lord.



THE PREACHER ON GOOD FRIDAY FROM 12 TO 3 will be the Reverend James Murchison Duncan, Rector of Saint James', Long Branch, New Jersey. Father Duncan served parishes in Rhode Island and Chicago before going to Washington, where he was Rector of the Church of the Ascension and Saint Agnes and Father Garfield was his assistant. His preaching is memorable.



THE EASTER VIGIL will begin on Saturday night at 10:30 and lead up to the First Mass of Easter at midnight. For two years past we have celebrated the Vigil in the early morning hours of Easter, but many have said they could better come late on Saturday night — which is the more usual time. The ceremonies of kindling the new fire and lighting the Paschal candle, chanting the prophecies and hallowing baptismal water and renewing our baptismal vows, will be carried out with the same solemnity. At midnight — the traditional hour of Christ's resurrection — we will begin High Mass with

the splendour of lights and organ. As at Christmas midnight, it is a Mass of the new day, and receiving Holy Communion at it counts as Easter Communion.



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 confession in Holy Week are printed elsewhere in AVE. It is a help if you do not wait till the final hour.



HOLY BAPTISM has always been administered at Easter. Adults may be baptized at the Vigil on Easter Even and children at Evensong on Easter Day. The Rector should be notified *at once*.



THE EASTER OFFERING is above and beyond our Sunday-by-Sunday pledge and is necessary for the present welfare and future witness of Saint Mary's. Please make your offering as generous as it can be. Lenten mite boxes should be brought in at Easter, too. Our offerings are an outward and visible sign of our devotion to the risen Lord.



CONTRIBUTIONS FOR FLOWERS for Maundy Thursday and Easter may be put into 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.



THE THEOLOGICAL EDUCATION OFFERING was \$160.00.



CLARENCE WATTERS will play the Stations of the Cross by Marcel Dupré at a recital at 8:30 on Wednesday evening, March 1.

KALENDAR FOR MARCH

1. W. Greater Feria. Comm. St David, B.C. *Mass also 9:30.*
2. Th. Greater Feria. Comm. St Chad, B.C. *Mass also 5:30 p.m.*
3. F. Greater Feria. *Abstinence.*
4. Sa. Greater Feria.
- ✠ 5. Su. LENT IV.
6. M. Greater Feria. Comm. SS Perpetua & Felicitas, MM.
7. Tu. Greater Feria. Comm. St Thomas Aquinas, C.D.
8. W. Greater Feria. *Mass also 9:30.*
9. Th. Greater Feria. *Mass also 5:30 p.m.*
10. F. Greater Feria. Comm. The Forty Holy Martyrs. *Abstinence.*
11. Sa. Greater Feria.
- ✠ 12. Su. LENT V (PASSION SUNDAY). Comm. St Gregory the Great, B.C.D.
 13. M. Greater Feria.
 14. Tu. Greater Feria.
 15. W. Greater Feria. *Mass also 9:30.*
 16. Th. Greater Feria. *Mass also 5:30 p.m.*
 17. F. Compassion of the B.V.M. *Abstinence.*
 18. Sa. Greater Feria. Comm. St Cyril of Jerusalem, B.C.D.
- ✠ 19. Su. LENT VI (PALM SUNDAY).
 20. M. Monday before Easter. Comm. St Cuthbert, B.C. *Mass also 9:30.*
 21. Tu. Tuesday before Easter. Comm. St Benedict, Abt. *Mass also 9:30.*
 22. W. Wednesday before Easter. *Mass also 9:30.*
 23. Th. MAUNDY THURSDAY. *High Mass and Procession 7. Mass also 9:30, 12:10, 5:30.*
 24. F. GOOD FRIDAY. *Strict Fast and Abstinence. Solemn Liturgy 9:30.*
 25. Sa. EASTER EVEN. *Solemn Vigil 10:30 p.m.*
- ✠ 26. Su. EASTER DAY. *First High Mass 12 midnight. Mass also 7:30, 9, 10. Procession and High Mass 11.*
 27. M. MONDAY IN EASTER WEEK. *Mass also 9:30.*
 28. Tu. TUESDAY IN EASTER WEEK. *Mass also 9:30.*
 29. W. Wednesday in Easter Week. *Mass also 9:30.*
 30. Th. Thursday in Easter Week.
 31. F. Friday in Easter Week. *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 exercises of devotion.

✠ *Days of obligation.*

MUSIC FOR MARCH

MARCH 5 — LENT IV

11 a.m.

Mass in E minor Anton Bruckner
 Motet, Jerusalem Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, O pray for the peace of Jerusalem Thomas Tomkins
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus Josquin des Pres
 Tantum ergo Tomás Luis de Victoria/Spanish Chant

MARCH 12 — PASSION SUNDAY

11 a.m.

Mass for four voices William Byrd
 Motet, O vos omnes Carlo Gesualdo

6 p.m.

Magnificat and Nunc dimittis Christopher Tye
 Motet, Nolo mortem peccatoris Thomas Morley
 O salutaris hostia Jacob Handl
 Motet, Jesu dulcis memoria Jacob Handl
 Tantum ergo Jacob Handl

MARCH 19 — PALM SUNDAY

11 a.m.

Missa Jesu nostra redemptio Giovanni Pierluigi da Palestrina
 Motet, Improperium expectavit Johann Ernst Eberlin

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Gloria, laus, et honor Auctore ignoto
 O salutaris hostia Oreste Ravanello
 Motet, Ave verum corpus Giacomo Carissimi
 Tantum ergo Giovanni Paolo Colonna

MARCH 26 — EASTER DAY

11 a.m.

Mass in E McNeil Robinson
 Motet, Christ is risen John Joubert

6 p.m.

Magnificat and Nunc dimittis Daniel Pinkham
 Motet, Surrexit Dominus Jacob Handl
 O salutaris hostia George Henschel
 Motet, Adoremus te, Christe Franco Roselli
 Tantum ergo George Henschel

ORGANIST OF SAINT MARY'S

McNEIL ROBINSON has been designated Organist of the Church of Saint Mary the Virgin. This traditional title has been restored at the recommendation of the Director of Music, James Palsgrove. Mr Robinson has held the title of Assistant Director for the past two years. The Rector and Mr Palsgrove wish to recognize the distinct contribution which McNeil Robinson is making to the music at Saint Mary's. Its high standard, thanks to James Palsgrove and McNeil Robinson, is appreciated by the congregation and their Rector.

D.L.G.



AFTER CHRISTMAS

TO BLESSED MARY all the days

Were short between the time
She held him babe against her breast,
Then lifeless in his prime.

But they were days enough to wreath
Our destinies with grace,
And that bright sky the shepherds saw
Still glows upon our race.

For he who peerless power possessed
Gave Love the high command
Against the proud and pitiless,
When God came down to man.

And Gabriel's words ring through the dark
Of savage, fearsome things,
"Not craft nor might shall sweep away
The throne from which he reigns."

Josephine Hedges Ewalt

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.

ORDER OF ST VINCENT: Acolytes of the parish. Men and boys who wish to serve should speak to the clergy.

ST RAPHAEL'S GUILD: Ushers at services of the parish. Men who can help should speak to the clergy.

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.

CONFRATERNITY OF THE BLESSED SACRAMENT: St Mary's Ward of the oldest Anglican devotional society.

GUILD OF ALL SOULS: St Mary's Ward of the Anglican society promoting prayer for the faithful departed.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5, \$5; Dr Anna S. Allen, \$1; B. B. Brown, \$10; Benton Case, \$50; The Rev'd A. Milton Cheney, III, \$2; Mrs Hayden R. Coster, \$5; H. S. Davidson, \$1; The Rev'd Stephen J. Dibble, \$5; Mrs A. Earle Higgins, \$2; Miss Christine Hume, \$5; Miss Linda Morley, \$2; Miss Sarah Neale, \$2; Mrs Martin S. Payne, \$2; Mrs Jane Purney, \$3.50; Henry B. Steffens, \$5; The Rev'd Albert W. Tarbell, \$5; Mrs H. F. Tingley, Jr, \$5; Mrs Ruth Moore Tripp, \$10; Mrs Thomas J. Wall, \$5; Miss Edna J. Walter, \$3.50.

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 after High Mass and on Saturdays from 11 to 3.



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.



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship, particularly the organ recitals every Sunday and Wednesday at 5:30 p.m., are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

REQUESTS 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 7-6750

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

The Rev'd Louis G. Wappler

The Rev'd Timothy E. Campbell-Smith

MISSION HOUSE

133 West 46th Street, New York 10036 — PLaza 7-7181

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750

Office open Monday to Friday (except legal holidays)

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

Mr John Z. Headley, *Treasurer* PLaza 7-6750
 Mr James L. Palsgrove, *Director of Music* JUdson 6-0237
 Mr McNeil Robinson, *Organist* MOnument 3-3259
 Mr Richard L. Stoving, *Sacristan & Ceremoniaris* AXtel 1-7387
 Mr L. Gates Wray, *Head Usher* RIVerside 9-6975
 Mr Louis Fellowes, *Funeral Director* 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.

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.