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· A · MONTHLY · BULLETIN ·  
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 · 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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No. 4

My dear people,

Thank you for your part in the paschal celebration — for work behind the scenes and at services, for confessions and communions, for sacrificial offerings. Holy Week and Easter are glorious at Saint Mary's because you put so much of yourselves into the celebration.

Father Wappler wants to thank you for farewell remembrances. He has begun his rectorate of Holyrood, the church at the Manhattan end of the George Washington Bridge. During his two years at Saint Mary's he has won many friends, who will miss him. We wish him every blessing. There is no immediate replacement and I ask you to bear with two priests trying to do the work of three. The full opportunity of services, confessions, and counselling will be maintained. There will not be so much time for other things.

The "new liturgy" is so important that I have devoted most of this issue of AVE to examining it. It will not soon supplant the present liturgy even if General Convention authorizes it for trial use, but it obviously points to the future way. I hope you will buy a copy and study it.

There was no room this month for an historical article, but for one later on you might make me a list of things in the church, such as statues and plaques, of which you would especially like to know the history. I have asked parishioners (this is the third and last time) to help us plan the centennial celebration. All who will help with ideas and talents are asked to come to Saint Joseph's Hall at 8 o'clock on Wednesday evening, April 12. It will also be the annual parish meeting for the election of delegates to Diocesan Convention. And it will be an Easter party, and Father Tim will show some slides (colour, of course).

Affectionately your priest,

Donald L. Garfield

### THE RESURRECTION LIFE

THE ONE MARK of the true Christian is joy. Joy because we are called to share in the resurrection life of our Lord. It might be asked what cause has the Christian for joy when faced by the evil and suffering in the world. The answer to this is that "all things are returning to perfection through him from whom they took their origin." We believe in a living Redeemer. Sin, the devil, and all the disaster in the world have been ultimately conquered on the cross. "It is finished." The task that our Lord came to do is completed. With the completion comes the victory. Whatever terrible havoc that sin can achieve has once and for all been nailed to the cross and can never be finally victorious.

The Church is the body of believers who share in this resurrection life of Christ. We share it by virtue of our dying and rising within the waters of baptism and by our continual feeding on the divine life in the Blessed Sacrament. In sharing in his life we are to be transformed into his likeness, and he gives us the charge to transform the world. "Go ye into all the world, and preach the gospel to every creature!" An impossible charge, and yet the Church has been trying to fulfill his will ever since. We don't, however, have to go it alone. We do it in the power of his love. "I am with you always, even unto the end of the world."

Our Lord tells us that the gates of hell will not prevail against the Church. For the Church, the body of Christ, is a divine and not a human institution. It is worrying that Catholics often seem to have little faith in the Holy Spirit working in the Church. We are told that we are to share in his abundant life, and life entails growth. The Church's life must change and grow, or else it will die and fossilize; and because of this we are in danger of incurring the divine wrath. We at Saint Mary's will be affected by the changing world and by changing forms of worship. We should welcome them with joy, because it is the whole Church which is changing, and this is an indication of the continuing presence of the Holy Spirit. The liturgical changes are not the personal whims of one or two people. They are not Protestant. In fact, the liturgical movement is determined to return to a full Catholic view of the Mass.

Let us face the future not with fear and bitterness, but with faith and joy, confident that our Redeemer lives. T.E.C.-S.

### THE LITURGY OF THE LORD'S SUPPER

The Celebration of Holy Eucharist  
and Ministration of Holy Communion

LOOKING OUT MY WINDOW onto Forty-seventh Street, I can see many going by in a hurry. Hurry for what? I don't know. But I know that restlessness is built into our twentieth-century temperament. We are forever moving on to something better, we hope; but, for better or worse, the city and the world in which we live are caught up in perpetual motion.

Looking at the world in motion, and being by temperament old-fashioned, I wish it were not so. I value what I have known to be true, what I have experienced in youthful enthusiasm. If changes come, I hope there will be ancient precedents. So I react, whether I am looking at a house (preference: Early Georgian), a church (preference: Middle Gothic), or a liturgy (preference: Late Medieval, at the latest).

Having confessed how I look at things, I will not surprise you when I say that I do not think much improvement can be made in what I mentioned last — liturgy — except by going back. Not all the way back to the Last Supper, for liturgy has developed and development can be guided by the Holy Spirit. Not back to every feature of primitive liturgy, for more than one old way has been discarded because it was tried and not wanted. Antiquarianism and obscurantism are not what I mean by going back. I go back, as the French say, in order to leap forward. I explore the ground behind me to gain a firm foothold, but from that firm position of saying, "Yes, that is a constant feature of Christian liturgy" or "Well, that was the practice for many centuries but was dropped — I wonder why?" or "No, that was done by the Nestorians but rejected by the Church as a whole," I can better judge what is essential, what may be worth trying, and what is inadequate.

But if I seem complacent about what we have and where we are, I am not. I do not like to sing, "Change and decay in all around I see; O thou who changest not, abide with me." Even if I were complacent about "our incomparable liturgy" (as Anglicans used to call it), I would have been jolted, long since, by the liturgical movement. That has hit *Ecclesia Anglicana* — which needed to be hit hard — and we shall never be the same again. Its "insights"

have made liturgy "more meaningful": lessons read by the laity, oblations borne to the altar by representatives of the laity — to name two practices that have brought out the meaning of liturgy. And though I sometimes think that some of the practices are "gimmicks" and some of the "relevant" language is just jargon, I welcome the liturgical movement. I believe it is blessed by the Holy Spirit. I believe it comes from God and is drawing many to a deeper worship of God. I believe it is the strongest unifying force in the Church today. I see it uniting different confessions of Christendom and different levels of theology and practice within our own Communion. We have become much closer — and God is the author of unity.

The unity we seek in liturgy is of course much deeper than uniformity in ceremonial or even in terminology. Whatever it may be called, the liturgy of the Holy Eucharist will be the single Sunday service, one day, not only in every parish of the Anglican Communion but in every part of Christendom, whatever its former allegiance. I am sure of it, because already there are signs of it amongst Protestants, such as the monks of Taizé and the Church of South India, but also because I am sure that God wills it. The Eucharist is the one service that belongs to all of undivided Christendom and is bound to be the service that brings Christians together again. Though I have confessed my personal predilection for precedents — the earlier the better — I am sure that new ways of doing the Eucharist are going to be contributed to Catholicism by those who have not been reckoned to be Catholics. Friends who have witnessed a celebration of the liturgy at Taizé or at a village of South India say that it is not soon forgotten. It breathes the spirit of early Christian worship — the spontaneity and the joy which I am afraid have been lost from our own liturgy.

With this spirit — of humility, I hope, and certainly of expectation of something better — I approached the work of the Standing Liturgical Commission of our Church, published in *Prayer Book Studies XVII*. It is a sequel to *Studies IV*, issued in 1953, but it is no mere revision of it. That was a very tame affair which juggled a few parts of the liturgy and modernized some words here and there and rewrote the Prayer for the Whole State of Christ's Church and the Prayer of Consecration, but all of it suffered from timidity,

and some of it from very bad theology. It has been given humane burial by the Commission, and we thank them for making a fresh approach.

At this point, we might ask, as the Commission asked, why we should change the liturgy at all? Isn't it good enough? Frankly, no. Our present service, revised in 1928 and better by far than in other Prayer Books of the Anglican Communion, nevertheless has strong traits of Reformation theology and is twisted out of the Catholic shape of the liturgy. In his now classic book, *The Shape of the Liturgy*, Dom Gregory Dix showed how far we had strayed from primitive liturgy through the theological bias and liturgical misunderstanding of Archbishop Cranmer.

Cranmer's English is of course magnificent, and we shall always stand in his debt and I hope we will not lightly replace it. I think it still says clearly, and not just beautifully, what we want our prayers to say, but there are those who do not think so — who think our prayers must be put into the language of our newspapers, if people who read nothing but newspapers are to listen profitably to the prayers. The language of the liturgy in *Prayer Book Studies XVII* is clear and is not harshly modern, but I cannot say that the new compositions (the Intercession and the Consecration) are beautiful. Oh for a Cranmer of our own time!

Those who read the Prayer Book may or may not find its wording difficult, but certainly have difficulty with its format, unless they are liturgically trained. Rubrics in small italics often embody principal parts of the liturgy: look, for example, in the present Prayer Book at the three rubrics in the middle of page 70, detailing the reading of the Collect, Epistle, and Gospel, with possibly a Gradual. Imagine a stranger at the service trying to make out what is being read and where to find it. The proposed liturgy helps by giving headings here and at other principal parts of the service. And the rubrics in the service are those that tell the *people* what to do. The priest's directions are printed separately, all together, at the end. There, also, are the offertory sentences and proper prefaces, not as now a bulk of several pages to be turned over in following the service.

Following the service will be easier because of typographical format in the new rite, but also because the rite has been rearranged, and the rearrangement is all in the direction of the primitive rite.

The eucharistic rite of the early Christians progressed far more logically than ours. They could not miss what was going on. When they came together to worship they listened to the Word of God read and preached, then they celebrated the Sacrament: offering bread and wine and giving thanks over them, breaking the holy bread before receiving it and the cup. Offering, giving thanks, breaking, receiving — these four actions made the primitive shape of the liturgy and should stand out in liturgy today. They do not in most Anglican liturgies, including ours, because the Prayer for the Whole State of Christ's Church has been obtruded between the offertory and the consecration, and the bread is broken — if the celebrant obeys the rubric — during the narrative of institution and not to make it ready for communion. The fourfold shape would be restored by the proposed liturgy, which puts the Intercession back before the offertory and the fraction between the Lord's Prayer and the communion. Anglo-Catholic celebrants for years have put the fraction where it belongs. The best Anglo-Catholics may, however, dislike not offering the intercessions over the oblations, but I do not think we can quarrel with the Commission's statement: "Once the Table is set and prepared, it is logical to proceed without delay to the Giving of Thanks . . . One does not normally gather at a banquet table that is prepared, and then wait through a long discourse before the table grace is offered."

The place of the Intercession seems right to me. The particular prayer seems to me to say too much. It tries to cover every need, and the two paragraphs that pray for various vocations are ingeniously — I must really say appallingly — inclusive. How much stronger is the second Collect for Good Friday, with its terse prayer "for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee." The present Prayer for the Church has seemed long. This one is longer still. It would not be so soporific because it is in litany form, which is a welcome means of making the laity take an active part in praying it. It is right to involve in liturgy all orders of the clergy and the laity: indeed it is an inherent right, which here is restored to the deacon by indicating that he should lead the Intercession — or if there is no deacon, then a layman.

The deacon also is to lead the General Confession — and why not a layman when there is no deacon? The General Confession has been pared of what the Commission calls "subjective, highly emotional expressions", and their omission makes for a much stronger, far more sincere act of contrition. And the Comfortable Words may be omitted, and will not be much missed. What will be missed is the Confession itself. It would be required on five days only: the First Sunday in Advent, Ash Wednesday, the First Sunday in Lent, Passion Sunday, and the First Sunday after Trinity (the first four days are obvious for a penitential exercise, but why the last? — not, I suppose, to honour Corpus Christi!) and at other times could be used or not at the discretion of the priest. The people are not going to like omitting it. We expect to beat our breasts at every Eucharist, forgetting that the Eucharist is a thanksgiving service. Really, there is no place in it for confession. To say that is not to downgrade confession but to say that it is a separate Sacrament and that all need it from time to time, before the Eucharist. In the Eucharist, it has never found its niche, whether before the consecration or before the communion (as in the Scottish Liturgy till last year, when it was removed to a place before the offertory). If there is to be a general confession in our liturgy, it should not be allowed to spoil the spirit of thanksgiving that begins with the offertory. Immediately before the offertory would be the best place, in my opinion; but the Commission places it a little earlier — before the Prayer of Intercession — with permission to put it still earlier — before the liturgy begins or between the Summary of the Law and the Kyries. "The Commission has decided," they say, "that a just balance and proportion of emphasis in the rite can only be resolved by flexible experiment in trial use." This I heartily endorse. Perhaps by trial and error we can decide where to put a Penitential Order or whether to have one in the Mass at all.

What the Commission says about flexible experiment might have been extended to two familiar features of Prayer Book liturgy, the Prayer of Humble Access and the priestly blessing. The Humble Access may be inappropriate for the same reason that confession does not belong at the heart of the Eucharist and a blessing at the end of Mass may be inappropriate because we have been blessed by our Lord's eucharistic presence, and no priest can add to that. "We do

not presume to come to this thy Table" and "The Peace of God, which passeth all understanding" are so worked into the woof of my own devotions that I wish we could retain them. They are Anglican peculiarities, and I suppose that is why I like them. The Peace, at any rate, is restored to its primitive place and purpose, as a beginning of the Mass of the Faithful. After the Creed and/or the Penitential Order the peace is to be exchanged, the priest saying, "The Peace of the Lord be always with you," and the people making the accustomed response and turning to one another in some gesture of greeting. It is one of the happy things of liturgical development that the *Pax* has been revived through the liturgical renewal of the Church of South India. It could become a "gimmick." It could be artificial, like any bit of ceremonial. It could, however, be a bond of unity in the congregation.

Reviewing the proposed liturgy of *Prayer Book Studies XVII* we have pretty much worked from back to front, because the liturgy of the faithful requires a closer look than the pro-anaphora. In that — "The Ministry of the Word" — besides the headings which I said would make it easier to follow, there are two significant changes. These are permission to insert an Old Testament lesson before the Epistle and placement of the sermon between the Gospel and the Creed. "Gospel preaching" is part of our slogan, so it should be obvious why the sermon should follow the Gospel. The Creed is then the response to what has been proclaimed.

Hearing more of the Old Testament is good for the Church, which is the Church of the Old Covenant and of the New. The medieval missals used the Old Testament occasionally, on weekdays of Lent and on Ember Days. But those who go to Sunday Mass have only heard a lesson from the prophet Jeremiah on the Sunday next before Advent. Those who go to Morning Prayer have heard Old Testament lessons, and psalms and canticles, too. If they came to Mass and there were three lessons — from the Old Testament, from an Epistle, and from the Gospel — and psalms or canticles between them, they might say what was said by some Methodist and Presbyterian lay people after attending a new-style Roman Mass, "that if this was the way it was going to be in the reunited Church they would be very happy and completely satisfied." Liturgical movement is, as I said, the strongest unifying force in the Church today. My

only complaint about liturgical movement is that it often means more movement than liturgy — new fads at first-Sunday-of-the-month celebrations.

The Commission, far from being faddist, makes the point "that change for the mere sake of change or novelty is of no value. Alterations in the rite, however radical, must endeavor to conserve all the real values of the old order. At the same time they must so deepen and enrich these values that those who are attached to the familiar ways will find themselves at home in the new usages, and, if possible, enthusiastic about the gains to devotion, by reason of the inherent excellence of the changes." I admitted that I like precedents, and in general I like the Commission's changes for which there are precedents and want to test those for which there are not, such as the little exhortations at the very beginning ("Call to Worship"?) and before the offertory and the communion (this last must keep the priest waiting until the *Benedictus* is finished). And most of all I choke at the dismissal — wordy and terribly pious. I do not think it would wear well. But then I do not like exhortation — not even the Summary of the Law as a prod to *Kyrie eleison*. Could we not have "flexible experiment" of doing without the Summary, especially as we may read from the Old Testament?

Changes in rubrics have a way of progressing by educated experimentation. That is a nice name for rubric-breaking. Who reads the Ten Commandments once a month or the Long Exhortation three times a year? Now they would be altogether out. How many other features of the proposed liturgy have been anticipated here and in other Anglo-Catholic parishes? Kyries in Greek, Gloria at the beginning, Old Testament lessons, Creed on festivals only, salutation before *Sursum corda*, richer variety of Proper Prefaces, *Pax* (in a different place), ablutions immediately after communion, and Dismissal (simply "Depart in peace"): all these we already have in our liturgy. And we would welcome many other features of the proposed liturgy not already mentioned — some minor, like "in whom" restored to the doxology of the canon; and two of major importance: confession is made to God "in the presence of his Church" and in the Intercession there is commendation of the departed and commemoration of the saints that should be well received by Catholics, who want to pray for the departed and give thanks for the saints,

and by Evangelicals, who want to emphasize that we all are called to be saints. I do think the Commission has honestly combined the two emphases.

Proper Prefaces already in the Prayer Book have been rather thoroughly revised (I think the Trinity Preface is too much revised). Prefaces have been composed for Advent, Lent, and Passiontide, and one for Feasts of the Apostles, Ember Days, and ordinations; and for the Commemoration of the Departed there is a paraphrase of the ancient preface. Most welcome, there is a preface for ordinary Sundays emphasizing that they are "little Easters."

The Prayer of Consecration is the heart of the liturgy, not only devotionally but theologically. It must lift up our hearts by the beauty of its language and it must unite our offering to the true offering in heaven. The Church cannot be too careful before committing herself to a canon of the Mass. Canon means "a rule" — a rule of what we do and believe. Therefore, the proposed canon will need to be examined by theologians. Its language can only be tested by use, so I will not say more about it now.

I do want to say, and say loudly, that two things in the proposed liturgy bother me theologically, and bother me badly. One is the omission of *Filioque* in the Creed: that God the Holy Ghost proceeds from the Father *and the Son*. The phrase was added to the Creed by the Western Church, which no doubt was wrong to add it without the consent of the whole Church, East and West. The Eastern Orthodox might think better of us if we dropped it. But that is something to be done by the whole Western Church, if it can be. If not, perhaps the Anglican Communion would be right to do it. I am sure that the Episcopal Church, as one province of that Communion, would be wrong to do it, unilaterally. The Standing Liturgical Commission has exceeded its competence in doing it.

I must also question the Commission's provision for reconsecration — that is, supplementary consecration when either element has run out. It does not contain the narrative of Institution. Neither does one of the Nestorian rites. Neither does the Church of South India's form for supplementary consecration. But every Anglican rite does — even those most recently revised. I believe that changes so fundamental as omitting the Institution from a consecration and *Filioque* from the Creed should not have even trial use unless and until they are accepted throughout the Anglican Communion.

These two doubtful changes specifically excepted, the proposed liturgy should be authorized for trial use. I look for that when General Convention meets next September. Meanwhile, our thanks to the Commission, whose fresh approach restores us to "our rightful place of responsible leadership in liturgical reform, which Anglicanism considers its peculiar vocation and contribution in the present ecumenical ferment of liturgical interests." D.L.G.



#### PARISH NOTES

THE REVEREND A. M. ALLCHIN, Librarian of Pusey House, Oxford, will preach at High Mass on Low Sunday, April 2. Father Allchin has been lecturer in ascetical theology at the General Theological Seminary.



FATHER TABER'S ANNIVERSARY is Saturday, April 8. Requiem Mass will be said at 7:30 and 12:10.



THE SACRAMENT OF CONFIRMATION will be administered at 6 o'clock on Sunday evening, April 9, by the Right Reverend Charles F. Boynton, Suffragan Bishop of New York.



THE GUILD OF ALL SOULS will celebrate its Eastertide High Mass at 11 o'clock on Saturday, April 15, at All Saints' Church, Valley and Forest Streets, Orange, New Jersey. Father Garfield will preach. Could we hire a bus?



SAINT MARY'S-IN-THE-FIELD, the girls' home run by the Sisters of Saint Mary at Valhalla, will benefit from a tea and sale from 3 to 6 on Saturday afternoon, April 15, at the home of Mrs K. George Falk, 169 East 69th Street.



"A NEW COMMUNION RITE?" will be discussed at a meeting at 7:45 on Tuesday evening, April 18, at Calvary Parish House, 61 Gramercy Park South. Dean Wylie will moderate the panel, consisting of Canon Guilbert, Dr Krumm, Dr Minifie, and Father Garfield. There will be a donation of \$1.00.

## CALENDAR FOR APRIL

1. Sa. Saturday in Easter Week.
- ✠ 2. Su. EASTER I (LOW SUNDAY).
3. M. ANNUNCIATION B.V.M. (*Tr.*) *Mass also 9:30.*
4. Tu. St Joseph, Spouse of the B.V.M. (*Tr.*)
5. W. St Vincent Ferrer, C. *Mass also 9:30.*
6. Th. Feria.
7. F. Feria. *Abstinence.*
8. Sa. Feria. *Requiems 7:30 and 12:10.*
  
- ✠ 9. Su. EASTER II. *Evening Prayer 5.*
10. M. Feria. *Requiem 7:30.*
11. Tu. St Leo the Great, B.C.D.
12. W. Feria. *Mass also 9:30.*
13. Th. Feria.
14. F. St Justin, M. *Abstinence.*
15. Sa. Feria. *Of our Lady.*
  
- ✠ 16. Su. EASTER III.
17. M. Feria. *Requiem 7:30.*
18. Tu. Feria.
19. W. St Alphege, B.M. *Mass also 9:30.*
20. Th. Feria.
21. F. St Anselm, B.C.D. *Abstinence.*
22. Sa. Feria. *Of our Lady.*
  
- ✠ 23. Su. EASTER IV. Comm. St George, M.
24. M. Feria. *Requiem 7:30.*
25. Tu. ST MARK, EVAN. *Mass also 9:30.*
26. W. Feria. *Mass also 9:30.*
27. Th. Feria.
28. F. St Paul of the Cross, C. *Abstinence.*
29. Sa. St Peter, M.
  
- ✠ 30. Su. EASTER V (ROGATION SUNDAY). Comm. St Catherine of Siena, V.

✠ *Days of obligation.*

## MUSIC FOR APRIL

### APRIL 2 — EASTER I

- 11 a.m.  
 Missa secunda ..... Hans Leo Hassler  
 Motet, Laudate Dominum ..... Hans Leo Hassler
- 6 p.m.  
 Magnificat and Nunc dimittis ..... Orlando Gibbons  
 Motet, If ye be risen again with Christ ..... Orlando Gibbons  
 O salutaris hostia ..... Flor Peeters  
 Motet, Homo quidam ..... 11th century Plainsong  
 Tantum ergo ..... Flor Peeters

### APRIL 9 — EASTER II

- 11 a.m.  
 Missa brevis in D ..... Wolfgang Amadeus Mozart  
 Motet, Ego sum pastor bonus ..... Wacław Szamotulczyk
- 6 p.m.  
 Motet, Jubilate Deo ..... Diderik Buxtehude  
 O salutaris hostia ..... Mode VII  
 Motet, Adoramus te ..... Claudio Monteverdi  
 Tantum ergo ..... Mode V

### APRIL 16 — EASTER III

- 11 a.m.  
 Missa Papae Marcelli ..... Giovanni Pierluigi da Palestrina  
 Motet, Exultate Deo ..... Giovanni Pierluigi da Palestrina
- 6 p.m.  
 Magnificat and Nunc dimittis ..... Traditional French/Tone I  
 Motet, Bone pastor ..... Marc-Antoine Charpentier  
 O salutaris hostia ..... Jean Langlais  
 Motet, O sacrum convivium ..... Marc-Antoine Charpentier  
 Tantum ergo ..... Gabriel Fauré

### APRIL 23 — EASTER IV

- 11 a.m.  
 Missa brevis ..... Lennox Berkeley  
 Motet, Give thanks unto the Lord ..... Robert Starer
- 6 p.m.  
 Magnificat and Nunc dimittis ..... Ralph Vaughan Williams  
 Motet, O love how deep, how broad, how high ..... Geoffrey Bush  
 O salutaris hostia ..... Geoffrey Bush  
 Motet, Salus aeternam ..... Mode VII  
 Tantum ergo ..... Geoffrey Bush



## APRIL 30 — EASTER V

11 a.m.

Missa misericordias ..... Josef Rheinberger  
 Motet, Petite, et accipietis ..... Sebastianus Vivanco

6 p.m.

Magnificat and Nunc dimittis ..... Giovanni Pierluigi da Palestrina/  
 Tone VIII, I  
 Motet, Si consurrexistis cum Christo ..... Mikolaj Zielenski  
 O salutaris hostia ..... Tomás Luis de Victoria  
 Motet, Ave verum ..... Josquin des Pres  
 Tantum ergo ..... Tomás Luis de Victoria

## FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

February 10—Bruce MacDonald Shipman

February 27—William and June Vawter

## BURIALS

*"My flesh shall rest in hope."*

March 1—Mort Presting

March 10—Frank Fred Hartlage

## ALTAR FLOWER MEMORIALS

April 2—Easter I, John and Caroline Whiteley

April 3—Annunciation B.V.M., Emma V. Headley

April 9—Easter II, Augusta Emma Dinter

April 16—Easter III, A thank offering

April 23—Easter IV, Isabel Robinson Harding

April 30—Easter V, Emma Frances Taber

Open days for flowers are the Feast of Corpus Christi, May 25, and the following Sundays: June 4 and 25, September 3, and November 26. Recently we found it necessary to raise the cost to ten dollars. If you wish to take an open day, please put your request, with the name for your memorial, in the offering box for flowers in the church vestibule, or send it 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.

## 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: Miss Lucille Blinn, \$5; Miss Betty Clark, \$3; Mr and Mrs David H. Foerster, \$5; The Rev'd Wm. R. N. Haire, \$5; Mrs Horace Glidden Hufcut, \$5; Miss Cicely Hunt, \$2; Mrs Edith M. Meyers, \$5; Mrs George M. Oxx, \$5; Warren C. Platt, \$2; The Rev'd Harry E. Rahming, \$3; Miss Isabel E. Rathborne, \$5; Carrington Raymond, \$25; Mrs Carl V. Sewall, \$1; Mrs Homer Stebbins, \$2; Otis Ellery Taylor, \$10; Miss Mary L. Wheeler, \$2.

### 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 are gratefully received through the parish office.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 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 Timothy E. Campbell-Smith

### PARISH OFFICE

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

Mr William R. Anderson, *Parish Secretary*

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

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

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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

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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.*

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*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.*