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AVE

AVE

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

· BENE · DICTA · TU · IN · MULIERIBUS ·
· ET · BENE · DICTUS · FRUCTUS · VENTRIS · TUI ·
· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

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

Vol. XXXVII

April, 1968

No. 4

My dear people,

"Triumph to tragedy" might seem to describe Palm Sunday and the days following. The palm procession — the show of triumph openly hailing Jesus as Messiah — will be followed by the chanting of the Passion. And each day of Holy Week will bring us closer to the day of his death — the final battle and seeming defeat. His disciples, as they fled from the garden of Gethsemane, saw no ray of hope. It was night.

Now we enter into their experience. Liturgically we relive the Lord's last days. They are reproduced as closely as can be in the Holy Week liturgy (and that should make worthwhile the rearrangement of times of the Maundy Thursday Mass and the watch of the Passion.) The Last Supper is reproduced on Maundy Thursday night, and during the night and up to the Three Hours we are invited to watch with the Lord. Then during the Three Hours we hear his voice from the Cross in the reading of the Passion and in the preaching; we pray for all who need his strength now; we venerate his Cross; and we receive his life in Holy Communion. That is a fore-showing of the Resurrection, of the light that shines in darkness. For though by our sins we crucify him afresh and though in this time of war man is doing many terrible things, man cannot kill God. Death did not defeat Jesus because Jesus is the Christ anointed of God. You and I, Christians, have the faith to believe — so much more assuredly than his disciples on the dark day of defeat — that it was for us men and for our salvation that he died and that we may live in the light of his resurrection.

So when we come to the Easter Vigil and "the day which the Lord hath made", we know already that we may "rejoice and be glad in it". Its light is seen even in the days before: in Palm Sunday's procession of momentary triumph, in Maundy Thursday's Eucharist and the watch before the eucharistic Presence, in the Good Friday liturgy in which we not only venerate the Lord's Cross but magnify his resurrection, receiving his risen Body.

If you would build your faith in eternity, learn Christ. If you would learn how to believe in Christ, live his last days with him. If you would live these days with Christ, worship with his Church. The solemn liturgy which the Church offers in this holy week is both the recalling of things past and the invitation to eternal life. We know that defeat is reversed, that there is no tragedy but rather through suffering there is triumph.

His kingdom is not of this world but eternal. If we would find a place in that kingdom, we must find our place, this week, in his worshipping Church. The worshipping Church is the never-ending procession of those who know Jesus as Messiah and by his cross win a crown.

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: 12:00-1:00
 Friday: 3:00-4:00
 Saturday: 2:00-3:00
 5:00-6:00

FATHER CAMPBELL-SMITH

Monday: 12:00-1:00
 Wednesday: 5:00-6:00
 Friday: 4:00-5:00
 Saturday: 1:00-2:00
 4:00-5:00

FATHER BROWN

Tuesday: 5:00-6:00
 Thursday: 5:00-6:00
 Friday: 5:00-6:00
 Saturday: 12:00-1:00
 3:00-4:00

HOLY WEEK AND EASTER DAY PALM SUNDAY

Morning Prayer 7:10 a.m.
 Mass 7:30, 9:00, 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

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

GOOD FRIDAY

Morning Prayer 7:10 a.m.
 The Three Hours
 Sermon 12:00 noon
 Solemn Liturgy with Sermon 12:30 p.m.
 Sermon and Devotions ending at 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 with Confirmation 10:00 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.

"ALL OUR DOINGS"

Sermon by the Rector
Quinquagesima Sunday, 1968

WE PRAY to the Lord who has "taught us that all our doings without charity are nothing worth". That collect can be a basis for considering what we do, ritually. That is not *all* there is to charitable conduct but it is part — an essential part if man is to fulfill himself. For not only is man meant to worship God but to worship bodily. Man cannot disembodily himself — nor his worship. You and I as the Catholic Church at worship are not wrong to be concerned about what we *do*. We are only wrong when we do it without charity.

Now that is my sermon in a nutshell, so far as you need a moral. But I know you want a rationale for what we are doing, so this will be, quite frankly, a how-to-do-it sermon — or rather, *why*.

But before we consider why certain things are done, let me reinforce what Father Campbell-Smith in his sermon last Sunday said about symbolism: that it is the wave of the future; that far from being outmoded by a religion of the mind, it is needed by a generation that has largely given up reading and depends instead on seeing and hearing — a generation bred on TV and expressing itself with beads and bells and flowers and smells — just like good Catholics of the Saint Mary's tradition. Look around you, listen, sniff the air — isn't this the perfect setting for psychedelic experience — *or* finding God?

And why not? Why should we rely on a religion of the book? "To a large portion of people, colors, shapes, odors, physical movements, and musical tones have more vivid and expressive power than words," writes Boone Porter, the professor of liturgics at the General Theological Seminary, and therefore "for the Church to limit its highest expressions exclusively to words is ultimately to limit its effective membership to such persons as are oriented, by heredity, temperament, or training, to verbal patterns of thought. . . . Exclusive reliance on verbal communication destroys the catholicity of the Church."

But I would want to claim even more for *doing* — for symbolic gestures and actions — for genuflecting and making the sign of

the Cross, for standing and kneeling and sitting, for going in procession from one place to another. I would make bold to say that Plato's thinking would have been more balanced had he been less exclusively transcendental — could he have anticipated the glory of High Mass; and to say that Quaker mysticism needs the Catholic sacraments as — need I say? — Catholic ceremonial must not go without Christian conviction. It is the wholeness of man, body as much as mind and spirit, that is served by ceremonial when done with charity. And charity will not say how good is ceremonial for those who — unlike me — cannot get on without it. For in this life "we know in part, . . . but when that which is perfect is come, then that which is in part shall be done away. . . . Now we see through a glass, darkly; but then face to face."

So let us gladly accept what is symbolic. It can bring a concept — a high ideal — to flower (isn't "flower" a symbol?) and a symbol can bring past to present. But "symbol" does still more as the word is used in the Prayer Book. There, we learn that "an outward and visible sign of an inward and spiritual grace" is "a means whereby we receive this grace": the sign brings us what it signifies; a sacrament is an effectual sign, effecting the inward grace of which it is an outward symbol. And if eating and drinking at the Table of the Lord — the Lord who took bread and wine and said, "This is my Body, this is my Blood" — brings to us, here and now, his presence, he can and does bring us to himself by other, lesser signs. These signs are not sacraments, so they are signs which the Church may change. Such signs or symbolisms as making the Cross on one's body or bending one's body in adoration — by these we not only learn to love God but love him when we do them to express it. (As Baron von Hügel said, "I not only kiss my child because I love him but in order that I may love him.")

So there is a givenness to symbolism, and I devoutly believe that God gave us not only the disposition to find symbols but led his Church to find symbols that are right. Guided by the Holy Spirit — as Christ promised to send the Comforter to guide us into all truth — the Church has not been guilty of fond inventions down the long centuries of symbolic worship. There is a holy tradition, a handing down of the holy things, which is so much more apparent in the Orthodox churches of the East. Perhaps they have kept closer to the inherent tradition because, for one thing, if they know their

Greek, they know that "symbol" was a word for one piece matching another: two halves of an object which could be broken by two people making a contract, each of them keeping a piece to match with the other to prove identity when they met. *Identity* is the keyword: a symbol identifies the reality. So whether in law or our religion, we do not lightly change our symbols.

But they must set forth truth. So in Greek the Creed is called the holy symbol — to say it is to identify our beliefs with the faith once delivered to the saints. But lesser symbols do undergo change and do need revision if they are to identify what we do with what we believe — or, knowing what we must believe about Christ and his sacraments, to set it forth evidently, clearly, before men. Men must see the sincerity of our ceremonies: what we do and what we believe must be seen to match up. And matching up, such as is going on in the Church now, can be painful. For the tradition we have kept may no longer interlock with the reality, and then we feel the abrasion, the necessary pain of readjustment. And yet the change may be insignificant, literally signifying *nothing*, like a priest's hat worn indoors. Or the change may *better* signify the inner reality, like representatives of the congregation carrying bread and wine to the altar, offering them with money which is representative of our work — instead of acolytes carrying the bread and wine from the credence, obscuring the part to be played by all the people. Or the change may *equally* signify what was done another way, like bowing instead of genuflecting when we recite the Creed — a change which has already been made in the Roman Church as a gesture of charity towards the Orthodox, who have always retained the older custom of bowing in the Creed.

In such outward things, we owe it to ourselves and to those who will follow us to be as nearly universal as can be. For though our Articles of Religion (for what they are worth) claim that "Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying", we make no claim that Saint Mary's is a law to itself, and we do mean to be Catholic.

For that reason chiefly (though there are good psychological reasons that I could give you), your priests will bow at the Incarnatus in the Creed beginning next Sunday, and invite you to

do what is done in the sanctuary and, in fact, is being done everywhere, East and West.

And as the East has always made much of the offertory procession and the Roman Church and many of our own parishes have been reviving it as a healthy expression of the people's part in the offertory, so we will have the bread and wine brought forward by your representatives, from the nave. We have done it several times when we used the trial liturgy and, using that next Sunday, you will see how well it ties in — matches up — with the inward reality of the rite. You will see, before High Mass, bread and wine and water ready on a table under the Sacred Heart shrine, where in Lee Lawrie's mystical representation our Lord in his humanity holds forth the Bread of Heaven. And as once he poured forth for us his life-blood, so may the bread and wine brought from that shrine of his identity of himself with man, be signs of the love unfailing, "Love divine, all loves excelling, joy of heaven to earth come down."

And may all that we do — liturgically and in the larger reaches of life — come closer to that charity without which all our doings are nothing worth.



FROM THE EPISCOPAL NEW YORKER

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AT ONE SESSION of a three-day conference at St Mary the Virgin, New York, three non-Episcopal clergy held forth before a group composed almost entirely of Episcopalians. The panel discussion was one of the events in St Mary's Centennial Conference on the Liturgy, Jan. 15-17. The panelists were the Very Rev. Alexander Schmemmann, Dean, St Vladimir's Orthodox Theological Seminary; Msgr Myles M. Bourke, pastor of Corpus Christi Roman Catholic Church, Manhattan, and the Rev. Richard Neuhaus, pastor of the Lutheran Church of St John the Evangelist, Brooklyn, and editor of *Una Sancta*.

Opening with the observation that "the Church cannot advance beyond her first century origins," Msgr Bourke addressed himself to the Last Supper origins of the liturgy, rather than the various reconstructed theories. He spoke of the Passover exodus of Jesus, from life to death to resurrection, giving strong emphasis to the "heavenly worship" of the Church. He spoke of the liturgy as resurrection-centered, and the goals of the Church already present

in what has taken place, celebrated in the sacrifice of thanksgiving. Speaking of the penitential aspect of the liturgy, Msgr Bourke noted that the medieval over-emphasis had entered into the Anglican liturgy, but said the proposed liturgy was more faithful to the New Testament resurrection emphasis.

Dean Schmemmann, the second panelist, began by suggesting he might go beyond the first century, but questioned whether he could go beyond the sixth. He spoke of those who feel that the Church should preserve the liturgy rather than invent another every ten years, as opposed to those who think the Church dead without change, and concerned with relevance. According to Fr Schmemmann, the basic criteria are those of continuity and discontinuity. The early Church did not invent the liturgy, but adopted the old forms and found them new in Christ. On the other hand, each generation decides what is meaningful, and places its emphasis there. In worship, the Church should recall the two-fold emphasis of man's movement to God, and God's movement to man. Over-emphasis on one to the exclusion of the other could become heretical.

The Lutheran spokesman, the Rev. Richard Neuhaus, treated the social and cultic implications of liturgy. He cited present revivals of social and religious concern, along with notions that we must hang loose from the religious establishment-liturgy in particular. Fr Neuhaus took the position that "cult and crisis" are not so unrelated as they might seem, and called for a liturgy of the 21st century which would "recall, invoke and provoke." The future liturgy should "recall" the nature of man's hope for the future, making account of great human moments. It should "provoke" in celebration of public, political action by the Church. Liturgy should "invoke" in calling the future into our present, bringing the meaning of the kingdom of God into our domain.

The ecumenical discussion was one of a number of events at the conference, including sermons by Dean Wylie of the General Theological Seminary at solemn celebrations, addresses by Canon Weil and Canon West, free discussions and a session on worship in the parishes. The conference was planned as one of the observances of the centennial year of the Church of St Mary the Virgin, by committees headed by the rector, the Rev. Donald L. Garfield.

FROM A COMMUNICANT

I THINK the contents of AVE are most instructive, stimulating, and inspiring. It has helped me to understand much that was otherwise confused in my grasp of the new changes. Your "Linus-blanket" simile was wickedly apt.* Yet I caution you and other adult-minded pastors not to snatch that Linus symbol of security too suddenly from the poor child. You will only have yourself to thank for the ensuing howls and you will not have cured him of his inordinate attachment by any sudden deprivation. He will have to be spiritually weaned from it.

Dear, *dear* blanket of King James English so deeply associated with the best moments of our growing-up and with our parents and the lares and penates of our religious life. They will have to pray without ceasing when they come to rewrite the Prayer Book that they keep the majesty and purity of the old collects. Linus or not, I could not bear to lose some of them which have carried me through some very black nights and days.

I can understand the Linus-complex, even though I am trying to prove to myself that I can go to bed without it. As a converted Congregationalist, I feel that much of this attachment comes from being a prayer-book worshipper. It has always caused me wonder to see a whole congregation with its nose buried in a book while worshipping instead of heads lifted toward the altar and eyes raised in adoration and praise. As soon as I had attended Mass often enough to memorize the parts, I never used a book. Words, words on a printed page, got between me and the pure love of being in God's house and offering him worship. Even when the text was not familiar I depended rather on my ears to follow the priest's words than on my eyes to look down and read. The New Liturgy is trying to say old truths in new ways and jar us out of a cast of words into the meaning of those words. This is hard on a Linus but it is the way to teach a child to talk to God.

I keep you daily in my prayers and am so happy that the great stream of life in the Church is bearing Saint Mary's along swiftly in the vanguard as before (blankets and all). Be gentle with the little Linus-blanketed ones and join me in praying for their difficulty in stepping forth blanket-free and unafraid before the awful and infinite Majesty of God.

*I thought it was apt but I didn't think it up: Dean Wylie did, speaking of "the love with which we must be generously equipped if we are to separate the Linus-like Christians from their frayed liturgical blankets". But thank you for your understanding. D.L.G.

PARISH NOTES

FATHER TABER'S ANNIVERSARY will be anticipated before Holy Week, with a Requiem at 12:10 on Saturday, April 6.



MAUNDY THURSDAY MASS will be at 6 p.m., with procession to the Altar of Repose. Watch before the Blessed Sacrament will be kept through the night and on Good Friday morning up to 12 noon. The chart with half-hour spaces is in the narthex. We especially need male watchers at night and women in the morning. A sexton will be constantly on duty. Note that the hours of watch exactly reproduce the time of our Lord's prayer in Gethsemane and of his arraignment before Caiaphas, Herod, and Pilate. We may use the time to deepen our devotion to Christ in his passion, and to thank him for his living Presence in the Eucharist.



THE GOOD FRIDAY LITURGY during the Three Hours will be combined with preaching of the Passion by the Reverend Alfred Lowell Pederson, Superior of the Society of Saint John the Evangelist. After an opening sermon at noon, the Liturgy will begin at 12:30. After the chanting of the Passion, there will be a second sermon, and the Liturgy will continue with the Veneration of the Cross and Holy Communion from the Sacrament reserved at the Altar of Repose. A final sermon will be followed by devotions ending at 3. To keep the Three Hours with our Lord in the liturgy is the best way to keep Good Friday, and the sermons will help us understand and enter into it.



THE EASTER VIGIL will begin on Saturday night at 10, with the Right Reverend Charles F. Boynton, Suffragan Bishop of New York, celebrating and confirming. The ceremonies of kindling the new fire and lighting the Paschal candle, chanting the prophecies and hallowing baptismal water and renewing our baptismal vows with those to be confirmed, will lead to the Mass at midnight — the traditional hour of our Lord's resurrection. 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. Helping with confessions and with services of Holy Week and Easter will be the Reverend William Turner St John Brown. Father Brown spent Christmas week with us and it is a pleasure to welcome him again.



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 generous.



CONTRIBUTIONS FOR FLOWERS for Maundy Thursday and Easter may be put into the box in the narthex or be sent to the parish office. Please draw cheques to Saint Mary's Flower Fund.



A PARISH MEETING AND PARTY will be held on Easter Friday, April 19, following Benediction at 8 p.m. Election of delegates to Diocesan Convention duly made, there will be some slides shown and refreshments served.



SPECIAL PREACHERS on the first two Sundays after Easter will be the Reverend John Hester, Rector of Soho, London, and the Reverend Robert E. Terwilliger, Ph.D., Director of Trinity Institute, New York City.



SPECIAL MUSIC will be heard at 8 o'clock on Friday night, April 5, when Clarence Watters plays Dupré's Stations of the Cross, and at 3 o'clock on Sunday afternoon, April 21, when the American Guild of Organists sponsors an ecumenical service of hymns.



ECCE SACERDOS MAGNUS, the Archbishop of Canterbury's sermon with some of the special music on October 1, 1967, sells for \$6.50 (plus 50c for mailing). The record has been pressed again because the recording engineer was not satisfied. His honesty in this crooked time is refreshing. If you bought a record before mid-January send it back and let us replace it with the second impression. It is noticeably better.

FROM THE PARISH REGISTER
CONFIRMATION

By the Bishop Coadjutor of Chicago
acting for the Bishop of New York

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

January 17—Narvel James Crawford

RECEIVED BY CANONICAL TRANSFER

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

January 22—John Glenn White, Jr.

February 9—Charles Linard Ayers

February 14—Donald Palmer

February 16—Edward Robert James

March 6—Donald Wood

March 14—Dennis L. Barrett

BURIAL

"My flesh shall rest in hope."

February 15—John E. Mery Lees



ALTAR FLOWER MEMORIALS

April 11—Maundy Thursday, A thank offering

April 14—Easter Day, Grieg Taber, Priest and Rector

April 21—Easter I, John and Caroline Whiteley

April 28—Easter II, Augusta Emma Dinter



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edged: Anonymous, \$5, \$5; Mrs Paul Cassard, \$5; The Rev'd
William R. Haire, \$5; Glen McCutcheon, \$5; Gary A. McElroy,
\$5; Miss F. Helen Parker, \$2; Mrs John F. Wostrel, \$3.

SUNDAYS	SERVICES
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.
Evensong and Benediction	6:00 p.m.

WEEKDAYS	SERVICES
Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m. and 12:10 p.m.
Mass also on Wednesdays and Holy Days	9:30 a.m.
Evening Prayer	6:00 p.m.
Litany after Evening Prayer on Wednesdays.	

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

CONFESIONS

DAILY, 12:40 to 1 p.m., also

FRIDAYS, 5 to 6 p.m.

SATURDAYS, 2 to 3 and 5 to 6 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 Com-
munion can begin at any time. Holy Matrimony according to the
law of God and the Church is solemnized after instruction by
the clergy. Holy Unction and Holy Communion are given to
the sick when the clergy are notified, and regularly to shut-ins.
Burial of the Dead usually follows Requiem Mass in the Church,
and the clergy should be consulted before any arrangements are
made. Music at weddings or funerals should be arranged with
the Director of Music.

KALENDAR FOR APRIL

1. M. Greater Feria. *Fast.*
2. Tu. Greater Feria. *Fast.*
3. W. Greater Feria. Comm. St Richard of Chichester, B.C. *Fast.*
Mass also 9:30.
4. Th. Greater Feria. *Fast.*
5. F. Compassion of the B.V.M. *Fast and Abstinence.*
6. Sa. Greater Feria. *Requiem 12:10.*
- ✕ 7. Su. LENT VI (PALM SUNDAY).
8. M. MONDAY BEFORE EASTER. *Fast. Mass also 9:30.*
9. Tu. TUESDAY BEFORE EASTER. *Fast. Mass also 9:30.*
10. W. WEDNESDAY BEFORE EASTER. *Fast. Mass also 9:30.*
Tenebrae 8 p.m.
11. Th. MAUNDAY THURSDAY. *Fast. Evening Prayer 5:30.*
High Mass and Procession 6 p.m.
12. F. GOOD FRIDAY. *Strict Fast and Abstinence.*
Solemn Liturgy 12:30 p.m.
13. Sa. EASTER EVEN. *Fast. Solemn Vigil 10 p.m.*
- ✕ 14. Su. EASTER DAY. *First High Mass 12 midnight.*
Mass also 7:30, 9, 10. High Mass with Procession 11.
15. M. MONDAY IN EASTER WEEK. *Mass also 9:30.*
16. Tu. TUESDAY IN EASTER WEEK. *Mass also 9:30.*
17. W. Wednesday in Easter Week. *Mass also 9:30.*
18. Th. Thursday in Easter Week.
19. F. Friday in Easter Week. Comm. St Alphege, M. *Abstinence.*
20. Sa. Saturday in Easter Week.
- ✕ 21. Su. EASTER I (LOW SUNDAY).
22. M. Feria. *Requiem 7:30.*
23. Tu. St George, M.
24. W. Feria. *Mass also 9:30.*
25. Th. ST MARK, EVAN. *Mass also 9:30.*
26. F. Feria. *Abstinence.*
27. Sa. Feria. *Of our Lady.*
- ✕ 28. Su. EASTER II.
29. M. St Peter, M.
30. Tu. St Catherine of Siena, V.

✕ Days of obligation.

MUSIC FOR APRIL

APRIL 7 — PALM SUNDAY

11 a.m.

Missa quaternis vocibus Phillip de Monte
Motet, Improperium expectavit cor meum Johan Ernst Eberlin

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
Motet, O admirabile commercium Giovanni Pierluigi da Palestrina
O salutaris hostia Tomás Luis de Victoria
Motet, Adoramus te Franco Roselli
Tantum ergo Tomás Luis de Victoria

APRIL 14 — EASTER DAY

11 a.m.

Mass in E minor McNeil Robinson
Motet, Surrexit pastor bonus Raphael Coloma

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
Motet, If ye be risen again with Christ Orlando Gibbons
O salutaris hostia Georg Henschel
Motet, Ave verum corpus 14th Century French
Tantum ergo Georg Henschel

APRIL 21 — EASTER I

11 a.m.

Missa quinta Hanis Leo Hassler
Motet, Surrexit Dominus Jacob Handl

6 p.m.

Magnificat and Nunc dimittis Thomas Causton
Motet, Christ being raised from the dead John Blow
O salutaris hostia Anton Bruckner
Motet, Ave verum corpus Edward Elgar
Tantum ergo Anton Bruckner

APRIL 28 — EASTER II

11 a.m.

Missa misericordias Josef Rheinberger
Motet, My Shepherd is the living Lord Thomas Tomkins

6 p.m.

Magnificat and Nunc dimittis William Byrd
Motet, Make ye joy to God William Byrd
O salutaris hostia Mode V
Motet, Ave verum corpus William Byrd
Tantum ergo Mode VII

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



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 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 7 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.

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, *Ceremoniarius* 454-3957
Mr Curtis R. Pruitt, *Head Usber* LExington 2-1294
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.