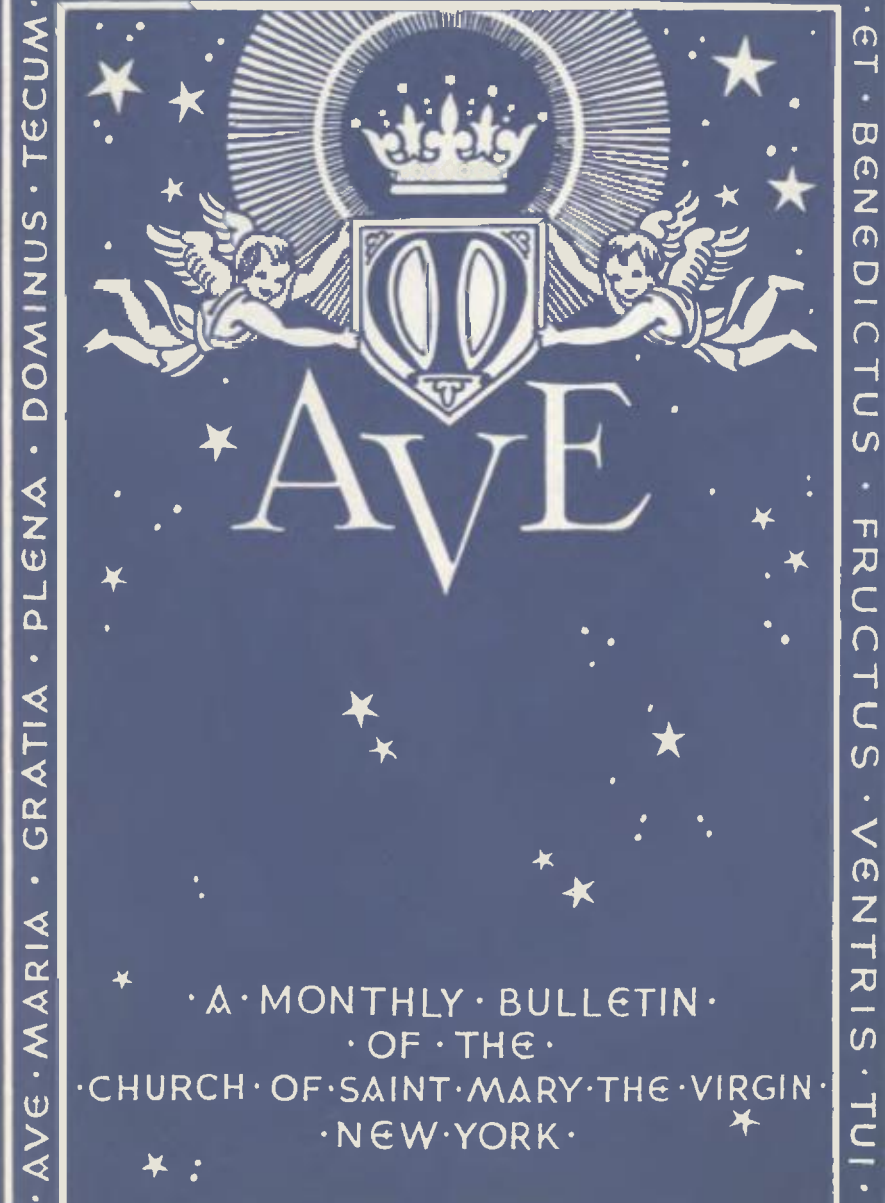
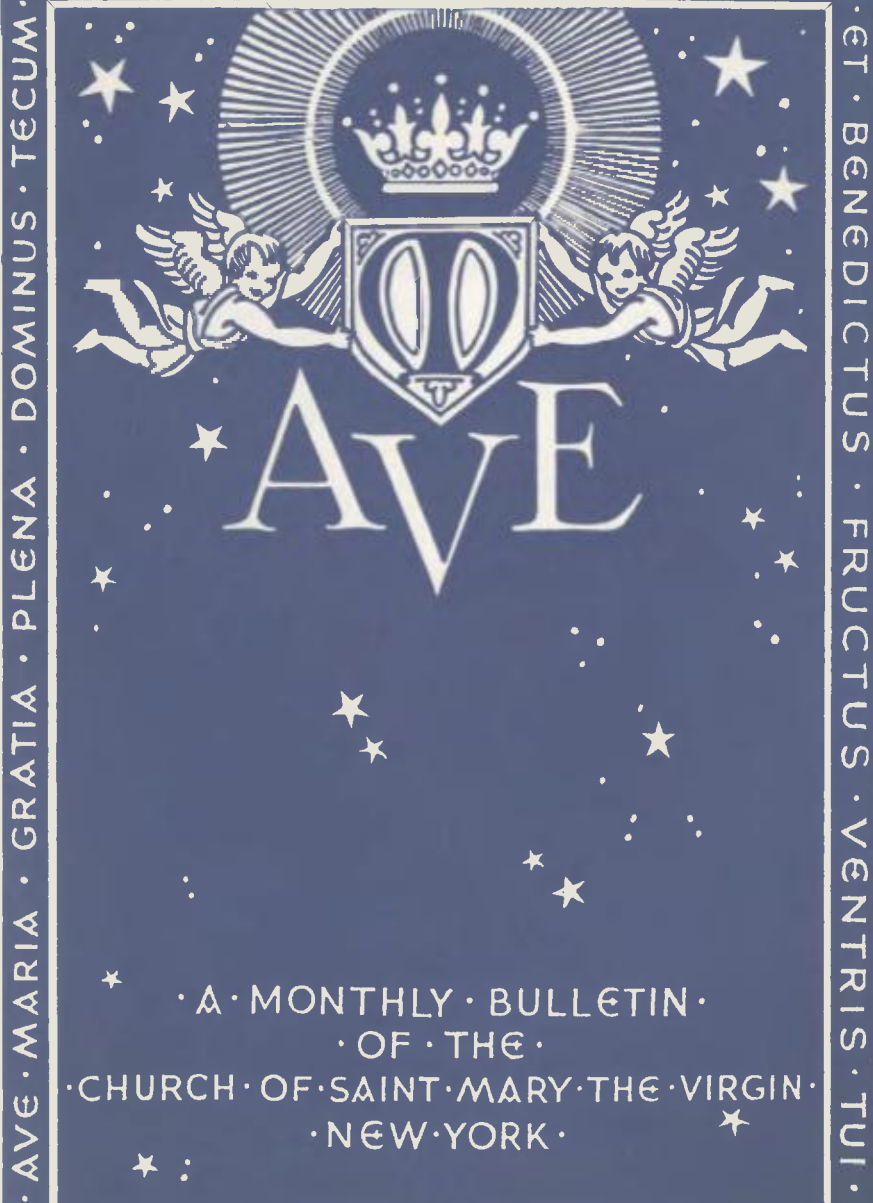


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·A·MONTHLY·BULLETIN·
 ·OF·THE·
 ·CHURCH·OF·SAINT·MARY·THE·VIRGIN·
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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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

May, 1968

No. 5

THE RECTOR'S EASTER SERMON

*Jesus came and stood in the midst of his disciples,
and said unto them, Peace be unto you.*

SO his apostle John tells us in the gospel which is not read till next Sunday but already is the good news of Easter, by which Christians govern their lives. "Peace be unto you" — so said our Lord; and his disciples come together on this and every Lord's Day to find his peace; and depart in peace, to show forth his peace in the world.

At no time has the world seemed farther from peace than in these dark days — days of treachery and of disloyalty to truths which were fundamental to our civilization. On no Easter Day has the Church needed more courage to say that our civilization has gone wrong, is headed onto the rocks of selfishness and arrogance. We have forgotten that forgiveness is fundamental; we do not pray God honestly to forgive us our trespasses as we forgive those who trespass against us. Rather, we clamor for our rights: rights of nation and race and class of society, rights of worker and employer, and yes, rights even of ecclesiastical privilege in our separate denominations. And Christ is crucified afresh.

If Easter is to transform our lives and our world it will make demands on them: demands of self-renunciation, renunciation of rights of nations and classes of society, and will leave us the right to *be ourselves* in a true society of free men and women. That is the right no man may be denied: to be himself. Self-fulfillment is the goal of being alive, and everyone, everywhere, must be free to find the purpose of life. How well Christians know it, for Christ said, "I am come that they might have life, and that they might have it more abundantly."

Life will abound and we will find peace — personal and among men and nations — when both the rights of individuals and their duties one to another are clearly seen and courageously acted upon. For to fulfill myself, I must give up — willingly, freely — something of myself. Our Lord said also, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." *I must be crossed out.*

That rule has not been the world's way of life nor is it notably now the way of Christians. But it is the only way to peace. It is the only way to self-fulfillment. Indeed it is the only way in which this world may survive and even *now* may be too late. I pray not.

And if I pray for peace, it must begin with me — with denying something to myself in order that others may be their best selves — and so must it be with you and with our nation and every nation and class of society. "Peace be unto you" is mockery on our lips unless they are also ready to form our Lord's words to his Father: "Not my will, but thine, be done." Pray for courage to bend your will to greater purposes than your own. Pray that our country may not be too small to enlarge its outlook, to find its place in one world.

Our world may yet see Christ — see him through eyes of faith before the dreadful day when all will see him come to be our judge. We need not fear judgment if we have already feared to live only to ourselves. If we have given life, life will be ours abundantly, eternally. And with his first disciples and all who have denied self to find self, we will be "glad when *we* see the Lord."



FROM THE ARCHBISHOP OF CANTERBURY

I have so often thought of you and the Church of St Mary the Virgin in these last months, and I write now in good time to send you Easter greetings. I hope and pray that Holy Week and Easter may be a time for deep renewal for all the people who worship with you. You are always much in my remembrance. With my love and blessing to you,

Sincerely in Christ,

✠MICHAEL CANTUAR:

WHO SAYS?

The Reverend Canon Edward N. West, Sub-Dean
Cathedral of Saint John the Divine, New York
speaking on January 17, 1968, at the
Centennial Conference on the Liturgy

IN A DAY in which language is somewhat less precise than it has on occasion been known to be, one is constantly being confronted with over-simplifications of speech which are, to say the least, confusing. For example, consider the headline "Fallen Arches". If one is a motorist, it might seem to refer to a collapsed bridge in West Virginia, or yet another imminent peril on Riverside Drive. If one is an archaeologist or historian, it might suggest Fountains Abbey or a review of *The Splendour of Ruins*. For an ecclesiastic the headline "Fallen Arches" might indicate that the text following carried the names of those chief hierarchs whose resignation the Holy Father planned to accept immediately. For at least one English woman, whose article I have just read, it would indicate, without question, the average man's physical reaction to the Proposed Liturgy.

Similarly the phrase "Arch Supporter" may mean a buttress, a strong henchman, a coy ally, one in favour of Apostolic Order, or, remembering the English woman, a liturgical adjunct for fallen arches — Gothic or Baroque, depending upon the particular Arch of whom one, however arch, is an arch supporter.

Such is the current ambiguity of language, and therefore I may not assume that all of you will have recognized immediately the exact implication of the title of my address, "Who Says?" People exposed to the RSV might assume that I was about to answer my own question with the happy phrase "God says." Whereas others, in the present context, might assume that the question was designed to raise doubts about the academic qualifications of the Liturgical Commission. The dictionary offers yet other and more enticing possibilities: *say*, take notice: an exclamation to call attention to what is about to be said. In England the form *I say* is preferred. (This raises the happiest thoughts in terms of an English schoolboy giving the real meaning of our National Anthem — "I say, can you see by the dawn's early light?")

Say, as I am using it, is defined as: "Assay or trial by sample; hence, sample; specimen; especially in hunting, the first cut of a deer to test the quality of the meat." Since all of you here are at least part of the *Who* of "Who Says", I imagine that it is only appropriate for me to swing my question in the new form of poetry.

Church of Mary

Quite contrary,

How's your venison go?

If any of you think this a mistaken use of the word *Church*, I commend to you the last phrase of the Invitation in the Penitential Order of the Proposed Liturgy (page 25). (How all of you as the *Ecclesia* make your humble confessions in the presence of the *Ecclesia*, raises interesting problems. Indeed, it sounds like the beginning of a rude limerick.) Incidentally, while on the subject of the Penitential Order, one wonders at the arbitrary withdrawal of the poetic description of the burden of our sins in the Confession, and the retention of the poetic exordium in the Invitation. If it is rare to find a group of Episcopalians not managing to tolerate without visible pain the intolerable burden of their sins, it is equally rare to find an entire congregation immediately in motion after having been exhorted to "draw near with faith."

Obviously, I am more concerned with the "Who" than with the "Says". *Saying* is a popular pastime. In this sense of the word, people in general are *saying* all the time. They *say* new brands of food and cigarettes, and new models of automobiles. Urged on by adroit advertising campaigns they *say* just about anything, whether they need it or not, or can afford it or not. (After all, if you can't afford some absolute necessity of life, such as a colour TV set, there is always the friendly representative of a great big friendly institution ready to loan you all the money you need. The fact that they take out Life Insurance on you gives you some notion of how long it takes to repay.) Such uncritical, irresponsible testing is no credit to the general public.

We are, however, not dealing with the general public, but rather with a closely knit group of people who are bound together not only by a common loyalty and a common commitment, but also by a common worship. This group is now involved in assaying experiments in its prime bond of unity, its common worship — an activity

not to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.

The Liturgical Commission has quite wisely recognized that liturgy is not a matter of library construction but, rather, of living worship. To this end a Liturgy has been authorized for trial use, and all of us are now engaged in the first assessment of its merits. May I plead for a maximum degree of objective intelligence in this procedure. Anything less is just being trivial in view of the importance of the subject.

All of this pleading might seem an impertinence were it not for the statements currently being issued on allied subjects by highly intelligent people. The following, for example, is an analytical description of one modern work of art: "The cheeselike surface of his formica triptych opens to reveal — absolutely nothing. This work reaches clear into the unlimited recesses of the mind: recesses that could frighten."

Another, describing a canvas which was all red save for four thin vertical stripes, had this to say: "These fragile and oscillating stripes play tricks on the eye and the mind by their alternate compliance and aggression. Brilliantly visible and all but subliminally lost, . . . their cunning equivocation quite subverts the concepts of division and geometric partition."

Professor Joseph Sittler, in a penetrating analysis of current attitudes towards new or enduring values, has this to say: "Such a time confronts us with two perils that have to be named, peered into, confronted. I shall call these the error of simplification and the error of cynicism. A half-century ago Ernest Troeltsch, a philosopher of history, affirmed that there are principles for understanding historical change and that these principles are disclosed by empirical study. One of these principles is as follows: "There is in history a principle of analogy whereby we must suppose that our own present experience is not utterly dissimilar to the experience of past persons . . ."

"I believe the principle to be a sound one and adduce to its support the same empiricism that is employed by the recorders of *discontinuity*. The error of simplification consists of so dramatic a reading of contemporary data as to invite this data to fill the whole field of man's reflective life and thus to suppose discontinuity with

the previous substance of culture. The frequency with which we hear the terms revolution, unintelligible, meaningless, irrelevant, must not persuade us that our present experience is utterly dissimilar to the experience of past persons. Such a conclusion would be particularly catastrophic for architecture, for its creations, monumental or other, have a span of life that remains to chide the generations with the febrility of the merely contemporary. History, like a river, has indeed its turnings, tributaries, turbulences, rapids; but it remains a river.

"The second peril which I affirmed to be a present temptation is cynicism. Cynicism is commonly analyzed in terms of disposition; it is understood as a product of psychological factors. Without making any judgment about such an assumption I should like to suggest that cynicism, at least in part, is the emotional counterpart of the frustration of over simplification. Just as fanaticism is a noisy way of announcing frustrations, cynicism is a quiet and better mannered product of the same thing. What I am appealing for is a mood of sanity based upon confidence in the strength of artistic energy to fashion forms to give truthful if incomplete utterance to this seething and groping experimental time. For that is a mood to which we must all aspire, artists and theologians alike.

"Having listened and pondered, and having experienced the exhaustion symbols, we can discriminate. And if in that discrimination we do not fall for simplifications of the historical, but look about upon the power of the symbolic in literature, in the plastic arts, in the theatre, we can rationally conclude that whereas cultural revolutions do indeed drain some concrete symbols of power, the same dynamism gives birth to new ones and creatively reinvests some old ones . . . The creative process is in large, and that the deeper part, a mystery; but certainly intrinsic to it is resolution probing for sufficiency by experimentation. For us in our time, hope is not a disposition; it is rather a happening that takes place when, upon the crossed out pages of the old, we labour and dream within the anguish of the possible. This happening may not occur often, but the surprise when it happens at all as in an instance or two in the life of each of us reminds us, is a moment that both saddens by its rarity and supports us by its splendour."

Let me illustrate what Sittler means:

Most of us here have grown up with a phrase endeared not only by Handel's music but also by the fact that it has been used at the burial of people we have loved and tried to serve.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

In the quite understandable desire to have Scripture understood of the people, we could contemplate the use of the RSV translation of this phrase.

I know that my Vindicator lives, and at the last he will stand upon the earth, and after my skin has been thus destroyed, then without my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. (Personally, if this were to be used, I'd rather stay unburied!)

One could use more imagination and use the infinitely superior translation in the Jerusalem Bible:

This I know: that my Avenger lives, and he, the Last, will take his stand on earth. After my awakening, he will set me close to him and from my flesh I shall look on God. He whom I shall see will take my part: these eyes will gaze on him and find him not aloof.

This is simply smashing, and I'd enjoy it, but there remains the lurking problem, Is it Christian? One is reminded of Sister Thomasita's happy sentence: "We have a wonderful language, speaking very boldly of nothing to say."

One artist who can read and write (Robert Motherwell) says: "If a painting does not make a human contact, it is nothing. The audience also is responsible. Through pictures our passions touch; therefore painting is the fulfillment of a deep human necessity, not a production of a handmade commodity. A painting, or a man, is neither a decoration nor an anecdote."

The same can and should be said of the Holy Liturgy. Through liturgy our passions touch; therefore liturgy is the fulfillment of a deep human necessity, not a production of a handmade commodity. A liturgy is neither a decoration nor an anecdote.

It is with this in mind that we must experiment with the Proposed Liturgy and record our findings.

First, let us credit the Liturgical Commission with scholarship, courage, and humility. There is abroad a profound suspicion that nothing the ordinary priest or layman says is going to be taken seriously. (I nearly said "ordinary bishop", but that is either tautological or a rank impossibility.) Believe me, the Liturgical Commission is as conscious of the "bugs" in the Proposed Liturgy as is any one of us. The increasing "flack" is as audible to the Commission's members as it is to you. I do suggest, however, that the most endearing form of criticism is that which starts off with a careful appraisal of the items which are proving generally satisfactory.

Apart from those who resist change, at any time, for any reason, there is quite general agreement about the general format. I say "general" because there are, of course, specific items which may reasonably be argued as to position. No one questions the relocation of the Gloria and the Creed. No one argues the substitution of the Trisagion for the Kyrie, particularly if it has already been used in either the Litany or the Litany for Ordinations. The inclusion of an Old Testament Lesson is obviously helpful, save on days when the liturgical Epistle is from the Old Testament. The restoration of the Fraction to its ancient position is so manifestly sensible that no one but a Copt could object. (If there are any Copts present, please forgive me.)

Putting the Prayer for the church in *ektania* form is a relief to everybody, although there does remain the serious problem of a Litany not addressed to Christ as God. The relief from the rubrics about posture is obviously a good thing.

Mind you, these are so universally satisfactory that they would work happily with the words of the Book of Common Prayer even as they stand right now.

Everybody (even a hawk) is in favour of *The Peace*, and the day has gone by when anybody worries about either the point or the place at which Ablutions are taken.

The danger is that thoughtful churchmen will not be vocal enough about the things they like. No such danger exists concerning the things they don't like.

One of the first cries is against the language. In fairness, part of this is due to the fact that the Commission had only the RSV

to work with as over against the Jerusalem Bible. (Really nothing but the RSV could have thought of substituting "depend" for "hang". Think of the number of people who regularly say, "And thereby depends a tale.") Some of the linguistic inventions are simply *boo-boos* such as we all make: for example, the phrase "mortal death" — ridiculous, but not more so than the word "Recessional" used to describe a hymn during which nobody walks backwards. Some of the language seems an arbitrary and unnecessary change of familiar and well known words or phrases. There is a quite general lack of rhythmic flow which makes even a careful and practical saying of the prayers sound halting.

The Prayer of Intercession has come in for wide criticism. It is not only too long and too inflexible, but also it suffers from the desire to spell out specifics which are more easily expressed in generic terms. (The proportion of prayer offered for each tender of the woods seems a bit inflationary.) The Prayer intercedes for the salvation of mankind, the Catholic Church, the Clergy, all rulers (if Saint Paul & Co. could pray for Nero, I suppose I can bring myself to pray for Chairman Mao), for missionaries, those involved in social service and medicine, for commerce and industry, for the arts and science, for teachers (in approved schools) and students, for housekeepers and baby-sitters, for farmers, wood-tenders, share-croppers, and fishermen. Then comes a free-wheeling insert. I heard recently of this being used for a newly-married couple; it ended up "that they may have fun, according to thy will." One of my closest friends, who is also one of the meanest greater clergy living, suggests that this particular section should read: "For the millions not mentioned so far; the aged, those in the Armed Forces and the Civil Service, those who drive busses, subway trains, airplanes, and ferry boats, and more especially the members of the Sanitation Department: that they may keep on functioning according to thy will."

The Intercession continues with a plea for the suffering and for the faithful fellow worshippers — no connection seems to have been intended. It concludes with a commendation of the dead and a truncated collect concerning the saints.

The whole is a good idea not yet digested. The English and Lutheran forms are far more satisfactory.

There is general unhappiness about the Penitential Order both in terms of possible position and actual wording. Whether the *Comfortable Words* (to use the old phrase) are more helpful before or after the Absolution would seem to me to be a pastoral rather than a liturgical problem. As has been generally noted, any item which has to be used only five times a year is obviously intended for the scrap-heap — as has happened with the Decalogue and the Long Exhortation.

In a service which, however attractive in other ways, humility is so notably lacking, it is not to be wondered at that the Prayer of Humble Access has been omitted. As most of you here know, its omission and that of the Blessing bother our laity more than any other part of the Proposed Liturgy, saving the frequent intermission of the Penitential Order.

The form of Dismissal, "Go forth into the world in peace", was adequately summarized in *Liturgy and Worship*: "A Blessing should not be a sermon in miniature." It would be far better to have the simple Roman and Lutheran form: "Depart in peace. *Thanks be to God.*"

The position of the Pax and the method of its exchange are constantly debated. There is only one thing generally agreed on and that is that it now stands in the wrong place. Some would prefer it associated with the Offertory, as in the Eastern Church, while others would prefer it after the Fraction, as in the Roman and most modern Anglican Rites. It should be noted that if *The Peace* and its Response, in their present position, are sung, and the Deacon then goes on immediately to sing the Prayer of Intercession, the contention of the Commission's Rationale is a tenable one. Note, however, that if the Prayers are to "take up the theme of the Peace and develop it in intercession for 'all sorts and conditions of men'", then no time may be lost in any elaborate exchange of gestures, however appropriate.

The Communion Anthems leave something to be desired, specifically, the *Agnus Dei*. The Rationale seems needlessly equivocal on the whole matter.

The rubrics need simplification and unification in style. One wonders at the continuance of the word "Alms". The old fashion of using *Minister* for anyone other than the Celebrant, who was

described as *Priest*, has much to commend it. The ordinary parish simply isn't going to have a Deacon around often, and then, generally, only for a six month's period.

Some of the rubrics are uncanonical. The Priest, for example, may *not* appoint a Lay Person from the congregation to read the Old Testament Lesson or the Epistle. It takes even an additional license for a Lay Reader to read the Prayer of Intercession.

Some of the rubrics are confusing. Does the Priest say the "Holy things for the People of God" before or after his own communion? The words would seem to be related immediately to the peoples' communions, yet if he says them then the people simply will not have moved forward while he was making his own communion. There is much to be said for the old Latin Rite's *Ecce Agnus Dei*, and this "Holy things for the People of God" would accomplish the same thing were it not for the rubric.

The thoughtful, though somewhat harsh, report made by a study-group at Saint Alban's Church, Tokyo, expressed regret at the seeming encouragement of the separate use of the Ante-Communion. In this country this can scarcely be considered a danger. What we are in danger of is the complete loss of Morning Prayer. The manifest intention of the rubric on page 20 is to provide for extraordinary occasions, and as such it does very well.

All of these things deserve attention and they will get themselves sorted out. Assay well and since you are part of the "Who" — say well.

There remains one matter which is scarcely one of liturgical reform at all, and that is the matter of the Nicene Creed. The Creed found its way into the Eucharist through association with Baptism on Easter Even. It was and always has been a personal rather than a corporate commitment when used liturgically. Luther at some point used the *we believe* form, but it did not prevail in liturgical usage anywhere. The problem is not, nor has it ever been, whether the Church believes the Nicene Creed; the problem is, and always has been, the individual's response to the Church's Faith.

The dropping of the *Filioque* is the business of the whole Anglican Communion probably in response to the considered and united decision of a Lambeth Conference. All the arguments ad-

vanced in the Rationale concerning the *Filioque* might properly be considered by Lambeth. It is, however, (and from my point of view, quite rightly), beyond the competence of any single Church within the Anglican Communion to make such a decision. I must say, knowing something of the episcopal mental process, that I can hardly imagine such a step being taken by Lambeth without some private but top-level conversation with that not inconsiderable Body which has its central offices on the banks of the Tiber.

"Who Says?" You do; your people do, and, if it isn't regarded as bad form to mention religion in the course of an address on liturgics, may I remind you that the all-holy, and life-giving Spirit is the ultimate "Who". We are involved in *lex orandi*. The question is not how does the Proposed Liturgy sound, or how does it read, or what do you like or dislike about it; the question is, how does it "pray"?

Some of you will remember the following quotation:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."



PARISH NOTES

THE MAY FESTIVAL at 6 o'clock on Sunday evening, May 5, will be the traditional Vespers of the Blessed Virgin Mary and procession with crowning of Our Lady and Benediction. The preacher will be the Reverend E. Perren Hayes, Rector of Saint Peter's in the Bronx, the historic Westchester parish of which Samuel Seabury was Rector before he became the first American Bishop.



THE BLUE ENVELOPES for the United Thank Offering — formerly from women only, now from every member of the Church — will be in the pews on Sunday, May 12.

SPECIAL PREACHERS for the centennial celebration will be heard at High Mass: May 5, the Reverend James H. Cupit, Rector of the Church of the Good Shepherd, Rosemont, Pennsylvania; May 12, the Reverend Peter R. Blynn, Assistant Priest of the Church of the Advent, Boston; May 19, the Reverend Richard Holloway, who while studying at Union Seminary has been taking Tuesday morning Mass at Saint Mary's and in September will take up his duties as Rector of Old Saint Paul's, Edinburgh, where Seabury, when a young medical student, worshipped; and at 6 p.m. on Ascension Day, May 23, the Reverend Robert S. Harris, CSSS, Rector of the Church of the Annunciation, Philadelphia.



THREE CONCERT PIANISTS who worship at Saint Mary's will play in Saint Joseph's Hall on Sunday afternoons at 4: May 12, Mitchell Andrews playing Liszt, Chopin, Arthur Harris, Mozart, Beethoven, Poulenc, and Saint-Saëns; May 19, Gates Wray playing Scarlatti, Beethoven, Scriabin, and Chopin; May 26, Mary Thérèse Wood playing Beethoven, Hindemith, Ravel, Scriabin, and Chopin. Programs may be had at the door or at the parish office and we ask a donation of \$5 for the series or \$2 for a single afternoon — proceeds going to the centennial celebration.



ST LUKE'S HOSPITAL, the only Episcopal general hospital in New York City, through its Social Service Department helps needy patients and their families, both at the time of hospitalization and at home. Its work has recently been greatly extended to care for the chronically ill who live at home. Contributions for this Christian work may be made through the Church Committee, represented in our parish by Mrs James R. English, 200 East 66th Street, New York, N. Y. 10021. Cheques should be made payable to "St Luke's Hospital Social Service Department".



OVERHEARD in our vestibule: "This isn't a Catholic Church — they sing Latin."

RECEIVED BY CANONICAL TRANSFER

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

- April 9—J. William Burgess
Natalie Burgess (Mrs J. William Burgess)
Virginia Hunter Chase (Mrs Peter Chase)
Mary S. Printz (Mrs Robert J. Printz)
- April 10—Mabel Lewis

BURIAL

"My flesh shall rest in hope."

- March 30—Mabel Arends



KALENDAR FOR MAY

1. W. SS. PHILIP & JAMES, APP. *Mass also 9:30.*
2. Th. St Athanasius, B.C.D.
3. F. Feria. *Abstinence. Requiem 7:30.*
Votive of the Holy Cross 12:10.
- ✕ 5. Su. EASTER III. *Evening Prayer 5:00. May Festival 6.*
- ✕ 5. Su. EASTER III. *Evening Prayer 5:00.*
May Festival 6.
6. M. St John A.P.L.
7. Tu. St Stanislaus, B.M.
8. W. Feria. *Requiem 9:30.*
9. Th. St Gregory of Nazianzus, B.C.D.
10. F. Feria. *Abstinence.*
11. Sa. SS. Cyril & Methodius, BB.CC.
- ✕ 12. Su. EASTER IV.
13. M. Feria. *Requiem 12:10.*
14. Tu. St Pachomius, Abt.
15. W. St John Baptist de la Salle, C. *Mass also 9:30.*
16. Th. Feria.
17. F. Feria. *Abstinence.*
18. Sa. Feria. *Of our Lady.*
- ✕ 19. Su. EASTER V. (ROGATION SUNDAY.) *Litany at Evensong.*
20. M. ROGATION DAY. Comm. St Bernardine of Siena, C.
21. Tu. ROGATION DAY.
22. W. ROGATION DAY. *Mass also 9:30.*
- ✕ 23. Th. ASCENSION DAY. *Mass 6:30, 7:30, 9:30, 12:10.*
Evening Prayer 5:30. High Mass 6.
24. F. St Vincent of Lerins, C. Comm. Octave. *Abstinence.*
25. Sa. St Aldhelm, B.C. Comm. Octave.
- ✕ 26. Su. SUNDAY AFTER ASCENSION DAY.
27. M. St Bede the Venerable, C.D. Comm. Octave.
28. Tu. Of the Octave.
29. W. Of the Octave. *Mass also 9:30.*
30. Th. Octave Day of the Ascension.
31. F. Feria. *Abstinence.*

✕Days of obligation.

MUSIC FOR MAY

MAY 5 — EASTER III

11 a.m.

- Missa Aedis Christi Herbert Howells
Motet, Christus surrexit Felice Anerio

6 p.m.

VESPERS OF THE BLESSED VIRGIN MARY

- Magnificat Charles Villiers Stanford
Motet, Ave Maria Anton Bruckner
O salutaris hostia Anton Bruckner
Tantum ergo Anton Bruckner

MAY 12 — EASTER IV

11 a.m.

- Mass in D Marc-Antoine Charpentier
Motet, Psallite Domino Michel Richard de la Lande

6 p.m.

- Magnificat and Nunc dimittis Tones IV, I/Lassus
Motet, Exultate Deo Alessandro Scarlatti
O salutaris hostia Flor Peeters
Motet, Ave verum corpus Joseph Noyon
Tantum ergo Flor Peeters

MAY 19 — ROGATION SUNDAY

11 a.m.

- Missa brevis Lennox Berkeley
Motet, Petite, et accipietis Sebastian de Vivanco

6 p.m.

- Magnificat and Nunc dimittis Horatio Parker
Motet, I will sing unto the Lord Henry Purcell
O salutaris hostia Otto Rehm
Motet, Ave verum corpus Edward Elgar
Tantum ergo Zoltan Kodaly

MAY 26 — SUNDAY AFTER ASCENSION DAY

11 a.m.

- Missa Ascendo ad Patrem Giovanni Pierluigi da Palestrina
Motet, Ascendens Christus in altum Tomás Luis de Victoria

6 p.m.

- Magnificat and Nunc dimittis Thomas Hunt
Motet, Ascendit Deus Jacob Handl
O salutaris hostia Josef Kromolicki
Motet, Adoramus te Jacob Handl
Tantum ergo Josef Kromolicki

SERVICES

SUNDAYS

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

WEEKDAYS

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 and Fridays.	

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

CONFESSIONS

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.



ALTAR FLOWER MEMORIALS

May 5—Easter III, A thank offering
May 12—Easter IV, Isobel Robinson Harding
May 19—Easter V, Emma Frances Taber
May 23—Ascension Day, Helen Ray
May 26—Sunday after Ascension Day, Christian Troutwine
Open days for flowers are July 21 and 28. If you wish one, please call
Mrs Edgar at TE 8-3036.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5; Mrs Paul Cassard, \$5; The Rev'd A. Milton Cheney, \$5; Mrs Manley W. Clark, \$5; Alastair Guinan, \$2; Mr and Mrs John Morrill, \$2; Mrs Martin S. Payne, \$2.

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, *Ceremoniaris* 454-3957
Mr Curtis R. Pruitt, *Head Usher* 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.*