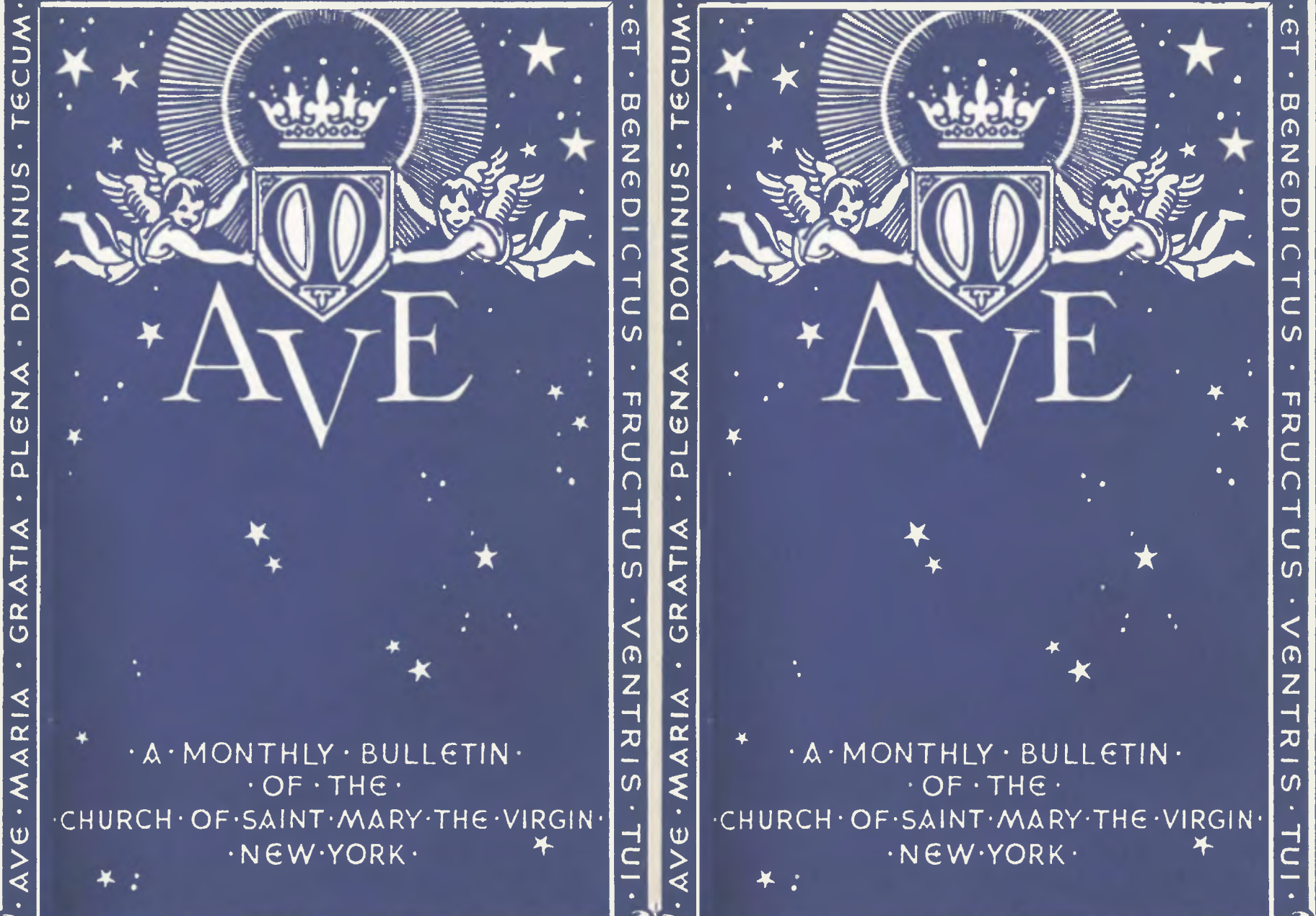


BENEDICTA · TU · IN · MULIERIBUS · BENEDICTA · TU · IN · MULIERIBUS ·



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

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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

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

THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*
THE REVEREND TIMOTHY E. CAMPBELL-SMITH

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*
CARRINGTON RAYMOND, *Vice-President*
JAMES P. GREGORY, *Secretary*
JOHN Z. HEADLEY, *Treasurer*
ROBERT L. COE
GEORGE E. DIX
HOXIE NEALE FAIRCHILD
G. EDWARD MUELLER
CALVIN NASH
CHARLES E. WIEGNER

Parish founded 1868

Church built 1894

AVE

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

Vol. XXXVIII

April, 1969

No. 4

My dear people,

We know that the relationship of the Son of God to God his Father was one of unfailing love, and yet, having a human will, Christ learned obedience. "Bearing the human likeness, revealed in human shape, he humbled himself, and in obedience accepted even death — death on a cross."

We have been trying to learn obedience in Lent — this Lent has been kept with good attendance at Saint Mary's. Opportunities have not been lost, and I am confident that you will make the most of Holy Week's opportunities for discipleship. To take part in its services is to stand by the Cross.

Holy Week's opportunities for learning will be compounded by having with us a great theologian, Doctor Eric L. Mascall. Through his sermons at the Palm Sunday and Good Friday liturgies and his lectures on Monday and Tuesday evenings at 8 o'clock we may expect to understand what we do in Holy Week and what that should be doing with our lives.

To look at our life past and begin over is our privilege in confession and Easter communion. Confession hours are printed overleaf.

An Easter offering made sacrificial by denying ourselves should also be seen as a privilege. There is a special envelope for it. Saint Mary's services depend on it.

It will be our special privilege to welcome Bishop Boynton, celebrating and confirming at the Easter Vigil. The lighting of the new fire and Paschal candle, listening to the Old Testament lessons, hallowing water and renewing our baptismal vows with those to be confirmed, lead to Mass at midnight — the traditional hour of our Lord's resurrection. Making our Easter communion then or in the morning, we know that indeed "the victory of life is won."

Celebrating his victory and meaning to make it ours, do we need to learn anything more than we need to learn obedience? Does the world lack anything more than it lacks obedience? How shall

we learn the simple beginnings of a better life: honesty, sincerity, loyalty, the seeking of peace? We who have been taught them in Christ's Church, and in his Church's sacraments have strength to do the Father's will — we Churchmen must first be obedient in the simple beginnings of our religion. Of course there is more to religion and much more to life than Sunday Mass, frequent communion, penitential preparation, and offerings that reflect what God has given us. But beginnings of service must be made, and from them we receive strength for life's severer tests of discipline.

Because I said last month that Lent must be open-ended, leading to joyful service in Eastertide and beyond, and because your response has been so good to one Lenten addition, I am going to extend it into Eastertide. Until Trinity Sunday we are going to continue Mass daily at 6:15 p.m. That will be one of the times for regular weekday Mass in the future, I feel sure, and I want now to see which days are best. We can see your response now and you can tell us what suits you best. Attendance at weekday Mass is a test of a parish's obedience — but approach it as an opportunity.

If the Father tests our obedience in things small or great, it is for a holy purpose — that we may learn his love. If the first lesson of Easter is to know that the Son of God obeyed his Father's will, the second lesson — to be learned over and over in our lives — is to know the *goodness* of the Father's will for us, which we may believe because he loved his Son.

Affectionately your priest,

Donald L. Garfield

★

CONFESSIONS IN HOLY WEEK

| | Father Garfield | Father Campbell-Smith |
|-----------|-----------------|-----------------------|
| Monday | 12:00-1:00 | 5:00-6:00 |
| Tuesday | 5:00-6:00 | 12:00-1:00 |
| Wednesday | 5:00-6:00 | 12:00-1:00 |
| Thursday | 12:00-1:00 | 5:00-6:00 |
| Friday | 3:00-4:30 | 4:30-6:00 |
| Saturday | 12:00-1:30 | 1:30-3:00 |
| | 3:00-4:30 | 4:30-6:00 |

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, 6:15 p.m. |
| Evening Prayer | 6:00 p.m. |
| Lecture, <i>Monday and Tuesday</i> | 8:00 p.m. |
| Tenebrae, <i>Wednesday only</i> | 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. |

THE SACRIFICE OF THE CROSS

"WORSHIP, the response of the human creature to the divine, is summed up in sacrifice," wrote Evelyn Underhill, and she gave emphasis to the true meaning of sacrifice: "Its essence is something given; not something given up." Sacrifice is to make holy, to consecrate, to set apart; and the purpose of sacrifice never was the destruction of life but the releasing of a life so that it could be offered. The horror of human sacrifice, the crudeness of animal sacrifice, the insignificance of any lesser sacrifice, should not blind us to understanding what man was about. He wished to give God something worthy, and yet God's *worship* (as the word was once) is beyond man's capacity to respond. God is worth at least our life: our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice.

No doubt, Jewish sacrifice reached the highest level of man's attempt to offer something worthy. Jewish Law required a costly, unblemished victim to represent the total oblation of self which the worshippers wished to make. We picture poor beasts slaughtered at the altar, but they were not slain in the Holy Place at all. In the forecourt of the Temple, outside the sacred precinct, the owner — not the priest — slew the victim, first laying his hands on its head so that what happened to it might symbolically happen to himself. Then the priests carried the blood — the life, according to Jewish Law — into the sanctuary, to offer it at the altar. Finally, part of the flesh was burned, so that the smoke might go up before God; and the remainder of the flesh was eaten by the worshippers as a sign of union with the sacrifice and communion with God. The worshipper had done his best to identify himself with a worthy victim, and find pardon and peace.

And yet that best was not enough. For man's best could not be perfect. It was "not possible that the blood of bulls and of goats should take away sins." Sin was the impregnable wall. Man in his impurity — his original and actual sin — could never find a spotless sacrifice, nor could anything less than self-offering be enough for Almighty God. Countless sacrifices of countless sinners could not make a holy sacrifice. "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."

But then "Christ our Passover is sacrificed for us."

Do you know what that meant to the first Christians? Can you sense their joy? What they had tried to do and countless sinners before them, and failed to do, their Lord had done in one act of perfect obedience. Look at him.

Perfect God and perfect Man, he took upon him our flesh. He became one with us. He was in every way tempted like us yet did not sin. He went to a death he did not seek yet did not disdain. And when his disciples knew that death had not held him captive, at once they hailed him as man's perfect sacrifice. "Christ our Passover is sacrificed for us," they said, for they knew that he had chosen to give his life — his perfect life — at the time of Passover, the feast of deliverance of God's chosen people; and, as good Jews, both he and they knew that he had fulfilled every requirement of the Law — every step of sacrifice. Look at it.

Making sacrifice as a Jew would understand it and carrying out every step, he came forth from heaven so that he might be slain outside the eternal Temple. He was slain not by the priest ritually clean but by sinners of his day and ours. Yet in his Incarnation, taking our flesh upon him, he identified himself with us so that his sacrifice might be ours. And his human flesh and blood were transformed by his resurrection into the Body and Blood we can feed on — a spiritual Being who in his ascension was taken into heaven — the Holy of Holies — where forever he pleads for us, offering as sacrifice not his death only, but his whole triumphant life. His whole life and ministry, his miracles and teaching, his death and resurrection — altogether it is his sacrifice made for us, made once for all.

It was the day of the preparation for the Passover, and the high priest went into the Temple to offer sacrifice. Hundreds and hundreds of priests before him had done the same thing, because the perfect sacrifice had not been found. And on a hill outside the city, the God-Man hung on a cross, dying. From hands and feet and side poured out his blood. And as breath failed him, he struggled to give one last triumphant shout: "It is finished!" And the veil of the Temple was rent in twain and the Holy of Holies stood open to the gaze of the crowd. For the Law was fulfilled and over, when grace and truth came by Jesus Christ. Man's priesthood had reached fulfillment in the eternal High Priest of Calvary.

The "one true, pure, immortal sacrifice" was made by him who alone could make it: the incarnate God, perfect God and perfect Man, who came "to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

How? How could he make atonement for man — make man at-one-with the eternal Father? By offering satisfaction for sin? That is the way we may think of it as mankind in the presence of God. Fallen man may make no claim to forgiveness and we owe everything — more, in fact, than we can pay — to the just God. We are not bargainers with him but beggars. We cannot pay the price of sin. Christ said he came "to give his life a ransom for many" and we sing of him:

There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heaven, and let us in.

But he made atonement to free us from our futile efforts — sometimes frantic, sometimes fearsome — to appease the wrath of God. Fundamental to Christian joy is the belief that the God we worship is a God not only of justice but equally of mercy, desiring not the death of a sinner but rather that he may turn from his wickedness and live. His Son said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

Lo, the Good Shepherd for the sheep is offered;
The slave hath sinned, and the Son hath suffered;
For man's atonement, while he nothing heedeth,
God intercedeth.

God it is who has stepped into the struggle and victory cannot be denied to God. It is not possible that death should hold the Son of God. He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again." And as for us, though our life is not free from struggle, our victory is in *his*. He has broken down the kingdom of sin, Satan, and death. He has in baptism translated us into his kingdom, and the Eucharist is the royal feast. Christ the King invites us to his table, to feed on him for the fight of life. "Christ our Passover is sacrificed for us: Therefore let us keep the feast." —D.L.G.

AN ORDER OF WORSHIP*

A review by

Professor Reginald H. Fuller
Union Theological Seminary

THE "COCU LITURGY", as it is being popularly called, is the work of the Commission on Worship of the Consultation on Church Union, on which the Episcopal Church is represented by Doctors Massey H. Shepherd and Charles F. W. Smith. It is designed for congregations of those churches which are participating in the Consultation, when authorized by the respective governing bodies. It is not meant to be imposed upon the uniting churches as a condition of reunion, but as a means of "assisting us towards . . . reconciliation".

Its overall structure is remarkably like that of our own trial liturgy (*The Liturgy of the Lord's Supper*). The entrance rite consists of greeting, praise, confession and "declaration of pardon". Then follows the service of the word culminating (optionally) in the Apostles' or Nicene Creeds. The junction of the two main parts of the service is arranged as follows: the Peace, a litany of intercession for the living and departed which goes on to include petitions and then thanksgivings for the saints of both old and new covenants — a laudable feature. Then follows the eucharistic action in its clear four-fold shape (offertory, thanksgiving, fraction, and communion) and a concluding act of praise and a dismissal.

Unlike LLS it is couched entirely in modern English, with the "you style" in address to the Deity. Materials are drawn from many different sources, the traditional canticles and liturgical texts in modern English (already published in the daily press), the Prayer Book rite, LLS, the Presbyterian and Methodist rites in this country, the South India Liturgy, and the Liturgy of Taizé. But the eucharistic canon is a fresh composition: a long thanksgiving for creation and redemption, culminating in the Sanctus (*Benedictus*, as in LLS, comes just before the communion, following "Christ our Passover" — the parentage of the text is obvious). Then the institution is followed by a congregational acclamation (as in South India and in the new Roman canons):

**An Order of Worship for The Proclamation of the Word of God and The Celebration of the Lord's Supper With Commentary*, Forward Movement Publications, 1968.

His death, O God, we proclaim.
His resurrection we declare.
His coming we await.

Glory be to you, O Lord.

This is another laudable touch and we hope we shall eventually get something like that, too.

Then follows a petition, not for the sanctification of the gifts, but for the sanctification of the church "through these holy mysteries" and for the unification of the church through "the communion of the Body and Blood of our Saviour Jesus Christ". Minister and people join in a final paragraph of petition for the acceptance of "this our sacrifice of praise".

The fraction comes after the Lord's Prayer, as in LLS, but a rubric directs also that the minister "pour the wine in preparation for the Communion". This means that (in our language) the wine is "consecrated" in the flagon (I didn't realize this until I attended a celebration of this rite at Union Seminary Chapel).^{*} A rubric at the end provides for reservation for the sick and unavoidably absent and for the reverent consumption of the remains — presumably the remaining contents of the flagon as well as the chalice, or not?

The words of administration are:

The Body of Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

One may judge this liturgy from two different angles: from the point of view of the non-episcopal Protestant churches or from a Catholic point of view. From the Protestant point of view this would imply a considerable advance in liturgical practice and perhaps in eucharistic doctrine. Certainly this is not a free, unprogrammed service of the usual Protestant type, and it does conform to traditional liturgical patterns. At the same time great flexibility is permitted: creeds are optional, hymns may replace the traditional canticles, and the traditional free-church "pastoral prayer" may replace the litany. A current TV ad says, "You've come a long way, baby", and any Protestant congregation with a not very liturgical background which adopted this liturgy would indeed have come a long way — even to accepting such things as would be abhorrent to conservative evangelicals in other parts of the Anglican Communion,

^{*}It is a survival of the mimetic acts beloved of the Calvinist tradition, which got into our books in 1662 in a modified form.

like prayer for the dead and reservation for the sick.

Now let us look at it from a Catholic point of view. The rigidity of the Act of Uniformity or the Pian Missal is now breaking down: everyone today realizes the need and the possibility of greater flexibility and local adaptation, so long as we still "do this" — the essentials of the proclamation of the word and the celebration of the eucharist — and so long as the rite which accompanies the actions adequately expresses Catholic doctrine. Does this liturgy achieve this?

On the Real Presence, my impression is that the tone of its language is that of High Calvinism: that when we eat the bread and drink the cup we partake spiritually in the Body and Blood of Christ. Catholics would want to say more, but in most parts of the Anglican Communion they have until recently had to use a liturgy which was probably designed to express just that doctrine, although patient of higher interpretation. We do well to remember some important words of Doctor Massey Shepherd:

Doctrinal definitions of Real Presence, for example, are not precisely stated in the liturgies. It is we who impose our niceties of distinction upon them . . . A liturgy faithful to the language of Scripture and tradition can comprehend a certain variety of doctrinal emphasis without danger to a real unity in the fundamentals of the Christian faith.*

And what of the eucharistic sacrifice? On that, Catholics will welcome the recognition that the eucharist is a "sacrifice of praise, which we now present with these holy gifts", but they may well feel that it falls just short of saying (with the Tractarians) that in the eucharist we plead before God the sacrifice of Christ, or (with Seabury and the non-Jurors and Caroline divines before him) that we offer the symbols of Christ's Body and Blood as a commemorative sacrifice.

Some of the rubrics are too definitely Protestant in tone: such as "Declaration of Pardon" in lieu of "Absolution". It is no doubt accurate enough to call the presiding celebrant "The Minister" (after all, another tradition can speak of the "three sacred ministers").

^{*}*The Reform of Liturgical Worship, Perspective and Prospects* (New York, 1961), p. 104.

But, the non-use of "Priest" (*sacerdos*) in this context seems to have far more serious implications than the more justifiable substitution of "presbyter" for "priest" in the ordinal, which is currently giving Catholics so much concern in England.

In short, I think this is a liturgy which Catholics *could* use but which they wouldn't particularly want to use, not because the old is better, but because we are already further on the road to the recovery of the fullness of Catholicity from within our own tradition.



FROM THE PARISH REGISTER
BAPTISM

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

March 9—André Abdul-Yousef Shahrdar

RECEIVED BY CANONICAL TRANSFER

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

October 1—Robert Arthur Hufford

February 20—Selma Paula Groden

BURIAL

"My flesh shall rest in hope."

February 18—Frederick Rouland



ALTAR FLOWER MEMORIALS

April 3—Maundy Thursday, Albertina Russell

April 6—Easter Day, Grieg Taber, Priest and Rector

April 13—Easter I, John and Caroline Whiteley

April 20—Easter II, Augusta Emma Dinter

April 27—Easter III, A thank offering



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$25; Mr and Mrs Norman H. Anderson, \$3; The Rev'd Harry C. Buck, \$2.50; Thomas Franklin Burroughs, III, \$3; Mr and Mrs Charles S. Coster, \$5; Ryan Edwards, \$5; Miss Kathleen Greenhalgh, \$3; The Rev'd John W. Kline, \$2; Dr and Mrs Robert Klobstock, \$5; Dr Carl M. Lang, \$15; Miss Elizabeth Morrow, \$5; Miss Mary Richrod, \$5; Roger Roll-Wheeler, \$24; Mrs R. M. Smith, \$3; Walter Phelps Warren, \$50; Alan Weseman, \$5; Mrs John F. Wostrel, \$7.

UNITY IN ENGLAND?

A letter published by
The Reverend W. G. Bennett
Vicar of the Parish Church
of the Annunciation, London

THE WEARISOME DISCUSSIONS AND DEBATES go on about the Anglican-Methodist Unity Scheme and feelings run high in many quarters. One gathers that opposition to the Scheme is increasing among both Methodists and Anglicans. In our own communion there is a somewhat uneasy alliance-in-opposition between Catholics and extreme Evangelicals, though for entirely different reasons. Any public meeting on the subject reveals an astonishing and lamentable failure to grasp the real point of the controversy or to judge clearly between reality and sentiment. If the Church is no more than a super Friendly Society for all Christians for the mutual exercise of the love of God and the sharing of a holy meal in commemoration of its Founder, then there is no reason why all Christians should not unite together at once without further ado. Anyone could preside at such a meal, and any form of restriction as to participants would be uncharitable and un-Christian. That is the view of Protestants; and the Scheme, with its Service of Reconciliation and mutual Laying on of Hands, savours to them of a wrongful need for some form of bishop or priest.

But a Catholic sees and believes a far deeper Truth in the meaning of the Church and the Eucharist.

We believe that the Catholic Church is a Divine Organism entered only through Baptism, vitalised by the grace of the Sacraments, determined by acceptance of the Faith of its Creeds and subjected to the obedience of its Precepts, and possessing Divine Authority through its duly ordained three-fold Ministry. Within this Organism all its members of either sex have a proper share in the Priesthood of Christ Jesus since all are called to active participation in the Sacrifice of Christ shewn forth in its Mysteries; but only those may exercise the public function of the Priesthood who have been ordained to that right by the traditional commission of the Laying-on of Hands by the Bishop.

The central act of this Divine Organism which is the Catholic Church is the solemn offering of the one sacrifice of Christ thereby

“shewn forth till he come”, in which the elements of bread and wine become his true Body and Blood through consecration. The solemnity of this Consecration is so great that, in the words of the Preface to the 1662 Ordinal, “no man might presume to execute any of them [i.e. the offices of Bishop, Priest, and Deacon.] except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful authority.”

Believing this of the Church of God, and regarding its function in so sacred a light, no Catholic worthy of the name can contemplate a sacrifice of such principles for any purpose. In the method of conducting the ritual of the Holy Eucharist one may defer to the requirements of the age under due and lawful authority, but in the underlying principle of Faith and Order one can admit of no compromise.

The *Scheme* aims to satisfy the consciences of Catholic and Protestant by a careful manipulation of words — i.e. the use of the term “presbyter” instead of “priest”, and so forth — and by the prayer that God will grant to the participant in the *Service of Reconciliation* whatever may be required in his ministry. But the ambiguity of such language is bound to leave an element of doubt in the minds of the faithful as to who is or is not thereby “approved and admitted by lawful authority”.

The fact that so many are perplexed and unwilling to take part in this Scheme demonstrates that its ratification would produce not one but three Churches, and the ensuing chaos would hardly exhibit a Unity according to the Prayer “that all may be One as thou, Father, art in me”.

Let us therefore have this Intention in our hearts that all Christians of whatever communion, Catholic, Orthodox, or Protestant, may be drawn together in the one Church of God when God shall allow and in the one Faith and Obedience that he wills. Let us pray for the grace of true Charity which loves always yet never denies the Truth; remembering that he who is Eternal Truth submitted to the suffering of Sacrifice in Love, maintained the Truth even to the loss of those who would not accept it, and declared himself to be the Way, the Truth, and the Life.

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., 12:10 and 6:15 p.m. |
| Mass also on Wednesdays and Holy Days | 9:30 a.m. |
| Evening Prayer | 6:00 p.m. |

*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.



OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

KALENDAR FOR APRIL

1. Tu. TUESDAY BEFORE EASTER. *Fast. Mass also 9:30.*
2. W. WEDNESDAY BEFORE EASTER. *Fast. Mass also 9:30.*
Tenebrae 8 p.m.
3. Th. MAUNDY THURSDAY. *Fast. Evening Prayer 5:30*
High Mass and Procession 6 p.m.
4. F. GOOD FRIDAY. *Strict Fast and Abstinence.*
Solemn Liturgy 12:30 p.m.
5. Sa. EASTER EVEN. *Fast. Solemn Vigil 10 p.m.*
- ✠ 6. Su. EASTER DAY. *First High Mass 12 midnight.*
Mass also 7:30, 9, 10. High Mass with Procession 11.
7. M. MONDAY IN EASTER WEEK. *Mass also 9:30.*
8. Tu. TUESDAY IN EASTER WEEK. *Mass also 9:30.*
9. W. Wednesday in Easter Week. *Mass also 9:30.*
10. Th. Thursday in Easter Week.
11. F. Friday in Easter Week. *Comm. St Leo the Great, B.C.D.*
Abstinence.
12. Sa. Saturday in Easter Week.
- ✠ 13. Su. EASTER I.
14. M. St Justin, M.
15. Tu. Feria. *Requiem for Grieg Taber, Priest and Rector.*
16. W. Feria. *Mass also 9:30.*
17. Th. Feria.
18. F. Feria. *Abstinence.*
19. Sa. St Alphege, B.M.
- ✠ 20. Su. EASTER II.
21. M. St Anselm, B.C.D.
22. Tu. Feria. *Requiem 7:30.*
23. W. St George, M. *Mass also 9:30.*
24. Th. Feria.
25. F. ST MARK, EVAN. *Abstinence. Mass also 9:30.*
26. Sa. Feria. *Of our Lady.*
- ✠ 27. Su. EASTER III.
28. M. St Paul of the Cross, C.
29. Tu. St Peter, M.
30. W. St Catherine of Siena, V. *Mass also 9:30.*

✠ Days of obligation.

MUSIC FOR APRIL

APRIL 6 — SUNDAY OF THE RESURRECTION

11 a.m.

- Missa Paschalis Marc-Antoine Charpentier
 Motet, Christus surrexit Felice Anerio
 6 p.m.
 Magnificat and Nunc dimittis Orlando Gibbons
 Motet, If ye be risen again with Christ Orlando Gibbons
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Tomás Luis de Victoria

APRIL 13 — EASTER I

11 a.m.

- Missa super un Gay Berger Jacob Handl
 Motet, Jubilate Deo Gregor Aichinger
 6 p.m.
 Magnificat and Nunc dimittis William Byrd/VIII, I
 Motet, Victimae paschali William Byrd
 O salutaris hostia Jacob Handl
 Motet, Ave verum corpus William Byrd
 Tantum ergo Jacob Handl

APRIL 20 — EASTER II

11 a.m.

- Missa brevis Zoltan Kodaly
 Motet, Ego sum pastor bonus Wacław Szamotulczyk
 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 aeternum Mode VII
 Tantum ergo Geoffrey Bush

APRIL 27 — EASTER III

11 a.m.

- Missa brevis in D Wolfgang Amadeus Mozart
 Motet, 'Christ ist erstanden' Arnold von Bruck
 6 p.m.
 Magnificat and Nunc dimittis Herbert Howells
 Motet, Christ being raised from the dead John Blow
 O salutaris hostia Edward Elgar
 Motet, Ave verum corpus Wolfgang Amadeus Mozart
 Tantum ergo Franz Liszt

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
*Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.*
Mr William R. Anderson, *Parish Secretary*

MISSION HOUSE

133 West 46th Street, New York 10036 — PLaza 7-3962
*Saint Mary's Center for Senior Citizens
Open Monday to Friday, 1 to 5 p.m.*
The Rev'd Timothy E. Campbell-Smith, *Director*
Mrs Cynthia A. Curran
Miss Ruth M. Parsons

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 James P. Gregory, *Ceremoniarius* ACademy 2-1659
Mr George W. Rutler, *Seminarian* WAtkins 4-2528
Mr Roger G. Mook, *Head Usher* Rlverside 9-3410
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.