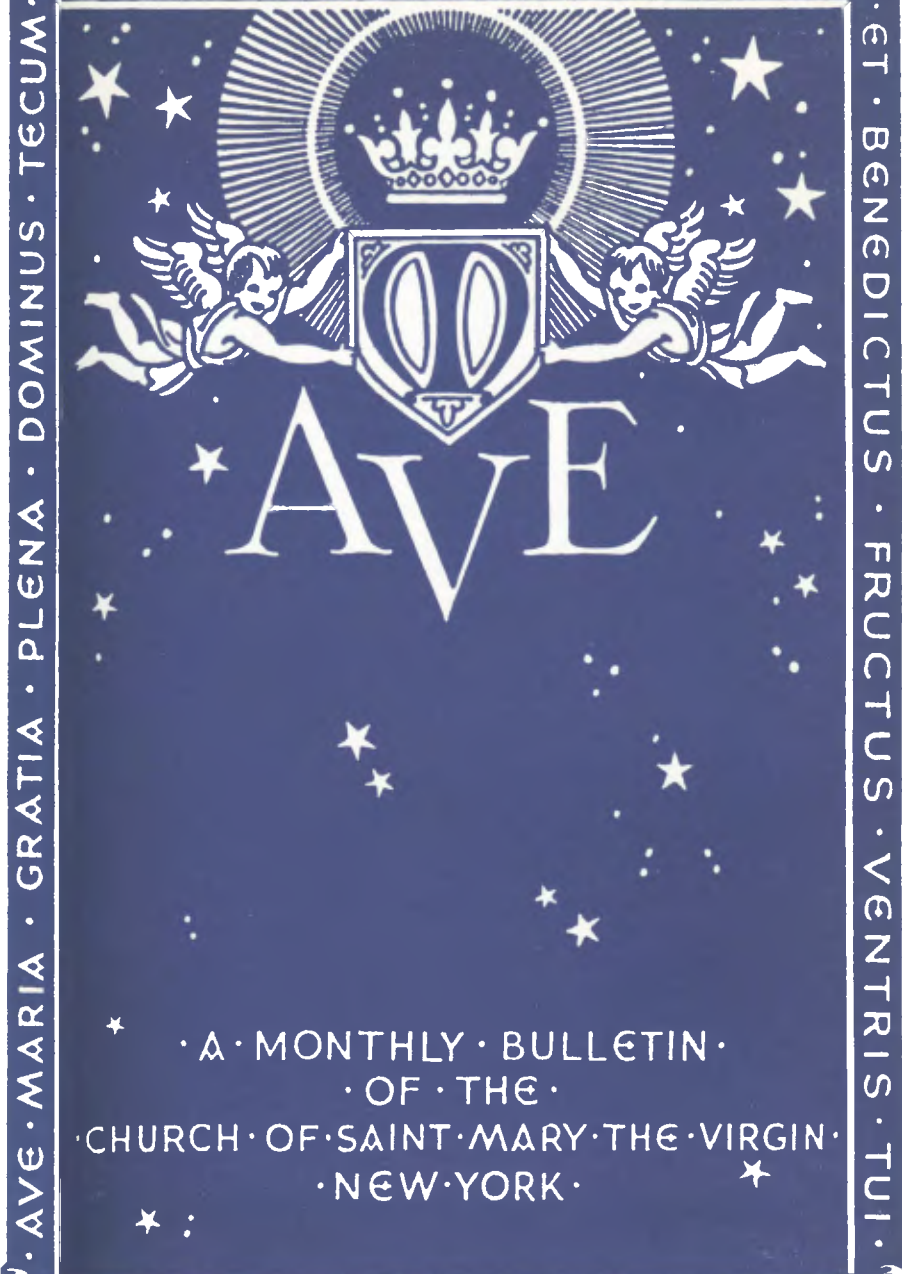


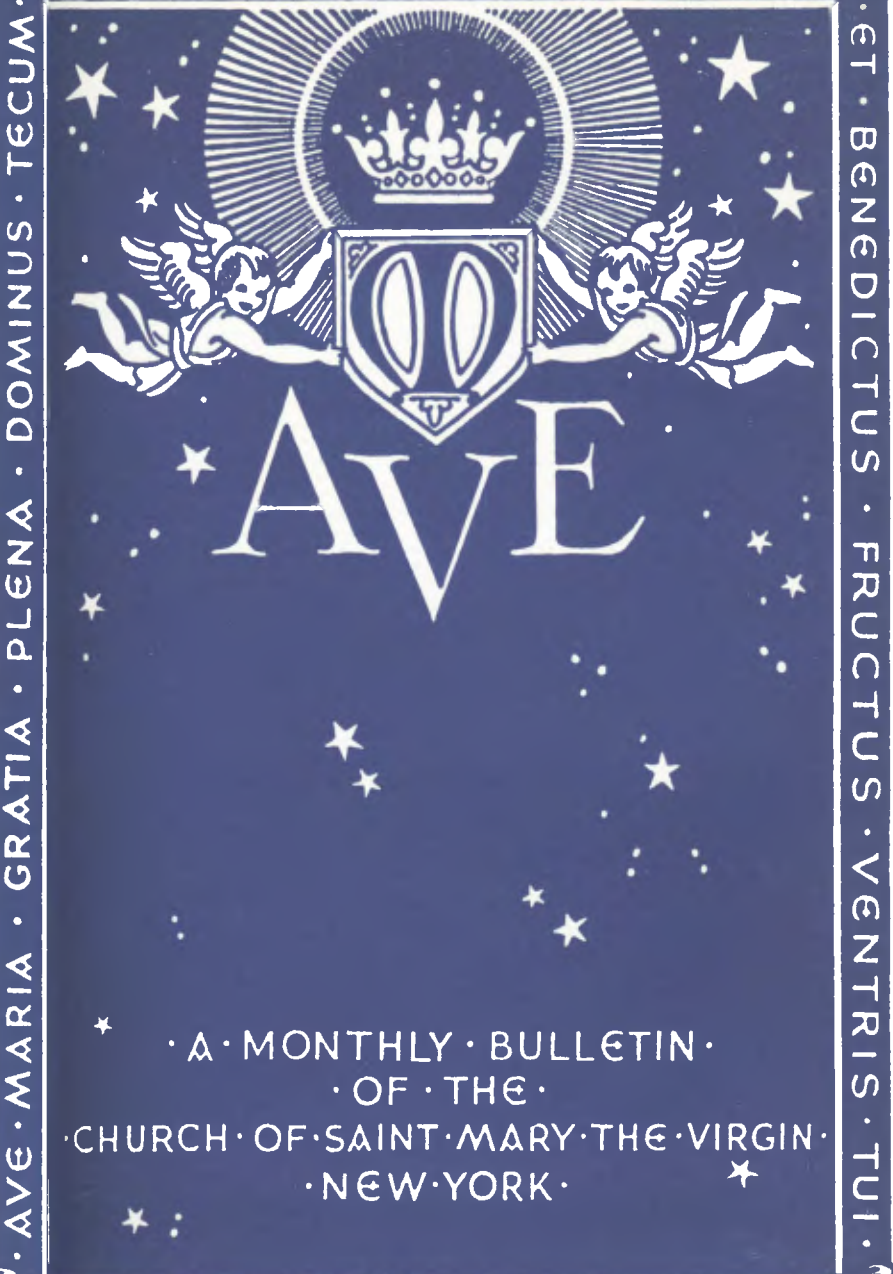
* BENE·DICTA · TU · IN · MULI·ERIBUS · *



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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

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

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

Vol. XXXVIII

May, 1969

No. 5

My dear people,

May is the month of our Lady Mary, mother of our Lord and patroness of our parish. We begin May, on the first Sunday evening, with a festival in honour of our Lady, and this year it will be our pleasure to have in the chancel the men and boys of the choir of Saint Clement's, Philadelphia. They will sing under the direction of the choirmaster, Norman Sill.

During the procession that evening we will bless and set up a copy of the statue of our Lady of Walsingham. It was beautifully carved in limewood by Anton Wagner, whose studio is in a Norfolk village not far from Walsingham. Visiting the shrine last summer, Father Campbell-Smith arranged for the carving to be done, and I am happy that we can have it.

Your first reaction might be: "*Another shrine?*" We do have a beautiful statue of our Lady — tribute is paid to it in a meditation which we are privileged to print. But the real question is: "*Why this shrine?*" And the answer is that it is our special Anglican heritage and that it has a special devotional emphasis, which you will find in what I have written about Walsingham.

High Mass on Ascension Day is at 6 p.m. You will want to make your communion then or earlier on that great feast. Remember, too, that 6:15 p.m. daily Mass continues until the end of this month.

On the last Sunday of the month, which is the feast of Pentecost, the preacher will be the Reverend James A. Carpenter, Ph.D., Professor of Theology in the General Theological Seminary. Training of future priests is supported by our use of the special envelope for theological education.

Affectionately your priest,

Donald L. Garfield

THE SACRIFICE OF THE ALTAR

"CHRIST OUR PASSOVER is sacrificed for us." Perfect sacrifice has been made by him who alone could make it: the incarnate Son, perfect God and perfect Man, the Son who was given 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."

And, making sacrifice as a Jew would understand it, he carried out every step. He came forth from heaven so that he might be slain outside the eternal temple, and in his incarnation identified himself with us so that his sacrifice might be ours. He was slain not by a righteous God but by us sinners, who need forgiveness. His flesh was transformed by his mighty resurrection; and at his glorious ascension he entered into the Holy of Holies to offer his sacrifice: not just his death but his whole triumphant life.

And the last step in sacrifice: fulfilment for man in feasting on the victim? *We* do that. We know that our Lord "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again." And it is the Mass—the holy sacrifice of the altar. Not another sacrifice nor a repeated sacrifice, it is a partaking and re-presenting of the one sacrifice which began at Bethlehem, was sealed on Calvary, and is pleaded at the Church's altars day by day.

The Mass is an enactment in time of what Christ offers in eternity. In the sacrifice of the Mass the longings of mankind from age to age are caught up and given substance. We have someone to offer: the perfect priest and perfect victim offers himself and joins us to his eternal offering. We want to offer ourselves as "a reasonable, holy, and living sacrifice . . . and although we are unworthy, through our manifold sins, to offer [God] any sacrifice", yet the Mass answers our need and fulfils our wish, and in every Mass we are a holy, priestly people offering God a holy, unblemished sacrifice.

That is the way our Lord left us. The Mass is not just a lovely collection of prayers and lessons and hymns made up by the Church. It is the Church acting out love for our Lord, offering "our bounden duty and service", keeping his command: "Do this in remembrance of me."

With these words of their Lord ringing in their ears, is it any wonder that Christ's disciples should have seen the Eucharist as sacrifice? Instituted at the Last Supper on the night before he suffered, fulfilling in form all that they expected sacrifice to be, it is not surprising that Christians came to believe that, somehow, the Eucharist was sacrifice—their own sacrifice—the perfect sacrifice.

They saw Jesus Christ as the eternal High Priest entering into heaven with his sacrifice and continually pleading it before the Father. So Saint Paul called him "the one mediator of God and men" and in the Epistle to the Hebrews the "everlasting priesthood of Christ" was set forth—the priesthood whereby he is able to "save for ever them that come to God by him; seeing he ever liveth to make intercession for us." And the teaching of the Fathers of the Church may be summed up in Gregory the Great's words: "For his intercession consists in this, that he perpetually shows himself before the eternal Father in the humanity which he assumed for our salvation; and as long as he ceases not to offer himself, he opens the way for our reception into eternal life."

He offers himself now. We may see him in heaven, where
 An altar stands within the shrine
 Whereon, once sacrificed,
 Is set, immaculate, divine,
 The Lamb of God, the Christ.

And at our altar we may mystically see him set forth as the Lamb of God slain for us, not to be slain again but to be offered and received: the Eucharist perpetuating in time and space what he did once for all; the Holy Communion feeding us with the Body and Blood which are the holy Bread of eternal life and the Cup of everlasting salvation.

So, every Sunday and even daily Christians "do this", meeting as churches and under difficult conditions, too: in prison, on shipboard, on a battlefield using the hood of a jeep for their altar. Worldwide, the vast majority of Christians keep the command "do this", and Anglicans who love the Mass are not a minority in the total picture. Take heart! The Mass will regain its rightful place if we come to it: every one of us, every Sunday; and some of us, every day; and more of us, more than rule requires—that is, not only on Sunday when we must but on a weekday when we may.

You may say sacrifice is a mystery. It is. And it is enough that we believe Christ to be our sacrifice and therefore "keep the feast". And as sometimes it is the simplest words — words of some familiar hymn — that best express our belief and with the greatest devotion, so there is a verse which has meant much to me and to many of you because it expresses perfectly the meaning of the sacrifice offered here and ever:

And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us him that pleads above,
We here present, we here spread forth to thee,
That only offering perfect in thine eyes,
The one true, pure, immortal sacrifice.

D.L.G.



SEAL OF WALSINGHAM PRIORY
13th century

OUR LADY OF WALSINGHAM

I WENT TO WALSINGHAM, first, in 1958, in the great pilgrimage on Whit Monday. That is a national holiday in England and thousands go to Walsingham as pilgrims to its shrine. To be among them that day could not but make a lasting impression of the holiness of the place and the reason for the shrine.

It sprang into fame at the time of the Norman Conquest. In 1061 the Lady Richeldis, a widow living on the manor of Walsingham, believed she saw our Lady, the Mother of our Lord, and that our Lady directed her to build a chapel, after the model of the Holy House of Nazareth, as a shrine of the Incarnation. As proof of this vision, healing waters suddenly burst forth in the meadows. Near these springs the chapel — a small and simple house — was built, and in it was set up an image of the Blessed Mother and her Holy Child.

To this holy place, known all over Europe as England's Nazareth, thousands of pilgrims flocked all through the Middle Ages. Prelate and king, noble and serf, sought this shrine of Mary, which became the greatest place of pilgrimage in England. The sanctuary was destroyed in 1538 by command of King Henry VIII and the image was burnt.

Devotion to our Lady of Walsingham was not forgotten and in 1921 an image modelled after the ancient seal of the priory was made and set up in the parish church of Walsingham. Through the devotion and energy of the vicar, Father Alfred Hope Patten, public pilgrimage was restored and a church was built on the foundations believed to be those of the medieval pilgrimage church. At its west end was found a well so carefully covered up — for sake of devotion or to stop it? — that we may believe it to be the holy well whose waters healed medieval pilgrims. It is a healing place today, thanks to faith in Christ and the prayers of his Mother.

Approaching from London, you pass East Barsham manor house, where Henry VIII slept the night before he walked, barefoot, to pray at the shrine. Pray for his soul! A mile outside Walsingham you see, across the fields, the Slipper Chapel — there pilgrims took off their shoes — since 1938 the shrine chapel of the Roman Catholics. Pray that we "all may be one"! And then keep silence as you enter the "Holy Land of Walsingham".

Even the village seems timeless, if not silent — its rows of red brick houses with Dutch gables and tile roofs speaking of a half-forgotten past. Surprisingly little is made, commercially, of its present, except for a sprinkling of card and tea shops. In the market place you see a curious thing, "The Beacon", a conical brick structure like — and a little larger than — a guardhouse but actually a water cistern with a fire brasier on top! In the narrow high street are several medieval gateways, relics of monastic houses. At the far end of the village, almost out of it, the shrine church presents a plain, solid front topped with a large image of the Madonna and Child. A high wall surrounds the shrine property, which includes houses for the administrator of the shrine and his assistants, for a small community of Sisters, for boys who go to school and sing at services there, and for pilgrims who wish to stay overnight. There are delightful gardens, outdoor stations of the Cross, and a sense of peace.

But on pilgrimage days like Whit Monday there is goodnatured jostling to get into the shrine church. Now, in fact, the High Mass is held outdoors at a new, canopied altar. But when I went we were packed into the church — really not large — and I am glad, because the solidarity of devotion was literally tangible. It was a Mass of the Holy Ghost — the Spirit of God is not pushed aside by the spirit of devotion to Mary — but I could hardly get a glimpse of the red vestments of ministers and altar, let alone kneel for the consecration. We weren't being "with it" when we stood: you couldn't have fallen! With such crowding there was no possibility of giving Holy Communion to the congregation but the open-air Mass is a general communion now.

After lunch (in a medieval barn) I visited the chapels — fifteen, dedicated to the mysteries of the Incarnation recalled by the Rosary. Some of them have special associations for us, having been furnished by the Church Union, the Confraternity of the Blessed Sacrament, and the Society of Mary. An upper chapel is furnished and consecrated for the liturgy of the Eastern Orthodox Churches.

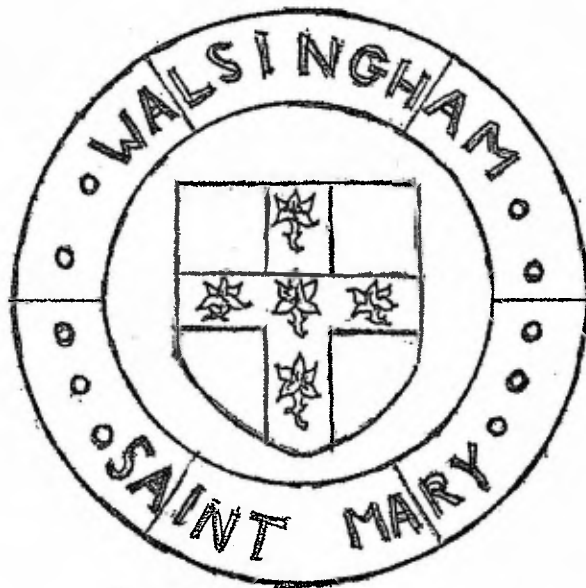
But the heart of the shrine church is the Holy House. It is built at the west end of the church, which covers and encloses it. Its dimensions — 23 feet 6 inches by 12 feet 10 inches — were supposed to be those of the Holy Family's house at Nazareth and are smaller than those of the Holy House of Loreto, which is more than two

centuries later than Walsingham's and probably was inspired by it. It is very dark within except for the dozens of candles burning and their light reflected off the burnished goldleaf of the altarpiece. Over the altar is the restored image, smaller than you expect nor — unless you knew the custom — would you expect to find it vested and veiled in satin and lace, but usually it is. The Child is not a helpless infant but decidedly a boy, seated on his mother's lap and reaching out to her. She holds him with her left hand but in her right she holds a budded rod: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isaiah 11: 1). Though she wears a crown, it is decidedly simple — almost domestic, one might say. So to me, at least, the shrine at Walsingham stands for the Holy Family in their home at Nazareth as a model of family life in our homes today and always and, portraying Mary as mother, it makes clear the meaning of the Incarnation — God with us — an emphasis needed today both theologically in the Church and sociologically in the world. That is so well said in a "Prayer before the Altar of the Holy House" which I have adapted from the *Walsingham Pilgrims' Manual* for our use.

If you were in Walsingham on the afternoon of a great pilgrimage day, you would see the sacred image taken from its shrine and would go with it through the village streets in procession with hundreds and even thousands of your fellow-Christians. Father Campbell-Smith has had the singular privilege of helping to carry the image. I was pleased to walk beside Professor Margaret Deanesly, who has written so much about life in the Middle Ages and lives its devotion. She is a member of the Church of the Annunciation, London, and they welcomed me on their pilgrimage 'bus in 1958.

When I returned in 1961 the beautiful parish church had just been gutted by fire and in 1963 I saw the beginnings of restoration. Now, "the king's daughter is all glorious within" but I have yet to see it. I have, however, in both those years had the privilege of offering Mass on the altar of the Holy House. May its power reach to us as we set up our shrine, and teach us both the holiness of the incarnate life of Christ and that life here and now may be holy if we live in him and he in us.

D.L.G.



SEAL OF WALSHINGHAM ABBEY
Cathedral Church of Saint John the Divine, New York
set into the floor of the second bay of the
north aisle of the nave

PRAYER BEFORE THE ALTAR OF THE HOLY HOUSE

O FATHER ALMIGHTY, who didst will that thy Son our Lord Jesus Christ, the eternal Word, should be incarnate of the blessed Virgin Mary at the message of Saint Gabriel in the house at Nazareth: Grant that we who pray before the shrine of the house of the Annunciation, contemplating his humility and earthly poverty, may become truly humble, yet rich in grace; so that by his merits and the prayers of his holy Mother we may become worthy of thy heavenly mansions; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARY, MOTHER OF CONTEMPLATION

A mediation by Fae Malania

IN THE CHURCH of Saint Mary the Virgin there is a large and, I used to think, rather ordinary statue of the Virgin. I don't think so any more.

She is simply dressed, in blue I think, with the usual veil. There is a touch of gold in her robe, but I doubt if she has noticed it. Her feet are bare, they stand firm and solid on the ground. Her body is very straight, not rigid but held erect, controlled and unstrained. Her hands are lifted in the position of prayer, but if you look closely you will see that her elbows do not rest against her sides. Though her fingers touch, they are not joined, her hands do not support each other. In spite of the soft, loose folds of her gown, nothing about her is settled or soft or limp. She is all strong bone and disciplined muscle.

Her face is quiet, rather withdrawn, almost a little stern. The marks of suffering are plain, but she is not now suffering, or even thinking about it. She is neither the joyous young mother of the Nativity, nor the Mater Dolorosa of the Passion, nor the radiant and serene Queen of Heaven. She is the living, earthly woman who has walked the Way of the Cross with the words still sounding in her ears, Blessed art thou among women, and blessed is the fruit of thy womb. She is the mother who has seen the glory of the Resurrected Christ while her arms still ache with the weight of his lifeless body. The whole of her single, sinless soul is concentrated in a single act of containing these impossible opposites, pondering in her heart these fathomless mysteries. Not by the smallest motion of the self does she interrupt the work of God within her.

And yet when you look into her face she does not look away, hoarding to herself a private vision. Her eyes meet yours in pure communication, giving without measure her precious burden of love and fear, of knowledge and of holy hope.

Truly, she is Mary, Mother of contemplation.

Reprinted from *The Quantity of a Hazel Nut* (New York: Alfred A. Knopf; copyright© by Fae Malania 1968). Mrs Malania is the wife of the Reverend Leo Malania, Vicar of Saint David's, Cambria Heights, Diocese of Long Island, and Co-ordinator of Prayer Book Revision.

SAINT MARY'S CENTER FOR SENIOR CITIZENS

THE STORY of Saint Mary's Center goes back to the early autumn of 1966. The clergy had for a time been aware of the numbers of elderly living in the Times Square neighborhood. While visiting a parishioner in a nearby hotel, I met members of the Peace Corps who were making a survey from Saint Clement's Church of the elderly in the area. Linking up with the corps, we offered them the use of the Mission House, recently vacated by the Sisters of the Holy Nativity, for meetings. It was soon found that the need of these old people was enormous. They had literally been forgotten by the city and led drab lives in the run-down hotels.

From the meetings started the Friday club, which now meets on Monday evenings from 7:30 to 10. On an average Monday night over sixty members enjoy themselves with a variety show largely put on by themselves, under the direction of Doris De Mayo. The parish seminarians — last year Bruce Shipman and this year George Rutler — have been of great help and loved by the club members. It has also been good to see an interest in the club shown by both General and Union students. On a recent Monday night, besides the regular combo consisting of piano, guitar, banjo, two violins, and a saw, we had two comedians, a ten-year-old singer, four other singers, and Bill Burgess in the kilt playing "Scotland the Brave" on the bagpipes, followed by his wife Natalie singing two Easter songs.

During the winter of 1967 and spring of 1968, the church was able to help in a crisis. Many of the fleabag hotels in the area were being demolished, to make way for the extension of the office district north of us. Caught in the change were hundreds of old people who had nowhere to go and no compensation. The rectory was opened as a relocation office of the New York City Department of Relocation and, together with Project Find, they helped to relocate four hundred old people.

It had been evident for a long time that there was a great need for a daytime center for old people. In November of 1968 we were able, because of a generous grant from the United Thank Offering of the Episcopal Church, to open a five-days-a-week center which makes good use of the Mission House. The redecoration of the Mission House was done with help of volunteers and we are grateful for the help given by Burton Lamont, Tom Campbell, Bob Hufford, and Bill Anderson.

On the staff we are fortunate to have two devoted workers: Cynthia Curran, who coordinates the work of the center, and Ruth Parsons, who is in charge of arts and crafts. One of the functions of the center is to help old people share their problems, and we have contacts with the City Social Service Department and are able to contact other agencies for our old people.

The weekly program of the center runs like this:

Monday	1:30	Yoga and exercise instruction
	3:00	Clothing alterations and needlecraft
Tuesday	1:00	Art instruction
	1:30	Dramatic group
	3:30	Social dancing
Wednesday	1:00	Community singing
	2:00	Oil painting instruction
	3:00	Films and discussion group
Thursday	1:00	Yoga and exercise instruction
	2:30	Music appreciation
	3:30	Drawing instruction
Friday	1:30	Folk and social dancing
	3:00	Membership meeting.

The need for assistance in running this program is large, and we are grateful to Lisa Robbins, who takes the Tuesday art class, and to Ruth Hinckley, who plays the piano on Wednesdays for community singing and has also shown slides of her world tour. Stanford Summers of Saint Clement's Film Association brings along movies. However, we do need more volunteers and during the summer we will be running a special program and go on outings. So let me know if you could help. The staff would be delighted to show parishioners over the center and to have them see it in operation.

Saint Mary's under its Rector and Trustees is fully behind the center, and it is good that the church is actively involved in the West Side community. Times Square always has had problems, and this is at least one way that we can share this need, and is an expression of our devotion to the Lord who came to us "not to be ministered unto, but to minister".

T.E.C.-S.

FROM THE PARISH REGISTER

CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES F. BOYNTON, S.T.D.

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

April 5—Donald Gilbert Butt
 Anna Ruth Culley
 Robert Baker Hutchinson
 Naphtaly Negumbo
 Alfred Charles Siciliano

RECEIVED BY CANONICAL TRANSFER

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

March 13—Allen Clark Satterfield
 March 29—Benjamin Alan Bankson
 April 6—Mary Harriet Skeuse
 April 17—Joseph Tolman, Jr.

BURIAL

"My flesh shall rest in hope."

March 18—Peter Chan



ALTAR FLOWER MEMORIALS

May 4—Easter IV, Isobel Robinson Harding
 Lady Chapel, A thank offering
 May 11—Easter V, Emma Frances Taber
 May 15—Ascension Day, Helen Ray
 May 18—Sunday after Ascension Day, Christian Troutwine
 Lady Chapel, Hallie Miller Orr
 May 25—Pentecost, George Martin Christian and Joseph Gale Hurd Barry,
 Priests and Rectors



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
 Anonymus, \$10, \$25; Miss Marguerite L. Bispham, \$2; Mrs Russell G. Booth, \$3; The Rev'd Everett I. Campbell, \$5; Miss Mary Campbell, \$2; Mr and Mrs Walter C. Caswell, \$3; Philip Deemer, \$3; Miss Florence B. Dickinson, \$5; Gilbert G. Farley, \$5; Harold Gutjahr, \$3; Mr and Mrs Robert E. Hirst, \$5; Graham T. Johnson, \$5; Mr and Mrs Albert K. Leader, \$2; James B. McGregor, \$5; William R. Marsden, \$5; Alfred D. Mellor, \$2; Miss Estelle Moore, \$5; Billy Nalle, \$15; Mr and Mrs Richard S. Nutt, \$10; Miss F. Helen Parker, \$4; Miss Carol Dunlop Patten, \$5; Mr and Mrs Martin S. Payne, \$2; Edwin L. Prescott, \$5; Miss Jane Purney, \$2.50; Miss Elizabeth M. Rawles, \$2; The Rev'd James Richards, \$5; The Rev'd H. G. D. Richey, \$16; Paul T. Spahr, \$2; Miss Elizabeth H. Steffens, \$5; Mrs Lilla M. Svendsen, \$10; The Rev'd Albert W. Tarbell, \$10; Mr and Mrs Henry F. Tingley, Jr, \$5; J. Harrison Walker, \$10; Mrs Thomas J. Wall, \$5; Alan R. Weseman, \$5; The Rev'd William R. Wetherell, \$3; Richard Whitcomb, \$2; Miss Ruth Winans, \$5; Forrest D. Wolfe, \$5.

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.

MUSIC FOR MAY

MAY 4 — EASTER IV

11 a.m.

Mass in E minor Anton Bruckner

Motet, Ave Maria Anton Bruckner

6 p.m. *Vespers of the Blessed Virgin Mary*

Magnificat (Third Service) William Byrd

O salutaris hostia Mode V

Motet, Ave verum corpus William Byrd

Tantum ergo Mode VII

MAY 11 — ROGATION SUNDAY

11 a.m.

Missa quinta Hans Leo Hassler

Motet, Petite, et accipietis Sebastian de Vivanco

6 p.m.

Magnificat and Nunc dimittis Henry Purcell

Motet, Cantate Domino Hans Leo Hassler

O salutaris hostia Hermann Schroeder

Motet, Panis angelicus Hermann Schroeder

Tantum ergo Hermann Schroeder

MAY 18 — SUNDAY AFTER ASCENSION DAY

11 a.m.

Missa Sancti Thomae* Kenneth Leighton

Motet, Lift up your heads Kenneth Leighton

6 p.m.

Magnificat and Nunc dimittis Tones VIII, I/Giovanni

Pierluigi da Palestrina

Motet, Ascendens Christus in altum Tomás Luis de Victoria

O salutaris hostia Tomás Luis de Victoria

Motet, Adoramus te Claudio Monteverdi

Tantum ergo Tomás Luis de Victoria

MAY 25 — PENTECOST

11 a.m.

Mass of the Holy Spirit Randall Thompson

Motet, Nunc Sancte nobis Spiritus Howard Boatwright

6 p.m.

Magnificat and Nunc dimittis Daniel Pinkham

Motet, If ye love me Daniel Pinkham

O salutaris hostia McNeil Robinson

Motet, Ave verum corpus 14th Century French

Tantum ergo McNeil Robinson

*First performance here.

CALENDAR FOR MAY

1. Th. SS. PHILIP AND JAMES, APP. *Mass also 9:30.*
2. F. St Athanasius, B.C.D. *Abstinence.*
3. Sa. Feria. *Of our Lady.*
- ✕ 4. S. EASTER IV. *Evening Prayer 5. May Festival 6.*
5. M. Feria. *Requiem 7:30.*
6. Tu. St John A.P.L.
7. W. St Stanislaus, B.M. *Mass also 9:30.*
8. Th. Feria.
9. F. St Gregory of Nazianzus, B.C.D. *Abstinence.*
10. Sa. Feria. *Of our Lady.*
- ✕ 11. S. EASTER V (ROGATION SUNDAY). *Litany at Evensong.*
12. M. ROGATION DAY.
13. Tu. ROGATION DAY.
14. W. ROGATION DAY. *Mass also 9:30.*
- ✕ 15. Th. ASCENSION DAY. *Mass 7:30, 9:30, 12:10.*
Evening Prayer 5:30. High Mass 6 p.m.
16. F. Of the Octave. *Abstinence.*
17. Sa. Of the Octave.
- ✕ 18. Su. SUNDAY AFTER ASCENSION DAY.
19. M. St Dunstan, B.C. *Comm. Octave.*
20. Tu. St Bernardine of Siena, C. *Comm. Octave.*
21. W. Of the Octave. *Mass also 9:30.*
22. Th. Octave Day of the Ascension.
23. F. Feria. *Abstinence.*
24. Sa. Vigil.
- ✕ 25. Su. PENTECOST (WHITSUNDAY).
26. M. MONDAY IN WHITSUN WEEK. *Mass also 9:30.*
27. Tu. TUESDAY IN WHITSUN WEEK. *Mass also 9:30.*
28. W. EMBER DAY. *Fast and Abstinence. Mass also 9:30.*
29. Th. Thursday in Whitsun Week.
30. F. EMBER DAY. *Fast and Abstinence.*
31. Sa. EMBER DAY. *Fast and Abstinence.*

✕Days of obligation.

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

REQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift]."

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)
Church open daily from 7 a.m. to 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, <i>Treasurer</i>	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i>	JUdson 6-0237
Mr McNeil Robinson, <i>Organist</i>	MONument 3-3259
Mr James P. Gregory, <i>Ceremoniaris</i>	ACademy 2-1659
Mr George W. Rutler, <i>Seminarian</i>	WAtkins 4-2528
Mr Roger G. Mook, <i>Head Usher</i>	RIVerside 9-3410
Mr Louis Fellowes, <i>Funeral Director</i>	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.