

· BENEDICTA · TU · IN · MULIERIBUS ·

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



AVE

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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

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No. 5

THE RECTOR'S EASTER SERMON

Why seek ye the living among the dead?

He is not here, but is risen.

THE QUESTION OF LIFE AND DEATH poses itself to the women at Christ's tomb, and to men and women at all times and in all places. Life and death lurk behind every scene, haunt every happening with the question of eternal values. What are they? How can we find them? Will they endure beyond our times? Is man made but to die — and, with him, his achievements: what he counted good? Is good eternal?

The reason why we ask is not far to seek: our values are crumbling. The past good seems not so good, or not so sure of surviving, and even the Church seems not so much a rock as on the rocks. What has not survived may, in fact, have been over-valued — or you may think otherwise. But this I know: I must die to live. Something in me must go, to make way for values that are eternal. And they are found in my life and yours, and in this generation's, as surely as in any — *if* I live in Christ, and he in me.

"Why seek ye the living among the dead?"

Christ tells us that there is a just and loving purpose in life, to be trusted and served and followed now despite the world's purposelessness — indeed, wrong-headedness. Christ tells us that there is a living Lord still seeking us and not turned back by our meanness and uncleanness and dishonesty. Christ tells us that there is forgiveness for the forgiving now; that the deepest failure may become future victory; that the loveliest happenings of this passing world are loving foretastes of what is forever. Christ bids us seek and find in today the things that tomorrow cannot take away.

The most solid fact, as Christians see life, is the empty tomb and the angel's answer: "He is not here, but is risen." The fact of Easter stamps life, and hope of eternal good, real and valid. But why do we

question it? We look back to past events — and we must, to know why we believe: the apostolic witness validates our belief. "Remember how he spake unto you," the women were told; and they remembered, sorrowfully, vividly, the Cross and their Lord hanging beside them, dying. We can never forget the price of our redemption.

But remembrance of things past has a new dimension for Christians: it is always *new*. Holy Week and Easter not only commemorate events: they *are* events. They happen to us *now*. They are an eternal mystery into which we can enter by the waters of Baptism and by the bread and wine of the Eucharist: things we see and handle, and therefore things of our life, fulfilling our thirst for life and for strength to live it. We have passed over with Christ, with his past and ours stamped with reality and, what is more, transfiguring life today and promising that today's good cannot be taken away.

This is the mystery of Christ's life, and the answer for ours. He is risen: freed from our bond, to be ever with us. His living Presence is the message of Easter, the apostles' bold testimony, and our own experience. This Jesus, whom men slew, God raised up. This Jesus, whose heart could be broken by sin — sin of all men — can knit together all nations and all races in his kingdom. This Jesus is the vine, and we are the branches, growing into unity because there is one root. This Jesus raises up life, giving joy to the sorrowful, beauty to the bitter, hope to the faithless. With him, we dare to believe in the future because he helps us see truth — the truth of his Presence — in our present life.

Do you want proof? I cannot give it as we reckon scientific proof. But I know it — I know it if only because so often I neglect it — I know the power of Christ's resurrection. I have known times and places and people that, but for Christ, would be unsupportable; and, what is greater, despite its disappointments life has become good because the world has been touched with the beauty of his life.

"Why seek ye the living among the dead?"

Not in clinging to the past, but by transfiguring the present; not among the dead, but here and now I find him. And I bid you to raise up life and drink it to the full: raise up Christ and witness to his power. We will find, as Christians have found always, that our questioning of life has been answered by him: "Because I live, you shall live also."

DUPRÉ FESTIVAL AT SAINT MARY'S
ORGAN WORKS OF MARCEL DUPRÉ will be played in four programs honoring his eighty-fifth birthday. Born May 3, 1886, at Rouen, of a musical family, while still young he made his mark as an organist. In 1914 he won the coveted *Prix de Rome*. He assisted Widor at St-Sulpice and played at Notre Dame from 1916 to 1922. In 1934 M. Dupré succeeded Widor, and he is still organist of St-Sulpice. In 1954 he became director of the Paris Conservatoire. M. Dupré has toured widely as an organ recitalist, and is famous for his remarkable skill at improvisation on a submitted theme.

RECITALS

MONDAY, MAY 3, 8 P.M.
Clarence Watters

WEDNESDAY, MAY 5, 8 P.M.
Calvin Hampton
&
McNeil Robinson

FRIDAY, MAY 7, 8 P.M.
Rollin Smith

SUNDAY, MAY 9, 6 P.M.
Vespers of the Blessed Virgin Mary
McNeil Robinson



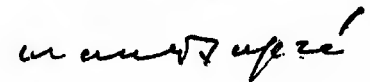
A LETTER FROM MARCEL DUPRÉ

Dear M. Robinson,

I have received the record of the 15 Antiphons which Xavier Darasse sent me and want to congratulate you for your magnificent performance of my work from every point of view: technique, registration, phrasing and interpretation.

With many thanks for the beautiful work you have done and my very best wishes.

Yours sincerely,



RITE I

(Continued from last month)

ACTIONS SPEAK LOUDER THAN WORDS, we are told, and Rite I restores the eucharistic actions to the right order. However, "Rite" is essentially what we say, and what we say must be right. *The Living Church* has printed many letters opposing change in the Book of Common Prayer, and a recent one says, "Change is certainly not always progress and to tamper with this masterpiece of English literature would be a step backward, not forward." Substitute "Latin" and you could hear the complaint of a sixteenth-century Englishman who loved his missal! The Book of Common Prayer was composed by Cranmer in 1549 to put across particular doctrines. It has gone through many revisions for doctrinal, political, and literary purposes. It would be idolatrous not to ask ourselves in every generation whether it says what we mean to say. Are its words right?

Here, we are considering the eucharistic words of Rite I and, noticing a few changes, we should ask why. Those in "The Prayers" we have already considered. Those in the Prayer of Consecration must be considered carefully. "Canon", after all, implies a standard—doctrinal and liturgical. Rite I's changes in the Canon are partly liturgical: doing away with the doublets of "according to the institution" and of "remembrance of his death and passion" in the Oblation and Invocation (doubled by inheritance from both the English and the Scottish Prayer Books). One change is literary and right: "New Testament" conveys the image of a book; we want "Covenant". Another change is literary but a theological impoverishment: omitting "creatures" because in modern usage they are animal; but shouldn't we confess that the bread and wine come to us out of God's creation? Careful theological consideration must certainly be made of the omission of "satisfaction", a word tinged with Late Medieval juridical ideas of the Atonement, which can be defined no better, perhaps, than "a full, perfect, and sufficient sacrifice".

I am unhappy about change in the Prayer of Humble Access: that *is* a literary masterpiece! But, what is more, it is the Prayer Book's clearest confession of eucharistic sacrifice. I *want* to "eat the flesh" of the risen Lord and "drink his blood" which is life, he tells us (John 6). I would be willing to let go the medieval conceit which implies separate virtues in the eucharistic body and blood.

I am quite happy, however, about the changes in the Prayer after Communion. It has been rid of Cranmer's Receptionist qualification (in 1552) of those "who have duly received" and has gone back to the plain statement of the 1549 Book that "thou dost feed us in these holy mysteries". A sermon could be preached on the significance of "in". Also in this prayer comes now surround "through hope" to encourage right reading. And I am glad to lose the repeated pleading of the Passion: after all, the Resurrection is ours in Holy Communion.

I still find myself caught by these verbal changes, putting in words that have disappeared. It would be a nuisance to priest and to his listeners, did we not know that the words have come closer, for the most part, to what we mean to do when we offer Christ's sacrifice. Rite I, I predict, will be a kind of King James Version: other rites will supplement but not soon supplant it. I, for one, am glad to use it.

D.L.G.



BIBLICAL STUDIES — XI

(I Samuel, chapters 21-27)

DAVID HAD NO SOONER FLED than Saul proved the justice of his going by committing an atrocity.

The central sanctuary of Israel was at this time apparently at Nob, a settlement of priests quite near Jerusalem (which latter city, of course, was not yet in Israelite hands). David was all his life long rather notable for his particular devotion to the God Yahweh ("Jehovah"), and it is therefore perhaps not surprising that he made his way first of all to the sanctuary of that God, where he could be sure of a good reception. It is a measure of his haste that he went alone and unarmed—though he must have made some plans in advance, for he was met near Nob by some of his supporters.

He approached Ahimelech the priest for help (it would be an anachronism to call Ahimelech the "high-priest", for that title does not appear to have been used before the Babylonian Exile; but it is clear that Ahimelech was the most important priest, and that he was in charge of the sanctuary). David explained that he was unprovisioned because he had been sent on such an urgent mission by the king that he had had no chance to make preparations before-hand. He wanted arms for himself and food for himself and his men, and Ahimelech was able to satisfy the first requirement by producing the

sword of Goliath the Philistine, "wrapped up in a cloak behind the ephod" (a cultic object the exact nature of which is now uncertain).

The second requirement he was willing to meet by giving up the Bread of the Presence ("shew-bread")—normally arranged on a table before the curtain which guarded the Most Holy Place of the sanctuary-shrine — which had just been removed to make room for a fresh batch. The only condition was that David and his companions not have recently had sexual relations, for the bread was "holy"; and it is worth pointing out in this connection that the concern here is for *ritual*, not moral, cleanliness. The implication is not that there is something unclean about the sexual relation in itself; such an idea, in fact, is entirely foreign to the Hebrew way of thinking. What is true is that every approach to "holy" things and places, that is, to things set apart or dedicated to God, is hedged about with restrictions, "taboos" if you will, designed to emphasize and bring home to the worshipper the awful otherness and separateness of God. There is no function more intimately expressive of our humanness (and its implied quality of finitude) than the sexual, and it is therefore not unnatural that religious taboos tended to take the form of sexual restrictions in Hebrew religion as in others; but there is no *ideal* of chastity as an end in itself in Hebrew culture or religious thought.

Having received the necessary assurances, Ahimelech was happy to accede to David's request. How not? — for his visitor was the most important man in the Israelite confederation, after the king. Who would dare to stand in his way merely because his visit was unexpected and his demands somewhat unusual? And so David went on his way, armed and victualled, going first to the Philistine city of Gath (where he feigned madness when he realized that his military fame was likely to earn him a warmer welcome than he had bargained for), then to the cave of Adullam in the hill country on the borders between Judah and the Philistine territories of the coastal plain, and finally into Judah itself (which was his home country and already a unit more or less distinct from, and somewhat suspicious in the eyes of, the less cohesive and more rural tribal areas of the North). He had along the way got his parents out of Saul's reach, spirited away to safety at the court of the king of Moab, who no doubt was only too happy to add to the embarrassment of the rival king of Israel by thus helping his great enemy. And so David was free to begin the life of a political refugee and bandit guerrilla, drawing into his circle of followers a

motley crew of malcontents, from idealists and relatives all the way down to escaped debtors and army deserters — anyone with a grudge against Saul seems to have been welcome: "Men in any kind of distress or in debt or with a grievance gathered round him, about four hundred in number, and he became their chief." David always was very good at using whatever material lay to hand.

But if David could not be made to pay, someone had to. This is what Saul's mind had come to in the end, and he queried about seeking victims. Saul was then keeping his rustic court at Gibeah (in Benjamin), "sitting under the tamarisk tree on the hill-top with his spear in his hand and all his retainers standing about him." Enraged by news of David's exploits, he lashed out verbally at his followers, many of whom (like himself) were Benjamites:

Listen to me, you Benjamites: do you expect the son of Jesse to give you all fields and vineyards, or make you all officers over units of a thousand and a hundred? Is that why you have all conspired against me? Not one of you told me when my son made a compact with the son of Jesse; none of you spared a thought for me or told me that my son had set my own servant against me, who is lying in wait for me now.

It happened that there was present there an Edomite named Doeg, "the strongest of all Saul's herdsman", and this same Doeg had been at Nob, "detained before the LORD" (i.e., in fulfilment of some cultic requirement), when David had arrived in that city. Sensing perhaps some chance of advancement for himself, this man spoke out, accusing the priests, and especially Ahimelech, of aiding the fugitive. Called to account, Ahimelech explained the circumstances under which he had helped the man whom he pointedly referred to as the king's son-in-law. At this Saul was so enflamed by rage that without further consideration he ordered his bodyguard against not only Ahimelech and his immediate family but against all the priests of Nob. The soldiers, however, remained rooted in horror at such an unreasonable and impious command, and "were unwilling to raise a hand against the priests of the LORD"; but Saul, undeterred, ordered the ambitious Doeg to the work of massacre, and that foreigner (who perhaps for that very reason went in less awe of the Yahwistic priests) fell upon the condemned, "killing that day with his own hand eighty-five men who could carry the ephod". There was only one survivor, a son of Ahimelech's, Abiathar, who fled to a remorseful David in the wilder-

ness of Judah, and there added an aura of religious sanction to the rebel cause. That young man would in time rise to great prominence, sharing the priesthood in Davidic Jerusalem with the mysterious Zadok, and aspiring (to his own destruction) to influence the course of the royal succession. All that, however, lay in the future; what mattered at the time was that Saul was seen to fight, not against men only, but against God. It must have done the morale of his cause incalculable harm.

Most of the rest of the First Book of Samuel is a series of vignettes from the life of David as a rebel leader, designed primarily to demonstrate the magnanimity of David and the ingratitude and increasing ineffectiveness of Saul. We hear of at least two occasions upon which David had Saul in his power, but refused to harm him as "the LORD's anointed". Less to his credit (though his own age does not appear to have much condemned him), we hear of him as a mercenary for the same Achish king of Gath before whom he had once pretended to be mad (or is that from another, and conflicting, source?). It is explicitly stated, however, that he fought in this capacity only against such enemies of Israel as the Amalekites, taking no prisoners so that he could bring false reports back to his Philistine paymasters of raids against the towns and settlements of Judah. And all the time he gained support from people who had grown tired of the mad old king who had ruled them for so many years. He also gained a new wife, the beautiful and courageous Abigail, widow of the churlish Nabal (whose name means "churl"), who died of shock when he learned that his wife had forestalled David's vengeance (Nabal had withheld "protection" payments) by giving the rebel leader what provisions he needed on her own considerable initiative. Realizing, once her husband was dead, when she would be well off, she obviously preferred to be the wife of a young hero than the widow of a dead oaf.

All of this material, however, provides a mere lull before the final catastrophe of Saul's career, his total defeat, at the hands of his lifetime enemies the Philistines, at the fatal battle of Mount Gilboa, where there perished the king and all his sons and the flower of the army of Israel. But that is so poignant a story that we shall leave its full account until next time.

SAINT MARY'S MISSION HOUSE

IN AN ARTICLE in the January, 1968, issue of AVE, my predecessor, the Rev'd T.E. Campbell-Smith, described the origins of St Mary's Center for Senior Citizens, a work he was instrumental in founding, and which remains the primary function of the St Mary's Mission House. I refer interested readers to that article; and will say here only that the Center grew out of efforts to help the elderly residents of our local Times Square community in the face of dislocation and hardship (and often actual eviction) caused by the destruction, as part of Times Square re-development, of so many of the small, second-class, residential hotels in the area — the homes of many years' standing for many of the citizens thus rather casually cast aside.

The days of the great re-settlements seem to be past, and it could no longer be said (as it was then) that there are over four hundred people over fifty-five in the one city block which contains St Mary's; but many elderly people do remain in the area, often living alone in single rooms on very meagre pensions — with no cooking facilities, inadequate food, few diversions, fewer friends, and no family to speak of. It is to such people that we minister, without regard to race, creed, or color (most of our members, for example, are Jewish or Roman Catholic; almost none are Episcopalian).

The Center is open Monday to Friday, 1:00-5:00 p.m.; and every Monday evening, 7:00-9:30. Every effort is made to provide an atmosphere of relaxation — to make the Center (so far as our physical resources allow) a club, or coffee-house, rather than an institution. Free coffee and a substantial slice of cake are provided daily, and such simple recreations as cards, scrabble, and puzzles, are also available. There is a piano which members may use, and a record player for dance music, and a reading corner with books and magazines (we always appreciate the donation of these) for those who simply want to be quiet. Most afternoons there are scheduled activities, such as films and arts and crafts, and there are occasional parties and outings as well. Monday night is a cabaret, or talent-show, with dancing and with entertainment provided by members themselves (anyone who can sing or dance or perform in any way is free to try his hand); it was the original Center event, and remains the most popular. One afternoon a week we have also begun to provide a substantial, low-cost lunch, and this has proved so successful that we shall expand it gradually if necessary funds become available.

All these activities (under my ultimate direction) are presided over with cheerful and friendly efficiency by Mrs Emil F. Pascarelli, a young woman with considerable experience in this sort of work. Dolores (as she is known to all), with her dedicated band of member-volunteers, is responsible for the day-to-day management of the Center; she is also available for social-counselling, and each week many members seek her out for help with problems of pensions, social security, Medicaid, and the like. I am almost always present Monday evening, and frequently during the week; but it is Dolores who provides continuity and the spirit of the place.

The Center was initially financed by a most generous grant from the United Thank Offering of the Women of the Church, which enabled us to set up the original organization and to pay the salaries of the lay professionals — at that time two — who were responsible for the daily management of the operation (the parish has always supplied the services of the priest-director, the seminarian assistants, and all the food and utilities needed). With the exhaustion of the UTO grant additional funds had to be found; and we are very pleased to announce that the Diocese of New York, through the Diocesan Council (at the behest of our own Inter-Parish Council of Mid-Manhattan South, whose warm cooperation we gratefully acknowledge), has awarded us a grant of five thousand dollars for this year (with the possibility of renewal in subsequent years), which, with the parish's contribution, will enable us to continue this valuable and very good work.

One other Mission House activity deserves mention, though unconnected with the Center: the Alcoholics Anonymous group which has recently been meeting there. Founded almost by chance when two AA members, seeing from the Center sign that "St Mary's is involved in community affairs", asked if AA could be part of that involvement. The "Twelfth Night" AA group (the first meeting was on the Feast of the Epiphany, and many members are involved in theatre work) began with one meeting a week, Wednesday (11:00 p.m.-12:30 a.m.), but proved so successful that Saturday night has been added as well. It is the only late-night post-theatre AA meeting in the immediate Broadway area, and is an additional evidence of our presence in the midst of this colorful crossroads of America. — J.P.B.

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

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m., 12:10 and 6:15 p.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.

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.



ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



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.



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Do This, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

Order from the Saint Francis de Sales Shop



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]."

CALENDAR FOR MAY

1. Sa. SAINT PHILIP & SAINT JAMES, APOSTLES
2. Su. EASTER IV
3. M. *Requiem 6:15*
4. Tu. St Monnica, Mother of Augustine of Hippo, 387
5. W.
6. Th. St John A.P.L.
7. F. *Abstinence dispensed*
8. Sa. *Of our Lady*
9. Su. EASTER V
Evening Prayer 5. May Festival 6
Requiem 7:30
10. M.
11. Tu.
12. W. St Pancras, Martyr at Rome, c. 304
13. Th.
14. F. *Abstinence dispensed*
15. Sa. *Of our Lady*
16. Su. EASTER VI
Litany after Evensong
17. M. ROGATION DAY
18. Tu. ROGATION DAY
19. W. ROGATION DAY (St Dunstan, Archbishop of Canterbury, 988)
20. Th. ASCENSION DAY
Evening Prayer 5:30. High Mass 6
21. F. *Abstinence dispensed. Requiem 12:10*
22. Sa. *Of our Lady*
23. Su. EASTER VII
24. M. Jackson Kemper, First Missionary Bishop in the United States,
1870
25. Tu. St Bede the Venerable, Monk of Jarrow, 735
26. W. St Augustine, First Archbishop of Canterbury, 605
27. Th. *Requiem 6:15*
28. F. *Abstinence dispensed*
29. Sa. Vigil
30. Su. THE DAY OF PENTECOST
High Mass with Procession 11
31. M. THE VISITATION OF THE BLESSED VIRGIN MARY

MUSIC FOR MAY

MAY 2 — EASTER IV

11 a.m.

Missa aedis Christi Herbert Howells
 Motet, If ye be risen again with Christ Orlando Gibbons

6 p.m.

Magnificat & Nunc dimittis Orlando Gibbons
 Motet, See, the word is incarnate Orlando Gibbons
 O salutaris hostia Padre G. B. Martini
 Motet, Adoramus te Giuseppe Corsi
 Tantum ergo José Maria Beobide

MAY 9 — EASTER V

11 a.m.

Missa brevis Geoffrey Bush
 Motet, Christ being raised from the dead Gerhard Krapf
 6 p.m. — *Vespers of the Blessed Virgin Mary*

Magnificat Giovanni Pierluigi da Palestrina
 Ave Maria Marcel Dupré
 O salutaris hostia Marcel Dupré
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Marcel Dupré

MAY 16 — EASTER VI

11 a.m. — Missa festiva in E

Motet, Ego sum pastor bonus Waclaw Szatomulczk
 6 p.m.

Magnificat & Nunc dimittis John Blow
 Motet, My Shepherd is the living Lord Thomas Tomkins
 O salutaris hostia Anton Bruckner
 Motet, Adoro te Josef Kromolicki
 Tantum ergo Anton Bruckner

MAY 23 — EASTER VII

11 a.m.

Missa ascendo ad Patrem Giovanni Pierluigi da Palestrina
 Motet, Ascendens Christus in altum Tomás Luis de Victoria
 6 p.m.

Magnificat & Nunc dimittis Bernard Rose
 Motet, God is gone up Gerald Finzi
 O salutaris hostia Jean Langlais
 Motet, Jesu dulcis memoria Mode I
 Tantum ergo Zoltan Kodaly

MAY 30 — PENTECOST

11 a.m.

Mass of The Holy Spirit Randall Thompson
 Motet, Veni Sancte Spiritus William Byrd
 6 p.m.

Magnificat & Nunc dimittis Daniel Pinkham
 Motet, Nunc sancte nobis Spiritus Howard Boatwright
 O salutaris hostia Franz Liszt
 Motet, Adoro te E. Mégemont
 Tantum ergo Franz Liszt

FROM THE PARISH REGISTER
BAPTISM

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

April 11—Michael Emmet Dawson
Matthew Edmund Wade

CONFIRMATIONS

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

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

April 11—Michael Emmet Dawson
William Allen Greenlaw
Thomas Allen Rehrig
James Norman Schnick

RECEIVED BY CANONICAL TRANSFER

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

April 10—Dorothy Dale Irwin
Anthony Thomas Torrieri
April 12—Carol Frances Greenlaw (Mrs. William A.)
April 13—Robert Martin Lone

BURIALS

"My flesh shall rest in hope."

March 22—Mary E. Fargher
April 8—Carl F. C. Hugger



ALTAR FLOWER MEMORIALS

May 2—Easter IV, William and Sarah Peel Skeuse
May 9—Easter V, Isobel Robinson Harding
May 16—Easter VI, Emma Frances Taber
May 20—Ascension Day, Helen Ray
May 23—Easter VII, Christian and Ada Troutwine
May 30—Pentecost, George Martin Christian & Joseph Gale Hurd Barry,
Priests & Rectors



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
Miss Florence Clarkson, \$3; Miss Lily Lasham, \$3; Mr & Mrs Martin
S. Payne, \$2; Mrs L. A. Pennegar, \$3; James F. Roberts, \$5; Alexander
K. Smuda, \$3; Alan R. Weseman, \$5.

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 John Paul Boyer

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.*

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may be obtained from the Parish Secretary.*

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wish to receive AVE.*