

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *



AVE

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

* · BENEDICTA · TU · IN · MULIERIBUS · *
* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *



AVE

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



*affectionately yours,
+ Horace William Baden Donegan
Twelfth Bishop of New York*

AVE

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

VOL XLI

APRIL, 1972

No. 4

A WORD OF APPRECIATION

THE DIOCESE OF NEW YORK during the past fifty years has had, in my opinion, two great Bishops, and it is the second of these for whom I should like to offer a word of appreciation on the eve of his retirement as our Chief Shepherd.

Horace William Baden Donegan is, in my opinion, a man of peace who has ruled and guided a happy diocese for almost a quarter century. I recall on the occasion of Bishop Donegan's first official visit to Saint Mary's, in 1948, our Rector delegated me to show him around and to brief him on what was to be the order of the day. He was truly magnificent in the manner in which he conducted the service, which I imagine to him was rather strange at that time, but he got to know us as we did him, and over the years his affection for us grew apace. He once told Father Taber that he had great respect for Saint Mary's because great respect was shown him, their Bishop, by clergy, staff, and congregation, which made it a pleasure for him to be amongst us and to preside over us as our Chief Pastor.

Some years later, after Father Taber's death, when it became necessary to elect a new Rector, a committee, of which the writer had the privilege of being a member, called upon the Bishop at his office at the Cathedral. We found him very warm, sympathetic, and most helpful in his advice to us and in his suggestions as to possible candidates, and when some time later we again visited him to inform him of our decision, he enthusiastically accepted that decision and promised us his support in getting the parish back to normal under a new Rector.

We at Saint Mary's shall miss our Bishop in more ways than one, and it is our sincere hope that in his retirement he will have many more years of useful and fruitful service.

CALVIN NASH

My dear people,

The appreciation of the Twelfth Bishop of New York is, as I know I can expect from Calvin Nash, *le mot juste*. Let me also be personal in what I say about Horace Donegan.

He was consecrated bishop on SS. Simon and Jude's Day, 1947: I was in the cathedral as a torchbearer. His first visitation to this church was on Mid-Lent Sunday, 1948: I was in the congregation. When I had been called to Saint Mary's in the Fall of 1964, he invited me to lunch at his house and, over sherry, as he outlined what to expect "If you come", when he had repeated the phrase several times, I burst out, "But, my Lord, I *want* to come."

We recall, vividly, the centennial Mass which the Bishop celebrated on December 8, 1968—the first time since 1895 that Mass had been celebrated in Saint Mary's by the diocesan Bishop. That meant that the Church, including us, had grown enough to make the diocesan and the parish at ease with each other at Mass, and I believe it was the most significant event of our centennial celebration. One thing you could not know: when the Bishop was censing the altar, I whispered, "Father, hold it higher"—and he did, lifting the bowl and burning his fingers. *Mea culpa!*

How at home this man has been with us and every congregation of the Diocese. He is a *deep* Churchman. He is sincerely and entirely *everyone's* Bishop. Once, at a birthday dinner when "High" and "Low" joined to honor him, I had fun with a take-off from "Horatio at the Bridge" telling how

Horace joins the sides
From high to low and low to high, and rides
Triumphant, joining either shore to shore,
Making us all one as ne'er before.

We are blessed to have Bishop Moore at our Easter Vigil. To implement renewal through his "Mission 1972", please come to a parish meeting—at which we will first elect our delegates to diocesan Convention—on Monday, April 10, at 7 p.m.

Like Father Brown, I must not forget the financial note. The Christmas offering was \$4,851.86. That was splendid. Can we exceed it for Easter? It is one way—our confessions and communions are the first ways—to show what Christ rising again means to us.

Affectionately your priest,
DONALD L. GARFIELD

HANDS THAT ARE WOUNDED

Sermon by the Rector—Third Sunday in Lent

ADAM blamed Eve. Eve blamed the serpent. The serpent blamed God. So the story that accounts for evil in the world that God made good can be said to blame him, the Ultimate Cause of creation, for everything.

A man is born blind. Jesus opens his eyes. But before he heals him, Jesus' disciples ask him, "Master, who did sin, this man, or his parents, that he was born blind?" They won't blame it on God, so they have to blame man. Who sinned?

There is a flood in West Virginia, with loss of life and destruction of a village. Is it to be blamed on the mining company that jerry-built a dam, or can the company call it "an act of God"? That is a question for the law, and the law, when it can find no one else to shoulder it, puts it down as an act of God.

God, as we profess to believe in him, even gets blamed by a professor of religion whose horror of the mass murders of Auschwitz leads him to discard the God of Biblical faith, whether Jewish or Christian, and to adopt the ancient earth gods which eventually, he says, will consume us all. "It is my conviction," he says, "that we have nothing to hope for beyond our bodily lives, and that our religions with their impressive rituals are but the distinctive ways we share and celebrate a condition entirely enclosed within the fatalities of an absurd earthly existence."

I could comment on the university that hires the man to teach religion, even objectively, and on a newspaper that prints his "Consideration of Faith after Auschwitz" as a serious study, but I would not, by questioning his objectivity—let alone faith, answer the most faithful, committed Christian's deepest doubt of all: the doubt that there is purpose in man's life and goodness in God's dealings with us. Which of us have not said at some time, when something went wrong, "Who sinned?" Which of us does not now admit that, this side of eternity, we will not know the ultimate purpose of our life, or even that it was worth living? When evil presses on us—evil that we cannot lay at anyone's door, or evil so malevolent that we cannot willingly conceive a humanity so given over to it—then we doubt God, or his goodness, or the goodness of his creation.

When that doubt, the deepest kind, the most dangerous to our faith, assaults us, to deny it is the worst temptation. Because denying

doubt is denial of man's reason and of God's respect for what he created. *Dubio ergo sum*. I am a man *because* I doubt.

I can wallow in that doubt, feel sorry for myself, curse God, and die. I can erect barriers against doubt—barriers that sooner or later will break down. Barriers to doubt have been erected by many men in every generation, and none of them, I suppose, is new. The neo-Calvinist (not, I think, Calvin) would claim that someone did sin whenever evil is otherwise unaccountable. When a child dies, God must be punishing its parents. And the Puritan mind searches out their sin. Sin and its punishment, goodness and God, balance out so neatly, so judicially, in the Puritan scales that I cannot call that God the Father of our Lord Jesus Christ. He neither asked nor really tried to say why a man was born blind, but he told why his eyes should be opened: that the works of God should be made manifest in him.

Pharisees and Puritans put up one barrier to doubt and reinforce it, all too often, with the Ten Commandments. "Thou shalt not"—and if I do what is forbidden I may, they tell me, expect sure and horrible punishment. But what if I escape it? Or what if I don't deserve what they call my punishment? And what if I break every clear commandment or none, and there is no effect, either way, on my own life? And can it be drawn with such clear lines after all? In my life, in yours, in every man's, there must be "do's" and "don'ts" and the Ten Commandments given by God to Moses are the clearest pointers I know, but the recitation of them at the beginning of the Communion Service in the Church of England, and in ours so long as our Prayer Book ordered it, could not make our generation God-fearing: because, I suspect, the commandments God gave of old to Israel can neither contain the whole Spirit of Christ nor convey his Spirit to the Church, the new Israel, called to fulfill the Law in the righteousness of Christ and to walk not after the flesh but after the Spirit. Christians find, as Paul found, that if Christ is in us we are called to a deeper commitment of love than "do" and "don't", and that even if we keep the letter of the Law we cannot claim a clean bill of health. We have to say, in fact, "there is no health in us."

And yet we believe that there is a good life, and that "the Spirit of God is life." We have found that Paul tells the truth

when he says that "to be spiritually minded is life and peace." What do we see that tells us so? What did the man born blind see, spiritually, that gave him hope of healing? In him there was a spirit that called out to Jesus as he passed by. The Pharisees, who called themselves Moses' disciples, discovered the blind man's spirit: "Why, herein is a marvellous thing," he told them, "that ye know not from whence he is. . . . If this man were not of God, he could do nothing." What a spirit—the sauciest fellow in the Gospels! There is something in him to work with, something in him to admire.

Courage teaches us so much. The courageous victims of Auschwitz teach us so much. The blind, the crippled, the afflicted without cause, teach us so much, and I am in debt to more than one I have known and ministered to, like Katherine in Baltimore in her wheel chair, who had the cheeriest smile I've seen, and Harry in Turners Falls with his cane, who when he stumbled on a level floor would say that it must have been an ant. They in adversity had what I might not have: faith. Someday I may find that I have it—or do not. I cannot tell till the test comes to me.

Now, I may be throwing up that other barrier against doubt of God's goodness, the barrier of belief because I wish to believe, the blind belief in everything coming out alright. That is what is said of Christian belief; yes, and of orthodox Judaism. I can only say that Judaeo-Christian belief in a Lord of history whose purpose is good was hammered out for us on the anvil of history, a history of defeat, of doubt, of dispersion, through which one clear call was heard: Serve me, I who am, the God who is living Spirit beyond all gods of man-made, self-serving goals. And in his service man has found perfect freedom.

Freedom from fear is the greatest freedom, we are told. The God whom we seek to serve and so often fail to, the God who shares the weakness of our flesh and heals it, has the answer to my failings, is the answer to my doubts. And when I see God my Redeemer, as in my flesh I hope to, then I shall know why adversities happen to the body, and evil thoughts assault and hurt the soul.

Now, one thing I believe, and it is enough for me, that the hands that made this world good are hands that made clay to anoint for healing, and yet are wounded. His hands are wounded. His love triumphs over loss.

BIBLICAL STUDIES—XV

ONCE DAVID HAD SECURED THE DOUBLE CROWN of Judah and Israel—had become, that is, as Saul before him, the King of "all Israel", his first task was to consolidate the state—threatened from without by the expansionist Philistine menace and from within by the inherent dangers of tribalism and north-south separatism. The mere fact of David's acclamation and anointing by the northern tribes was in itself a declaration of independence from any sort of Philistine vassaldom, a circumstance which the Philistines themselves understood only too well. The decisive battle took place near the city of Jerusalem, which was still in Canaanite hands and probably, therefore, in some sort of dependent relationship to the Philistines (the chronology of II Samuel 5 is disordered — the battle almost certainly took place *before* David captured Jerusalem). The enemy mustered at the Valley of Rephaim and were destroyed by David, who smote them "from Geba to Gezer", coming on them suddenly from the rear in response to the oracle of God. The Philistines left there their idols, as years before Israel had left on the field the Ark of God, in the days of the young Samuel and of Eli the priest. This action clearly was not all there was to the anti-Philistine campaign (see II Samuel 21: 15-22 and 23: 8-39—which are fragments from a general history of David's war of national liberation), but it was this particular battle which broke the enemy's back and destroyed them as a potential threat to the new kingdom's very existence. Israel's survival as peculiarly the Kingdom of David was thus assured.

The next step was the capture of Jerusalem, perhaps the most important of the Canaanite enclaves remaining in the land, and certainly, because of its central location, the most crucial. Exactly how it was taken is uncertain—the text of II Samuel 5: 6-10 is exceedingly corrupt, and the meaning of the Hebrew word *sinnor*, usually translated "water shaft", is obscure—but it is at least possible that some of David's men climbed up through the internal waterworks of the city and so gained entrance behind the defenders on the walls. The capture of the city, in any event, was enormously significant, and that in a number of ways.

In the first place, it offered neutral ground for the establishment of a royal capital. Up to this point David had been ruling from Hebron, a city in the far south and located entirely within the

territory of Judah. It would not long have been acceptable to the northern tribes if any attempt had been made to make it a permanent centre of government; nor would any city in the north have been acceptable to the people of Judah. Jerusalem was the perfect compromise: it was centrally located on the border of Judah and Benjamin, and moreover, since it had originally been Canaanite territory, no tribe could feel jealous that another had been chosen as the royal seat in preference to itself.

Secondly, there is no evidence that David exterminated the Jebusite population of the city. This marks the beginning of a kind of rapprochement between Israelite and Canaanite culture. The negative aspects of such a synthesis were to be the object of the prophetic attacks of succeeding generations, but there were positive aspects as well—not least in the realm of theology, where a whole new thought-world, one better suited to the needs of the settled, agrarian people that Israel had come to be, was taken over in the service of Yahweh; and that Yahwism could begin to speak with such a vocabulary, the vocabulary, that is, of civilization rather than of desert nomadism, is perhaps one reason for its survival, one reason the people of Israel did not simply abandon it (as, indeed, many did) in favour of the endemic Baal-religion. A religion which does not meet the needs of a society will eventually cease to be regarded by that society as a serious phenomenon. One can, of course, go too far the other way, and simply identify the religion with the society. To a large extent it was precisely such an identification which the Baalim offered, the temptations of which brought down the wrath of the prophets; but for Yahwism to have remained *simply* the religion of desert wanderers would have doomed it sooner or later to mere irrelevance. It is not the least of the accomplishments of the reign of David that a way was found to convey the message of Israel's God into the culture of Israel's present existence, into the present-day experience of those who constituted the People of God—those who think they see modern parallels are, of course, entirely entitled to do so!

We do not know what the religion of pre-Davidic Jerusalem was like. Presumably it was not terribly dissimilar from the sort of religion practised elsewhere in pre-Israelite Palestine (and long afterwards)—a religion of the soil, of fertility. David's Jerusalem-based priesthood never propounded anything remotely like that, but

they could visualize God enthroned in majesty in the midst of the heavenly court, presiding over the forces of nature and existence upon which the life of an agricultural people would depend. Jerusalem, of course, was already a cult-centre of some sort (see Genesis 14), the seat of "God Most High" (*El Elyon*)—a deity the Patriarch Abraham was apparently quite willing to identify with Yahweh of Hosts—whose cult was presided over by a priest-king (the mysterious Melchizedek of Genesis 14 was King of Salem, i.e., Jerusalem, and blessed Abraham in the name of "God Most High", whose priest he was). It is interesting that the god of Jerusalem was some form of El, the rather shadowy supreme god of the Canaanite pantheon who had been largely displaced in popular religion by the more concrete Baal (who, in his various local manifestations, was usually explained as the "son" of El). If the priesthood of Canaanite Jerusalem had been particularly tenacious—as guardians of a shrine dedicated to El-worship—of the traditions concerning a god antecedent and superior to Baal, and if their shrine lacked the more debasing aspects characteristic of the Baal-shrines, it is not impossible to imagine that both they and their conquerors were willing to see in each other's deities some point of contact—perhaps Yahweh and El Elyon were indeed the same Person, or could grow to become thought of as being the same Person.

In any event, it is most intriguing that David had *two* chief priests when he came to establish Israel's central sanctuary in his new capital: one was Abiathar, whose antecedents in the Shiloh priesthood are clear enough; the other was Zadok, whose Aaronite genealogy, supplied by the (post-Exilic) Chronicler, is late and suspect, and whose name bears a curious resemblance to that of Melchizedek, King of Salem and priest of God Most High. Why two priests? And where did Zadok come from (who emerged supreme, by the way, in the reign of Solomon)? There is, really, no way of knowing for certain, but it is at least possible to speculate that he was a member of the Jebusite priesthood of pre-Davidic Jerusalem, and that it was he who largely shaped the form of the later temple (which is certainly Canaanite in conception) and of the cultus to which it gave expression—not to mention the theological ideas underlying the whole of Israel's religion as it came to be established in the reign of David and his immediate successor. The

personal history of Zadok aside, we shall have occasion to return to this theme later.

First, however, we must turn to the third important change which David's capture of Jerusalem brought about (*vide supra*), the bringing up of the Ark of the Covenant from its obscurity at the town of Keriath-jearim. The Ark, of course, was the supreme cult-object of the Israelite confederation, and its proper place was the central sanctuary, the place, wherever it might be, where the twelve tribes gathered at certain set times to renew their oaths and to reaffirm the covenant which made them a people and bound them to the God of the Exodus-event. The central sanctuary had been latterly at Shiloh, under the care (as we have seen) of Eli and his sons; but the Shiloh sanctuary had been totally destroyed in the early days of Philistine ascendancy, and its scattered priesthood had reassembled at the town of Nob, whence they had been harried by the vengeful Saul. But the Ark and the sanctuary were no longer together, the former, in the course of the various vicissitudes of its priests, having been first siezed by the Philistines and then (fearfully) returned by them—all of which we have recounted already. No serious attempt could be made to deal with the Ark in proper cultic manner while the country was rent assunder by internal discord and foreign threat; but once David had unified the country in his person, once the foreign invader had been held at bay, and once a properly secure site was available (as it was in Jerusalem), then the cultic sanctuary of the Israelite confederacy could be re-established in the proper and correct setting.

The Ark was therefore brought up with all due solemnity (see II Samuel 6), though not without unpleasantness (Michal's ridiculing of David's devotion may have been due as much to religious hostility as to personal snobbishness—there is no reason to suppose that *all* of Saul's household had been unswerving in their loyalty to the old religion of the wilderness), and was established in a duly constructed tent-shrine. There it was to remain until David's son provided a permanent resting place in the temple which bears his name (there is a tradition that David himself intended to build a temple, but was deterred by divine oracle).

It is important to realize what had happened. We have here a deliberate fusion of two traditions (and I am sure David was perfectly aware what he was doing). On the one hand we have the

old Israelite religion of the desert wandering and the early tribal confederacy—a confederacy which had made a *covenant* with David that he should be their King (a sort of constitutional monarch, whose choice was ratified by God's approval but who could be dispensed with, as Saul was, should he either forfeit that approval or violate the terms of the covenant made with his people). On the other hand we have the priest-king of a predominantly Canaanite city-state—for that, after all, is what David became once he assumed the seat of Melchizedek and made his cultural peace with the original inhabitants. On this view (the Zadokite view?) he was at the apex of a system designed to reflect exactly the order of the cosmos, for in the Canaanite religion the King was surrogate for the god, and the King's court, and, indeed, the entire political and economic arrangement of the realm, was intended to reflect the heavenly pattern. The King's palace and the central temple of the city-kingdom were one and the same building (the Canaanite words for "temple" and "palace" are indistinguishable), and the political arrangement, which was conceived to be eternal, was built into the very order of things—was a necessary brick in the structure of the universe. To tamper with the structure was to invite disaster, and so a "divinity" could be said to "hedge a king" in Canaanite culture in a very definite and real way.

There is, it need hardly be observed, a world of difference between such a conception and the idea of the charismatic leader, picked out from among his (essential) equals to meet a particular crisis, which underlies kingship as it had hitherto existed in Israel—and David had learned well the reason for Saul's failure to overcome the centrifugal tendencies of his emergency-based kingdom. Who, after all, would consent to be ruled, save *pro forma* or in crisis, by an essential equal, let alone by such a person's (possibly) inferior son? But of course one could not simply set oneself up over-night as a King on the Canaanite model, however convinced one might be (personal ambition to one side) that it was only such a model which could provide the necessary stability needed to make kingship work. On the contrary, one must at least *appear* to conform to the old model (as David always took great pains to do), to make the old model work in new ways.

And this is what happened, of course. But that is a story to be continued next time.

J.P.B.

SERVICES

SUNDAYS

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

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m. and 12:10 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, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 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. Those 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, Evenson 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)
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
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
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 APRIL

1. Sa. HOLY SATURDAY
Solemn Vigil 11 p.m.
2. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY
Pontifical High Mass 12 midnight.
High Mass with Procession 11.
Evensong with Procession & Benediction 6.
3. M. MONDAY IN EASTER WEEK.
4. Tu. TUESDAY IN EASTER WEEK.
5. W. WEDNESDAY IN EASTER WEEK.
6. Th. THURSDAY IN EASTER WEEK.
7. F. FRIDAY IN EASTER WEEK.
Abstinence dispensed.
8. Sa. SATURDAY IN EASTER WEEK.
9. Su. EASTER II
10. M. *Requiem for Grieg Taber, Priest & Rector.*
11. Tu. George Augustus Selwyn, First Missionary Bishop of New Zealand, Bishop of Lichfield, 1878
12. W.
13. Th.
14. F. *Abstinence dispensed.*
15. Sa. *Of our Lady.*
16. Su. EASTER III
17. M. *Requiem 12:10.*
18. Tu.
19. W. St Alphege, Archbishop of Canterbury & Martyr, 1012.
20. Th.
21. F. St. Anselm, Archbishop of Canterbury, 1109.
Abstinence dispensed.
22. Sa. *Of our Lady.*
23. Su. EASTER IV.
24. M. St George, Martyr (*Tr.*).
25. Tu. SAINT MARK THE EVANGELIST.
26. W. *Requiem 6:15.*
27. Th.
28. F. *Abstinence dispensed.*
29. Sa. St Catherine of Siena, Doctor of the Church, 1380.
30. Su. EASTER V.

MUSIC FOR APRIL

APRIL 2 — SUNDAY OF THE RESURRECTION

11 a.m.

Mass in D minor Marc-Antoine Charpentier
 Motets, Terra tremuit William Byrd
 Christus surrexit Felice Anerio

6 p.m.

Magnificat & Nunc dimittis Nathaniel Patrick
 Motet, Christ der ist erstanden Arnolt von Bruck
 O salutaris hostia Felice Anerio
 Motet, Caro mea Andrea Gabrieli
 Tantum ergo Giovanni Pierluigi da Palestrina

APRIL 9 — EASTER II

11 a.m.

Missa secunda Hans Leo Hassler
 Motet, Angelus autem Domini Felice Anerio

6 p.m.

Magnificat & Nunc dimittis Orlando Gibbons
 Motet, If ye be risen again in Christ Orlando Gibbons
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode II

APRIL 16 — EASTER III

11 a.m.

Mass in E minor Anton Bruckner
 Motet, Benedicite gentes Orlandus Lassus

6 p.m.

Magnificat & Nunc dimittis John Amner
 Motet, Christ rising again John Amner
 O salutaris hostia Mode VII
 Motet, Christe, adoramus te Claudio Monteverdi
 Tantum ergo Mode V

APRIL 23 — EASTER IV

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, O God, thou art my God Henry Purcell

6 p.m.

Magnificat & Nunc dimittis Henry Purcell
 Motet, Since God so tender a regard Henry Purcell
 O salutaris hostia Tomás Luis de Victoria
 Motet, O sacrum convivium Giovanni Pergolesi
 Tantum ergo Tomás Luis de Victoria

APRIL 30—EASTER V

11 a.m.

Missa brevis Salisburiensis Geoffrey Bush
 Motet, Jubilate Deo McNeil Robinson

6 p.m.

Magnificat & Nunc dimittis William Byrd
 Motet, Jesu nostra redemptio William Byrd
 O salutaris hostia Jacob Handl
 Motet, O sacrum cosvivium William Byrd
 Tantum ergo Jacob Handl



FROM THE PARISH REGISTER
 RECEIVED BY CANONICAL TRANSFER

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

March 1—Hugh A. McEdwards.
 March 2—Charles Alan Romero.
 March 15—Joseph H. Klee



ALTAR FLOWER MEMORIALS

April 2—Easter Day, Grieg Taber, Priest and Rector.
 April 9—Easter II, Frances Young.
 April 16—Easter III, Natalia, Albert, and Mary Lou Garca.
 April 23—Easter IV, William and Sarah Peale Skeuse.
 April 30—Easter V, Isobel Robinson Harding.



CONTRIBUTIONS to the cost of AVE are gratefully acknowl-
 edged: Anonymous, \$15; Laurence M. Appleby, \$5; Nash K.
 Burger, \$5; Mrs Hazel A. Fitzpatrick, \$5; The Rev'd William R. N.
 Haire, \$5; Mrs John T. Linney, \$5; The Rev'd H. Karl Lutge &
 Mrs Lutge, \$20; The Rev'd Arthur D. Willis, CSSS, \$3.

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.*
 Mrs Emil F. Pascarelli, *Program Director*

Mr John Z. Headley, *Treasurer* PLaza 7-6750
 Mr James L. Palsgrove, *Director of Music* TEmpleton 1-5005
 Mr McNeil Robinson, *Organist* MOnument 3-3259
 Mr James P. Gregory, *Ceremoniaris* ACademy 2-1659
 Mr J. William Burgess, *Head Usher* SUsquehanna 7-3300
 Mr Randolph L. Frew, *Seminarian* CHelsea 3-5150
 Mr Ronald T. Lau, *Seminarian* WAtkins 9-5922
 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 three dollars or more are asked from
 those who do not make other contributions to the parish and
 wish to receive AVE.*

N.B. Increased cost of printing and postage makes it necessary to
 raise the subscription to three dollars. We will appreciate your
 continued interest and support.