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AVE

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

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· ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI ·

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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

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No. 4

HOLY WEEK

JESUS is lifted up now on his cross, and we too are brought to Golgotha to see him there and watch him die. "I, if I be lifted up," he had said, "will draw all men unto me." And it is true: he cannot be avoided once you have seen him. However fine or poor the representation of Christ on his cross, it is arresting; and when one is exposed to public view — as on Forty-second Street, where a parochial school building being wrecked exposed the altar mural of the chapel — a crowd gathers, people stop to look.

We are drawn to Jesus, and he puts *us* into the picture, into the crowd around the cross, into the necessity of standing with him or against him. No one can be neutral about Jesus, once one sees him hanging there. We can turn away — or call him Lord.

Not that my turning away is complete and final: no, the decision is made daily and in so many little ways. I find that I am Peter, sure what I'd do when I have to declare myself, and so often, like Peter, less the Rock and more an apostle of compromise. "Don't dare too much. People won't understand. Give them a half-truth and they'll soon want the whole truth." These are the things we say, the things we act on, aren't they? In business and at school, with family and friends, we could be bold and tell the whole truth. Pray that we will do it. Pray that with Peter we may weep when the Lord turns and looks at us.

But perhaps you have more courage. Perhaps you are Simon of Cyrene, not meaning to involve yourself but, once singled out to help, making the most of it and on the way to being a saint. Perhaps you are a help to the innocent, the unpopular, the condemned in our society. God bless you for it and give you courage to go on. For a time will come — has come, more likely than not — when you ask what it's all for — whether you aren't just an easy mark. Maybe you are, and when we try to take hold and help, a certain sophistication is not wrong. We need not only courage to act, but wisdom to know how far to go, and humility to put down burdens we cannot handle and to make way for another. Weakness

is made strong by knowing oneself and calling on greater strength. Pray for that wisdom. Pray for courage, like Simon of Cyrene, to do what you can.

You and I and every man can, of course, make crosses of our own — and make others carry them, too. We must *not*. *Self*-made crosses are no man's to bear. But some day, when you least expect it, Christ may give you your own cross to bear. Remember then the wise words of one of his saints: "Christ gives crosses to his *friends*."

Meanwhile — and this week of all weeks — find your place in the picture of Christ's crucifixion. Which one are you? Where do you stand? It may be your role simply to stand by, watching. "There stood by the cross of Jesus his mother." And Mary calls us to her side.



CONFESSIONS IN HOLY WEEK

MONDAY	12-1, Fr Garfield;	5-6, Fr Boyer
TUESDAY	12-1, Fr Boyer;	5-6, Fr Garfield
WEDNESDAY	12-1, Fr Garfield;	5-6, Fr Boyer
THURSDAY	12-1, Fr Boyer;	5-6, Fr Lau
FRIDAY	3-4, Fr Garfield;	3-4, Fr Boyer;
	4-5, Fr Scott;	5-6, Fr Atkinson, OHC
SATURDAY	12-2, Fr Garfield;	2-4, Fr Boyer
	4-6, Fr Lau;	10-11, Fr Scott



THE EASTER OFFERING

SAINT MARY'S depends on the Sunday-by-Sunday pledge offerings of parishioners for her main financial support. To this as a large and welcome support must be added the offerings of visitors. Endowment income has never been enough to run the parish. Legacies turn the balance in some years but that was not so in 1973, and that is not likely in years to come.

Wise economies have lowered expenses in 1973, but they go up here as everywhere, and we are already faced in 1974 with an unmanageable deficit.

Where do we turn, therefore? To you who read this — parishioners and friends of Saint Mary's. Can you help us make up the difference? Will you give very generously to Saint Mary's this Easter? It will be an outward and visible sign of our devotion to our risen Lord.

D.L.G.

HOLY WEEK AND EASTER DAY

PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, and 10:00 a.m.
Blessing of Palms, Procession, and High Mass	11:00 a.m.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:10 a.m.
Mass	7:30 a.m. and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.
Tenebrae, <i>Wednesday only</i>	8:00 p.m.

MAUNDY THURSDAY

Evening Prayer	5:30 p.m.
High Mass with Procession to the Altar of Repose	6:00 p.m.
<i>Watch before the Blessed Sacrament till the Liturgy of Good Friday</i>	

GOOD FRIDAY

Morning Prayer	7:10 a.m.
The Three Hours	
Father Atkinson, OHC, <i>preaching</i>	
Sermon	12:00 noon
Solemn Liturgy with Sermon	12:30 p.m.
Sermon, <i>ending at</i>	3:00 p.m.
Evening Prayer	6:00 p.m.
Way of the Cross	6:15 p.m.

HOLY SATURDAY

Morning Prayer and Ante-Communion	7:10 a.m.
Evening Prayer	6:00 p.m.
Solemn Vigil	11:00 p.m.

EASTER DAY

Pontifical High Mass	12:00 midnight
The Right Reverend Harold Louis Wright, <i>presiding and preaching</i>	
Mass	7:30, 9:00, and 10:00 a.m.
High Mass with Procession	11:00 a.m.
Mass	5:00 p.m.
Solemn Evensong Procession, and Benediction	6:00 p.m.

RECOVERING THE MYSTERY OF THE RIGHT KIND OF TRIUMPHALISM

Dr Mervyn Stockwood, Bishop of Southwark

First printed in The Times of London

"AWAY WITH TRIUMPHALISM" is a slogan with which Churchmen have been familiar for more than a decade. It has been so effective that there has come into the buildings, liturgies, and practices of most denominations a simplicity and a starkness that would have pained earlier generations. Maybe the pendulum has swung too far. That is what the Prior of Taizé, a Protestant monastery in France, fears: he has recently suggested that anti-triumphalism has been carried to such extremes that things of importance, especially in the realm of liturgy, are in danger of being damaged or lost.

Now while triumphalism is certainly wrong if it glorifies the Church as an organisation or the clergy as individuals, or indeed as a class, it is surely right if it adds splendour to the concept of the glory and mystery of God.

A favourite word in the more radical Church circles is "celebration". At festival times there are "happenings" which must be "celebrated", and different groups are encouraged "to do their thing". However awkward the jargon may be, it bears witness to a truth. Man is more than his intellect. Important as it is that he should use his mind, he must, when engaged in the highest activities, employ all his senses. Hence what happens inside a church building should involve his whole body, in which matter, psyche, and spirit are blended.

Sacramental worship at its best has always recognised this. Bodies are washed, anointed, and fed, while the main act of Christian liturgy is centred on a body sacrificed and risen. And the Communion, which is the climax of the Eucharistic action, is a union between bodies, ours and his, actual and risen. There is no happening that is of greater potential significance, and as such is worthy of a "celebration" to which the worshipper at all levels of his personality may respond.

The Church has been right to remove the clutter of centuries insofar as it has reflected a false triumphalism, rooted in a mixture of grandiose doctrines of the ministry and superstition; but has it

been wise to go to the lengths to which it has gone? A Communion service around a kitchen table in a home on a council estate has its own authenticity, but so has High Mass in Chârtres Cathedral. Both have their place within the liturgical spectrum. The former impresses with its simplicity, the latter with its sense of mystery and wonder. The Prior of Taizé suggests that there is a tendency to applaud the one and to despise the other. He senses a propaganda for the cult of the drab.

The idea of the holy and the sense of the numinous are concepts we lose at our peril. To walk around the new civic centres and housing estates in our large cities is to be confronted by an architecture that reeks of dwarfing utilitarianism that limits our horizons. And the same can be said of much that appears on the stage and the films and in our art galleries. The sense of mystery is absent; awfulness perhaps, but not awe.

One question the Church must ask is, what sort of a society should be reflected in our worship? The answer depends upon our understanding of man's nature. If we think he is content to live in a world stripped of splendour and awe we shall fail, in the long run, to do justice to the demands of his personality.

The Pentecostal Movement within the Church and the interest in Eastern mysticism, the occult, and drug culture outside it, should provide an amber light and a signpost. Man is now haunted by the affluent society he has created, and he finds himself imprisoned. The temptation is to escape, to "opt out", either actually or, as is more probable, psychologically. That is no solution. He must remain where he is but he must be encouraged to discover his true dimension as a material-spiritual being.

Humanism is a word that lends itself to many interpretations but true humanism, as I understand it, means that the man who has come of age must strike the balance between the functional and the mysterious. He knows, yet he wonders. With his practical resources he aims at wholeness, yet he cannot achieve it except along the paths to holiness. The Church is rightly concerned with the practical resources and must involve itself in politics, economics, and citizenship, but it must be as insistent on the need for holiness. And man is more likely to pursue that path if his mind can be taken away from himself and directed towards the majesty and glory of God. This is the triumphalism that should impinge upon and colour our thinking, worship, and personal endeavour.

BIBLICAL STUDIES — XXII

WE HAD LEFT SOLOMON IN THE MIDST OF HIS RICHES, his kingdom secured, his glory proclaimed in a programme of extensive public works crowned by the great Temple itself, his position recognized by the great powers of his world as they stumbled over themselves in their haste to join their houses to his in a series of diplomatic marriages (some seven hundred, if I Kings 11: 3 is to be believed; and three hundred concubines in addition! — the greatest coup of all was marriage with a daughter of Pharaoh). This reign indeed marked the height of Israel's glory and influence, her Golden Age. All the rest of her history would be down-hill from this point.

For, sad to say, there were flies in the imperial ointment. In the first place, in spite of all the glitter, there really was not enough money to pay for things. Foreign trade was indeed the source of immense income, but within the state there were heavy, and in some cases unprecedented, expenses. There was, for example, the machinery of government itself, a much more complicated and complicating affair than it had been in the days, only two generations past, when Saul held court and administered justice sitting under a tree. Now there was a great capital city, with palaces to staff and fortifications to man. And of course there was the Temple, with its attendants and priests and Levites, and also with its enormous demand for sacrificial cattle. And then there were all those wives: the harem itself must have been an enormous affair, swarming with slaves and eunuchs; and of course the more important wives had to have their own establishments and their own minor courts—you cannot, after all, throw Pharaoh's daughter into a common harem like some girl bought for a few shekels in the bazaar, and princesses, after all, do expect to be treated like princesses. And of course the army was a good deal larger than it had ever been, and its basis was a standing corps of mercenaries — now that Israel was an empire, she no longer could rely on tribal levies gathered together for emergencies and allowed to go home again in time for the harvest — and all these professionals had to be armed and clothed and fed and officered, and paid too. And so it went.

To pay for all of this, then, there had to be taxes, and they may be presumed to have been heavy — and the tax system itself, with

its inevitable bureaucracy, was yet another added expense. In the interests of efficiency, Solomon divided the country into twelve administrative districts only roughly corresponding to the old tribal boundaries, thus virtually destroying the last vestiges of the old tribal confederacy and whatever pretences of semi-autonomy might have remained. Such a radical step could hardly have been other than resented (we might well remember David's experience of a few years before — see II Samuel 24 — when he merely tried to have a census). It is much debated by scholars whether this scheme included Judah or not. If it did not, it may be safely assumed to have been one of the centrifugal frictions contributing to the break-up of the kingdom in the next reign.

The object of the enterprise was to have each district provision the royal court for one month in the year. Since the districts can scarcely have numbered much more than 100,000 persons each (or so the late Professor W. F. Albright estimated, who knew more of these matters, I imagine, than Solomon himself!), the financial burden must have been staggering. It has been surmised that the speech the "Anti-Monarchical Source" puts prophetically into Samuel's mouth at Israel's first asking of a king may date from this period:

"This will be the sort of king who will govern you", he said. "He will take your sons and make them serve in his chariots and with his cavalry, and will make them run before his chariot. Some he will appoint officers over units of a thousand and units of fifty. Others will plough his fields and reap his harvest; others again will make weapons of war and equipment for mounted troops. He will take your daughters for perfumers, cooks, and confectioners, and will seize the best of your corn-fields, vineyards, and olive-yards, and give them to his lackeys. He will take a tenth of your grain and your vintage to give to his eunuchs and lackeys. Yours slaves, both men and women, and the best of your cattle and your asses he will seize and put to his own use. He will take a tenth of your flocks, and you yourselves will become his slaves. When that day comes, you will cry out against the king whom you have chosen; but it will be too late, the LORD will not answer you." (I Samuel 8: 11-18)

"And you yourselves will become his slaves." In one sense that is a general statement, and need mean little more than that the simple (and therefore free) life of the rural tribesman was to be superseded by the complex, dependent life of the citizen of a unified national state, with the attendant responsibilities of such citizenship (which therefore, *ipso facto*, is less free). Thus, by the same token, the modern American is less "free" than his eighteenth century forebear, though his freedom has been diminished by no deliberate act of anyone's will (for the most part), and simply marks the difference in living conditions between an isolated agrarian republic and an "empire" with global responsibilities, playing for global stakes. One may deplore this or not, but the only way out is to change the conditions: one cannot be *both* a world power *and* an isolated agrarian republic at the same time (cf. the death throes of the Roman Republic just *before* Julius Caesar, and contemplate why they were inevitable). So it was in ancient Israel. No *doubt* it was mere romanticism to prefer the age of the Judges in the age of Solomon. One could only have returned to the former by a process of reversal so total and drastic it is doubtful the nation could have survived at all (for she almost surely would in such an event have been presently swallowed up by her hungry and vengeful neighbours, it being one of the sad axioms of history that the only way out of empire is down — one can never withdraw gracefully, though Britain, God knows, tried; once you falter the wolves close in). Romanticism or not, however, there were those who hankered after the "good old days", which it is certain King Solomon did not represent.

There is, however, a more sinister sense in which Samuel's prediction must be taken, a more literal sense; and we know that it caused much bitter resentment. In order to provide a sufficient labour force for his various grandiose projects, Solomon fell back on that device so common to ancient Middle Eastern rulers (and so necessary in an age before machinery), the system of forced labour or *corvée*. There is some contradiction in the biblical record itself, in that I Kings 9: 22 says that Solomon did *not* make bondmen of the Israelites (though he did of the subject peoples), while I Kings 5: 13 says that he raised a levy of 30,000 men "out of all Israel" to fell timber in the Lebanon for his building enterprises. We may presume, I think, that some distinction was made between out and out state slavery and temporary (but nonetheless compulsory)

service with the "Ministry of Works"—it is hard to imagine, for example, that Solomon would have dared to subject free Israelites to his copper refinery at Ezion-Geber (Eilat) — and it is also possible that in the early stages he did not include Israelites in the levies, but did later on. But that Israel herself was in some sense involved in the forced labour scheme is evident from the fact that it was the foremost articulated grievance against the regime when resentment boiled over at the beginning of the next reign (and cf. the fate of Adoram, "who was over the levy", I Kings 12: 18).

Another measure which cannot have been popular — and which gives some indication of Solomon's economic over-extension — was the cession to Hiram of Tyre of some thirty villages and towns along the frontiers between the two kingdoms, in lieu of payment owed the Tyrian and in exchange, in addition, for cash loans of some size (though Hiram thought Solomon had got the better of the deal — see I Kings 9: 12-13).

Finally, we must take some note of a general religious and cultural tension. In spite of Solomon's building of the Temple as a kind of symbol of Yahwhistic triumphalism, and in spite of his lavish support of the Temple cultus, there was rather more syncretism going on than many people altogether liked. For one thing, the Temple itself implied a kind of Canaanization of Israel's own religion (cf. Nathan's oracle to David in II Samuel 7, when that monarch proposed to build a permanent temple; the reasoning behind it must still have seemed valid to many people in the new reign). But far worse in many eyes was the tolerance, even the encouragement, shown by Solomon to the various foreign gods of his numerous foreign wives. This was partly diplomacy, partly mere courtesy — when you marry a girl chiefly in order to cement an alliance with her father, you do not forbid her the practise and consolation of her religion. But with seven hundred wives (even allowing, as we always must in dealing with ancient figures, for exaggeration), that makes quite a lot of pagan chapels, all of which had to be supported, and shown respect, by the King; and many people did not like it, though he had, one fears, little enough choice if he were not to frustrate the very purpose the marriages had been designed to achieve — not to mention the danger of alienating many of his own Canaanite subjects who could not altogether be denied the exercise of their own religions.

The sum of this was a certain underlying and pervasive discontent,

especially by the Northern tribes, whose normal ascendancy had been superseded by upstart Judah, and among those portions of the population who did not share either in the economic progress of the reign (i.e., the new and essentially urban prosperity based on commerce) or in the cultural and, above all, religious openness towards outside influences. Within Solomon's own lifetime this discontent was essentially contained. For one thing, the prestige of the dynasty, and the pregnant memory of David, was too strong to give to the grumbling anything like a solid base of action; for another, the successes of the reign—its triumphal glitter, so to speak—were still too evident and still outweighed, at least on the surface, the failures. And Solomon himself, not to undervalue the personal factor, was not unastute. But underneath, the discontent nonetheless continued to percolate, ready to break through when a lesser man than Solomon should attempt the difficult and subtle task of holding together in enduring balance the disparate elements of a not after all (it would soon appear) altogether united kingdom. Indeed, even within the reign itself there was a kind of portent, a foretaste of things to come. Late in the reign one Jeroboam the son of Nebat, a royal official over the Joseph tribes (i.e., in the North) became a focal point of resistance to Solomon's policy, and apparently enjoyed support in the religiously conservative prophetic circles, upset over Solomon's religious vagaries (see I Kings 11: 26-40). The plot, if it was even so organized as to deserve the name, became known to the King, and Jeroboam fled perforce to Egypt, where he was given assylum by a Pharaoh anxious to vex a suddenly over-powerful Israel (he was presumably *not* Solomon's father-in-law, but a later and much less friendly Pharaoh, of an entirely different dynasty). But Jeroboam was not forgotten in Israel, and would all too soon be heard of again.

It seems, sadly, to be the fate of great kings to have inadequate sons, for history is full of examples of effeteness undoing precedent greatness. Maybe, indeed, it is a kind of natural balance, as if a lesson were being taught that even the greatest of men cannot think that they shall, after all, so indelibly imprint themselves upon the course of events—for what they do their sons, so often, mar. David, unlucky (if that is the word) in the main in his children, was at least fortunate in that his eventual successor, whatever his flaws, was essentially a great man in his own right. Whatever our final assessment of Solomon, we cannot deny, flies in the ointment

or no, that the period of his rule was indeed Golden—hence his reputation in later times as the wisest of all men ever, before or since. Never had Israel been so glorious; never would she be again, at least by any outward measure of such things, as the world counts glory. Unfortunately, with Solomon the luck gave out, and his son ran, as he himself had not, only too true to the form which dictates that the sons of great men shall be (usually) mediocrities.

Solomon died in about 922 B.C., and was succeeded by his son Rehoboam. With seven hundred some odd wives and over three hundred concubines, we may presume that Solomon had many children, even (the mind boggles) *borderes* of children; but the Bible is silent about any others than this one son. Perhaps he was the oldest—at least we are told of no sort of palace coup such as that which inaugurated Solomon's own reign. Perhaps it would have been better, indeed, if some ambitious younger son *had* made a successful grab at the throne, for it is painfully, tragically obvious that Rehoboam was no Solomon. On the contrary, he was a fool, and an arrogant, spoiled fool at that. And what David had built and Solomon had preserved and protected he blew in three days, and that, as we shall see next time, was the end of empire.

J.P.B.



ALTAR FLOWER MEMORIALS

- April 11—Maundy Thursday, Albertina Russell
 April 14—Easter Day, Grieg Taber, Priest & Rector
 April 21—Easter II, Frances Young
 April 28—Easter III, Richard W. Johnson



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Anna Skinkle Allen, \$5; Lawrence M. Appleby, \$5; Adolphe Barreaux, \$5; James A. Brydon, \$5; Jomes Burchill, \$3; Mr & Mrs G. Rodney Cook, \$5; Mrs Henry A. Craig, \$2; Mrs Marjorie M. Falk, \$3; Mrs Hazel Fitzpatrick, \$3; Enos E. Held, \$3; John S. Ketchen, \$3; The Rev'd Frederic H. Meisel, \$25; The Rt Rev'd James W. Montgomery, \$5; David Rooney, \$5; Mrs Matilda L. Schelle, \$5; Mrs Carl V. Sewall, \$3; Paul T. Spahr, \$3; The Rev'd Albert W. Tarbel & Mrs Tarbell, \$5; Benjamin H. Trask, \$5; Mr & Mrs C. Lloyd Tyler, \$5; Peter C. Williamson, \$5.

Annual contributions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

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

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 Benedictine, 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]."

MUSIC FOR APRIL

APRIL 7—SUNDAY OF THE PASSION

11 a.m.

Missa l' hora passa Lodovico da Viadana
 Motet, Improperium exspectavit Johann Ernst Eberllin

6 p.m.

Magnificat & Nunc dimittis Modes VIII & III
 The Passion according to John Heinrich Schütz
 O salutaris hostia Jacob Handl
 Motet, Adoramus te Jacob Handl
 Tantum ergo Jacob Handl

APRIL 14—SUNDAY OF THE RESURRECTION

11 a.m.

Missa brevis Zoltán Kodály
 Motet, Terra tremuit McNeil Robinson

6 p.m.

Magnificat & Nunc dimittis Orlando Gibbons
 Motet, If ye be risen again with Christ Orlando Gibbons
 O salutaris hostia Mode V
 Motet, Ave verum corpus William Byrd
 Tantum ergo Mode VII

APRIL 21—EASTER II

11 a.m.

Missa paschalis Marc-Antoine Charpentier
 Motet, Angelus autem Domini Felice Anerio

6 p.m.

Magnificat & Nunc dimittis William Byrd
 Motet, Make ye joy to God William Byrd
 O salutaris hostia Tomás Luis de Victoria
 Motet, Ave verum corpus Josquin des Prés
 Tantum ergo Tomás Luis de Victoria

APRIL 28—EASTER III

11 a.m.

Missa Ecce quam bonum Hans Leo Hassler
 Motet, Benedicite gentes Orlandus Lassus

6 p.m.

Magnificat & Nunc dimittis Daniel Pinkham
 Motet, Christ is risen John Joubert
 O salutaris hostia Flor Peeters
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Flor Peeters

CALENDAR FOR APRIL

1. M. Lenten Weekday
2. Tu. Lenten Weekday (James Lloyd Breck, Priest, 1876)
3. W. Lenten Weekday (St Richard, Bishop of Chichester, 1253)
4. Th. Lenten Weekday
5. F. Lenten Weekday (St Vincent Ferrer, Friar, 1419)
Way of the Cross & Benediction 7:30 p.m.
6. Sa. Lenten Weekday
Requiem 12:10 for Grieg Taber, Priest & Rector
7. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY
Palm Procession & High Mass 11
8. M. MONDAY IN HOLY WEEK
9. Tu. TUESDAY IN HOLY WEEK
10. W. WEDNESDAY IN HOLY WEEK
Tenebrae 8 p.m.
11. Th. MAUNDY THURSDAY
Evening Prayer 5:30
High Mass & Procession 6 p.m.
12. F. GOOD FRIDAY
Strict Fast & Abstinence
Solemn Liturgy 12:30 p.m.
Way of the Cross 6:15 p.m.
13. Sa. HOLY SATURDAY
Solemn Vigil 11 p.m.
14. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY
Pontifical High Mass 12 midnight
High Mass with Procession 11
Solemn Evensong, Procession, & Benediction 6
15. M. MONDAY IN EASTER WEEK
16. Tu. TUESDAY IN EASTER WEEK
17. W. WEDNESDAY IN EASTER WEEK
18. Th. THURSDAY IN EASTER WEEK
19. F. FRIDAY IN EASTER WEEK
Abstinence dispensed
20. Sa. SATURDAY IN EASTER WEEK
21. Su. EASTER II
High Mass with Procession 11
22. M. *Requiem 7:30*
23. Tu. St George, Martyr, c. 303
24. W.
25. Th. SAINT MARK THE EVANGELIST
26. F. *Abstinence dispensed*
27. Sa. *Of our Lady*
28. Su. EASTER III
29. M. St Catherine of Siena, Doctor, 1380
30. Tu. *Requiem 12:10*

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.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS	SERVICES
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.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



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.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(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
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, N. Y. 10036
Mr William R. Anderson, *Parish Secretary*
Office hours from 10 a.m. to 5 p.m.
Monday-Friday except legal holidays
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis
ROckefeller 5-3895
Saint Mary's Center for Senior Citizens
Mrs Emil F. Pascarelli, *Program Director*
PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i>	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i>	TEmpleton 1-5005
Mr McNeil Robinson, <i>Organist</i>	MONument 3-3259
Mr Benjamin A. Bankson, <i>Head Usher</i>	SUSquehanna 7-7267
The Rev'd Ronald T. Lau	WATkins 9-5922
The Rev'd John L. Scott	KRAehen 5-9214
Mr Jonathan L. Mortimer, <i>Seminarian</i>	WATkins 4-0257
Sister Brooke Bushong, C.A., <i>Church School</i>	MURray Hill 7-1365
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mrs William J. Abdale, <i>Tours</i>	MAIn 4-5027
Miss Virginia O. Greene, <i>Bookshop</i>	OREgon 3-0159
Miss Frances Flagg, <i>Librarian</i>	LYric 5-8887
Mrs Charles A. Edgar, <i>Flowers</i>	PLaza 7-6750
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHInelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.