

· 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 ·

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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

Vol. XLV

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No. 4

A POEM BY SHEAFE WALKER

Now there stood by the cross of Jesus his mother.

John 19: 25

And yet again I see the face of Christ,
And yet again I see the crown of thorns,
And her who deeply mourns,
Still standing by the cross of Christ, her Son.
In agony of spirit, one by one,
I see them come and go who loved him best:
Lord, take away the pain but leave the love,
And grant us rest.

And yet again I see the face of love,
And yet again I see the crown of pain,
Nor is her suffering vain
Who, standing by the cross of Christ, her Son,
Did love thee more than anyone;
Yes, those who bore the pain, they loved him most:
Lord, leave the pain we bear for love of Christ,
Lest love be lost.

My dear people,

I commend this poem for your contemplation as we come to Holy Week and seek to see Christ on his cross and to learn what his suffering, and the world's, can mean. The poem was written by my friend, the Reverend Sheafe Walker, in 1919, when the father of a young family died suddenly. It was read by Father Walker on February 3 of this year, when he celebrated the Requiem Mass of his wife, Dorothy Louise. You will see how it helps us accept—even welcome—pain and loss for love of Christ and one another. May that lesson be ours, by God's goodness, this Holy Week.

Affectionately your priest,
DONALD L. GARFIELD

HOLY WEEK

PALM SUNDAY

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 10:00 a.m.
Blessing of Palms, Procession, and High Mass	11:00 a.m.
.....	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., 12:10, 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 and Procession to the Altar of Repose	6:00 p.m.

*Watch before the Blessed Sacrament
till the Liturgy of Good Friday*

GOOD FRIDAY

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

HOLY SATURDAY

Evening Prayer	6:00 p.m.
Solemn Vigil	10:00 p.m.

EASTER DAY

First High Mass	12:00 midnight
The Right Reverend J. Stuart Wetmore, <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.
Evensong, Procession, and Benediction	6:00 p.m.

A BACKGROUND TO KEEPING HOLY WEEK

A VERY DANGEROUS PRECEPT is laid down in today's Gospel [Petecost XXIII]. It is quite as dangerous to sum up all morality under the dual command to love God and neighbour as it is to pray not to mind earthly things, but to love things heavenly, cleaving to what shall abide even while we are placed among things that are passing away. You will recall how two Sundays ago I spoke on that theme [see AVE, March 1976], and tried to say how we should *not* understand it, but rather how we might understand it rightly. It was so easy to misunderstand that prayer, to make it mean almost the opposite of what it clearly intended in the light of the Gospel for that day; how easy to lull ourselves into thinking that we did not need to care for the world and its agonies! How easy to think that we could cultivate our own little souls, like a private plot in the spiritual garden, in despite of our neighbour's need, in despite of the beggar at the door, and of the widow and the fatherless in distress.

Today's Gospel [Matthew 22: 34-40], which says that the whole duty of man lies in loving God totally, and our neighbour in God, ought at least to dispel any lingering notion that we as Christians can afford to be indifferent to the stern call of holy charity, that particular kind of sacrificial love for which the early Christians reserved the special Greek word *agapé*, the kind of love which is like God's love for us, giving without counting the cost, pouring itself out, emptying itself out, loving us while we were yet sinners, asking nothing in return.

It is, however, a dangerous precept, not only because it can be misunderstood, but because it can be perverted. Like all Gospel precepts it asks of us a discipline of mind and will even more than it asks of us a merely emotional response. How terribly easy it is to think that one has fulfilled the whole duty of the Law because one has *felt* deeply. How terribly easy it is for me to discount my many sins by hiding under the cloak of a vague charity: at least, we say, I am not a Pharisee, forgetting that it was one of the greatest of the Pharisees, the Elder Hillel himself, who said: "What is hateful to you do not do to your neighbour. That is the whole Law, and all else is commentary." Not all Pharisees, it would seem, were pharisaical, a fact which Jesus knew, though we have forgotten it for the convenience of so handy a scape-goat.

It is indeed here that we see the danger of saying that the one needful thing is to love God with the fulness of our being, and our neighbour as ourself. How easy it is to mistake as love in ourselves what is merely indifference to the failings of others, and with consummate self-righteousness, against which it is the entire purpose of this Gospel to protest, to presume that we have met the Gospel demand for holy charity merely because we feel a general kind of benevolence towards our fellows, while taking no real interest in their welfare, and only so long as they do not cross us. Thus do we confound with charity what is in fact a mere lacking of hostility; because I do not actively hate my brother, therefore I love him, deceiving only ourselves.

The enemy here, as so often in Christianity, is sentimentality. "All you need is love," sang a popular song a few years ago, meaning erotic love. Many Christians have made that their theme-song, meaning nothing so robust as erotic love. All you need is love: all you need is to feel *nice* towards people and warm and cosy towards God. And towards yourself? Well, if you really *feel* that something is right, why it must be so, which almost always boils down to meaning that if I really *want* something badly enough, it must be right for me to have it. Thus do we stand the painful lessons of philosophy on their head, and take as our sovereign, not reason, but a roiling of the gut, a spasm of the nerves, a spurt of the glands.

There was a professor once, in the place where I was supposed to learn theology, who became famous by inventing something called "Situation Ethics". Its basic thesis was that there is only one moral absolute, the over-arching imperative of *agapé*-love, and that therefore the *one* criterion of moral decision in any situation whatsoever is that you exhibit throughout the maximum degree of love possible to everyone involved in that situation. Thus, the question wasn't whether you should commit adultery or not; the question was, How do I show loving concern? If I judge that it is more "loving" to sleep with this woman, not my wife, than to keep my marriage vows — assuming I had any! — then, of course, in *that* situation the right thing to do would be to go right ahead and sleep with her. Thus something called "love" becomes the universal solvent: apply it to any moral situation, and all ambiguity, indeed all *difficulty*, merely disappears.

Now, it was never intended that way; the professor was very

high-minded, and he assumed that everyone else would be too, and that we would all go around in a constant moral dither, agonizing at every crucial moment over whether we were being sufficiently loving. He had forgotten, you see, what Canon Streeter knew so profoundly, who remarked once, wryly and with a great sense of self-irony, "Where the passions are concerned, my own case is *always* exceptional."

The decline in the professor's case, however, is clear, and illustrates the tendency of his doctrine: in the safety of retirement, his pension secure, he has moved gradually from his original high-mindedness, from saying that all that matters is love, to saying that all that matters is need: if I perceive an immediate *need* to have an abortion, then an abortion I must have; if I perceive an immediate need to put Granny out of her misery, then out of it she must go, like it or not; if I perceive an immediate need to rob a bank, to cheat on my wife, to betray my friend, then robbed, cheated, and betrayed they must be. Of course all this is surrounded with a good deal of sophistry. The professor is quite as high minded about what he means by need as he used to be about what he meant by love; but having seen where he has come from, we can guess well enough where he is going. We are no longer, clearly, talking about moral theology, but about the ethics of self-indulgence. And it all began, we remember, with "love".

Now, there is a treason here, a kind of mental treason, a treason against mind, a treason against theology, where a theologian uses his theology to undermine the very nature of theology. Jesus *said*, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." He did not, it is true, invent either proposition: the first is found in Deuteronomy; the second — the one about loving the neighbour — is found, of all places, in Leviticus. Jesus did, however, see fit to combine them, to proclaim them solemnly together as a unity, and to add the special stamp of his own authority: "On these two commandments hang all the law and the prophets" — this is what it all means, this is what the Bible is ultimately all about, this is what the whole process of revelation leads up to, this is the sum of Israel's experience, and its inner meaning.

Jesus *said* what he said, and he said it because it was important,

and he said it because it was *true*. There is a sense in which all that matters is love. That it is dangerous to say that, I hope I have exhibited. Do not think that Jesus himself did not know the dangerousness of everything he said. But he thought it worth the risk, he thought it necessary to take the risk, to say it: "On these two commandments hang *all* the law and the prophets." Misunderstood it almost inevitably must be, rationalized to death and sentimentalized to the point of caricature, but still it had to be proclaimed and repeated and taught, until the last moment when it was displayed triumphantly upon the cross of glory; for we are not to think that its meaning is ever exhausted, or that we can ever plumb its depths.

"On these two commandments," said Jesus, "hang all the law and the prophets." "Love," said St Augustine, "and do what you will." And St Paul, at the end of his great hymn of love [in I Corinthians 13], summed it all up by saying, "And now abideth faith, hope, and charity, these three; but the greatest of these is charity [i.e., *agapé*, "love"]". And St John, it is said in an old tradition, when he was too old any longer to preach, was carried into church, where his whole sermon, repeated over and over again, was simply, "Little children, love one another."

Now, neither the Lord of glory, in this Gospel we are considering, nor any of these great saints, meant what our professor meant when he talked so glibly about love; but they meant, what *they* meant: Christian love, holy charity, God-like *agapé*, means the exact opposite of self-indulgence and sentimentality. It means a giving of ourselves for the brethren, even as Christ gave himself for us; it means an emptying of self, a naughting of self, even, if need be, unto death; it means a life of service, of spending and being spent, of being burnt and consumed by the fire of charity, a self-offering, a self-obliteration, a holocaust of self in service to God and to God's people.

In another place, Jesus said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." [Mark 10: 42-45] And the word here translated "servant", we should know, is in its original Greek *doulos*, which means "slave". We must, quite

simply, become the *slaves* of the brethren, the slaves of each other, if we would follow the example of Christ our Master, who himself took the form of a slave, the form of a *doulos*, for our salvation's sake. Who lives so, does not need the law, for he will *be*, in his own transformed nature, what it is the purpose of the law to guide us to: but remember, our righteousness is to *exceed* the righteousness of the scribes and Pharisees, not fall below it. It is not that we are not bound by the moral rules; it is that love runs ahead of them, doing them all gladly, and more besides, filling up the content of the law and overflowing it, spilling over in an excess of obedience and devotion and self-discipline, looking about and seeing what more can be done, seeking not the minimum but the maximum of service.

And the thing about love is, that it does all for love. It does not look for any reward save that of knowing, by the doing of love, the experience of God. Love does not seek to buy God, nor to put a lien upon him for services performed. This is most important. It is the source of our Lord's polemic against the Pharisees, and of the Church's polemic ever since against her own Pharisees. It is not that the Pharisees were the bad people, as so many Christians unjustly and inaccurately think: on the contrary, they were, without any irony, the very best people of Israel, the serious, religious people, the reform party, those who sought to deepen Israel's commitment to her God and his revealed Law, the people who laid the foundations of modern Judaism, the Oxford Movement, if you will, of its day. Jesus did not speak so strongly of them for that. He spoke so strongly, as he speaks also to us, precisely because they *were* the best people, urging them, as he urges us, to take one final step.

For they did think, as so many of us think even today, that somehow the keeping of the law is an end in itself, that if one keeps the code well enough and strictly enough one has a justifiable ground for pride in self-achievement, an earned place of standing before God. But Jesus knew, who was himself love incarnate, that the only ground of standing before God is love itself; that our relationship with God is the relationship of person to person, and that what we have from God we have as a free gift freely offered, the price of which was paid by God himself in the whole work of redemption in Christ Jesus, the incarnate Son of God, the Word made flesh.

We do not dare to stand before God, as we do in this place

Sunday by Sunday, because we have earned a place here. We stand, rather and always, by grace, by a gift. So many think that it is their respectability, their keeping of the moral conventions, their meeting of the community's minimal standards, which has rendered them fit partakers of the heavenly banquet. But we all know people, perhaps at times we all know ourselves in a like manner, who pride themselves, say, on how well they keep their families and on how well their own lives are ordered, but who in day-to-day contact are miserable beyond belief to be with. And we all, I think, know people, who pride themselves on the strictness of their lives, who don't drink or smoke or dance, or whatever, but who are *hell* to be with. And we all, I think, know people who are such good Catholics — who keep every tiniest fragment of the Church's regulations, who never miss Mass, who know every Holy Day in the Book and never, never miss a day of fasting or abstinence, who say every prayer ever printed, and who hold rigidly "correct" views on every doctrinal question — we all know people, I say, who are such good Catholics that they have forgotten how to be Christians, and whose lives, for all their strictness and all their tithing of mint and anise and cumin, show nothing of joy and peace and holy charity.

It is against such that Christ speaks. It is against us, in such moments, that Christ speaks — who hold before us this day and for all eternity, the true priorities. All the laws and all the ceremonies and all the services and all the devotions and all the conventions of moral behaviour mean quite literally nothing, nothing at all, if they do not point us towards the love of God, and of our neighbour in God. For in truth, from these two commandments, and from these two only, hang all the law and prophets that ever were or shall be, until the day when God shall be all in all, and everything in heaven and upon earth shall be subject to his holy will.

J.P.B.



FROM THE PARISH REGISTER

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

February 23—Gary R. Grubb

March 9—Corlien E. Calvert (Mrs)

ALTAR FLOWER MEMORIALS

April 15—Maundy Thursday, Albertina Russel

April 18—Easter Day, Grieg Taber, Priest & Rector

April 25—Easter II, Frances Young

CHRIST TOUCHING

Sermon by the Rector

EPIPHANY, the showing forth of Christ to the people of the world, is remarkably sensuous. Sense impressions convey truth and power in Christ's ministry, because man is so sensitive — so easily and quickly and thoroughly influenced by his senses. Not necessarily sensual, if that is a derogatory description of man's better instincts and better judgments giving way to what is unworthy of him and base. No, Christ's sensitiveness to man's need is seen and heard in the gospel stories of healing, especially when, healing a leper, he touches him. So sight and hearing and touch combine to call down power and convey truth when the Lord Jesus wills to make himself known.

God's ways with man are rather simpler than man guesses, if we see God in Jesus, and Jesus doing God's work. How does he work? He heals by touch: his own touch of a leper and his Church's touching of the sick by the sacrament of Holy Unction. Unction — let me quote from the new Catechism — is one of the sacramental rites evolved in the Church under the guidance of the Holy Spirit: namely, the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body.

The next question in our new Catechism is answered with a caution: God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us. For, let me say in the words of a wise dean of my seminary, it is natural to God to work naturally. That was discovered in Old Testament times by the Syrian leper, Naaman, when he came to be healed by Elijah and was told to go dip himself seven times in Jordan. That was discovered by the lepers in the New Testament whom Jesus touched. And, when he was risen from the dead and met Mary Magdalen and told her, "Touch me not", he showed her that the ministry of his touch was no longer his, directly, but committed to the Church. So, since the resurrection of Christ, countless men and women in every generation, healed by his Church's sacraments, have discovered how the hand of the Lord brings mighty things to pass. [See II Kings 5, Mark 1: 40-45, John 20: 11-18]

The ministry of healing has been a mark of the Church when she was conscious of her God-given ministry not to man's soul only, but to spirit, mind, and body. And that healing power has come

upon us, once again, almost in our generation. Some parishes and some persons specialize — in the best meaning of a particular skill in it — in laying hands on the sick. I was privileged to join in it a year ago when Saint James Church in this city had the healing service of Mrs Emily Gardiner Neal, who has strong spiritual power and a special ministry of laying on her hands to heal. I can claim no such personal power, but as a priest I do lay hands on the sick and anoint them as a part of the ministry the Church can give wherever and whenever it is needed. Your priests always do it in a sick-room and would happily give it to any who ask for it “in humble faith” — as the 1928 Prayer Book put it when it restored the rite of Unction of the Sick. The new proposed Book expands and strengthens that rite: look it up on page 455. It is, in essence, not new but part of our spiritual heritage.

So, we let the senses of sight, voice, and touch take their rightful place in God's scheme of salvation: supernatural power working naturally, so that we can perceive God at work in us. His ways, simple as they seem, demand a faith that is child-like, faith not blind but believing that God can, in his mercy and might, do what he tells us by sense perceiving him. (I could speak of taste as God feeds us in the Eucharist and smell as we worship him with incense, offering him what is finest in creation — but I would be verging on other sermons.)

Sense is the way of our sacraments, signs, and symbols; and no surprise when we believe in God who was incarnate and is at work in countless ways by which he uses material things and human beings to reach out to us. Do you appreciate the touch of man and of things created? If you do, you know how “the right hand of the Lord bringeth mighty things to pass” and why you may sing, “I shall not die, but live, and declare the works of the Lord.” [Psalm 118: 16, 17]



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 Schumann
FRIDAY	3-4, Fr Garfield;	3-4, Fr Boyer;
	4-5, Fr Lau;	5-6, Fr Scott
SATURDAY	12-2, Fr Garfield;	2-4, Fr Boyer;
	4-6, Fr Scott;	9-10, Fr Lau

SERVICES

SUNDAYS

Morning Prayer	. . . . .	7:10 a.m.
Mass	. . . . .	7:30, 9:00, 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

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.

**Except Saturday*

*Other services during the week and on festival
as announced on the preceding Sunday.*



CONFESSIONS

DAILY, 12:40-1 p.m., *also*

FRIDAY, 5-6 p.m.

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

SUNDAY, 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.

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



SAINT VINCENT'S GUILD

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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr. Macquartie's articles on Benediction, Stations, and Saint Mary's: 25¢

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢

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 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 10¢)

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. Th. Lenten Weekday
2. F. Lenten Weekday (James Lloyd Breck, Priest, 1876)
7 p.m. *Way of the Cross & Benediction*
3. Sa. Lenten Weekday (St Richard, Bishop of Chichester, 1253)
4. Su. LENT V
High Mass with Litany in Procession 11
5. M. Lenten Weekday (St Vincent Ferrer, Friar, 1419)
6. Tu. Lenten Weekday
7. W. Lenten Weekday
8. Th. Lenten Weekday (Grieg Taber, Priest & Rector, 1964)
9. F. Lenten Weekday (William Law, Priest, 1761)
7 p.m. *Way of the Cross & Benediction*
10. Sa. Lenten Weekday
11. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY
Palm Procession & High Mass 11
12. M. MONDAY IN HOLY WEEK
13. Tu. TUESDAY IN HOLY WEEK
14. W. WEDNESDAY IN HOLY WEEK
Tenebrae 8 p.m.
15. Th. MAUNDY THURSDAY
Evening Prayer 5:30
High Mass & Procession 6
16. F. GOOD FRIDAY
Strict Fast & Abstinence
Solemn Liturgy 12:30 p.m.
Way of the Cross 6:15 p.m.
17. Sa. HOLY SATURDAY
Solemn Vigil 10 p.m.
18. Su. THE SUNDAY OF RESURRECTION, OR EASTER DAY
First High Mass 12 midnight
High Mass with Procession 11
Solemn Evensong, Procession & Benediction 6
19. M. MONDAY IN EASTER WEEK
20. Tu. TUESDAY IN EASTER WEEK
21. W. WEDNESDAY IN EASTER WEEK
22. Th. THURSDAY IN EASTER WEEK
23. F. FRIDAY IN EASTER WEEK
Abstinence dispensed
24. Sa. SATURDAY IN EASTER WEEK
25. Su. EASTER II
High Mass with Procession 11
26. M. SAINT MARK THE EVANGELIST (Tr.)
27. Tu. *Requiem 12:10*
28. W.
29. Th. St Catherine of Siena, 1380
30. F. *Abstinence dispensed*

MUSIC FOR APRIL

APRIL 4—LENT V

- Missa Brevis Claudio Casciolini (c. 1645-1710)
In die tribulationis meae Giovanni Croce (?-1596)
O sacrum convivium Giovanni Battista Pergolesi (1710-1736)

5:30 p.m.

Terry Gutterman, French horn

APRIL 11—SUNDAY OF THE PASSION

- Hosanna Filio David McNeil Robinson, 1976
Pueri Hebraeorum Nicasius Zorita (?-1586)
Ingrediente Domino Emmanuel Cardoso (1569-1650)
Mass in E minor Adrian Batten (?-1637)
Christus factus est McNeil Robinson, 1976
Improperium Johann Ernst Eberlin (1702-1762)
Adoramus te, Christe Orlandus Lassus (1532-1594)

APRIL 14—WEDNESDAY, 8 P.M.

- Responsoria of Tenebrae Carlo Gesualdo di Venosa (1560-1613)
Benedictus Giovanni Pierluigi da Palestrina (1525-1594)
Miserere Gregorio Allegri (1582-1652)

APRIL 16—GOOD FRIDAY, 12:30 P.M.

- Improperia Tomás Luis de Victoria (1549-1611)

APRIL 18—SUNDAY OF THE RESURRECTION

- Resurrexi Orazio Vecchi (1550-1605)
Missa in Resurrectione Domini Vecchi
Terra tremuit William Byrd (1543-1623)
Surgite populi Vecchi
O dulcis Jesu Vecchi

5:30 p.m.

George Novak

APRIL 25—EASTER II

- Quasi modo Heinrich Isaac (1450-1517)
Missa Alleluja Jean Mouton (1470-1522)
Angelus Domini Felice Anerio (1560-1614)
O sacrum convivium William Byrd (1543-1623)
Mitte manum Isaac

5:30 p.m.

John Bate



GEORGE NOVAK, who volunteers his services at the organ and plays so acceptably, has been designated Associate Organist of Saint Mary's.

FRIENDS OF SAINT MARY'S

IF YAU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour, or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions—payable to "Church of Saint Mary the Virgin"—are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

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100th Archbishop of Canterbury

HORACE W. B. DONEGAN
12th Bishop of New York

NEW FRIENDS

The Rev'd Holt M. Jenkins
Parkton, Maryland

Mr & Mrs H. Peers Brewer
New York City

Friends will be remembered at the altar on the patronal feast, and on the first Friday of every month. Be with us in spirit!



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5; Lawrence M. Appleby, \$5; H. O. Keith Ayling, \$5; Mrs George K. Boyer, \$10; Daniel T. Chandler, \$5; The Rev'd Richard Clark, \$20; Miss Edna M. Craig, \$3.50; T. Clynton Elrod, \$5; Mrs Marjorie M. Falk, \$6; The Rev'd Larry R. Gattis, \$5; The Very Rev'd Robert H. Greenfield, \$5; The Rev'd William R. N. Haire, \$5; The Rev'd Samuel W. Hale, Jr, \$10; Mr & Mrs Charles A. Hewitt, \$5; William H. Humphries, III, \$5; Miss Frances Ketcham, \$5; Mr & Mrs Philip Kidd, \$10; Miss L. M. Lasham, \$5; The Rev'd William D. Loring, \$5; Mr & Mrs G. Raymond McClary, \$5; James B. McGregor, \$5; David E. McLain, \$12; Xavier J. Montreuil, Jr, \$10; The Rev'd James Parker, \$10; Lewis C. Popham, 3rd, \$5; Charles W. Raleigh, \$14; Kenneth C. Ritchie, \$10; Raymond Spitale, \$5; The Rev'd Todd D. Swelser, \$5; Mr & Mrs C. Lloyd Tyler, \$10; Mr & Mrs Charles T. Wiegner, Jr, \$5; Col. Sumner Willard, \$25; Peter C. Williamson, \$5; Mrs Lawrence Zimmer, \$5.

Annual contributions of five 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.

SISTER MARY ANGELA, who served at Saint Mary's, died on March 9 at the Convent of the Holy Nativity in Fond du Lac, Wisconsin. May she rest in peace.

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.
except Saturday, open from 11 a.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
*Office hours from 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
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