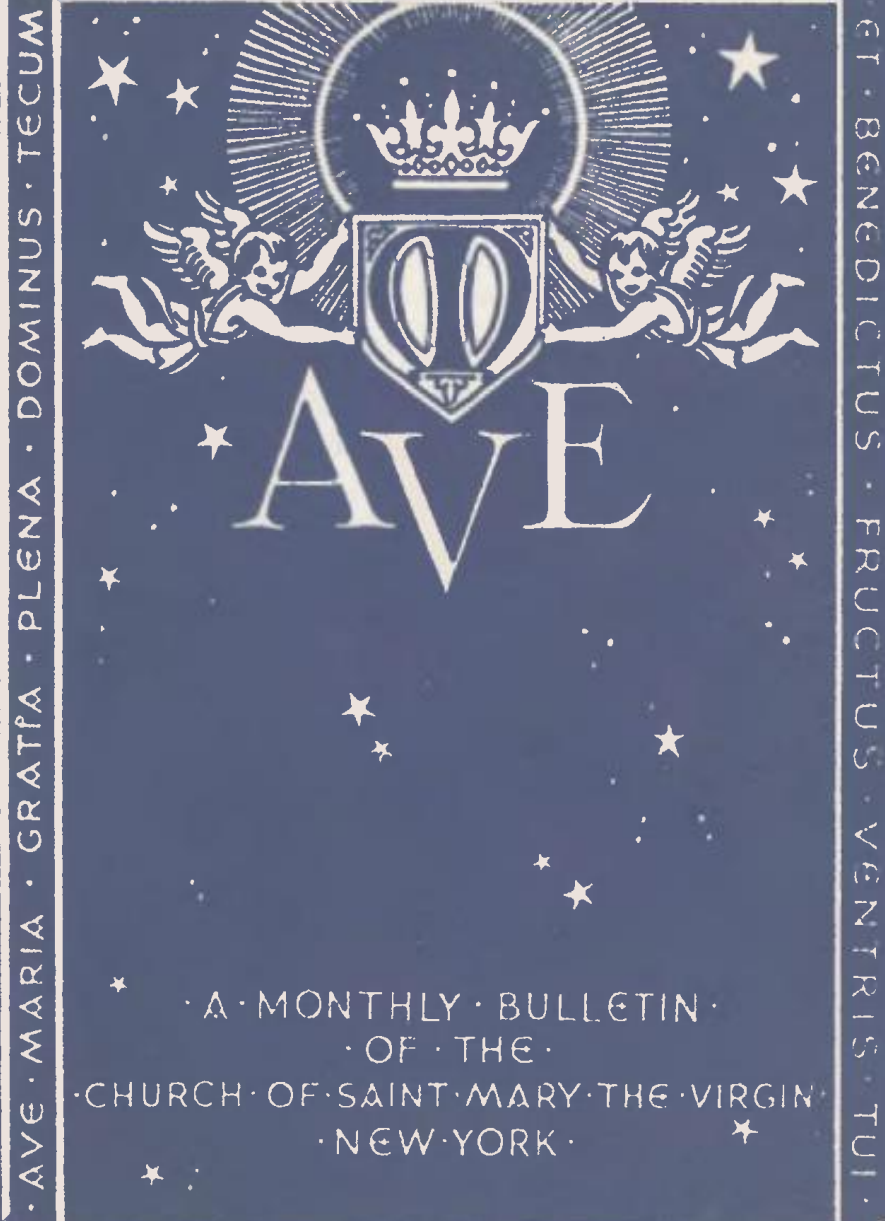


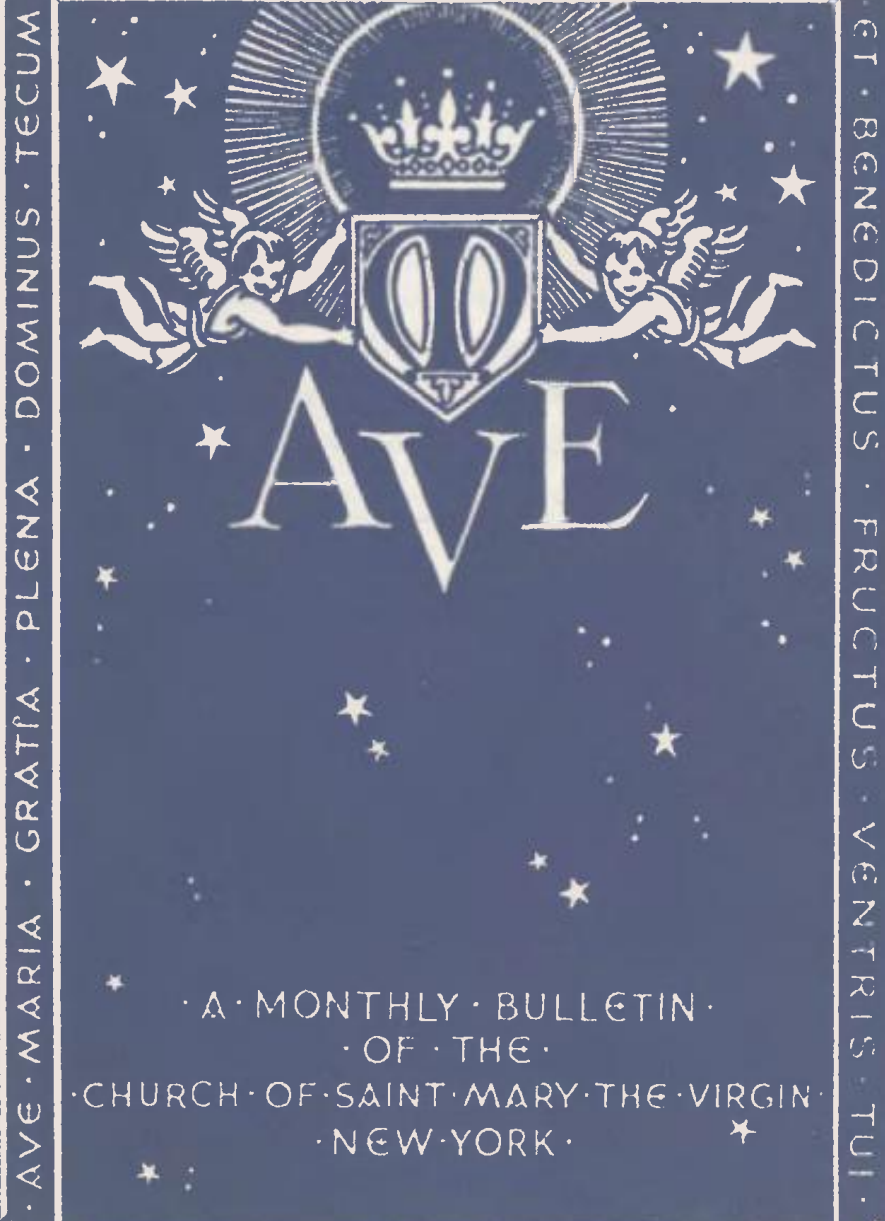
BENEDICTA TU IN MULIERIBUS



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

New York City

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Parish founded 1868

Church built 1894

AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. XLV

May, 1976

No. 5

My dear people,

When Lent is ended and Easter fully come, we reflect on our renewal of baptismal vows to renounce Satan and serve God in his holy Church. We reflect and serve — or we relax and ease off. To go off to the country is good for us — we need it — but must not be dereliction of duty. I understand that Mass is offered even on isolated sea-islands. Mix in Mass as you relax, and enjoy God and his beauty. Meanwhile, in Forty-sixth Street, we try to offer Mass in the beauty of holiness and to pay the bills for it. Pay your share before you go, please. It will keep us where we are in 1976 — *ahead!*

Since I have told you that we are ahead financially, also let me risk the sin of David (numbering the people) and boast of our attendance. Last year it was 36,821 for all services: an increase of almost six thousand over the previous year. Other New York congregations have also had marked increases. It is good news for Christ's Church *if* we live up to it ourselves and new-comers come back. We know they come for music — with reason — and for traditional services — which they can continue to find here. However, I often wonder why visitors I see one Sunday are not back the next, and I hear sometimes that they cannot break into the coffee hour's charmed circles. Do you remember when *you* first came? Will you try to spot visitors who need a welcome?

We will give a special welcome and get a special treat on Sunday evening, May 9, when the choir for our May Festival will be men and boys under the direction of Herbert Peterson and the preacher will be Father Purnell, who are coming down from All Saints, Ashmont — Father Taber's old parish in Boston. On Ascension Day, May 27, the preacher will be Father Garrigan. On both evenings, the service will be followed by a reception.

I wish the last item could be happy, too, but I am sorry — for them as much as for us — that our Franciscan friends are leaving the Mission House next door. Brother Luke's letter speaks for itself. We say to them, "Go with God!"

Affectionately your priest,
DONALD L. GARFIELD

LETTER FROM THE MINISTER PROVINCIAL
SOCIETY OF SAINT FRANCIS

February 3, 1976

Dear Father Garfield:

It is with great personal sorrow that I must inform you that at our recent Chapter we had to come to the sad decision to withdraw from St. Mary's Mission House this coming June.

When we took our yearly look at our manpower situation, and knowing that our Brother Bede will be entering seminary this fall, we could not find a sufficient team to send to St. Mary's. Until such time as others are interested in education, the Chapter felt it right to close the house.

My warm thanks to you and the Trustees of the Parish for all you have done for the Society of St. Francis during the last five years. Because of St. Mary's Mission House and the quiet it affords, two of our brothers have gone on to the Sacred Priesthood and Brother Bede will begin his study this September. We also enjoyed our share in the work of the Senior Citizens' Center.

It is my hope that in a few years' time when God sends us more vocations, we could once again come to St. Mary's and re-establish, if at the time it would be acceptable to the parish.

St. Mary's has and will mean much to the Society of St. Francis and will be remembered in our prayers.

Once again, thank you for all you have done. Remember us in your prayers.

Your friend and Brother,
LUKE, S.S.F.



PRAYER FOR MONASTIC ORDERS AND VOCATIONS

O LORD JESUS CHRIST, you became poor for our sake, that we might be made rich through your poverty: Guide and sanctify, we pray, those whom you call to follow you under the vows of poverty, chastity, and obedience, that by their prayer and service they may enrich your Church, and by their life and worship may glorify your Name; for you reign with the Father and the Holy Spirit, one God, now and for ever.

From the Draft Proposed Book of Common Prayer

CHRIST LIFTED UP

The Rector's sermon on Lent V

"MELCHIZEDEK king of Salem brought forth bread and wine: and he was the priest of the most high God" (Genesis 14:18). The Old Testament tells us no more than this of that shadowy figure called King of Righteousness: Melchizedek. But he blessed Abram, and blessing the father of the Covenant, he stands for God accepting the people of that Covenant broken by their fathers, but now renewed by him of whom God has said, "Thou art my Son, this day have I begotten thee" (Psalm 3:7). So the Epistle to the Hebrews (5:10) calls Jesus—adopting the Jewish midrash that he was without genealogy and therefore a priest *for ever*. And we who bear the name of Christ can believe that "being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec."

But what do we know of the *cost* of his calling? What do we know of "the things which he suffered, to learn obedience"? Can we go back, in thought and self-identification, to "the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared"? Even when we come to Holy Week, can we go back?

Perhaps you, like me, were brought up on a Sunday School hymn, "I think when I read that sweet story of old, when Jesus was here among men", and recall its plaintive wish, "I should like to have been with them then." It haunts me; and I hate it. I came to resent it because I *cannot* go back and sit at Jesus' feet and hear his voice like the children of the Gospel story; yet when I came to realize I could not, I was haunted by fear that I was left out because I was unable—even emotionally—to picture myself "with them then." What could I do?

In God's providence, I did something which put me into the picture with Jesus on earth, in a way I had not heard nor dreamed of as a child—something anyone can do. I went to Mass. It was wonderfully romantic—like going back in time, back to a time when things were lovelier and statelier—and it was wrong, I felt, to be romantic, or at least wrong to like the Mass *because* it was romantic. So for awhile I resisted it, wanting to be attracted to it reasonably. Puritans have a lot to get over!

Reason prevailed, I like to think, as I came to see that “going back”, emotionally, is not altogether wrong, but that in the Mass offered by Christ’s Church we don’t go back—he is brought forward. The Mass is that sacred banquet in which Christ is received and the memory of his passion is renewed. Christ is recalled and for ever offered in the Mass, because he is for ever alive and with us—or, more truly, because we are lifted out of earth to be with him in heaven. “Christ the same yesterday and today and for ever” (Hebrews 13:8) holds all things in his hand—not just little children of a century and country he once lived in; but all creation—made through him—lives because he lives and “has the whole world in his hand”.

Christ is priest of creation. Christ is man’s priest. Christ is priest of the most high God. “Christ glorified not himself to be made an high priest.” How much less can you and I, then, offer ourselves, and all that we have and are, to the God who made us? “Strong crying and tears”? “Obedience even unto death”? That takes the romance out of the story before it’s gone very far, and perhaps the Puritans cannot be blamed for their reaction against a show if it lacks stern obedience; for that is how the Mass looks when you don’t know that it is a call to the Cross and that the Holy Communion is food for the fighters—the Church Militant’s daily rations. We speak of it as a feast—sing *O sacrum convivium*—and are right to rejoice in a foretaste of the Messianic banquet with its pledge of future glory. But, even so, when we bring forth the bread and wine, they are for sacrifice, and when we eat the Bread of Life, it is food, not frosting. When we feast, we cannot forget that ahead of us, all the days of this life, there is a fight to be won.

At no time do we sense that more than in the week of the Lord’s Passion, when “having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension”, we see him as he is: Victor crowned because he won the fight. Seeing him lifted up, we can know what he meant when he said, “Where I am, there shall also my servant be” (John 12:26), and we can see how One who loved not this life more than truth, nor honour of men more than obedience to God, found life and keeps it to life eternal. “Eternal”—yesterday, today, and tomorrow in One—all our past joys preserved and future longings justified in Jesus Christ: that is the quality of life offered by the high priest of life who glorified not himself, but was called of God and obeyed. That is

the quality of life signified by him who told men, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (John 5:53, 56).

We say that before we go to Holy Communion: “Grant us, therefore, gracious Father, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us.” And going to Communion is a way of dying that we may live. For we go—I pray we do always—prepared by penitence but, deeper than that, willing to die to self that Christ, living in us, may be *seen*. Is it too much to say that each Christian is a monsterness of Christ? Is it too much to ask that each of us show Christ lifted up? And if lifting up Christ in his eucharistic Presence, so often as we celebrate Mass or receive Benediction, means much to us who believe him truly present in the Sacrament and come to adore him here, then there, out in the world, his life must be seen in us—seen in us if only by our penitence and our death to selfishness.

It is a wonderful task to be a monsterness of Christ. It is more than I bargained for when I first saw the Mass. I asked for going back. I didn’t know how much it would take to go forward. I don’t know yet, because Christ has not signified all the deaths I must die—what self-denial will be asked in my life. And how are *you* to die that you may find life? We’ve only *begun* to die.

But we were not born to die. And Jesus did not come to earth only to die. He came that we might have life. It is ours only through his sacrifice made once for all on the Cross, and through entering into his sacrifice as we die daily to self—or, rather, through dying daily to self that we may enter into his sacrifice.

Sacrifice is made—his and ours—“by means of death” (Hebrews 9:15). Death alone can open the gate of everlasting life. That is the paradox of Christian life, that “dying, behold we live” (2 Corinthians 6:9). That is the hope of Christ’s Gospel—how the world can find life. Judgment comes to this world when its Maker mounts the Cross and offers it life. Because of that, “they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord” (Jeremiah 31:34). The prophet of Israel’s words point to Israel’s hope. And certain of the

Greeks come to worship and, hearing of this prophet from Narazeth, say, "Sir, we would see Jesus." So the world seeks wisdom and the Jews a sign, and both are given from the Cross — and now from the Altar — where we see Jesus lifted up and hear him say, "Come to me."



FROM THE PARISH REGISTER

BAPTISM

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

April 17—Mary Helen Trent

CONFIRMATIONS

BY THE RIGHT REVEREND J. STUART WETMORE, DD
*"Grieve not the Holy Spirit, whereby ye were
sealed unto the day of redemption."*

April 17—Alan Henry Thomas Everill	Larry George Mendes
Carolyn Owen Noble	Leroy Ralph Sharer, Jr
Blair William O'Dell	Judith Lenore Williams



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CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mrs Frank Dries, \$8; Mrs Pauline G. Fritts, \$2; Miss Dorothy Hahn, \$10; Mr & Mrs Henry J. Hoppe, \$5; Mrs Florence Mackay Kopko, \$10; Mrs H. A. W. Randall-Mills, \$10; J. Marcus Ritchie, \$10; Mrs Thomas Wall, \$5; Mrs Noel Carpenter Wood, \$10.

MYSTERIES FOR THE MONTH OF MAY

Sermon by Father Boyer

IT ALL BEGAN with the Annunciation; indeed, we remember that the Annunciation is the first of the traditional fifteen mysteries of the Rosary. Now, you need not be alarmed; this is not a sermon on the Rosary, a devotion most Anglicans find difficult and most Roman Catholics, in reaction against an occasionally exaggerated emphasis and a too frequently debased and superstitious usage in some circles, find *passé*. It is to say, however, that we do not stop to consider the Annunciation in isolation from the whole work of God for the redemption of his people. For, if you recall the mysteries of the Rosary, you will remember that they continue on in inevitable sequence from this first beginning to the ultimate triumph of created humanity in the Coronation of Our Lady—who at that point is representative of humankind as a whole and an image of the Church in particular.

Perhaps, after all — though I repeat my reassurances that this is *not* a sermon on the Rosary! — I ought to pause for a moment to re-present the sequence. There are, to begin with, the Five Joyful Mysteries — the Annunciation; the Visitation of Our Lady to the mother of St John Baptist (when Magnificat was sung); the Nativity of Our Lord; the Presentation of Our Lord Jesus Christ in the Temple; and the Finding of Our Lord, at the age of twelve, by his mother and St Joseph, disputing in that same Temple with the scribes and doctors of the Law.

Thus we see the beginning of the work of redemption, growing from a beginning as tiny as a grain of mustard seed, beginning to expand and to create ripples outward in a wider society. The beginning is in secret and is individual: the messenger of God presents himself to the Jewish maid and announces the overshadowing of the Holy Ghost, and from that moment there begins to grow in her womb a life which the whole world cannot contain — the language here is liturgical — a life lying hidden in her womb, becoming man for our sake, so that it might be said of her that she beareth the Creator of all things, and giveth birth to her Maker, and forever remaineth a Virgin. So, at least, the ancient liturgical propers speak; and I, for one, believe them. But the believing is retrospective, as we shall see.

For, in truth, the story does not end, and cannot end, with the touching, even pretty, stories which make up the Christmas Cycle. Even in these Joyful Mysteries we see a progression from the private and individual to the public and corporate: the message of the angel cannot be hid, if only for the reasons which moved St Joseph, in the first instance, to put his betrothed wife away privily — a pregnancy, after all, involves sooner or later a manifestation of sorts which cannot be denied, will it or no!

And so, the mystery of redemption moves from Mary the Maid outwards into the wider world, first to her family, in the person of her cousin Elisabeth, mother of the as-yet-unborn John Baptist, who leaps in the womb for joy at the news; then to the shepherds and wise men; finally to official Israel, in the events of the Presentation and the Finding in the Temple. But that last mystery, the image of the pubescent Christ surrounded by the Temple elders, is already a presage of what must come; for as the private mystery of the Annunciation becomes more and more public, as it ceases to be the possession of the Lady Mary and becomes a possession of the world at large, there, already, the prospect of conflict is unavoidable. For the young Jesus is seen already *disputing* with the doctors of the Law. So long as what began with the Annunciation was Mary's secret, the Word was safe, lying hidden in Mary's womb; but once it became the world's secret too, once, that is, it had ceased to be a secret at all, then conflict with the world was inevitable. Jesus hidden in Mary's womb is safe enough; Jesus on the public stage is already vulnerable, even at the age of twelve.

Thus it is, you see, that with inevitable logic the Joyful Mysteries are succeeded by the Sorrowful Mysteries; and thus it is that we behold, as so recently during this Holy Week past we have indeed beheld, the Agony in the Garden, the Scourging with the Roman whip, the Crowning with the Thorns of a mocked kingship, the Bearing of the Cross along the Way of Sorrows, and the final obscenity, in the midst of blood and sweat and dirt and stinging insects and jeers and catcalls and earthquake and darkness, of the Crucifixion as well.

Christmas, after all, gives way to Lent, and Lent culminates in Holy Week, the Week of the Passion, of suffering and cruel death. Thus it is that we respond to perfect love. That much we might already have guessed. The prophets, indeed, had already guessed it,

especially Jeremiah and, in the terrible and haunting image of the Suffering Servant of God, the great (second) Isaiah himself. And Plato, we remember, theorized some hundreds of years before this what would happen to the perfect man; and came up with precisely this answer: if such a man existed, he would be impaled. Well, such a man did exist, and *was* impaled, hung up upon a Roman cross and left there to die. And what began as the surprise and joy and awe of the Annunciation ended there, on Calvary's hill, in the springtime of the year, as blood and water flowed mingling down.

Thus far logic might take us, as it took Plato, who guessed at such an end centuries before it happened, with the example, no doubt, of Socrates before his mind's eye. But the *issue* of these things could be foreseen by no act of logic. The Joyful Mysteries give way inevitably to the Sorrowful Mysteries; the Annunciation and the Nativity give way inevitably to suffering and death. But what was not inevitable, what was so unbelievable that ever after we have called it *Gospel* — Good News — coming as a surprise in the very midst of darkness and despair, light springing up out of thick darkness, life springing up out of the grave, God's fair Son springing up out of the jaws of sin and death, hell's gate rent assunder and Satan despoiled — *that* could not be foreseen.

For the Sorrowful Mysteries themselves are not the end or the last word; hope against hope, the Sorrowful Mysteries, surpassing mere joy, give way to the Mysteries of God's Triumph, the Triumphant Mysteries of that Rosary about which we are not preaching: the Resurrection, the Ascension, the Coming of the Holy Ghost, the Assumption of Our Lady, and her Coronation as Heaven's Queen.

Now, see here the progression, and forget for a moment the historicity or non-historicity of the last two items. Christ rises triumphant from the tomb, as we have been celebrating during Eastertide with an almost delirious liturgical joy. Christ then goes up into heaven, ascends as a King his Throne, not God only, but forever after God-and-man indivisible; Christ, in other words, takes our *humanity* into heaven, and thus redeemed humanity itself resides forever in the midst of Godhead. And the result of this Ascension of the glorified and yet human Christ is the *Descension*, so to speak, of the Holy Ghost; Christ goes up in order that he may pour down upon his Church the Holy Spirit, the Advocate, the Comforter, the Paraclete, who will henceforth sanctify and govern the Church and

lead it into all truth. And the result of *that* is the Assumption, the taking up into heaven of merely created humanity.

As Anglicans, of course, we are not committed to the doctrine of the *bodily* Assumption of Our Lady, a doctrine for which there is, after all, no shred of Scriptural evidence. But surely Our Lady died, as all flesh does, and as surely her who is incomparably more glorious than the Seraphim, if we may presume it of anyone, we may presume to be with Christ in glory. It is perhaps as well that there is no evidence for either the Assumption or the Coronation as an *event* — for the focus, surely, has shifted from Mary as the mother of Christ to Mary as the Mother of the Church; the Lady *becomes* an icon, a God-bearing image, she who was the historical and eternal God-bearer, the Theotokos, the Mother of God.

And as the image of the Church Our Lady is representative of us all; we celebrate her Assumption into heaven because we look to celebrate our own — she becomes, indeed, representative humanity, *the example, par excellence*, of redeemed mankind — she it was who gave humanness to the divinity of God's Word, so that it might be said of the Word, who was with God and was God and was in the beginning with God, that the Word became flesh and dwelt among us; and the glorified and risen Christ, the ascended and regnal Christ, who took our humanity with him into the heaven of heavens and sits, pictorially speaking, at the right hand of the Father unto all ages of ages — *that* Christ, who took humanity from his Mother, imparts to mankind something of his divinity; and it is fitting, surely, that of this she should be, forever, the great example and embodiment.

And so, of course, we pass from the Assumption to the Coronation. For in the *idea* of Our Lady's crowning we see the crowning of all creation. Christ, after all, who was the eternal Word of the Father, was not *created*; that is perhaps the main point of the Creed: God from God, Light from Light, true God from true God, begotten, *not* made, being of one substance with the Father, through whom — the Son, not the Father — all things were made. *That* Christ, begotten of his Father before all ages, came down from heaven, took flesh by the power of the Holy Spirit from out of the being of Mary the Virgin, and was made man.

And the point of the exercise was that through this enfleshment of God, through this wonderful and unspeakable act of cooperation between God and a very human girl, all men might become divine. Creation is redeemed through the Incarnation; creation is renewed,

is made over again, is restored, is reconstituted through the Incarnation even unto these Great Fifty Days of Easter-Pentecost in the midst of which we now are. And of this Our Lady is, again, the image and the example. She is crowned, this created woman, as all creation is crowned, by the redemptive work of Jesus the Christ, whose fleshly Mother she was. And as she is crowned, the supreme example and icon of redeemed creation, so we too look to be crowned, ourselves, with her, sons and heirs of God in Christ Jesus our Lord.

And it all began, dear brethren in Christ, when a Jewish girl lifted herself up from before the incomparable brightness and fearsome glory of God's angel, and said, in words of pure simplicity and unfeigned obedience, "Behold, the handmaid of the Lord; be it unto me according to thy word." Thus it all began, thus in smallness and humility. And from that seed God has made to grow the great tree of redemption.

You see, thus, that this is not a sermon on the Rosary. The Rosary is but a tool, which some find useful, to keep these things in mind, to keep track, so to speak, of the wonderful order of God's working with us. He began in silence and humility; he began with obedience and acceptance — ideals not much valued in these days of pride — and out of that he fashioned medicine for the world's hurt.

The Angel announced unto Mary, and she conceived by the Holy Ghost. The Angel announced unto Mary, and Mary, obedient to the Word announced, said, "Be it unto me according to thy Word." The Angel announced unto Mary, and because of Mary's will, the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. The Angel announced unto Mary, and thou, O Virgin Mother of God, didst obey the angel's message; the whole world cannot contain him, yet made man for us, hidden he lies in thy womb. Alleluia! alleluia! Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. Alleluia! alleluia! Blessed art thou, O holy Virgin Mary, and most worthy of all praise; for out of thee arose the Sun of righteousness, Christ our God. Alleluia!

Father Boyer preached this sermon last Eastertide on the feast of title of the Church of the Annunciation, Glendale, Queens. Rosaries can be bought in our shop, and tracts to tell how to "say" them. The devotion is a way of meditation helpful to many.

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. Macquarrie'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]."

MUSIC FOR MAY

MAY 2—EASTER III

- Missa Choralis Franz Liszt (1811-1886)
 O God, thou art my God Henry Purcell (1659-1695)
 Ego sum panis vivus Joannes Esquivel (16th century)

5:30 p.m.

Norman Linscheid, organ

MAY 9—EASTER IV

- Missa Je suis desheritée Nicolas Gombert (1490-1556)
 Psallite Domino Michel Richard de la Lande (1657-1726)
 Bone Pastor Marc-Antoine Charpentier (1634-1704)

5:30 p.m.

McNeil Robinson, organ

6:00 p.m. *May Festival*

Magnificat & Nunc dimittis

- Giovanni Pierluigi da Palestrina (1525-1594)
 Ave Maria Thomás Luis de Victoria (1549-1611)
 Ave verum corpus Josquin des Prés (1450-1521)

MAY 16—EASTER V

- Missa brevis S. Joannis de Deo Franz Joseph Haydn (1732-1809)
 Jubilate Deo Gregor Aichinger (1564-1628)
 O sacrum convivium Aichinger

5:30 p.m.

Bradley Hull, organ

MAY 23—EASTER VI

- Missa brevis Andrea Gabrieli (1520-1586)
 Benedicite gentes Orlandus Lassus (1532-1594)
 Bone Pastor Thomas Tallis (1515-1585)

5:30 p.m.

Stephen Kolarac, organ

MAY 30—SUNDAY AFTER THE ASCENSION

Missa Ascendo ad Patrem

- Giovanni Pierluigi da Palestrina (1525-1594)
 Ascendit Deus Peter Phillips (1561-1628)
 O sacrum convivium Olivier Messiaen (1908-)

5:30 p.m.

Donald Butt, organ



ALTAR FLOWER MEMORIALS

- May 2—Easter III, Christian & Ada Troutwine
 May 9—Easter IV, Martha Viola Schaefer
 May 16—Easter V, Merriman & Malvina Casey
 May 23—Easter VI, Hugh McEdwards & Elizabeth Frank
 May 27—Ascension Day, Joseph William McMahon
 May 30—Sunday after Ascension Day, Arthur & Augusta Emma Dinter

CALENDAR FOR MAY

1. Sa. SAINT PHILIP & SAINT JAMES, APOSTLES
2. Su. EASTER III
3. M. *Requiem 6:15*
4. Tu. St Monnica, Mother of Augustine of Hippo, 387
5. W.
6. Th. St John before the Latin Gate
7. F. *Abstinence dispensed*
8. Sa. Dame Julian of Norwich, c. 1417
9. Su. EASTER IV
Evening Prayer 4:45
May Festival 6
Requiem 7:30
10. M.
11. Tu.
12. W. St Pancras, Martyr at Rome, c. 304
13. Th.
14. F. St Pachomius, Abbot in Egypt, 348
Abstinence dispensed
15. Sa. *Of our Lady*
16. Su. EASTER V
17. M. *Requiem 12:10*
18. Tu.
19. W. St Dunstan, Archbishop of Canterbury, 988
20. Th. Alcuin, Deacon, Abbot at Tours, 804
21. F. *Abstinence dispensed*
22. Sa. *Of our Lady*
23. Su. EASTER VI
Litany in procession after Evensong
24. M. ROGATION DAY (Jackson Kemper, First Missionary Bishop in the United States, 1870)
25. Tu. ROGATION DAY (St Bede the Venerable, Priest & Monk of Jarrow, 735)
26. W. ROGATION DAY (St Augustine, First Archbishop of Canterbury, 605)
27. Th. ASCENSION DAY
Evening Prayer 5:30
High Mass with Procession 6
28. F. *Requiem 6:15*
Abstinence dispensed
29. Sa. *Of our Lady*
30. Su. THE SUNDAY AFTER ASCENSION DAY
31. M. THE VISITATION OF THE BLESSED VIRGIN MARY

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.

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*

Laurence Jones

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
Brother Mark-Charles, *Program Director*

PLaza 7-3962

Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CEremony 7-1356
Mr William J. Abdale, <i>Head Usher</i>	MAIn 4-5027
The Rev'd John L. Scott	KRAehen 5-9214
The Rev'd Ronald T. Lau	UNiversity 5-1842
Miss Teresa Rogers, <i>Church School</i>	CANal 8-4263
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mr Kenneth C. Ritchie, <i>Tours</i>	OXford 1-4915
Miss Virginia O. Greene, <i>Bookshop</i>	OREgon 3-0159
Mrs Judy Lanham, <i>Sacristan</i>	SYmbol 9-2117
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.*