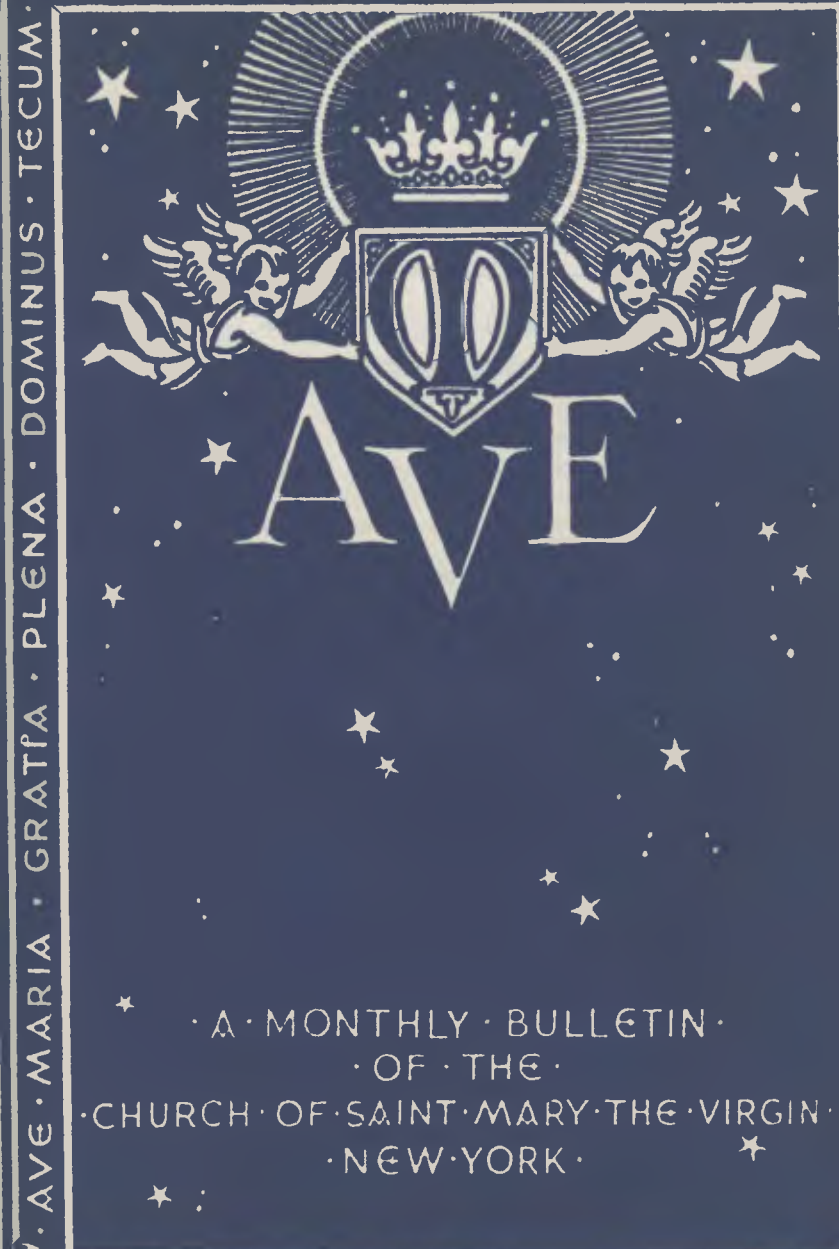
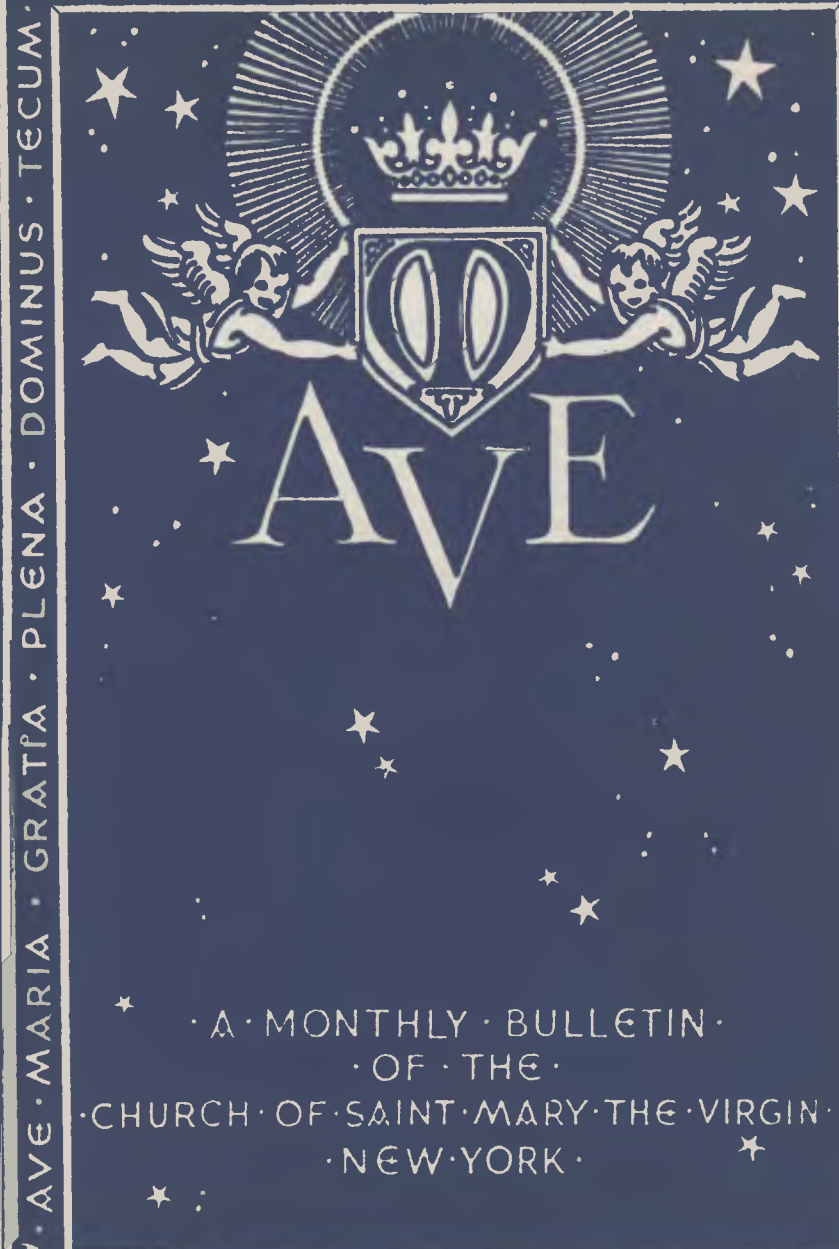


\* · BENEDICTA · TU · IN · MULIERIBUS · \*



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

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND JOHN L. SCOTT

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# AVE

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

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Vol. XLVI

April 1977

No. 4

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My dear people,

Once again, we re-live, liturgically, the events of our Lord's passion so that we may know him risen from the dead. Holy Week calls us to take time to take part in the liturgy; and our part, whether it be in chancel or choir or simply to be in the nave, is never passive. The action involves us all. You make your solemn assent to the liturgy when you make the responses. And the ceremonies, too, involve you, as you will see I have portrayed them.

Aside from the solemn services of Holy Week, there is the quiet watch all night of Maundy Thursday into the morning of Good Friday. To watch an hour with our Lord is a privilege, and a participation in his passion. There are devotional books I could recommend, or you can spend your watch simply in silent adoration. Experience Saint Mary's in profound silence, and you will not forget it. The chart to sign is in the narthex.

Sermons at the Good Friday Liturgy will be given at twelve noon, in the middle of the liturgy, and after it — ending by three o'clock. I have invited a friend of Saint Mary's to preach — a young priest whose ability to preach profound things simply has impressed me — the Reverend Edward Garrigan. Father Garrigan is Rector of Christ Church, Totowa Borough, in the diocese of Newark.

Bishop Wetmore will preside and preach at the Easter Vigil, which begins at ten o'clock on Saturday night. We are grateful to him and to our diocesan that a bishop will be with us when we ring in the Queen of Feasts.

To prepare for Easter spiritually, we need time for careful self-examination and courage for confession.

No less spiritual, as I see it, the Easter offering should show our love for this holy place and self-sacrifice to keep it here, open, and vital. Saint Mary's needs it. An envelope is enclosed.

How grateful I am to all who do so much for Saint Mary's.

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.
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., 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.

## THE HOLY WEEK RITES

"HAVING IN REMEMBRANCE his blessed passion and precious death, his mighty resurrection and glorious ascension," Christ's disciples kept Easter, the Queen of Feasts and first of feasts in the historic development of the Christian Year. Sunday, the weekly commemoration of the resurrection, was the only feast known to Mary the mother of Jesus, to Peter and James and John, and the other disciples who had known the Lord. They met on Saturday night and spent the night in prayer and reading of the Holy Scriptures, till at dawn they celebrated Mass. For them, every Sunday was the Lord's Day, a little Easter.

But in Jerusalem, special prominence was soon given to the Sunday after the Jewish Passover — the Sunday corresponding to the day of the resurrection. And on that day was celebrated not the resurrection alone, but the whole mystery of our redemption by Christ's passion and death, resurrection and ascension.

The final development of Holy Week was to celebrate its events separately, on the days preceding Easter. This, too, we owe to the Christians of Jerusalem, who could visit the very sites of the events. On the Sunday next before Easter, they went to the Mount of Olives and, plucking palm and olive branches, re-enacted the Lord's entrance into the Holy City. Similarly, the Last Supper was commemorated by a Mass on Thursday evening, and Christ's passion and death by a special service on Friday afternoon. Thus the mystery that is revealed by Easter was spread out, as it were, over the week before, and the emphasis was no longer on the timeless life of heaven, but rather on the past events of Christ's life here on earth.

Thus began the Holy Week services we love to celebrate. They reached full development under Saint Cyril, a bishop of Jerusalem who understood the needs of his people, and are described substantially as we know them by Etheria, a Spanish abbess who made a pilgrimage to Jerusalem in the year 385. She and other pilgrims brought back the observances to Europe, where they became more and more elaborate and, by the end of the Middle Ages, full of obscure and dubious symbolism. The form of the Paschal vigil was kept, but on Saturday morning, so that no longer was it a vigil in the original sense — a waiting for the Light of Christ to dispel the darkness. And the Mass to which it led was only in name a first Easter Mass.

Over the last quarter-century, the Holy Week services have been carefully reconsidered in the Roman Rite, and restored to the meaning and clarity which they once had. Our own Church, in the Proposed Prayer Book's Proper Liturgies for Special Days, provides or permits the equivalent services. Dramatically and movingly, they proclaim the mystery of our redemption — the heart of our religion. Let us look at the services one by one.

### *Palm Sunday*

There are two parts to the Palm Sunday liturgy. First there is the procession, a remembrance of the first Palm Sunday and a joyful anticipation of the Lord's final victory. Then there is the Mass, in which we hear the story of the passion and are called back to the reality that the Cross is still to be faced. But throughout the service there is a single theme — life won by death — and we see that unity and that theme in the vestments used for this day and for Good Friday: vestments of blood red.

The blessing of palms *outside* Jerusalem led to the custom of performing the palm liturgy at one church and going to another for the Mass. In fact, the palm liturgy looked like a Mass, with Introit, Collect, Lesson, Gradual, Gospel, Preface and Sanctus, and may have been a complete, separate Mass. The complexity obscured the fact that palms were being blessed to be carried. Sometimes, the blessing took longer than the procession.

In the restored rite, after an antiphon hailing Christ as King, a collect, and the story of the first Palm Sunday (as told by Matthew, Mark, or Luke according to the three-year cycle of the lectionary), there is a thanksgiving-blessing sung over the palms. Ideally, they would be brought by the people, just as the Jerusalem crowds found their own branches on the way. But palms are not readily found on the sidewalks of New York, so we are given branches as we enter church. We hold them over our shoulders for the gospel and blessing and as the procession goes round the church. Saint Theodulph of Tours' majestic hymn, "All glory, laud, and honour", is sung, and a psalm with an appropriate antiphon. Ideally, we would all go out into the streets to proclaim Christ our King. Those in procession at least go out of doors, and as they re-enter the chancel — our Jerusalem — the choir sing the responsory, "When the Lord entered the holy city." In the Mass, the Passion (according to Matthew, Mark, or Luke) is chanted by three voices

taking the parts of our Lord, the evangelist, and others, and the choir represent the crowd — all of us who have rejected and crucified the Lord afresh. And we approach earth's darkest hour.

On Monday, Tuesday, and Wednesday, Mass is said with appropriate lessons. On Wednesday evening (no longer can we provide it on Thursday and Friday also), the choir sing a very special service called *Tenebrae* — not an essential part of our liturgy but the monastic morning office of the following day, taking its name from the increasing *shadows* as one by one the candles are extinguished, till there is left alight only the Christ-candle. It is hidden. The church is in complete darkness. *Miserere* is sung, and the Good Friday collect said. Symbolically, Christ is in the tomb. A crashing noise is made for the earthquake at the resurrection. The light is brought back. Christ is risen. The polyphonic music at *Tenebrae* is probably the finest of the year.

### *Maundy Thursday*

This is the old English name, from *mandatum*, the new commandment (John 13: 13) given by our Lord after he had washed his disciples' feet.

The command we obey this day (and every day of the year but the two following) is "Do this in remembrance of me." For on this night our Lord "did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again." The marking of this day with a special celebration of the Mass began in Jerusalem in the fourth century, and naturally it was celebrated at supper-time. Later, in the West, there came to be three Masses this day: one at which penitents were solemnly reconciled by the Bishop, another at which he blessed the Holy Oils, and a third, in the evening, which commemorated the Last Supper. The second of these, the Chrism Mass, is celebrated in cathedrals.

The Mass of the Lord's Supper is festal: gold is worn and the Gloria in excelsis is sung. Because it is an addition to the Mass, the Creed is not sung, but in the Canon the celebrant may insert a few words of reminder that the Sacrament was instituted on this very day. Since, this day, there is but one celebration, all the parish priests concelebrate.

The most striking feature of the Maundy Thursday Mass comes at the end of it, however, when the principal celebrant carries the

Blessed Sacrament through the church to the chapel where it will be reserved for Good Friday Communion. Saint Thomas Aquinas's great hymn, "Now, my tongue, the mystery telling," is sung by the faithful as the Body of Christ is carried to the chapel, and there, throughout the night, we keep watch with the Lord, remembering that he said, "Could ye not watch with me one hour?" Candles and flowers elicit and express our devotion at the altar of repose. But in the darkened church the altars have been stripped of ornaments and cloths, for the Lord will soon be betrayed and deserted, and his own garments taken from him.

#### *Good Friday*

"This is earth's darkest hour," wrote Peter Abelard, and prayed,  
 "Give us compassion for thee, Lord,  
 That, as we share this hour,  
 Thy cross may bring us to thy joy  
 And resurrection power."

In our liturgical re-enactment of the events of our redemption we are at the foot of the Cross. The clergy enter and lie prostrate before the bare altar. After the familiar collect, we hear the prophecy of Isaiah, the Epistle to the Hebrews, and the Passion according to John, chanted as on Palm Sunday. And, in solemn prayer, we unite to Christ those who specially need his compassion. These solemn prayers are equivalent to the Prayer for the Whole State of Christ's Church in the Prayer Book but, in the new book's Proper Liturgies, are made world-wide and contemporary in concern. Each collect is preceded by a bidding telling us whom or what to pray for, and by a pause for private prayer on our knees. "Let us pray. Let us bow the knee. . . . Arise" gives the faithful time to pray personally before the celebrant *collects* their prayers.

The middle part of the Good Friday liturgy is a ceremony from Jerusalem, the Veneration of the Cross. It was a relic of the True Cross in Etheria's day. In our commemoration it is a large crucifix brought into church by the deacon, three times pausing and chanting, "Behold, the wood of the Cross." As it is held before the altar, the ministers and people come to it, three times on the way kneeling to adore and, before the cross, kneeling to kiss the feet of Christ crucified. This gesture of love for the Lord is one of the most moving ceremonies of the Christian Year. It is heightened by the music of the Reproaches, the Old Testament words put into the mouth of our

Lord: "O my people, what have I done unto thee?" with our plea: "Holy God, Holy and mighty, Holy and immortal, have mercy upon us." The Reproaches are addressed to all people, for all have sinned.

There is an antiphon here which is significant: "We venerate thy Cross, O Lord, and praise and glorify thy holy Resurrection." It signifies that "as we share this hour" in sorrow for our Lord, we must not forget his "joy and resurrection power." And so we go on to the receiving of our risen Lord in Holy Communion. Never has it seemed right to celebrate Mass on Good Friday, but Holy Communion was given from the Reserved Sacrament to unite Christians to their Lord on the day of his death. It was only in the Dark Ages, when Holy Communion was neglected and Good Friday misunderstood, that it ceased to be received on this day. And so it has been restored for all who wish it, and it is a ciborium with many consecrated wafers that is carried to the altar of repose on Maundy Thursday and brought back to the high altar for Holy Communion on Good Friday. The deacon brings it back, the faithful join the celebrant in singing the Lord's Prayer and saying the General Confession, and may join him in receiving the Lord's Body. And, with a final prayer, the service ends.

As we observe it, there are three sermons: before it begins, in the middle of it — after the Passion, and after it is over. These should help us learn the lessons we need from Good Friday, but its Proper Liturgy is its own best teacher of the meaning of "earth's darkest hour."

#### *Easter Eve and Easter Day*

Resting on the Sabbath, Christ lay in the tomb, and we keep Saturday in quiet preparation for the resurrection feast. We maintain the Lenten fast. If we have not yet done so, we seek to know our sins and confess them.

Late on Saturday night, we go to church, and find it quiet and dark. We are to keep vigil, listening to the Scriptures known to Christ and waiting for his resurrection, which we will celebrate at midnight, when he will make himself known to us in the Breaking of the Bread.

Since it is night, we must provide light to read by. Since Christ brought light by his resurrection, the candle we light will have great significance in our Paschal celebration. First, then, at the door we kindle fire and light the Paschal candle. (For fear the flame

would go out, there used to be a triple candle, but it no longer seems necessary. A symbolism survives, however, in the five "nails" of wax and incense inserted into the candle to symbolize Christ's holy wounds.) Then, through the dark church comes the lighted candle borne by the deacon, who stops three times to proclaim "The light of Christ," and to let flame be taken from it for hand-candles and lamps, till the church is ablaze with light. The spreading of it dramatizes the spreading of the Light of Christ from believer to believer. Finally, setting up the candle in the chancel, the deacon sings its praises in the Exsultet, the Paschal proclamation for which the chant is so ancient that it is said to have traces of Hebrew melody.

From our Hebrew heritage come the lessons for the Liturgy of the Word. They show how God prepared his people for the coming of Messiah. (Therefore they used to be called "The Prophecies" though that was not strictly correct.) After each lesson there is a canticle, a time for silent prayer, and a collect. We can use the silence to reflect on the lessons' meanings: the Genesis story of creation, the Exodus story of Israel's deliverance at the Red Sea, Isaiah's prophecy of all coming to the waters of salvation, Ezekiel's prophecy of the valley of dry bones coming to life, and Zephaniah's prophecy of the gathering of God's people. A sermon here may set forth the meaning of what we have heard.

We are ready now to renew our Christian Covenant and to welcome others into it if there are candidates for Holy Baptism. We all join in the Apostles' Creed. Water is blessed by thanksgiving for the gift of water and for the water of Baptism — themes found in the Early Church's prayers of water-blessing and in this, composed for our new Prayer Book. Easter is the primary time for Christian initiation, the meaning of which is rising with Christ to new life, a meaning made plain when the Paschal candle is plunged into the baptismal water. Those who found the new life — holy Mary and Saints through the ages — are called on in the litany sung as the water is carried to the font. There, baptism may be administered. Then the newly-baptized and others may be confirmed by the Bishop (we are always grateful to have him with us). Altar candles at last are lit: we are ready for Easter.

Gloria in excelsis begins the Mass and, when it is intoned, the organ sounds and bells peal. "Alleluia" comes back to our lips. And the risen Christ comes to us in Holy Communion.

*Based on D. J. Brecknell's This is Holy Week and Preparing for Easter by Clifford Howell, S.J., this description was written for AVE twelve years ago, when changes were made in the rites, and has been re-written and up-dated.* D.L.G.



## WHY I GO TO CONFESSION

"FORGIVING AND FORGIVEN." That is the sum and substance of the Christian's life, and indeed of the role of the Christian Church. It is the society of sinners becoming saints, forgiving and forgiven; and my sins and yours, however much they may seem to be between God and the single soul, are not just that. Sin always is social in its consequences. Sin always does injustice to mankind as much as to God. Sin always is pernicious to the body of Christ — breaking down the Church because we are very members incorporate in that body, members one of another, depending on one another for the building up in holiness which I need and you need, and which the Church — all of us bound together — can infuse into its members.

That is why I go to confession and get absolution: not only to get God's forgiveness but that of my fellow-Christians. I know that in priestly absolution I can get God's forgiveness, but that can come to me in other ways; and the Church's priests, empowered by God's Son to loose men from their sins, have never said that God cannot forgive through other means than his appointed ministers. What I cannot see, however, is how a man can know that he is forgiven by his fellow-men unless he confesses before them all — all in this world, and in the world to come, against whom he has sinned by a poor example; all in the Church, against whom he has sinned because the body of Christ has been made weaker by his sins, however private. How a man can know that the world forgives him, that the Church restores him to fellowship in Christ, is yours to have (and mine) in sacramental confession.

I go to confession to be forgiven by God — and by you and all the world. And when I hear the words of priestly absolution, I hear the voice of God's Son through a man saying, "By his authority I absolve you from all your sins." And much as I value God's absolution, I value — and I know that I have got — healing from you whom I have wounded. Would it make the sacrament more real to Christians to think of confession in that way, and to ask

ourselves if it is not worth the shame we feel? Thinking of the shame we must share if we confess to a fellow-sinner, a French skeptic said, "It is the easiest thing in the world to confess to *God*."

Fellow-sinners, it is *not* easy to confess one to another, but we must, I am convinced, if we are to bind up the world's wounds and build up Christ's body and understand how to pray his Father to forgive us our trespasses as we forgive those who have trespassed against us. Such an understanding of forgiveness not only would make the sacrament of absolution more real to us and acceptable to all Christians; but humble use of the Church's ministry of reconciliation would help us — as an Archbishop of Canterbury once laid down to us as a duty of Catholics — "to see more vividly the social consequences of our Christian faith."

"Forgiving and forgiven" — *sacramentally* if we want assurance from God and man — God give us courage to seek the Church's ministry of reconciliation, and joy to find that "if any man be in Christ, he is a new creation." D.L.G.

#### ABSOLUTION

OUR LORD JESUS CHRIST, who has left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive you all your offenses; and by his authority committed to me, I absolve you from all your sins: In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

*or this*

OUR LORD JESUS CHRIST, who offered himself to be sacrificed for us to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit and restore you in the perfect peace of the Church. *AMEN.*

*From the proposed Book of Common Prayer, page 448*



#### CONFESSIONS BEFORE EASTER

MAUNDY THURSDAY	12-1, Fr Garfield;	5-6, Fr Boyer
GOOD FRIDAY	3-4, Fr Garfield;	4-5, Fr Boyer;
	3-4, Fr Garrigan;	5-6, Fr Scott
HOLY SATURDAY	12-2, Fr Garfield;	2-4, Fr Boyer;
	9-10, Fr Garfield;	4-6, Fr Scott

#### 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 festivals  
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.



#### 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, Confirmations, 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 communicants working together in the sacristy on Saturday afternoons. Those who are interested 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]."



## CALENDAR FOR APRIL

1. F. Lenten Weekday (Frederick Denison Maurice, 1872)  
*Way of the Cross & Benediction 7 p.m.*
2. Sa. Lenten Weekday (James Lloyd Breck, Priest, 1876)
3. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY  
*Palm Procession & High Mass 11*
4. M. MONDAY IN HOLY WEEK
5. Tu. TUESDAY IN HOLY WEEK
6. W. WEDNESDAY IN HOLY WEEK  
*Tenebrae 8 p.m.*
7. Th. MAUNDY THURSDAY  
*Evening Prayer 5:30*  
*High Mass & Procession 6*
8. F. GOOD FRIDAY  
*Strict Fast & Abstinence*  
*Solemn Liturgy 12:30 p.m.*  
*Way of the Cross 6:15 p.m.*
9. Sa. HOLY SATURDAY  
*Solemn Vigil 10 p.m.*
10. Su. EASTER DAY  
*First High Mass 12 midnight*  
*High Mass with Procession 11*  
*Solemn Evensong, Procession & Benediction 6*
11. M. MONDAY IN EASTER WEEK
12. Tu. TUESDAY IN EASTER WEEK
13. W. WEDNESDAY IN EASTER WEEK
14. Th. THURSDAY IN EASTER WEEK
15. F. FRIDAY IN EASTER WEEK  
*Abstinence dispensed*
16. Sa. SATURDAY IN EASTER WEEK
17. Su. EASTER II  
*High Mass with Procession 11*
18. M. *Requiem*
19. Tu. St Alphege, Archbishop of Canterbury & Martyr, 1012
20. W.
21. Th. St Anselm, Archbishop of Canterbury, 1109
22. F. *Abstinence dispensed*
23. Sa. St George, Martyr, c. 303
24. Su. EASTER III
25. M. SAINT MARK THE EVANGELIST
26. Tu. *Requiem*
27. W.
28. Th.
29. F. St Catherine of Siena, 1380  
*Abstinence dispensed*
30. Sa. *Of our Lady*

## MUSIC FOR APRIL

## APRIL 3—SUNDAY OF THE PASSION

- Hosanna Filio David ..... McNeil Robinson, 1976  
 Pueri Hebraeorum ..... Nicasius Zorita (?-1586)  
 Ingrediente Domino ..... Emmanuel Cardoso (1569-1650)  
 Missa in die tribulationis ..... Orlandus Lassus (1532-1594)  
 Christus factus est ..... McNeil Robinson, 1976  
 Improperium ..... McNeil Robinson, 1977  
 Adoramus te, Christe ..... Lassus

## APRIL 6—WEDNESDAY, 8 P.M.

- Responsoria of Tenebrae:  
 Nocturn I ..... Orlandus Lassus (1532-1594)  
 Nocturn II ..... Costanzo Porta (1530-1601)  
 Nocturn III ..... Carlo Gesualdo di Venosa (1560-1613)  
 Benedictus ..... Giovanni Pierluigi de Palestrina (1525-1594)  
 Christus factus est ..... Felice Anerio (c. 1560-1614)  
 Miserere ..... Gregorio Allegri (1582-1594)

## APRIL 8—GOOD FRIDAY, 12:30 P.M.

- Improperia ..... Tomás Luis de Victoria (1549-1611)

## APRIL 10—SUNDAY OF THE RESURRECTION

- Resurrexi - Pascha nostrum ..... Heinrich Isaac (1450-1517)  
 Missa a Onze\* ..... Miguel Lopez (1669-1723)  
 Surrexit Pastor bonus ..... Raphael Coloma (16th century)  
 Vespere autem sabbati ..... Miguel Guerau (16th century)  
 5:30 p.m. George Novak, organ

## APRIL 17—EASTER II

- Missa Brevis in C ..... Wolfgang Amadeus Mozart (1756-1791)  
 Angelus Domini ..... Felice Anerio (1560-1614)  
 Laudate Dominum ..... Mozart  
 5:30 p.m. Edward Thompson, organ

## APRIL 24—EASTER III

- Missa Sine Nomine ..... John Dunstable (c. 1385-1453)  
 God so loved the world ..... John Stainer (1840-1901)  
 O salutaris hostia ..... George Henschel (1850-1934)  
 5:30 p.m. Michael Thompson, organ

\* American première

### ALTAR FLOWER MEMORIALS

April 7—Maundy Thursday, Albertina Russell  
 April 10—Easter Day, Grieg Taber, Priest & Rector  
 April 17—Easter II, Evelyn Caylor Chapman  
 April 24—Easter III, Frances Young



### FROM THE PARISH REGISTER

#### RECEIVED BY CANONICAL TRANSFER

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

February 17—Charles David Tellier  
 February 23—Monroe Causey, Jr.  
 March 8—William J. Eades



### FRIENDS OF SAINT MARY'S

IF YOU 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.



### FIRST FRIENDS

MICHAEL RAMSEY                      HORACE W. B. DONEGAN  
 100th Archbishop of Canterbury      12th Bishop of New York

### NEW FRIENDS

Charles F. Kramer, III                      David A. White  
 New York City                                  San Antonio, Texas

*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: Lawrence Appleby, \$5; Eric Campbell, \$5; The Rev'd Edward Garrigan, \$10; The Rev'd William R. H. Haire, \$10; The Rev'd Roy J. Hendricks, \$10; Everett Courtland Martin, \$20; The Rt Rev'd James W. Montgomery, \$10; Chaplain Bruce M. Williams, USA, \$10; Oscar O. Wilson, \$25; Dr Marshall K. Worthy, \$6.

*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.*

## 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  
 Saint Mary's Center for Senior Citizens  
 Miss Teresa Rogers, Program Director  
 PLaza 7-3962

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