

· BENE·DICTA · TU · IN · MULIERIBUS ·

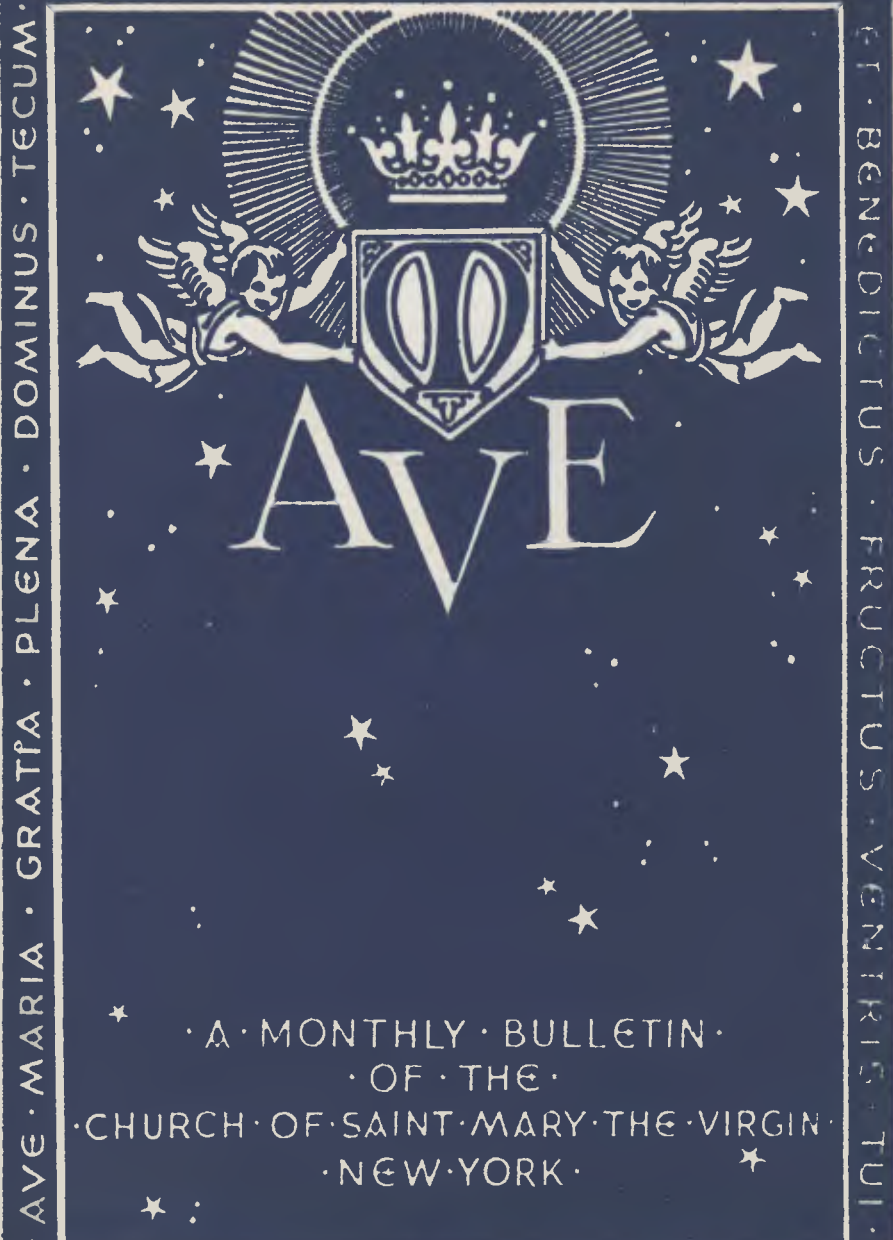
· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



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. XLVI

May, 1977

No. 5

My dear people,

There is a profound truth that we cannot earn anything with God: a truth dear to Evangelical reality and expressed simply in old Gospel hymns about how we come to God, like:

Nothing in my hand I bring:
Simply to thy cross I cling.

Nothing is what we have to offer — *of ourselves*.

But, wait! If we offer ourselves *in Christ*, in union with his perfect offering of himself, we have hope. When at Mass, in the Consecration Prayer, "we earnestly desire [God's] fatherly goodness to accept this our sacrifice of praise and thanksgiving; whereby we offer and present unto [God] ourselves, our souls and bodies", the way *how* we can do that is expressed in the word "whereby": by Christ's sacrifice we can make ours, and be accepted. But let us not too easily, too undemandingly, make it: sacrifice demands giving all and not a mere token.

We looked in Lent at those rules for a foundation of Catholic life which are called the Precepts of the Church. They are the basic duties of the Christian who means to be a Catholic; that is, whole-hearted in his Christianity; and I emphasized that they are but the beginning, on which we are called to build our life of love and obedience.

What are the Church's Precepts? To go to Mass and Communion with due preparation. To go to confession, seeking absolution. To fast. To enter Christian marriage according to the Church's teachings. And, last but no less worth our response, to give regularly to the support of the Church and her ministry — by which I mean more than keeping priests fed and housed; rather, the whole worship and witness of Christ in his Church: her missionary endeavour and social concern; her counselling and comforting of souls in trouble and need; and her services — those wonderful ceremonies and music offered to God with a desire to give God our best — a token of our desire to give God our all.

All of this that we try to do in and by the Church costs money: how much, here at Saint Mary's, ask our Treasurer. He will tell you, as his letter told us, that we cannot keep it up many more years without stronger support not only from parishioners but from friends, especially the many friends who frequent and depend on our services and sacraments on high days. Friends as well as parishioners, will you enlist other friends, and do your best to keep Saint Mary's doors open and her ministry vital? I am sure that giving for that is a spiritual sacrifice which can help build a stronger and more dedicated life of service. So, though I am glad I will not have it to do in paradise, I do not blush, now, to ask your support.

Whatever we offer, let it be representative of offering God what we have and are in our life. If our life is not worthy to bring to Christ, we can claim his compassion. We can ask his forgiveness of what is not worthy, his gift of time, and grace to begin again. What we are and do is all we have to offer, of ourselves, and we can make our offering only in Christ. When we come to his cross — *because* of his cross and the victory he won thereby — we can offer ourselves, our souls and bodies, give thanks for his death, and live in him.

Love so amazing, so divine,
Demands my soul, my life, my all.

Affectionately your priest,
DONALD L. GARFIELD



EVANGELICAL CATHOLIC CONGRESS

Saint Thomas Church, New York

May 6-7

Friday at 8: Evensong; preacher, The Rt Rev'd Michael Marshall

Saturday

9:30 Authority: The Rt Rev'd Robert E. Terwilliger

10:30 Morality: The Rt Rev'd Robert C. Witcher

12:00 Eucharist; preacher, The Rev'd John Andrew

3:00 Ministry: The Rt Rev'd Michael Marshall

4:15 Spirituality: The Rt Rev'd Wilbur E. Hogg

Registration, \$15 payable to The Evangelical Catholic Congress, may be made at One East 53rd Street, New York, New York 10019.

BEHOLDING HIS GLORY

Candlemas Sermon at Saint Mary's by the
Right Reverend Harold Louis Wright, S.T.D.,
Suffragan Bishop of New York

WE HAVE COME TOGETHER this evening to pay honor at one and the same time to our Lord Jesus Christ and to his Blessed Mother. How great is our privilege that we are able to come to *this* place — this beloved Church of Saint Mary the Virgin, which through the years has stood and still stands as a bulwark of Catholic faith and practice — to make Eucharist and to witness to the truth of the Incarnation.

Small wonder that this feast day bears so many names — the Presentation of Our Lord Jesus Christ in the Temple; commonly called the Purification of Saint Mary the Virgin; commonly called Candlemas Day — because it holds before our hearts and minds that mystery beyond our comprehension, namely, that God gives us himself in the person of Jesus Christ. The mystery of the Incarnation is that eternal God, who made the earth and rules its history, enters our world and subjects himself to the same limitations that constrict us — “made like these brothers of his in every way, so that he might be merciful and faithful as their high priest” [Hebrews 2: 17 N.E.B.]. The message of the Incarnation is that at the heart of this world — transcending its darkness, transcending its cruelty, transcending all its discouragements — is Jesus Christ.

How difficult it is for us to accept God's way in a world like ours! His way seems so slow, it seems so weak, it seems so hopeless; and yet this is the way in which God works. It is within the limitations that surround you and me that God himself works.

So it is that forty days after the birth of Jesus, Mary and Joseph, in accordance with Law of Moses, go to the temple to make the required offering of thanksgiving and expiation, present the Holy Child to his heavenly Father and then redeem him back again until the appointed time when he shall offer himself “to expiate the sins of the people” [Hebrews 2: 17]. Just as Mary observes the requirements of the Law for her purification out of devotion and zeal, so he who is to redeem the world submits to the Law as an example to us of humility, obedience, and devotion.

How much of a piece is the event we commemorate tonight with that of forty days ago, for as on that holy night the first to behold his glory were simple folk, shepherds, so it is given to holy Simeon

and to ancient Anna to behold his glory when he is presented in the temple. Simeon receives into his arms the object of his longing and he is content. "Lord, now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation . . . a light to lighten the Gentiles . . . the glory of thy people Israel." And Anna, too, recognizes and gives thanks for the world's Redeemer.

When God translated himself into human terms, when he lived under the limitations of our human existence, mankind had the opportunity to see and appreciate who he was and what he was doing. In the thirty-odd years between Bethlehem's manger and Calvary's cross many saw him but not everyone beheld his glory — not Herod, nor Pilate, nor the later Herod; not Caiaphas, nor the Pharisees, nor even his family and closest friends most of the time. Only a few saw it at first, and most people do not see it now. The paradox about us is that we each have the capacity to see the splendor of the Word made flesh — to behold his glory — but we also have the tendency to be blinded by lesser things.

Would you behold his glory? — then seek him in simplicity, humility, and faith. To such seekers the Redeemer of the world still manifests his glory.



REGINA COELI

O Queen of heaven, be joyful, alleluia;
Because he whom so meetly thou bearest, alleluia;
Hath arisen as he promised, alleluia;
Pray for us to the Father, alleluia.

- V. Rejoice and be glad, O Virgin Mary, alleluia.
R. For the Lord is risen indeed, alleluia.

Let us pray.

O GOD, who by the resurrection of thy Son Jesus Christ didst vouchsafe to give gladness to the world: Grant, we beseech thee, that we, being holpen by the prayers of the Virgin Mary, his Mother, may attain unto the joys of eternal life; through the same Jesus Christ our Lord. *Amen.*

Regina Coeli takes the place of the Angelus during Eastertide, and may be said three times daily: morning, noon, and night.



THE MAY FESTIVAL, with procession to the shrine of our Lady, will be held on Sunday, May 8, at 6 p.m.

BIBLICAL STUDIES — XXXIV

FROM THE TIME of Jehu to the end of (Northern) Israel's history — a period of only about a hundred years — the direction of events was mostly downwards. We say "mostly" because the line of descent was not an unbroken curve; indeed, we shall have occasion in this article to look briefly at the resurgence of the kingdom during the reign of Jehoash and that of Jeroboam II — the prosperity in the days of the latter, indeed, forming a backdrop, and a stimulus too, for that matter, to the preaching of the first of the "writing" prophets, Amos and Hosea. Nonetheless, even those days of comparative plenty (though not unmingled with social injustice, which was a large part of the prophetic burden) served as a kind of lull before the storm. The kingdom throughout this time was clearly in decline. It shall be our purpose to enquire somewhat into its nature and causes, for if we are ignorant of that, we shall miss most of what the classical prophets were about, both here and when we turn to the parallel and ultimately no less disastrous fate of the (southern) Kingdom of Judah, which produced the "major" prophets, Isaiah, Jeremiah, and Ezekiel.

At the end of Biblical Studies — XXXIII, we observed that both Jehu, who died in 815 B.C., and his son Jehoahaz (815-801), had more than their share of troubles with the expansive Kingdom of Aram (Syria), with its capital at Damascus. At one point, in the days of the United Empire of David and Solomon, Israelite hegemony had reached at least as far as Damascus and probably (at least nominally) beyond. That situation, however, was sufficiently abnormal that it could not outlast the period of Israel's unity and greatest strength; and once the division of the Kingdom had occurred, more or less incessant border warfare became an ordinary feature of political life. This was true in spite of the occasional temporary alliances forged against the threat of a common enemy, such as that which obtained during the reign of Ahab, and which resulted in the Allied victory over the Assyrians at the Battle of Qarqar in 853 B.C. Such affairs were always temporary and patched-up things, which fell apart in natural rivalry as soon as the danger had passed.

By Jehu's time, Aram was once again expansive and resurgent under the upstart usurper King Hazael (as we saw last time). Indeed, in Jehu's own lifetime all of the Transjordanian possessions were lost to Israel all the way down to the Moabite border at the River

Arnon. In the reign of his son Jehoahaz things went from bad to worse. The Transjordan was already gone; Esdraelon soon followed (the fertile plain leading from the highlands of Ephraim westwards to Mt Carmel and the sea), and indeed most of the coastal area — for the Arameans thrust down the coast as far as Philistine Gath, which they took, and were deflected from Judah only by the payment of an enormous tribute. Galilee was probably also lost at this time, since the seizure of the Plain of Esdraelon (also called the Valley of Jezreel or the Plain of Megiddo) would have cut it off fairly totally from Israel proper. Things became so bad at one point that Jehoahaz was virtually stripped of his army by the overbearing Hazael, being allowed what was little more than a palace-guard of ten chariots, fifty horsemen, and ten thousand foot (Ahab, as we noticed last time, had fielded two thousand chariots at Qarqar). This, obviously, was little more than vassalage, and Jehoahaz little more than a puppet. Israel's other neighbours evidently took advantage of this weakness, if Amos 1 is to be applied to this situation, as probably it ought to be.

The key to this situation — what, indeed, freed the Kingdom of Aram from the needs of restraint — is to be found in Assyria. In 853, as we have noticed, an Aramean-Israelite coalition stopped the advance of Shalmaneser III of Assyria towards the west. This did not, of course, end Assyrian aggression, and Shalmaneser was to make more or less forceful campaigns into Damascene territory for some years, culminating in the near capture of Damascus itself in 481 B.C., the year after Hazael had seized power by murdering his predecessor. The city did not fall at that time, but the suburbs were laid waste, and Shalmaneser pressed on down the Phoenician littoral, taking tribute as he went from Tyre and Sidon and, amongst the others, from Jehu of Israel. But shortly after this Shalmaneser became preoccupied with campaigns on other of his frontiers, and by a rebellion of one of his sons which absorbed his energies for a number of years. His successor, Shamshi-adad V, who ruled until 811, was faced both with a need to reestablish internal order and to mend and reinforce his defences on other threatened borders (especially on that with the Kingdom of Urartu, in what was later Armenia, which posed a specially potent menace to Assyrian ambitions).

All of this Assyrian preoccupation with internal affairs and self-defence left Aram with a relatively free hand. Hazael, of course,

seems to have been ambitious by nature; but now there was no check to his ambition, which he indulged in ways we have seen. But he could do so only with Assyria quiescent, and nothing in previous Assyrian history ought to have led him to the assumption that that would be for long.

In 802 B.C., the blow fell. Adad-nirari III of Assyria, who reigned from 811 to 783, had resumed the traditional aggressive stance associated with the Assyrian name, and in a series of incursions against the lesser Aramean states had one by one subdued them all. In 802, he succeeded in crushing Damascus itself, the last and greatest of the Aramean powers; Hazael's son and successor, Ben-hadad II, was defeated utterly, and he and his land were laid under an enormous tribute, calculated (as had been his father's exactions against Israel) to keep the Damascene kingdom poor and (therefore) weak and submissive. In this same campaign Adad-nirari took tribute also from Tyre, Sidon, Edom, Philistia — and Israel; but it appears clear that this vassalage was more nominal than real. For the Kingdom of Israel, at least, the removal of the heavy hand of Damascus could only mean improvement; any comparatively light tribute to Assyria must only have seemed money well spent — for the time being.

Fortunately for Israel the "time being" was prolonged for a bit by a new "time of troubles" for Assyria. Adad-nirari's expansionism, it would seem, was somewhat premature. Not only was he himself unable to follow up his initial successes, but his successors — Shalmaneser IV, Asshur-dan III, and Asshur-nirari V (a total span ranging from 783 to 746) — were weak kings barely capable of maintaining a presence west of the Euphrates at all. Continued internal unrest, coupled with the ongoing rise of Urartu (which at this time was arguably larger and stronger than Assyria herself), seemed almost to presage Assyria's going under. This, to be sure, gave Damascus (as well as Israel) an opportunity to recoup, but she squandered the opportunity in a drawn-out and ultimately fruitless rivalry with the kingdom (and city) of Hamath. Thus, though herself freed from the Assyrian spectre, she was unable again to turn her unwelcome attentions south towards Israel in any very effective way.

Jehu's grandson, thus — Jehoash (801-786) — faced a situation quite different from that facing the luckless Jehoahaz, and he was not slow to take advantage of it. II Kings 13:25 says that he

recovered all the cities lost by his father; and while no particulars are given, this must mean at least that the Arameans were driven out of Israel itself (Esdraelon and the Galilee), and presumably that the Transjordan lands were recovered as well. Furthermore, he totally defeated the sister-kingdom of Judah, after a quarrel foolishly provoked by the Judaean king (if we are to believe the account in II Chronicles 25: 5-24). In a battle fought at Beth-shemesh, the Judaean king was taken prisoner (Amaziah), and Jerusalem itself was looted, and hostages taken, and some sections of wall knocked down to make defence more difficult in the future. With a restraint uncommon to the times, Jehoahaz declined to annex Judah outright, and the humiliated Amaziah was left on his throne (what was left of it), until the by that point nearly inevitable palace coup and assassination (impeachment had hardly been invented yet, and there was only one way to get rid of an incompetent and failure!). Jehoahaz thus wisely resisted the temptation to over-extend himself, and there was thus no Israelite political hubris to invite the nemesis of political reversal.

Jehoahaz was succeeded by Jeroboam II, who had one of the longest reigns of any Israelite king (786-746; his great contemporary was King Uzziah of Judah, in the year of whose death — 742 — Isaiah had his Temple-vision and began his ministry). During his reign the resurgence begun under Jehoahaz reached its height; but it must also be fairly said that Jeroboam was the *last* significant King of Israel, and that after his death collapse was rapid and total.

He was, certainly, a great military ruler, though the specifics of his campaigns are hard to determine, given the complexity and confusion of the biblical accounts. At any event, it seems clear that the very least that can be said is that Israel's borders were expanded, and that the inroads of foreign invaders, whether the Arameans to the north or the Moabites to the south and east, were blocked, and the foreign elements driven back and expelled. In fact, however, Jeroboam's military successes were probably even more extensive than that minimum would suggest. We know, for example [II Kings 14: 25] that his northern frontier was at the "entrance of Hamath" (perhaps near the sources of the Orontes River, far to the north in Coele-Syria, somewhat south of Kadesh), and this implies at the very least expansion at the expense of both Damascus and her rival Hamath. It is unclear from II Kings 14: 28 whether he actually captured Damascus herself (it seems unlikely),

but certainly he trimmed her sails, and if the Transjordan lands were not recovered in the reign of his predecessor they certainly were now, with probable additions at the expense of a by now considerably humbled Aram. To the south, his frontier lay at "the Brook of the Arabah" (cf. Amos 6: 14), which must have been proximate to the "Sea of the Arabah", i.e., the Dead Sea. This implies a restriction of Moab, and possibly a conquest, total or partial, though a lack of precise knowledge as to the exact location of the Brook of the Arabah does not allow us to say either that it definitely happened, or how extensive it was if it did. But certainly Moab's sails, as much as Aram's, were decisively trimmed, and here too the tables were much turned from the days of Jehoahaz, when Israel had provided plunder to all comers.

In the southern Kingdom (Judah), King Uzziah was embarking upon a similar career, presiding there likewise over a national resurgence and expansion (and for much the same reasons). The full story of the Kingdom of Judah must await subsequent articles in this series (which has now reached XXXIV from an originally projected VI!), but it is not beside the point (as it affects Israel as well) to observe that between the two of them Israel and Judah together comprised at this period very nearly the entire territory of the United Empire at its height in the reign of Solomon. And if the two kingdoms lacked the political muscle of a truly unitary state, they nonetheless managed to keep peace with each other, to the marked advantage, military and commercial, of both.

This resulted in a prosperity unparalleled since the Golden Age of Solomon the Wise, since the major trade routes, undisturbed for the nonce by war and conquest, and once more (for the last time) under Israelite control, passed through the two kingdoms — up from Arabia, across from Mesopotamia, down from the Phoenician cities of the sea-faring merchant princes of Tyre and Sidon — and at each juncture within greater Israel (i.e., Israel and Judah together) tolls were collected and customs exacted, and the land, in a lull before the storm, waxed fat — as the splendid ivories and impressive buildings excavated at Samaria (the capital of the Northern Kingdom abundantly show).

But something was, if not rotten, at least seriously wrong in the state of Israel, as a reading of Amos and Hosea makes painfully clear. There we see an ugly reality lying behind the mask of prosperity (and if the reader sees parallels with other times and

other countries, let him take good heed). The society, for one thing, showed a marked cleavage between great wealth and great poverty, with the wealthy displaying but scant awareness of responsibility to anything but their greed. Moneylenders flourished, who exacted high interest (contrary to Jewish law), and whose exactions were untempered by mercy even in the face of natural calamity (e.g., drought); the small peasant, therefore, often faced at best foreclosure and at worst bond-service for the payment of debts. Business practices were sharp, measures and weights often tampered with (in the interests of the seller, of course, never the buyer), and the law was used — contrary to its purpose — to favour the rich at the growing expense of the poor, as the former added field to field and house to house while the latter were sold — in Amos's memorable phrase [Amos 2: 6] — "for a pair of shoes". Since the judges were themselves corrupt, there was no remedy, and the cry of the poor rose louder and louder towards heaven.

In the face of this, Israel's religion was silent — the official religion, that is, which was still nominal, though indeed lavishly supported, Yahwism. The prophetic protests did not come from the old prophetic orders, which by this time had merged with the "establishment", a professional class, as it were, in their own right (which lies behind Amos's disclaimer of being neither a "prophet" nor a "son of a prophet", i.e., not a professional at all, but a simple farming man called to preach God's judging Word without pay and — so to speak — on his own time); the sacrificial cultus, with its powerful priesthood, seemed quite indifferent to social concerns, content that more and more sacrifices should be offered at greater and greater cost. Paganism, furthermore, flourished, both in its own right (i.e., there were outright worshippers of Baal, as the forms of many names in the period attest) and in the sense that official Yahwism had become to a considerable extent paganized itself. All of this boded ill for the future, as we shall see next time.



J.P.B.

Altar flower memorials and thank-offerings are available on certain Summer Sundays. Please ask the Rector if you would like to give flowers. We ask a fifteen dollar donation.

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¢ (mailing 13¢)

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95 (mailing 25¢)

Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$6.95 (mailing 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

New York State residents add state/local tax.

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

REQUESTS 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 MAY

1. Su. EASTER IV
2. M. SAINT PHILIP & SAINT JAMES, APOSTLES (*Tr.*)
3. Tu. St Athanasius, Bishop of Alexandria, 373 (*Tr.*)
4. W. St Monnica, Mother of Augustine of Hippo, 387
5. Th. *Requiem*
6. F. St John before the Latin Gate
Abstinence dispensed
7. Sa. *No Mass at 12:10 p.m.*
8. Su. EASTER V
Evening Prayer 4:45
May Festival 6
9. M. St Gregory of Nazianzus, Bishop of Constantinople, 389
10. Tu. Dame Julian of Norwich, c. 1417 (*Tr.*)
11. W. *Requiem*
12. Th. St Pancras, Martyr at Rome, c. 304
13. F. *Abstinence dispensed*
14. Sa. St Pachomius, Abbot in Egypt, 348
15. Su. EASTER VI
Litany in procession after Evensong
16. M. ROGATION DAY
17. Tu. ROGATION DAY
18. W. ROGATION DAY
19. Th. ASCENSION DAY
Evening Prayer 5:30
High Mass with Procession 6
20. F. St Dunstan, Archbishop of Canterbury, 988 (*Tr.*)
Abstinence dispensed
21. Sa. Alcuin, Deacon, Abbot at Tours, 804 (*Tr.*)
22. Su. THE SUNDAY AFTER ASCENSION DAY
23. M. *Requiem*
24. Tu. Jackson Kemper, First Missionary Bishop in the
United States, 1870
25. W. St Bede the Venerable, Priest & Monk of Jarrow, 735
26. Th. St Augustine, First Archbishop of Canterbury, 605
27. F. *Abstinence dispensed*
28. Sa. Vigil
29. Su. THE DAY OF PENTECOST
High Mass with Procession 11
30. M. *Requiem*
31. Tu. THE VISITATION OF THE BLESSED VIRGIN MARY

MUSIC FOR MAY

- MAY 1—EASTER IV
 Missa brevis William Walton (1902-)
 Psalm 21 Zoltan Kodaly (1882-1967)
 Pange lingua Kodaly
 5:30 p.m.
 Hedwig Klebl, soprano
- MAY 8—EASTER V
 Missa a Cinco Vozes 4^o Tono Joan Cererols (1618-1680)
 (*American première*)
 Jubilate Deo McNeil Robinson, 1972
 Caro mea Franciscus Guerrero (1528-1599)
 5:30 p.m.
 David Schrader, organ
- MAY 15—EASTER VI
 Missa Sine Nomine Alexander Agricola (?-1446)
 Benedicite gentes Orlandus Lassus (1532-1594)
 Ave verum corpus Josquin des Prés (1445-1521)
 5:30 p.m.
 Charles Manning, organ
- MAY 19—ASCENSION DAY
 Missa Choralis Franz Liszt (1811-1886)
 Ascendit Deus Tomás Luis de Victoria (1549-1611)
 Salutis humanae Sator IV
- MAY 22—SUNDAY AFTER THE ASCENSION
 Missa Macaroni Nancy Sartin, 1976
 Ascendit Deus Peter Phillips (1561-1628)
 Ascendens Christus in altum Tomás Luis de Victoria (1549-1611)
 5:30 p.m.
 Edward Thompson, organ
- MAY 29—PENTECOST
 Messe Solennelle pour le Sacre de Napoléon
 Étienne Henri Mehul (1763-1817)
 Confirma hoc, Deus McNeil Robinson, 1977
 O sacrum convivium Olivier Messiaen (1908-)
 5:30 p.m.
 Michael Thompson, organ
- MAY 15: Evensong, Litany, and Benediction at 6 p.m. will be sung by the men and boys' choir of All Saints, Ashmont, Massachusetts, under the direction of Herbert L. Peterson.

ALTAR FLOWER MEMORIALS

- May 1—Easter IV, Christian & Ada Troutwine
 May 8—Easter V, Martha Viola Schaefer
 May 15—Easter VI, Merriman & Malvina Casey
 May 19—Ascension Day, Charles W. Wilding & Francis LeBaron Drake,
 Priests, & Murdo W. Newman
 May 22—Sunday after Ascension Day, Hugh McEdwards & Elizabeth Frank
 May 29—George Christian Martin & Joseph Gale Hurd Barry,
 Priests & Rectors
 May 31—Visitation B.V.M., Arthur & Augusta Emma Dinter



FROM THE PARISH REGISTER

BAPTISMS

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

- April 9—Blake Michelle Logan
 Geordan Garreth Urquhart Logan

CONFIRMATIONS

BY THE RIGHT REVEREND J. STUART WETMORE, D.D.

*"Grieve not the Holy Spirit, whereby ye were
 sealed unto the day of redemption."*

- April 9—Maria Cristina Casellato
 John Irick Fisher
 Fern Helen Logan
 Blake Michelle Logan
 Geordan Garreth Urquhart Logan

RECEIVED

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

- April 9—Garrett Peter Michael Steinhoff



NEW FRIENDS

- | | |
|--|---------------------------------------|
| Miss Kathryn Mulholland
Chula Vista, California | Richard L. Fenton |
| Richard E. Voigt
New City, New York | Charles E. Thro
Sparta, New Jersey |



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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.*

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 The Rev'd Donald L. Garfield, *Rector*
 The Rev'd John Paul Boyer
 PLaza 7-6750

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*Office hours from 9 a.m. to 4 p.m.
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