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

Vol. XLVII

May, 1978

No. 5

My dear people,

Ascension Day, the Day of Pentecost, Trinity Sunday, and Corpus Christi, all in one month! May, 1978, shows mysteries of our faith, opening wide the gate of heaven to man below, as we see the Saving Victim return in triumph to his Father and send the Holy Spirit to be our Comforter; as we worship the One God, Trinity in Unity; as we rejoice that God's life come to us in the Sacrament of Christ's Body and Blood. It all makes me think of the Apostle's promise to the Ephesians when he wrote them of Christ that "when he ascended up on high, he gave gifts unto men". Paul in that statement quotes from Psalm 68 — or, perhaps, purposely misquotes, for the Psalm says that God "received gifts from men" but, surely, it is the way Paul says it is, that God gives, and we give thanks.

We give thanks — make eucharist — on Ascension Day, May 4, principally — solemnly — at 6 p.m., and afterwards there is a reception. It is a good time to bring your friends. Pentecost is May 14, and Trinity Sunday is May 21. Corpus Christi is kept solemnly on Sunday, May 28, with the wonderful procession and Benediction. All these come before summer — before, I hope, heat comes and you go away.

Summer Sundays, some of them, have vacancies in the flower designations. Should you want a memorial or a thank-offering, for which we ask \$15, please let me know at once.

Father Boyer's Thursday evening class continues to meet in the Mission House, studying the Church's faith, using as spring-board (who'd have guessed it?) the Thirty-nine Articles!

A picture postcard in colour of the interior of the church is now available for 15c (please add postage if you want it mailed clean in an envelope). We engaged the cathedral photographer, C. Harrison Conroy, to take this lovely picture — but then, aren't we "the cathedral of Times Square"?

Affectionately your priest,
DONALD L. GARFIELD

CHRISTIANS AND JEWS

Canon Eric Mascall, D.D.

WHO put Jesus to death? Most people, if asked that question, will give a very simple and confident answer: "The Jews." And they will be quite right — up to a point. It was the Jews, or, rather, it was *some* Jews, acting in cooperation with some Gentiles. Every time we recite the Apostles' Creed we declare that Jesus "suffered under Pontius Pilate", and whatever Pontius Pilate was, he was not a Jew. And to say that Jesus was put to death by "the Jews" is about as adequate as it would be to say that Charles the First was put to death by "the English", and indeed slightly less adequate. And it certainly gives us no justification for treating the Jews as a whole as "deicide people", and still less for making their part in the crucifixion an excuse for hostility or contempt towards Jews today.

For there are some other questions which we need to ask, and to people who want to indulge in theological antisemitism the answers are extremely disconcerting. What was Jesus himself? — A Jew. What was our Lady, to whom we profess so much devotion? — A Jew. What were the twelve Apostles? — Jews. What was St Paul, to whom, under God, more than anyone else is due the fact that the Christian Gospel has been brought to us Gentiles? — A most fervent and devoted Jew. What is the Old Testament, which comprises nearly five-sixths of our Christian Bible? — The Scriptures of the Jewish Church and people. It looks as if we are more involved with the Jews than some of us always realise.

It is, of course, true that the leaders of the Jewish people rejected and encompassed the crucifixion of the Messiah. It is also true that, after the political excitement of Palm Sunday, most of his compatriots deserted him; he was not the kind of Messiah that they wanted. "He came to his own home, and his own people received him not" (John i.11, RSV). And he himself wept over their stubbornness: "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" (Matthew xxiii. 37). Nevertheless, it was the few who accepted him who formed the nucleus of his Church; they, we must never forget,

were Jews. It was the faithful remnant of the old Israel, upon whom the new Israel, the Body of Christ, now thrown open to all mankind, was built.

For when God became incarnate for us men and for our salvation, he did not come as an unheralded bolt from the blue. To use the technical term, it was not theophany but incarnation; that is to say, it was not a sheer disclosure of his naked and unmitigated deity, to shatter and blast men into helpless submission, but a taking of human nature in order to live a human life among men, so that they might recover their lost sonship through him, their brother, and learn again to live as God's dearly loved sons. So, for him to become man, there was prepared a human setting in human history. One people among all the peoples of the earth was chosen, and sealed as God's people, not for their own sake, though they were often only too ready to assume that was so, but for the sake of all mankind; and through long centuries, with varied fortunes of prosperity and adversity, they were gradually moulded to provide the place and time for God the Son to become a man. Throughout their history they had the sense of the great destiny in store for them, though their picture of it was obscure and was often conceived in grossly exclusive, political, and materialistic terms. They repeatedly fell into complacency and occasionally into apostasy. It has been pointedly remarked that, so far from the Jews being, as was sometimes suggested, a people with a genius for religion, it seemed to the prophets who denounced them for their shortcomings that they had a genius for almost everything else. They suffered appalling catastrophes of invasion, destruction, dispersion, and foreign occupation. But they never lost their sense of the great vocation to which God had called them and their hope of the great future manifestation, the age of the Messiah, in which God's plan for them would be fully revealed and executed. To the greatest of the prophets it became clear that Israel, the people of God, was not just to be top nation in the world but was to be the servant of God through whom God's mercy was to be brought to all mankind.

"I am the Lord, I have called you in righteousness,

I have taken you by the hand and kept you.

I have given you as a covenant to the people, a light to the nations.

To open the eyes that are blind,
 To bring out the prisoners from the dungeon, from the
 prison those who sit in darkness . . .
 It is too light a thing that you should be my servant to
 raise up the tribes of Jacob and to restore the preserved
 of Israel;
 I will give you as a light to the nations, that my salvation
 may reach to the end of the earth" (Isaiah xlii. 6, 7;
 xlix. 6).

And the great moment came, when the work of centuries reached its climax with the presence in Judaism of a young girl so filled with the grace of God that she could be brought the stupendous news that she was to be the virgin mother of the longed-for Christ, the incarnate Son of the heavenly Father. Mary thus is seen as the personal embodiment of the great Old Testament figure of Israel as the Virgin daughter of Sion, the bride of Jehovah, the place where God himself dwells. There is here material for any quantity of devotional meditation and reflection, but the point which is relevant for our present topic is simply this: that the place which Mary has in Christian belief and devotion as the Mother of God carries with it the most tremendous consequences for the Jewish race, for it is in her that God's whole intention and purpose for the Jewish race reached its climax, a climax that no other race ever will or ever can enjoy. The Church has not been entirely fanciful in applying to Mary the words from the Book of Judith: "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great pride of our nation", for the deliverance which has been brought about by God through Mary far exceeds in depth and range the defeat of the tyrant Holofernes. And if Mary is the glory of Israel, Israel is the glory of Mary; devotion to her must necessarily carry with it devotion to her nation and people.

The fulfilment of Israel's expectations was triumphantly proclaimed in a flash of inspired insight by the aged priest Simeon, when he recognised the promised Messiah in the child whom Joseph and Mary brought to present to God in the temple at Jerusalem. The Church repeats his words day by day in her evening office, often alas to somnolent musical settings which deprive them almost entirely of their note of excitement and

urgency. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light for revelation to the Gentiles and for glory to thy people Israel" (Luke 22. 30-32). From its earliest days, as we see from the Acts of the Apostles, the little Jewish Christian Church was forced to realise, sometimes against deeply ingrained nationalist prejudices of its members, that, through the death and resurrection of the Messiah, Israel, the People of God, was now thrown open to the whole of mankind. It is important to notice that the issue that came before the Council of Jerusalem, as recorded in Act xv, was not whether Gentiles could become members of the Christian Church — nobody could raise doubts about that — but whether they had to become members of Judaism by being circumcised first. The fact that the Council gave a negative answer to this question could not alter the fact that the Church was rooted and grounded in Israel, that indeed it was the faithful remnant of Israel, transformed, expanded, and fulfilled, but none the less firmly planted in the flesh and blood of the Lord who in his very death had been proclaimed "Jesus of Nazareth, the King of the Jews".

In Palestine itself the Church became more and more Gentile, but what ultimately swamped the Jewish nucleus was the great missionary movement, of which the Jewish convert Paul was the outstanding figure, and which in the decade A.D. 50-60 established the Church in the Gentile world. But the Church in Jerusalem itself, under its bishop James, was, as we might expect, very conservatively Jewish. The virtual extinction of Jewish Christianity came with the destruction of Jerusalem in A.D. 70, after the unsuccessful revolt against the Roman power. From then on, knowledge of the special characteristics of the primitive Jewish Christianity became practically extinct. But with the gains that came with the growth of a Gentile — a non-Jewish — Christianity, there have been great and serious losses.

To take but one example, although it can now be seen that the canon or central prayer of the Eucharist from the Preface onwards is clearly derived from a Jewish form in which God the Father is blessed and given thanks for all his works of creation and redemption, until quite recent years almost the whole of the prayer was treated as being of little importance except

the two sentences in which Jesus was quoted as declaring that the bread and wine were his body and his blood. In consequence it had been possible for some scholars to argue that the Christian Eucharist was really a rite borrowed by some Gentile church from the mystery religions which were a widespread feature of the ancient world and that it had little or no connection with Jesus himself, the sayings attributed to him having been inserted to give it a Christian flavour. Even as late as 1926, N. P. Williams, in his essay on "The Origins of the Sacraments" in *Essays Catholic and Critical*, while he made out a damaging case against the mystery-religion hypothesis, failed to make the really devastating point that all the early Eucharistic canons, in their very structure, show themselves to have not a Gentile but a Jewish origin. They go back not to some Greek mystery myth and cultus but to what the Lord Jesus did at supper with his apostles the night before he was crucified. And in a wider context the light which Jewish scholars who are interested in Christianity, or even more those few who have become Christians themselves, are able to throw on the Gospels, simply because they know from inside what it is to feel and think like a Jew, frequently leaves even erudite non-Jewish scholars in the position of rather imperceptive external observers. How many Christian scholars, for example, who have written about the development and the limitations of the human consciousness of Jesus have seriously and imaginatively thought about the way in which he would have learnt as a child from his mother about the Messianic hopes and expectations of his people and their fulfilment in Gabriel's message and her own virginal conception, and about the way in which his implicit awareness of his Messianic status and his unique relation to the Father as his eternally begotten Son would have crystallised in the images and concepts of the Jewish religion?

But the greatest loss that Christendom has suffered from the loss of Jewish Christianity has been the loss of the Jews themselves.

It is of course easy to blame the Jewish people for their rejection of the Messiah and to forget the Jews who accepted him and out of whom Christ's Church was made, the village girl who said, "Behold the handmaid of the Lord; be it unto me according to thy word"; the fisherman to whom Christ said,

"Thou art Peter, and upon this rock I will build my church"; the Pharisee who was converted on the Damascus road and became the Apostle of the Gentiles. And nothing can excuse the alternation of exploitation and hostility which throughout the Christian centuries has so often characterised a civilisation which claimed the name of Christian. The desire to find scape-goats for our ills is deeply rooted in us fallen human beings, and the Jews have seemed to be a heaven-sent gift. "The decide race", "the people who crucified the Messiah": what better targets could we have for our righteous indignation?

No one has been more conscious than the converted Jew whom we know as St Paul of the tragedy of the rejection of the Messiah, and, writing when some of those who had condemned him would have been still alive, Paul is deeply smitten by the disgrace that has been brought upon his people. He quotes from Isaiah God's words to an earlier generation: "All day long I have held out my hands to a disobedient and contrary people" (Isaiah lxv.2; Romans x.21). And he puts the stark question: "I ask, then, has God rejected his people?" By no means, he replies; and he goes on to suggest, writing as he is to Gentile Christians, that, in God's mysterious dealings, Israel's defection has in fact been the means by which the Gospel has been brought to the Gentiles, and that this very fact may bring the Jews to the Messiah. And what a glorious achievement that will be!

"If their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean I magnify my ministry in order to make my fellow Jews jealous, and thus save some of them. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?"

A hardening has come upon part of Israel, until the full number of Gentiles come in, and so all Israel will be saved. . . . For God has consigned all men to disobedience, that he may have mercy upon all (Romans xi.12, 13, 25, 32).

The Christian Church is the New Israel, we say, and in it are fulfilled the mysteries of God. And this is why we read the Jewish Scriptures in the Christian Church. But what of the Old Israel, God's straying yet still beloved children, whom we

Gentile Christians have treated so shamefully? The Old Israel is not simply something of the past, which ceased to exist when the New Israel came into being. It is still with us, and six million of its members were put to death deliberately, shamefully, and agonisingly in the days of the Nazi regime. It is some cause for rejoicing that, after nineteen centuries, dialogue between Christians and Jews has at last begun. And that is something in which we can all take part wherever two of us meet each other.

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FROM THE PARISH REGISTER

BAPTISMS — MARCH 25

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

Matthew Todd Adrian (conditional)	Michael Rivard Chelminski
Paul Roman Chelminski	Martin Lawrence Wechselblatt

CONFIRMATIONS — MARCH 25

BY THE RIGHT REVEREND HAROLD LOUIS WRIGHT, S.T.D.

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

Matthew Todd Adrian	Benjamin Bronson Mayo
Arnold Edward Brucker, Jr.	Claude Cecil Morris, Jr
Paul Roman Chelminski	James Lyman Nash
Michael Rivard Chelminski	Vik Paul Solem
Harry William Clausen	Vanessa Angela Vickers
Donald Brannon Hall	Martin Lawrence Wechselblatt

RECEIVED

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

Thomas Flintoff	Francis William Jones, Jr.
Victor John Horvath, Jr.	Jeffrey Alan Robert Kelly



ALTAR FLOWER MEMORIALS

May 4—Ascension Day, Ethelyn May Garfield
 May 7—Sunday after Ascension Day, Martha Viola Schaefer
 May 14—Pentecost, George Martin Christian & Joseph Gale Hurd
 Barry, Priests & Rectors
 May 21—Trinity Sunday, Albert & Charlotte Grant
 May 25—Corpus Christi, Charles W. Wilding & Francis LeBaron Drake,
 Priests
 May 28—Trinity II, John Keble, priest
 May 31—Visitation B.V.M., Arthur & Augusta Emma Dinter

BIBLICAL STUDIES — XXXIX

GENERALLY SPEAKING, JUDAH ENJOYED A STABILITY, as we noted last time, quite unknown in her larger sister-kingdom to the north. This is not to say that there were not problems in Judah. Indeed there were, and in the end they proved fatal. But the general situation was considerably more favourable than in the north, as is evidenced, of course, by the fact that Judah managed to survive for nearly a century longer than Israel.

For this greater stability we have cited several factors in previous articles, e.g., the greater homogeneity of Judaeon society in general and the functioning of Israel, so long as she lasted, as a kind of buffer against any invader coming from the north (where the greatest threat was). But above all, we have suggested that Judah's stability in large measure was the result of a creative interplay between Jerusalem as a unifying capital, the Temple and its cultus as a central national shrine, and the Davidic dynasty as a politically cohesive force. Of these three, if it were really possible to separate them and so to arrange them in a hierarchical order, pride of place would probably have to be awarded to the Davidic dynasty, for it was the initiative and genius of David and his successors — as we have seen — to have associated the other elements with themselves in a symbiotic and enduring synthesis; and it was that synthesis, rather than any of its constituent parts, which gave cohesion and, at least in general (though not without occasional strain), direction to national life.

There was, however, one serious, whole-hearted attempt to alter the situation (there was one other, towards the end of Judah's history, but by that time so entrenched was the dynastic principle that it came to nothing — see II Kings 21:23-24, where the "people of the land" slew the assassins and would-be usurpers and made the dead king's son king in his stead). The one serious attempt was the usurpation by the royal widow and queen-mother Athaliah — and significantly enough, perhaps, she came from the north, where such things were all too possible, a princess of Israel, of the House of Omri.

We said once, in an earlier article of this series, that she was Jezebel's daughter. Upon reflection, however — and a closer

look at the various Old Testament chronologies — this appears to be unlikely. In II Kings 8:18 (and II Chronicles 21:6) she is called “the daughter of Ahab”, while in II Kings 8:26 (paralleled by II Chronicles 22:2) she is “a daughter of Omri”, who was, of course Ahab’s father and the founder of the dynasty. The Revised Standard Version translates this as “granddaughter”, which is entirely possible, even probable, the word “daughter”, in the rather less precise manner of Semitic languages, doing double-duty for both degrees of relationship. Indeed, “daughter of Omri” can mean little more than a member of the House of Omri, in whatever sense. So it is entirely probable that she was a daughter of Ahab. What is less likely is that she was the daughter of Ahab and Jezebel, for she herself (II Kings 8:26) is said to have borne a son somewhere around 864 B.C., at which time, at the outside, Ahab and Jezebel could hardly have been married more than ten years. If the “daughter of Omri” is to be taken literally, she might well have been a sister or half-sister of Ahab; alternatively, she might have been a daughter of Ahab by another (earlier) wife — for it would have been unusual for the times if Jezebel had been Ahab’s only woman; however dominant her position, we may reasonably suppose a plethora of diplomatic wives and recreational concubines.

Nonetheless, whatever the physical relationship, she was certainly Jezebel’s spiritual offspring — a highly political woman of ruthless cunning, and a committed, even fanatical baalist. She was married by her father (brother?) Ahab to Jehoram of Judah for much the same sort of dynastic and diplomatic reasons as Ahab himself had been married to Jezebel of Tyre. About this Jehoram we know little, except that the authors of the books of the Kings and Chronicles condemn him; in the latter (II Chronicles 21:2-4) he is said to have eliminated all other possible claimants to his throne at the time of his accession, and though the witness of the books of the Chronicles in general is late, and is rarely to be preferred to the evidence of Kings, yet there is no intrinsic reason to doubt this. His reign was brief, however, for after eight years he died (according to II Chronicles 21:18-20) of a bowel disease, which the author describes with rather goulisish relish. He was succeeded by his son (and Athaliah’s) Ahaziah, who shortly afterwards was killed in Jehu’s coup against the descendents of Ahab, and at that point Athaliah siezed the

throne, moving swiftly to destroy all surviving members of the royal family within reach — her intention to eliminate the Davidic dynasty root and branch seems obvious. Presumably, in the face of Jehu’s coup to the north, her intention was to establish a remnant of the House of Omri in the southern kingdom, where both it and the religion of Baal Melqart could be preserved against a better day.

She reckoned, however, without the conservatism and massive loyalty to the House of David which characterized Judaeon society. It is a mark of her ruthlessness that her purge included some who must have been her own grandchildren, but one of those survived, spirited away by his aunt, the wife of Jehoiada, the chief priest (“High Priest” is something of an anachronism before the Exile, but it is commonly used).

The child, whose name was Joash (or Jehoash, as he is later and more usually called), spent his first six years in hiding in the Temple precincts, while Athaliah ruled as a tyrant over the land, together with the priests of Baal. But in the seventh year Jehoiada judged it timely to act; calling the military commanders to him, he privily showed them the king’s son — the legitimate Davidic heir — and secured their allegiance. The carefully constructed plot was laid for the Sabbath, when the Temple guard was doubled ordinarily. Under their protection — while the off-duty guards watched the Palace — Jehoiada brought the boy out, crowned him king, and made him to stand before the sacred pillar, in what was apparently the customary royal place, at the Temple vestibule. There, crowned and anointed, he was proclaimed king to the noise of trumpets and the acclamations of the people.

Hearing the noise, Athaliah (with the courage of her kind) swept into the Temple, there to be confronted by the spectacle of the child king standing in the place of his fathers. “Treason! Treason!” she cried, rending her clothes in anger and grief; but she knew the game was up. “Let her not be slain in the house of the LORD,” said the priest; so they dragged her out to do the deed, and slew her followers after her, purging in blood the shedder of the blood royal.

J.P.B.

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CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



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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 in the parish hall after Sunday 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. Orders may be placed by mail.



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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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."

CALENDAR FOR MAY

1. M. SAINT PHILIP & SAINT JAMES, APOSTLES (Rogation Day)
2. Tu. ROGATIONDAY (St. Athanasius, Bishop of Alexandria, 373)
3. W. ROGATION DAY
4. Th. ASCENSION DAY
Evening Prayer 5:30
High Mass with Procession 6
5. F. St Monnica, Mother of Augustine of Hippo, 387 (*Tr.*)
Assistance dispensed
6. Sa. St John before the Latin Gate
7. Su. THE SUNDAY AFTER ASCENSION DAY
Evening Prayer 4:45
May Festival 6
8. M. Dame Julian of Norwich c. 1417
9. Tu. St Gregory of Nazianzus, Bishop of Constantinople, 389
10. W. *Requiem*
11. Th.
12. F. St Pancras, Martyr at Rome, c. 304
Abstinence dispensed
13. Sa. Vigil
14. Su. THE DAY OF PENTECOST
High Mass with Procession 11
Requiem
15. M.
16. Tu.
17. W. EMBER DAY
18. Th.
19. F. EMBER DAY (St Dunstan, Archbishop of Canterbury, 988)
20. Sa. EMBER DAY (Alcuin, Deacon, Abbot at Tours, 804)
21. Su. TRINITY SUNDAY
High Mass with Procession 11
22. M. *Requiem*
23. Tu.
24. W. Jackson Kemper, First Missionary Bishop in the United States, 1870
25. Th. CORPUS CHRISTI
26. F. St Augustine, First Archbishop of Canterbury, 605
27. Sa. *Of our Lady*
28. Su. PENTECOST II
Solemnity of Corpus Christi 11
29. M. *Requiem*
30. Tu.
31. W. THE VISITATION OF THE BLESSED VIRGIN MARY

MUSIC FOR MAY

- MAY 4—ASCENSION DAY
Missa a Tre Voci †Giacomo Carissimi (1605-1674)
Viri Galilaei William Byrd (1543-1623)
Jubilate Deo André Campra (1660-1744)
- MAY 7—SUNDAY AFTER THE ASCENSION
Missa Secunda Hans Leo Hassler (1564-1628)
Ascendit Deus Peter Phillips (1560-1635)
O sacrum convivium Giovanni Battista Pergolesi (1710-1736)
5:30 p.m.
Dennis Keene, organ
- 6:00 p.m. *May Festival*
Magnificat & Nunc Dimittis Herbert Peterson, 1978
Ave Maria Igor Stravinsky (1882-1971)
Regina coeli VI
Jesu dulcis memoria Tomas Luis de Victoria (1549-1611)
Adoremus in aeternum Gregorio Allegri (1582-1652)
- MAY 14—PENTECOST
Missa Solemnis †Michael Haydn (1737-1806)
Confirma hoc, Deus Jacob Handl (1550-1591)
Ave verum corpus Wolfgang Amadeus Mozart (1756-1791)
5:30 p.m.
Kit Stout, organ
- MAY 21—TRINITY SUNDAY
Missa l'homme armé Guillaume Faugues (fl. 15th c.)
Benedictus sit Deus . Giovanni Pierluigi da Palestrina (1526-1594)
Ave verum corpus French, 14th c.
5:30 p.m.
Harold Pysher, organ
Suite for Organ* Edward Thompson, 1978
- MAY 28—SOLEMNITY OF CORPUS CHRISTI
Messe Solennelle McNeil Robinson, 1976
Sacerdotes Domini William Byrd (1543-1623)
Ave verum corpus* Graham Farrell, 1978
Benedictus Giovanni Pierluigi da Palestrina (1526-1594)
O salutaris hostia & Tantum ergo .. Georg Henschel (1850-1934)
5:30 p.m.
Robert Vogel, organ
- *Premiere performance
- †COMPOSERS OF THE MONTH
- CARISSIMI, who powerfully influenced the development of cantata and oratorio style, was particularly known for his dramatically expressive arias. The *Missa a Tre Voci* is for men's voices with cembalo, harps, lutes, and viols.
- MICHAEL HAYDN grew up in Vienna, following his famous brother Joseph to the Cathedral of St Stephen, where he became principal soloist and eventually deputy organist. His adult life was passed at Salzburg, where he was music director in the court of the Archbishop. He wrote sacred music mostly, much of it commissioned by royal patrons.

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.
and by appointment.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
Anonymous, \$5; The Rev'd John A. Andrews, \$10; Stephen B. Banner,
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Arthur D. Willis, C.S.S.S., \$6; Mrs Miles Lowell Yates, \$10.

*Annual contributions of six 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, New York 10036
*Office hours from 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones, *Parish Secretary*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Saint Mary's Center for Senior Citizens
PLaza 7-3962

Mr Irving P. Graeb, *Treasurer* PLaza 7-6750
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*The Church of Saint Mary the Virgin depends on the offerings
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