

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• BENEDICTA • TU • IN • MULIERIBUS •  
• ET • BENEDICTUS • FRUCTUS • VENTRIS • TUI •



# AVE

• A • MONTHLY • BULLETIN •  
• OF • THE •  
• CHURCH • OF • SAINT • MARY • THE • VIRGIN •  
• NEW • YORK •



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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

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Parish founded 1868

Church built 1894

# AVE

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

Vol. XLVIII

April, 1979

No. 4

My dear People,

By the time this letter reaches you the Church will have brought us almost to that moment which is the climax of the Christian liturgical year. All other feasts pale by comparison with the observance of the resurrection of the Son of God. "Alleluia, Christ is risen!" begins the eucharistic liturgy of one of our rites during the Easter season. And the people respond, "The Lord is risen indeed, Alleluia!" Easter reminds us that God whom we worship is not dead but alive, that He lives and reigns in the good news which has changed this world. At Easter the Christian gospel is vindicated, and you and I share anew in the victory of Jesus Christ. How marvelous it is that this sharing in Christ's resurrection is renewed for us each year; from the moment of our baptisms the Christian year has meant a yearly sharing in the entire cycle of our Lord's earthly existence. That is what Christian worship is all about, and, supremely, it is what the eucharistic Sacrifice is meant to be. In our worship we vicariously share in the birth, life, death, and resurrection of our blessed Lord. By the grace of our baptisms, and by our continued participation in the life of the Christian community, the Lord who lived and died for us twenty centuries ago is made real and present to His Church today. And Easter is His guarantee that this is indeed so.

Certainly, if there is any message which Christians would give to our world this Eastertide, it is the message that Jesus Christ did not die for this world *in vain*. The Christian gospel has already asserted its claims, not through you, and not through me, but through the one Man whose life could change this world. Through that life, through its resurrection: here it is that we find the cause of our

Christian joy. Thus our vocation as Christians is not simply to emulate a life which in our estimation is the life par excellence which Christians ought to follow - though imitate that life we are indeed called to do. Our Christian vocation is ultimately to die and rise again, literally and completely. Death and resurrection are concomitants in the business of Christian living. Thus in our baptisms we died to sin in order that we might rise to new life. We put away the old man in order that we might become new creatures. Put more bluntly, in the waters of baptism we actually died with Christ in order that we might rise in Him. In every sacramental confession we re-live this death and resurrection. And the cycle continues, for as long as the life shall last. No, the death of Jesus Christ was not in vain. Christians know this; and Christians must tell the world about it. It is the most exciting fact of your lives or of mine. Christ has died, Christ is risen, and Christ has changed the world. Not very apparently in our parish church's immediate neighborhood, not so you would notice it in Times Square or along our part of Eighth Avenue, but it is true nonetheless. And the Times Squares of this world will pass away, and human societies will flourish and decay, and the death of Jesus will still have made a difference. May it make a difference to each of us this Eastertide. May we die in Christ this Holy Week, and may we rise with Him on Easter Day. May His death be ours to share, and His resurrection our vision of glory. May He bless and keep us all.

Affectionately in Him,  
EDGAR F. WELLS

“Speak, Mary, declaring  
What thou sawest, wayfaring.  
‘The tomb of Christ, who is living.  
The glory of Jesus’ resurrection.”

*Victimae Paschali*

HOLY WEEK (APRIL 8-15, 1979)  
SUNDAY OF THE PASSION, OR PALM SUNDAY

Morning Prayer . . . . . 7:10 a.m.  
Mass . . . . . 7:30, 9:00, 10:00 a.m.  
Blessing of Palms, Procession, and Solemn Mass . . . . . 11:00 a.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, Wednesday only . . . . . 8:00 p.m.

MAUNDY THURSDAY

Evening Prayer . . . . . 5:30 p.m.  
Solemn 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, ending at . . . . . 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 Solemn Mass . . . . . 12:00 Midnight  
The Right Reverend J. Stuart Wetmore, presiding and preaching  
Mass . . . . . 7:30, 9:00, and 10:00 a.m.  
Solemn Mass with Procession . . . . . 11:00 a.m.  
Mass . . . . . 5:00 p.m.  
Evensong, Procession and Benediction . . . . . 6:00 p.m.  
(preceded by an organ recital at 5:30 p.m.)

CONFESSIONS IN HOLY WEEK

MONDAY	12-1, Fr. Wells	5-6, Fr. Lau
TUESDAY	12-1, Fr. Wattleby	5-6, Fr. Wells
WEDNESDAY	12-1, Fr. Lau	5-6, Fr. Scott
THURSDAY	12-1, Fr. Wells	5-6, Fr. Lau
FRIDAY	3-4, Fr. Wells	3-4, Fr. Scott
	4-5, Fr. Lau	5-6, Fr. Wells
SATURDAY	12-2, Br. Dominic, SSF	2-4, Fr. Lau
	4-6, Fr. Wells	9-10, Fr. Scott

News from St. Mary's  
INSTITUTION & INDUCTION OF EDGAR F. WELLS AS RECTOR

An important event in the religious life of New York City was the Institution and Induction by the Rt. Rev. Paul Moore, Jr., Bishop of New York, of the Rev. Edgar Fisher Wells, Jr., as the eighth Rector of the historic Church of St. Mary the Virgin, Sunday, February 28, 1979, at 4 o'clock in the afternoon. The Institution and Induction, called the "Celebration of a New Ministry" in the Proposed Prayer Book, took place in the context of a Solemn Pontifical Votive Mass of the Holy Spirit. Concelebrants at the Pontifical Mass were in addition to Bishop Moore and Fr. Wells: the Rev. John Scott, Rev. Ronald Lau, Rev. Richard Markham, Rev. Herman Blackman, and the Rev. Randolph Frew. The Rev. Samuel Ruef, Dean of Nashotah House, preached, and the litanist was the Rev. William A. Crary, Jr., Rector, St. Vincent's Church, Euless, Texas (Diocese of Dallas).

Others taking part in the service included the Rev. John Andrew, Rev. Leslie Lang, Rev. Norman Catir, Rev. Joseph M. Zorawick, Rev. Edwin A. Norris, Rev. Lee W. Gross, Rev. R. Brien Koehler, and various laypersons led by the Board of Trustees and the Parish Council.

Music for the service included Mozart's "Coronation" Mass, "Laudate Domini", "Ave Verum", Bruckner's "Ecce Sacerdos Magnus", and proper motets by Ludwig Senfl with soloists, chorus, and orchestra under the direction of McNeil Robinson. The service closed with the chanting of a Solemn Te Deum.

In speaking of his new post, Fr. Wells emphasized:

- the glory of St. Mary's;
- her unique position in today's world as a guardian of the finest traditions of Catholic worship, liturgy, and music within the context of a living, active parish;
- her leading role in the corporate life of the entire Anglican Communion for over 100 years;
- and her main purpose: to bring to the contemporary and future church continuity with the richness of the past and the glories of Western culture in the perfection of Christian worship to the glory of God, and to testify to man's inspired achievements in that worship.

OUR PRESENT DUTY - *An Address by the late Frank Weston, sometime Bishop of Zanzibar, given to the Second Anglo-Catholic Congress, London, 1923:*

I have no manner of doubt that it is the present duty of every churchman to send money across the seas for foreign Missions. But that is not the purpose of my being here tonight. I was asked to speak to you at the end of the Congress upon our present duty as Anglo-Catholics, and it is to that that I address myself.

Now to put it quite clearly, our present duty as Anglo-Catholics is to make a far deeper surrender to our Lord Christ and to make it over a far wider area than ever before. We are to make such a surrender of self to Christ over the whole area of our life that, were he to choose to come to earth to reign in his own person, neither you nor I would find it necessary to alter the principles upon which we conduct our work, our prayer, our worship. That is the point. Were he to come, our principles would not require to be altered.

I recall you and myself to him, and I want you first to listen to the call of the Christ of Bethlehem, eternal God made Man for you, made Man for me, Jesus the Babe of Bethlehem. I want you to listen to him as he leaps from the Father's Throne across the gulf that separates the Creator from creation. Across the gulf that separates holiness from sin. Listen to him as he leaps that gulf and appears in human form amongst us men. Listen to him as he speaks to you: "By this shall all men know that ye are my disciples, if ye have love one to the other" I recall you to the Christ of Bethlehem and I suggest to you, as I suggest to myself, that it is our present duty to return into our own dioceses and to see whether it is not possible to work out there the problems in the solving of which we seem to lose our love and to care only for ourselves. There in your own parish, and not in your own parish only, but (shall we say?) in your rural deanery. There where you have the problem of the rich and the poor, the problem of the educated and the uneducated, the problem of the master and the man, the problem of the employer and the employed - there set yourselves, brethren, to work out the problem of fellowship. See if it be not possible that some of us may be called by our Lord to make a leap after the manner, great a distance apart, of his; that we should come out of that in which we were born and make for ourselves a new life, if in any way we can help to build up the fellowship of man with man in Christ. I recall to you Jesus of Bethlehem. I challenge you to look

up at Jesus of Bethlehem and summon him to move in and around your parish from altar to altar, from church to church. I challenge you to summon him. You dare not and I dare not. When he comes we cry, "Lord, have mercy!" We are ashamed. For when shall we be able to stand for him, as a family, round the parish altar with hearts and voices all in unison, and all raised to Him? When? That is your problem. That is the first problem of the Anglo-Catholic.

Now in this no one can throw stones. There are individuals whose efforts must shine in the light of the angels; but as a corporate body, no Communion, no Church, no Society can claim to have done more than touch the problem. Brethren, if you ask me, your Chairman, what is your present duty I tell you that first. Get back into your parish, get back into your rural deanery, get back into your own diocese, and work out what Christian fellowship means. Make for yourselves such fellowship as shall not make you ashamed in the sight of Jesus. Do not ask me how it is to be done, - if I knew, I would tell you. It is a problem; but it is a problem that Christ can solve if we will be true to him - a difficult and ticklish problem. You cannot simply sweep away the social customs in which we have been born and bred, and God forbid that we should try. You cannot pretend to an equality of culture and an equality of tastes and temperament which does not actually exist. But, if God leapt a gulf for you, I suppose that you can leap gulfs for God - that first. We are recalled to the Christ of Bethlehem, then, in fellowship.

And secondly - though I dared not if I had not been told to do it, for who am I that I should speak on present duty? - I recall you to the Christ of Calvary. I remind you, brethren, and myself, that the reality behind the Catholic Movement, the reality at the foundation of the Church of Christ, is the Man Christ Jesus, crucified.

I remind you that the hope of your salvation and justification of your claim to attention from the world is just the named Christ of Nazareth, and to him I recall you. The Anglo-Catholic - a man, a woman, - following after Jesus along the old Catholic path. Nothing more than that. The path is Catholic, but do not boast of your path. Fix your eyes upon him who goes before you: Jesus, the naked Christ. Brethren, I recall you then in his Name to the imitation of his Passion in a degree that has become foreign to most of us. You must set yourselves, brethren, here in the midst of London to show people that it is perfectly possible to lead a happy, a wholesome, healthy life, developing your true manhood without in any way for-

saking the simplicity which goes with the Cross of the Christ of Nazareth; that you shall live simple lives, that you shall fight against luxury, that you shall encourage the rich to set a limit to the amount of money that they will use upon themselves, that they will do it not under pressure from the Chancellor of the Exchequer, but one of personal devotion to him, Jesus.

And I would say this, I would venture to say to my brethren in the Ministry that the priesthood of which we Anglo-Catholics talk a very great deal implies a strictness and sternness in the following of Christ that it is sometimes sadly to seek. We want, we priests, really to believe that we are consecrated to give our wills to Jesus, and in giving our wills to lay ourselves body and soul in his hands, that he may do what he will with us. And therefore we have to be extremely careful to shut ourselves in from those things in the world that so easily distract our minds from him. We must have a far stricter standard, a far sterner following of Christ. For the Christ of Calvary calls you.

Brethren, consider. We meet and we count our thousands now; and, had we an Altar that we might offer our Mass here, how glorious we should think it. But when you have followed the naked Christ, now glorified, and in the sacramental presence pleaded his cause before the Father, where is the sternness, where is the strictness, where is the self-sacrifice in us, the ministers? There are young men, there are boys, young women, girls; and life is opening out. What has the Christ of Calvary to say to you? What is the duty of the Anglo-Catholic Movement with regard to them? We want the young men in the priesthood, if God calls them; we want them in the work of teaching for the Church: we want men and women, priests and other workers, abroad in the Foreign Mission field. But where are they? Why do they not come? Because we are not yet recalled to the Christ of Calvary - there is no other reason. And I put it to you who are the parents, and you who hope to be parents hereafter - I put it to you, what has the Christ of Calvary to say to you? Nothing? Do you remember how he reached his Cross? Do you forget whom it was he left that he might climb his Cross? Do you forget how his mother was bidden to be content to live with the Beloved Disciple? And you fathers and mothers, cannot you give to Jesus some of what he has given to you? Dedicate them; rejoice that they

should go into the Religious Life. Look only at the Catholics in Ireland - five or six of the family in the Priesthood and in Religion. Look at the numbers of men and women in a French household who are in the Priesthood and in Religion. Then look at your English homes. I recall you to the Christ of Calvary - listen to him, brethren.

And I want, if I may, to make one other point about Calvary. I want you Anglo-Catholics to consider how you are going to make that picture of Christ real to the world, unless religion can be presented to people as a matter of discipline. We want all the love, and the Christ of Bethlehem can secure that. Now what about the discipline? You know you move in an atmosphere of obedience. Ideally, as I step out to go to the altar of God, I go in definite obedience to Holy Church to offer the Sacrifice of Christ's obedience. Now I ask you, in the ordinary Anglo-Catholic Church how much obedience is there? Now, mark you, I am not asking for obedience to a Bishop. I ask for obedience to the Bishops insofar as they themselves obey the Catholic Church. Please don't try to applaud. I am not making a point. I am talking to your souls. If you want my opinion of your present duty, I want you to get nearer to those English Bishops who do understand a little, and I want you to make it clear to them that it is becoming intolerable to you and that your daily and Sunday Masses should be without that consecrating sense of obedience lying heavy on the Priest from the moment he begins to vest until he has completed the Mass and said his thanksgiving. And I want to plead with the Bishops that they shall believe you, and that with you they shall try to see how you shall arrive at some understanding that shall be covered by the practice and the custom of the Catholic Church. I would never ask a Priest to obey the *dicta* of a Bishop. I have been a Bishop for fifteen years, and I do not think I have ever asked a Priest simply to obey my opinion; but I always beg of them - and they listen - that when we are agreed that *this* is Catholic, and *this* is useful, and *this* is what is needed, then they obey. Even if they do not always agree, they obey.

Any you lay people, what about Confession? Are you going to obey about that? How long are you going to hold back before you make your confessions to God in God's Church in the presence of God's Priests? How long are you going to hold back from acknowledging your corporate guilt and your responsibility of the Church? Or fasting. Do you fast? So you know what it means really to fast? We have not learned it yet in England and how we are beginning to

look for dispensations from fasting and talking about *gentaculæ* and other most deceiving things. There is a sort of air of softness about us; and Jesus calls you. What does it matter if you get a headache when you are representing Calvary before the Father? Would you want to feel especially well and buoyant as you came from the contemplation of the Christ of Calvary? Brethren, you know you would not.

Any my last point is this. I recall you in the last place to the Church of the Blessed Sacrament. I beg you, Brethren, not to yield an inch to those who would for any reason or specious excuse deprive you of your Tabernacles. I beg you, do not yield, but remember when you struggle, or, as Father Frere told us today, when you fight in the presence of Christ. Do not forget that. I want you to make your stand for the Tabernacle, not for your own sakes, but for the sake of reunion hereafter. But for the truth, because the one great thing that England needs to learn is that Christ is found in and amid matter - Spirit through matter - God in flesh, God in Sacrament. But I say to you, and I say to you with all the earnestness that I have, that if you are prepared to fight for the right of adoring Jesus in His Blessed Sacrament, then you have got to come out from before your Tabernacle and walk with Christ mystically present in you, out into the streets of this country, and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the Tabernacle, if you do not pity Jesus in the slum.

Now mark that - this is the Gospel truth. If you are prepared to say that the Anglo-Catholic is at perfect liberty to rake in all the money he can get no matter what the wages are that are paid, no matter what the conditions are under which people work; if you say that the Anglo-Catholic has a right to hold his peace while his fellow citizens are living in hovels below the levels of the streets, this I say to you, that you do not yet know the Lord Jesus in his Sacrament. You have begun with the Christ of Bethlehem, you have gone on to know something of the Christ of Calvary - but the Christ of the Sacrament, not yet. On Brethren! If only you listen tonight your movement is going to sweep England. If you listen. I am not talking economics - I do not understand them. I am not talking politics - I do not understand them. I am talking the Gospel, and I say to you this: If you are Christians then your Jesus is one and the same; Jesus on the Throne of his glory, Jesus in the Blessed Sacrament, Jesus received into your hearts in Communion, Jesus with you

mystically as you pray, and Jesus enthroned in the hearts and bodies of his brothers and sisters up and down this country. And it is folly - it is madness - to suppose that you can worship Jesus in the Sacraments and Jesus on the Throne of glory, when you are sweating him in the souls and bodies of his children. It cannot be done.

There then, as I conceive it, is your present duty; and I beg you, brethren, as you love the Lord Jesus, consider that it is at least possible that this is the new light that the Congress was to bring to us. You have got your Mass, you have got your Altar, you have begun to get your Tabernacle. Now go out into the highways and hedges where not even the Bishops will try to hinder you. Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and try to wash their feet.

#### ALTAR FLOWER MEMORIALS

- March 25 - Mid Lent Sunday, William Falk Schrage,  
Elizabeth Chavasse  
March 26 - Annunciation of Our Lord, Emma V. Headley  
April 12 - Maundy Thursday, Albertina Russell  
April 15 - Easter Day, Grieg Taber, Priest and Rector  
April 22 - Easter II, Frances Young, Evelyn Taylor Chapman  
April 29 - Easter III, Richard W. Johnson

#### 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.”*

- January 26 - Ben A. Shaver  
February 8 - Cecil Thompson

#### 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

#### FRIENDS’ PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests add people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord. Amen.

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: The Rev’d Robert L. Jacoby, \$5; George Perkins, \$10; Miss Susana Stops, \$5; Michael Fender, \$6; Mrs. Ruth B. Graves, \$5; Mrs. Gemna R. Just, \$5; Miss Deborah Hayden, \$6; The Rev’d J. Michael Winsor, \$10; Mrs. Hubert A. Howell, \$10; The Rev’d Joseph S. Falzone, \$10; The Vy. Rev’d William D. Willoughby, \$10; William D. Francis, \$10; E. Lawrence Lacher, \$10; Anthony Dratwa, \$20, James Thornton Hall, \$5.

## CALENDAR FOR APRIL

1. Su. LENT V  
Solemn Mass with Litany in Procession 11 a.m.
2. M. Lenten Weekday (James Lloyd Breck, Priest, 1876)
3. Tu. Lenten Weekday (St. Richard, Bishop of Chichester, 1253)
4. W. Lenten Weekday
5. Th. Lenten Weekday (St. Vincent Ferrar, Friar, 1419)
6. F. Compassion of the B.V.M.  
7 p.m., Way of the Cross & Benediction (Meditation Fr. Lang)
7. Sa. Lenten Weekday (St. Jean Baptiste de la Salle)
8. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY  
Palm Procession & Solemn Mass, 11 a.m.
9. M. MONDAY IN HOLY WEEK
10. Tu. TUESDAY IN HOLY WEEK
11. W. WEDNESDAY IN HOLY WEEK  
Tenebrae 8 p.m.
12. Th. MAUNDY THURSDAY  
Evening Prayer 5:30 p.m.  
Solemn Mass & Procession 6 p.m.
13. F. GOOD FRIDAY  
Strict Fast & Abstinence  
Solemn Liturgy 12:30 p.m.  
Way of the Cross 6:15 p.m.
14. Sa. HOLY SATURDAY  
Solemn Vigil 10 p.m.
15. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY  
First Solemn Mass 12 midnight  
Solemn Mass with Procession 11 a.m.  
Solemn Evensong, Procession & Benediction 6 p.m.
16. M. MONDAY IN EASTER WEEK
17. Tu. TUESDAY IN EASTER WEEK
18. W. WEDNESDAY IN EASTER WEEK
19. Th. THURSDAY IN EASTER WEEK
20. F. FRIDAY IN EASTER WEEK  
Abstinence dispensed
21. Sa. SATURDAY IN EASTER WEEK
22. Su. EASTER II  
Solemn Mass with Procession 11 a.m.
23. M. St. George, Martyr, 303
24. Tu.
25. W. SAINT MARK THE EVANGELIST
26. Th.
27. F. Abstinence dispensed
28. Sa.
29. Su. EASTER III  
Solemn Mass 11 a.m.
30. M.

## April 1 – LENT V

- Missa Brevis . . . . . Claudio Casciolini (1645-1710)  
 Confitebo tibi . . . . . Rolande de Lassus (1532-1594)  
 5:30 p.m. Timothy Harrell, organ

## April 8 – SUNDAY OF THE PASSION

- Missa in die tribulationis (1979) Premiere . . . . . McNeil Robinson  
 Hosanna filio David (1976) . . . . . McNeil Robinson  
 Christus factus est (1976) . . . . . McNeil Robinson  
 Improperium (1977) . . . . . McNeil Robinson

## April 11 – WEDNESDAY IN HOLY WEEK, 8 p.m.

- Responsoria of Tenebrae . . . . . Carlo Gesualdo di Venosa (1650-1613)

## April 15 - EASTER DAY

- Messe in e-moll (Chorus & Orchestra) . . . . . Anton Bruckner (1824-1896)  
 Terra tremuit (1974) . . . . . McNeil Robinson  
 Terra tremuit . . . . . William Byrd (1543-1623)  
 O Sacrum Convivium (1979) . . . . . Edward Thompson  
 Premiere (Commissioned by St. Mary the Virgin)  
 5:30 p.m. Lawrence Jessen, organ

## April 22, 1979 – EASTER II

- Missa L' hora passa . . . . . Ludovico da Viadana (1564-1645)  
 Angelus autem Domine . . . . . Felice Anerio (1560-1614)  
 5:30 p.m. Jason West, organ

## April 29 – EASTER III

- Missa Brevis (1979) . . . . . Edward Addiss  
 Premiere (Commissioned by St. Mary the Virgin)  
 Deus, Deus Meus . . . . . Henry Purcell (1659-1695)  
 5:30 p.m. Dennis Keene, organ

Wednesday, April 25 at 8 p.m.

ORGAN RECITAL  
 DAVID SCHRADER

Associate Organist, Christ Church Cathedral, Indianapolis, Indiana

- |                                    |                                 |
|------------------------------------|---------------------------------|
| Trois Dances                       | Jehan Alain (1911-1940)         |
| Toecata & Fugue in F Major         | J.S. Bach (1685-1750)           |
| Prelude & Fugue sur le nom d'Alain | Maurice Duruflé (1902- )        |
| Pange Lingua Gloriosi              | Nicolas de Gringny (1607?-1703) |
| Final - Symphony No.5              | Louis Vierne (1870-1937)        |

## SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS are NEEDED from individuals who want to support musical activities which lie beyond the essentials of liturgical worship and will be gratefully received through the parish office.



### SAINT MARY'S PARISH COUNCIL

AN ELECTED COUNCIL of parishioners which meets the Second Wednesday of every month in St. Joseph's Hall. Meetings are open to all parishioners and friends. Telephone numbers of Andrew Attaway, President and Judy Lanham, Secretary are listed on the inside back cover of AVE, and suggestions for further consideration are welcome.

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### CHRISTIAN EDUCATION

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 VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.

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### SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.

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### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday Solemn Mass. Volunteers will be trained for this mission of welcome.

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### BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after Solemn Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.

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### SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.

### 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.

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### 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 Solemn Mass.

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### SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday Solemn Mass. There are also crucifixes, rosaries, medals, and other aids to devotion. Orders may be placed by mail.

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### SAINT MARY'S PUBLICATIONS

A tribute to Saint Mary's, Dr. John Macquarrie's articles on Benediction, Stations and Saint Mary's: 50¢ (mailing 15¢)  
 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 the Proposed Prayer Book: \$2.95 (Mailing 60¢)  
 Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic: \$6.95 (Mailing 80¢)  
 A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 15¢)  
 Picture postcards: interior and exterior in color: 15¢ each

New York State residents, add state/local tax  
 Order from the Saint Francis de Sales Shop

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

## SERVICES

## SUNDAYS

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00. and 10:00 a.m.
Solemn Mass with Sermon . . . . .	11:00 a.m.
Mass . . . . .	5:00 p.m.
Evensong and Benediction . . . . .	6:00 p.m.

(preceded by an organ recital at 5:30 p.m.)

## WEEKDAYS

Morning Prayer . . . . .	7:10 a.m. (Saturday, 11:45 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 previous Sunday.

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 CONFESSIONS

DAILY, 12:40-1 p.m., *also*  
FRIDAY, 5-6 p.m.  
SATURDAY, 2-3 and 5-6 p.m.  
*and by appointment.*

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 OCCASIONAL OFFICES

THE MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is administered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

## DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN  
139 West 46th Street, New York  
(East of Times Square, between 6th & 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 REVEREND EDGAR F. WELLS, *Rector*  
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-Fridays, except legal holidays*  
PLaza 7-6750

## MISSION HOUSE

133 West 46th Street, New York  
THE REVEREND RONALD T. LAU  
PLaza 7-3962

Evangelical and Catholic Mission  
398-9745

The Rev'd John L. Scott . . . . . KReuz 1-9214  
Mr. Irving P. Graeb, *Treasurer* . . . . . PLaza 7-6750  
Mr. McNeil Robinson, *Director of Music* . . . . . PLaza 7-6750  
Mr. Anthony P. Attaway, *Head Server* . . . . . CERemony 7-1356  
Mr. G. Morris Dolby, *Head Usher* . . . . . LExington 3-2234  
Mr. George H. Blackshire, *Hospitality* . . . . . ULster 8-5797  
Mr. Kenneth C. Ritchie, *Tours* . . . . . OXford 1-4915  
Miss Virginia O. Greene, *Bookshop* . . . . . ORegon 3-0159  
Miss Judith Lanham, *Sacristan* . . . . . SYmbol 9-2117  
Mr. Ralph M. Morehead, *Funeral Director* . . . . RHineland 4-2500

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*The Church of Saint Mary the Virgin depends on the offerings of parishoners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.*