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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. XXXIX

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No. 4

My dear people,

Thank you for your part in the paschal celebration.

Now we look forward, first, to the Bishop's visitation on Sunday, April 5, at 6 o'clock. Bishop Donegan will administer the Sacrament of Confirmation, preach, and join us in worship of our Lord in his Blessed Sacrament.

On Sunday, April 19, the preacher at High Mass will be the Reverend Peter R. Blynn, who, twenty-one years ago that day, preached at my ordination to the diaconate in Saint Luke's Cathedral, Portland, and, twenty years ago that same day, served the Bishop of Maine as assistant priest at my ordination to the priesthood in the Church of the Advent, Boston. Father Blynn is there still — a ministry to be remembered — and I am delighted that he and other priests of long acquaintance will share in my anniversary. Counting years means little compared to the ongoing inward reality, but I am glad that April 19, this year, is a Sunday and can be shared by you all. I am your priest and would rather be that than anything else.

Looking ahead because I want you to save the dates, we will sponsor another liturgical conference, beginning on Ember Wednesday, May 20, at 8 p.m., with Bishop Moore celebrating and preaching; continuing through Thursday with scholars speaking on proposed Prayer Book rites and at 6 p.m. a High Mass with Dean Wylie preaching, followed by dinner at the Harvard Club with Doctor Krumm speaking on "The Eucharist in our Parishes"; concluding with noon Mass on Ember Friday. All this for \$15 — register now! I have called the conference *Worship in Spirit and Truth* because that is what I believe it will teach. Please pray for God's blessing.

Affectionately your priest,

Donald L. Garfield

CHRISTIAN INITIATION — II
Sermon on Sexagesima Sunday

SOWING SEED is a symbol of Christian hope. A sower went out to sow his seed, and he was generous in his sowing. He could not calculate risk or loss: he had to sow broadside, even on ground that could not be expected to do much for the seed. He hoped for growth. He sowed seed wherever there was a chance for growth.

I myself have no experience of sowing seed in a field. I have some knowledge, by observation, of how a garden grows. But if I have at all had a green thumb with children I have baptized and older persons I have presented for confirmation, it is because God is the giver of growth. I believe in the Holy Ghost, the Lord, the Giver of Life. And I have seen him at work in his Church.

In our fellowship within the Church, God gives life to a soul by Holy Baptism and, as we are wont to state it, he strengthens that gift in Holy Confirmation some years later. And the child who has been confirmed after learning his catechism and renewing his baptismal vows is admitted to Holy Communion — as great a gift as God can give. What, then, is so wrong with the way we in the Anglican Communion become full members of the Church? Does not God sow the seed and nurture it?

Yes. But we could let him plant it deeper and nurture it more at the beginning. Children are not receiving every grace that rightfully is theirs. They are not receiving the gifts of the Spirit conferred by the bishop in confirmation until they have come quite a way into life and confronted a good many of its problems. And they are not receiving our Lord in Holy Communion, even though he has made them his own children in Holy Baptism.

Baptism is completed by confirmation: indeed it is wrong to say that we receive grace in baptism that will later be strengthened in confirmation. If confirmation is a gift of the Holy Spirit, what is baptism? Is there an absence of the Spirit at the font? Is he not the Giver of Life? At every stage of life do we not need every gift of the Spirit?

These questions have to be asked because baptism is not now, for us, followed by and completed by confirmation until a child has reached an age of discretion — of knowing right from wrong. And that separation, as we see when we look at Church history, is not by God's design or the Church's but by a twist of history: as

Christianity spread, it was impossible for the bishop to preside at baptisms, normally, and complete them by the laying-on of his hands. So he went around his diocese confirming children baptized by their parish priest. And the larger the diocese or the lazier the bishop, the later was confirmation put off, so that it separated itself, eventually, as a sacrament for the age of discretion and a kind of reward for learning one's catechism and renewing one's baptismal vows. So confirmation became something *we* do for God: "taking on our baptismal vows", as we say; and even, as the Prayer Book says, "confirming the same." No wonder children have come to suppose that their commitment to Christ is made once for all when they are confirmed! No wonder the Church has lost sight of the solemnity of a baptism!

Baptism is the beginning of Christian life, for which we need every ounce of equipment — the whole armour of God. Put it on at baptism, not put it off till we think we need it, ought to be what we say to every new-born Christian. How else can we confess the faith of Christ crucified and manfully fight under his banner? Give every child every chance of winning the fight. Children will need every gift of the Spirit; and so at their baptism we would pray God to: "Strengthen and confirm them with the riches of your Holy Spirit: an inquiring and discerning spirit, a spirit of purpose and of perseverance, a spirit to know and to love you, and a spirit of joy and wonder in all your works." And we would seal them by the Holy Spirit, signing the Cross on their foreheads with chrism blessed by the bishop. This we would do at baptism. This they need from the beginning. And we would give them communion — a first communion in the Blood of Christ administered from a spoon to infants; then, as soon as they could come with their parents to the altar, they would be welcome to receive Holy Communion.

"Not knowing what they do?" I can almost hear the question being asked. The answer is given so well by the Church's Liturgical Commission in the introduction to the proposed rite, that we ought to consider it carefully. They are convinced, and I am, that "Baptism with the Laying-on-of-hands followed by regular Communion from an early age should strengthen the continuity and effectiveness of Christian education. The child can be led step by step to a deeper understanding of the Faith and practice, each year's teaching being geared to his capacities, and all against the back-

ground of full sacramental participation in the Church's life. The age at which a child is admitted to Communion on a regular basis is a pastoral problem which will require sensitive handling. There will, of course, be those who object to a young child's receiving Communion on the grounds that he does not understand what he is doing. Again, the question might be asked, How much does an adult understand? A small child often has a natural recognition of the Sacrament; but even when there is little evidence of such recognition, early admission to the Altar has this great value: Communion becomes an integral part of the child's Christian experience from the beginning. He can never remember when he was not fed at the table of the Lord."

God gives life in holy sacrament: we do not, to speak exactly, "make our communions", nor do we "make our confirmation", as sometimes I used to hear; *God* does it: confirmation and communion, even though we consciously respond to them, are gifts of God the Holy Spirit. Of course, response to God's good gifts is right; but response can be made not only by each of us acting for himself but by each of us in the family of faith — the family into which each of us is born naturally and the family into which we are reborn supernaturally. It is the faith of those who love and take responsibility for us that surrounds and supports us in our earliest years and that constitutes our response to God. My faith, I am glad to say, is second-hand: an inherited knowledge of the mighty works of God in Christ has brought out my response and even clothed it in credal language. "I believe" because of the apostolic faith: the experience of Christ appearing to his apostles and, from their time to mine, making himself known. "Faith has been conceived of by many as exclusively an individual act" (we are told by the Liturgical Commission) "but far more important is the response of faith of the Church into which one is sacramentally incorporated by Baptism" and "in Baptism, as in all the sacraments, the principal action is God's."

God is the seed-sower. Seed sown must be nourished. Nourishment is gradual: a right proportion of sun and rain and neither too much nor too little of the chemicals of the earth. Training of children in faith is not so different that too much of a good thing will not be as damaging as too little; and I have seen children gasp, almost literally, from too much catechism to get them ready for

confirmation. "Faced with the urgency of ensuring that the child knows all that is thought necessary to be known before he is confirmed," we are "tempted to try to get the whole Christian religion into a single brief course." And "in the same way, the continuity of Christian commitment is broken by the once-for-all renewal of baptismal vows which is demanded in Confirmation . . . One who in infancy has been incorporated into the household of faith needs, of course, to affirm personally his baptismal commitment. But affirmation best takes the form of commitment *now*, regularly renewed at frequent intervals."

We are familiar with that at the Easter vigil, in which we renew our baptismal vows, and that, in my view, is the time to do it, as the proposed "reunion of Baptism, Confirmation, and Communion into a single continuous service, as it was in the primitive Church", is the way to do what is right for our children and certainly for adult candidates for Christian initiation. That is the way to sow seed on good ground and hope for growth. —D.L.G.



BIBLICAL STUDY — IV

IN THE YEAR 622/21 B.C., in the eighteenth year of Josiah King of Judah, who was then a young man 26 years old, workmen engaged in repairing and cleaning the Jerusalem Temple after the long years of neglect under the apostate King Manasseh (reigned 687 - 642 B.C.) found in the debris a law scroll, which they handed over to the temple authorities, who delivered it to the royal adjutant-general, who brought it to the King, where it was read in his presence and in the presence of the entire court. So deep an impression did it make on all who heard it that they were stirred to a general reform of religion, and it was this reform movement — lasting from 621 until Josiah's death in battle against the Egyptians in 609 — which was the chief characteristic of that King's reign, and which was remembered long after his merely political achievements had been wiped out by the subsequent and disastrous events of the last years of the Kingdom of Judah (Jerusalem fell in 587). It is generally thought by scholars (though not unanimously) that the law scroll found in the Temple is to be identified in substance with the D strand of tradition in our Pentateuch as we now have it,

with the work, that is, of the writer or writers called the "Deuteronomist", and that it corresponds more or less to our present book of Deuteronomy, with the (usual) exceptions of chapters 27; 29; 30; 31:1-8, 14-30; and 32-34. D, therefore, unlike the other strata of tradition (J, E, and P), is a unit by itself, not fragmented, split up, and mixed in, except in very minor and negligible ways, with the bits and pieces of other traditions. This very homogeneity makes it a fairly easy work to describe.

The name "Deuteronomy" means a "Second Law", and this gives us a clue as to its nature. It is not, of course, entirely different from the rest of the Law, for otherwise it would not have made it into the general tradition at all; but neither is it a mere restatement of the legislation of the earlier traditions (compare the "code of the Covenant" of Exodus 20:22 — 23:33, which is usually attributed to E, and also some of the P ("Priestly") legislation in the later chapters of Exodus and throughout Leviticus, some of which rests on very early source material even though P as a finished product is later than D). It is, in fact, essentially a restatement and a reinterpretation of the basic Mosaic teaching in the light of later historical understanding — a statement which remains generally true in spite of the fact that some of the specific elements of D are as old as anything else in the Old Testament.

The form of D, which for all practical purposes we might as well identify with Deuteronomy, is that of a farewell discourse by Moses (or actually three discourses: Deuteronomy 1:6 — 4:40; 5-28; and 29-30, though parts are thought (see above) to be later additions) on the eve of his own death and the beginning of Israel's entry into the Promised Land. Its content is a rehearsal of the mighty acts of deliverance, followed by an impassioned plea for faithfulness to God in the face of the temptations which are "prophetically" seen — though hindsight is more at work here than prophecy — to be awaiting the Covenant People in the Land of Canaan. There is a great emphasis as a means of combatting paganism on the necessity of one central shrine — "the place which the LORD your God will choose out of all your tribes to receive his Name that it may dwell there" — as opposed to the many local shrines which the older parts of the Pentateuch take for granted and which are such a feature of the stories of the Patriarchs (who sacrificed at Hebron, Shechem,

Beth-el, and Beersheba, to name but a few of many such places), and the existence of which the later historical books (Samuel-Kings), though looking at the matter through Deuteronomistic eyes, nonetheless clearly reflect. Apostasy is the great sin for D, in that it is the one sin which holds in contempt Israel's unmerited election by God as his people and all the mighty acts he has done for them. But the uncompromising, even ferocious, hatred of the apostate is balanced by a concern for the needy, whether native-born or alien-stranger, in that to show care for the afflicted is precisely to copy God's love for Israel (see especially 10:18 ff.). It remains but to mention D's distinctive style, which is rhetorical and homiletic, yet which never lapses from a dignified simplicity of diction, strongly marked by the recurrent use of ordinary words in characteristic phrases: "to observe to do"; "to take heed to yourself"; "a mighty hand and a stretched out arm"; "which I am commanding you this day"; "that your days may be long"; and so on — combinations as effective and as emotive as Homer's "wine-dark sea" and "far-shooting Apollo".

An exact date cannot be given for Deuteronomy. If it is substantially the law-scroll of Johiah's Reform, it may have been written at the time, i.e., a few years before 621, and been hidden in order to be found. Since, however, D displays a certain number of Northern usages, customs, and even terms (e.g., "Horeb" for "Sinai"), and since the Northern Kingdom (Israel) was destroyed in 721, it may be more plausibly suggested that it dates in substance from the reign of Hezekiah of Judah (ruled 716-687), who lived in the same generation as the fall of Israel and who initiated a reform movement of his own somewhat analogous to the later Reform under Josiah. If D does date roughly from the time of Hezekiah, it would not be surprising if it embodied some of the Northern traditions preserved by refugees to the South (as happened also, it will be remembered, in the case of E), combining them with the native Southern traditions (e.g., the central sanctuary), the whole work being prompted and given moral force by the dreadful (and recent) example of the fall of the Northern Kingdom. The subsequent persecution under Manasseh would account for the document's being hidden in the Temple and then forgotten, to come to light in better and (briefly) happier times.

If we cannot be certain of the dating, however, we can at least speak confidently of the *importance* of D. It is sometimes asserted that Josiah's Reform was a failure, a temporary fluke made possible only by the brief lull which occurred between the fall of Assyria and the rise of that Neo-Babylonian empire which quickly put an end to the nation's hopes and presently to its existence. But the fact remains that the finding of the book and the work of the reformers had set a standard for Israel's faith which survived even the political dissolution of the nation, and though the Community of Faith did indeed go into exile it went forth to its appointed judgment and purging holding as its ideal not the standards of the debased Manasseh but of the Reforming King and his newly-discovered code of the enduring Law.

P can be described somewhat more economically, not because it is less important than D, but because its origins, being somewhat less dramatic, are also somewhat less mysterious. As we noted above, "P" stands for the "Priestly" strand of tradition in the Pentateuch, and may be said to be the work of a group of legists reflecting the traditions and the view-point of the Jerusalem priesthood. As we have also indicated elsewhere, P is the latest in time (in its present form) of the four major sources, but we have also suggested that elements of P's composition are very ancient indeed. As to the general dating of the completed source in the form we have received it in, it is usually maintained that P must come from a time later than D but earlier than the last nine chapters of Ezekiel, i.e., between the reign of Hezekiah (*d.* 687) and the Return from Exile in 538 B.C. (there is no question but that the end of Ezekiel is pre-Return). We know this, it is argued, because P makes a distinction between Levites in general and priests of Aaron's line (which D does not do), whereas Ezekiel adds the further refinement of limiting the priesthood to the descendants of Zadok, the chief priest in the days of David and Solomon. P, occupying a middle position, must come between the other two. If the "Book of the Law" mentioned in the book of Ezra and brought by him to Jerusalem is to be identified in any sense with P — and some have argued that it is P itself, others that it is P in embryo, or P plus other material, or even, more or less, our completed Pentateuch — then that is further evidence that it must have been in existence at least by the middle of the sixth century. Probably it was written during

the exile by men anxious not to forget the cultic tradition of the ruined Temple.

This line of reasoning is both complicated and perhaps overly artificial. To sum up, let us say simply that all the evidence taken together adds up to the following proposition: that P was most likely compiled in the early years of the Exile; that it preserved not only the cultic tradition but also the theological viewpoint of the Jerusalem hierarchy, parts of which were very ancient but all of which had been developed over the centuries following the establishment of *the* cult center at Jerusalem; and that P formed the framework into which J and E certainly, and D up to the point that it was not merely tacked onto the end, were fitted. Whether this fitting was done by the compilers of P themselves, or (as is more likely) by successors in the same general tradition at a slightly later date (possibly shortly after the Return) is more than we can determine. Suffice it to say at least that all of the constituent *parts* of our present Pentateuch must have been finally in existence by about the middle of the sixth century B.C., and that they most likely had been put together in something very like their present form very soon after the turn of the next century, if not even before.

To P must be assigned most of the purely legislative bits of the Pentateuch (except for Deuteronomy and the Exodus Covenant Code): all of Leviticus, most of Numbers, and the chapters in Exodus which deal with the setting up and furnishing of the sanctuary. In addition, we must include certain parts of the narrative in Genesis and the first part of Exodus: roughly, anything which has a ritual or ceremonial element about it (e.g., the first of the Creation stories, which has as its climax the establishment of the Sabbath; or the institution of the rite of Circumcision with Abraham; or those parts of the story of the Flood which establish the prohibition of the eating of blood and which provide the cosmic framework of the story), or anything which involves lists of people, places, utensils, or things (e.g., all the genealogies).

The style of P is dignified, lofty, precise, formal, abstract, and repetitive. No better (or handier) comparison could be made than between P and J, for example, in the two stories of Creation. In Genesis 1:1 — 2:3, which forms a kind of prologue to the Pentateuch as a whole, we see the Creator God calling up the order of the cosmos from the great deep, following in reasonable sequence

from lesser to greater, reaching a climax in male and female as the crown of creation, endowed with the nature and something of the inherent quality and authority of God himself. In Genesis 2:4 — 3:24, on the other hand, we step from the cosmic to the familiar, from the abstract to the particular. God does not make male and female from nothing at a word; rather "Yahweh" — remembering that J's God has a proper name from the very beginning — "builds" a particular man from the dust of the earth, and a particular woman from the man. He himself plants a particular garden, with particular trees and concrete rules. He talks with his Man — his Adam — and walks in the garden in the cool of the evening. With his own hands (it would seem) he makes clothes of skin for the exiles in a moment of relenting compassion.

Again, we might contrast the Priestly portions of the Flood Story (6:9-22; 7:6-11, 13-16a, 18-21, 24; 8:1-2a, 3b-5, 13a, 14-19; and 9:1-17; the rest of the story is from J), with its interest in numbers, and clean and unclean, and its endowing of the rainbow with cosmic significance, with the Elohist (E) story of the Sacrifice of Isaac (Genesis 22), in which the primary emphasis is on the *faith* of Abraham, even to the point of overriding an original *ritual* interest in the question of child sacrifice. (Readers who are interested in studying and comparing the sources in greater detail are referred to the notes of the Jerusalem Bible, where the various strands of tradition are differentiated with some precision.)

Lest we conclude from all of this, however, that P is merely pe-lantic where J is personal and E is moral, we ought to remember that no other source of the Pentateuch conveys so convincingly (as Genesis 1 itself illustrates) a sense of the *grandeur* of God; and even the most intricately detailed passages of ritual and ceremonial direction are shot through with a sense of the glory and holiness of God unsurpassed in the Old Testament. What is, indeed, remarkable about the Pentateuch is that the various sources combine so well, each bringing out a separate facet of the nature of God's working; and it is never necessary to set P *against* J or E or D, nor any of the sources against any other; but rather each complements each, blending one with another to produce a united witness to the saving acts whereby God called unto himself the people through whom he would redeem the world.

—J.P.B.

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Evensong and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass daily	7:30 a.m., 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

*Other services during the week and on festivals
as announced on the preceding Sunday.*



CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*
FRIDAYS, 5 to 6 p.m.
SATURDAYS, 2 to 3 and 5 to 6 p.m.
SUNDAYS, 8:40 to 9 a.m.
and by appointment.



OCCASIONAL OFFICES

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

MUSIC FOR APRIL

APRIL 5 — EASTER I

11 a.m.

Missa super un gai berger Jacob Handl
 Motet, Angelus autem Domini Felice Anerio

6 p.m. — *Confirmation & Benediction*

Responsory, Ecce sacerdos magnus Anton Bruckner
 Motet, Surrexit Dominus Jacob Handl
 O salutaris hostia Tomás Luis de Victoria
 Motet, O sacrum convivium Lodovico da Viadana
 Tantum ergo Tomás Luis de Victoria

APRIL 12 — EASTER II

11 a.m.

Mass in G Franz Schubert
 Motet, O God, thou art my God Henry Purcell

6 p.m.

Magnificat and Nunc dimittis Ralph Vaughan Williams
 Motet, Christ is risen John Joubert
 O salutaris hostia Joseph Goodman
 Motet, Jesu, Rex admirabilis Joseph Goodman
 Tantum ergo Joseph Goodman

APRIL 19 — EASTER III

11 a.m.

Missa paschalis Marc-Antoine Charpentier
 Motet, Exsultate Deo Alessandro Scarlatti

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Regina coeli Christian Erbach
 O salutaris hostia Jacob Handl
 Motet, O sacrum convivium Blasius Amon
 Tantum ergo Johann Georg Albrechtsberger

APRIL 26 — EASTER IV

11 a.m.

Missa Papae Marcelli Giovanni Pierluigi da Palestrina
 Motet, Make ye joy William Byrd

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, See, the Word is incarnate Orlando Gibbons
 O salutaris hostia Flor Peeters
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Flor Peeters

CALENDAR FOR APRIL

1. W. Wednesday in Easter Week.
2. Th. Thursday in Easter Week.
3. F. Friday in Easter Week. *Abstinence.*
4. Sa. Saturday in Easter Week.
- ✠ 5. Su. EASTER I. *Evening Prayer 5. Confirmation 6.*
6. M. ANNUNCIATION B.V.M. (Tr.). *Mass also 9:30.*
7. Tu. Feria. *Requiem 7:30.*
8. W. Feria. *Requiem for Grieg Taber, Priest & Rector.*
9. Th. Feria.
10. F. Feria. *Abstinence.*
11. Sa. St Leo the Great, B.C.D.
- ✠ 12. Su. EASTER II.
13. M. Feria. *Requiem 12:10.*
14. Tu. St Justin, M.
15. W. Feria.
16. Th. Feria.
17. F. Feria. *Abstinence.*
18. Sa. Feria. *Of our Lady.*
- ✠ 19. Su. EASTER III.
20. M. Feria. *Of the Blessed Sacrament 6:15.*
21. Tu. St Anselm, B.C.D.
22. W. Feria. *Requiem 6:15.*
23. Th. St George, M.
24. F. Feria. *Abstinence.*
25. Sa. ST MARK, EVAN. *Mass also 9:30.*
- ✠ 26. Su. EASTER IV.
27. M. Feria. *Requiem 7:10.*
28. Tu. St Paul of the Cross, C.
29. W. St Peter, M.
30. Th. St Catherine of Siena, V

✠ *Days of obligation.*

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.



ORDER OF SAINT VINCENT

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. Women who would undertake this mission of welcome should speak to the clergy.



SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



SAINT MARY'S PUBLICATIONS

Exultate Deo, Evensong and Benediction at Saint Mary's: monaural \$4.95; stereophonic \$5.95 (mailing 50c)
Ecce Sacerdos Magnus, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)
Do This, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50
Towards a Living Liturgy, essays by seminary professors and parish priests: \$1.00 (mailing 25c)
A Tribute to Saint Mary's, Dr Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c

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SAINT MARY'S SPECIAL MUSIC FUND

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



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:
 "I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

February 15—Herma Ariane Cordes
February 17—William Marvin Black
Stephen Randall Young
February 26—Doris Jardine Weller

BURIALS

"My flesh shall rest in hope."

February 18—Gertrude A. Jentz
March 21—Isabel Wiedebein



ALTAR FLOWER MEMORIALS

April 5—Easter I, John and Carolyn Whiteley
Lady Chapel, Frances Young
April 6—Annunciation B.V.M., Emma V. Headley
April 12—Easter II, Augusta Emma Dinter
April 19—Easter III, A thank offering
April 26—Easter IV, Isobel Robinson Harding



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OUR MAILING LIST will be revised soon and we urge those who have not contributed in the past year to do so now. We do not want to lose touch with those who call themselves parishioners and friends of Saint Mary's. Please help us to keep sending you AVE.
—D.L.G.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)
Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750
*Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.*
Mr William R. Anderson, *Parish Secretary*

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133 West 46th Street, New York 10036—PLaza 7-3962
*Saint Mary's Center for Senior Citizens
Open Monday to Friday, 1 to 5 p.m.*

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Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.