

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



# AVE

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· 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

## CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

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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

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Vol. XXXIX

May, 1970

No. 5

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My dear people,

You will want to know that the Archbishop of Canterbury sent us Easter greetings "and my love and blessing" and said, "The friendship of St Mary the Virgin's Church and people means very much to me."

I could echo his words to thank you for your kindness and good wishes on my ordination anniversary. It bound us still closer together as a family of God.

This family, under God, looks in gratitude to her who bore his Son, and, worshipping him, we keep her festival in May, Mary's month. The May festival is at 6 p.m. on the first Sunday of May, and you will be happy to know that Father Campbell-Smith is coming to preach.

After Ascension Day (with High Mass at 6 p.m.), the Sunday is a time to think (as the Epistle tells us) how every man must minister grace one to another. While this ministry is not confined to the priesthood, that must be provided for, and we will ask your offering for theological education on May 10. The preacher at High Mass that Sunday will be a professor of the General Theological Seminary who offers Mass at our altar—the Reverend John Robert Wright.

The preacher for Pentecost, May 17, will need no introduction but, sadly, it will be a farewell to a friend. The Reverend John Macquarrie has taught at Union Theological Seminary for eight years. In 1965 he was ordained deacon and priest by the Bishop of New York. He offered his first Mass at Saint Mary's, has been here every Sunday he could be for Evensong and Benediction, has preached from our pulpit and written for AVE—articles subsequently published by others and also made up by us as his "Tribute to Saint Mary's". Now he has been named Lady Margaret Professor of Divinity in Oxford University, an historic post which carries with it a canonry of Christ Church. What can we say? Congratulations. Thank you. We will miss you. You and your family will be in our prayers and find a welcome here always.

On Ember Wednesday, May 20, our second liturgical conference, *Worship in Spirit and Truth*, begins with High Mass at 8 p.m., when we will welcome for the first time our new Bishop, the Right Reverend Paul Moore. We will be welcoming many of the clergy and laity who want to hear about new proposals for the Prayer Book. Three new eucharistic rites will be used: one which is quite close to the Prayer Book (and to the rite now in use at Saint Mary's); one which is a quite fresh revision paralleling (and improving) that of 1967; and one which is simply an outline for informal use (and will be celebrated in the parish hall). These celebrations, as well as the scholarly addresses scheduled on the opposite page, are open to anyone who comes. Many of you will also want to hear Dr Krumm's pastoral approach in his after-dinner talk, and I hope that you will support the conference financially by registering for it now. Through it, the Church can learn how to worship God in ways that are faithful to him who is changeless Truth and expressive of him who is renewing Spirit. Please pray for it.

Affectionately your priest,

Donald L. Garfield

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FROM THE PARISH REGISTER  
CONFIRMATIONS

BY THE RIGHT REVEREND THE BISHOP OF NEW YORK

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

April 5—Thomas William Armistead  
Andrew Paul Attaway  
Richard Allen Feenstra  
Charlotte Silvey Grant  
Margaret Claire McIntosh  
Stephen Paul Miller  
Deborah Anne Walenta  
Michele Denise Wiegner  
Monique Lisette Wiegner

RECEIVED BY CANONICAL TRANSFER

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

April 5—Louis Claude Desmornes  
Michael Philip Forbes

WORSHIP IN SPIRIT AND TRUTH

presenting a preview of new  
proposals for the Prayer Book

EMBER WEDNESDAY, MAY 20

- 8:00 p.m. The Liturgy (Rite II)  
The Right Rev'd Paul Moore, Jr, S.T.D.  
*presiding and preaching*
- 9:00 p.m. *The Celebration of the Eucharist*  
The Rev'd H. Boone Porter, Jr, D.Phil.

THURSDAY AFTER PENTECOST, MAY 21

- 10:00 a.m. *The Eucharistic Lectionary*  
The Rev'd Reginald H. Fuller, S.T.D.
- 11:00 a.m. *Eucharistic Preaching*  
The Rev'd Robert E. Terwilliger, Ph.D.
- 2:30 p.m. *Eucharistic Sacrifice*  
The Rev'd James A. Carpenter, Ph.D.
- 3:30 p.m. *Eucharistic Presence*  
The Rev'd John Macquarrie, Ph.D., S.T.D.
- 4:30 p.m. *Eucharistic Perspective*  
The Rev'd Canon Don H. Copeland, D.D.
- 6:00 p.m. The Liturgy (Rite I) *with sermon by*  
The Very Rev'd Samuel J. Wylie, D.D.
- 8:00 p.m. Dinner at the Harvard Club of N.Y.C.  
*The Eucharist in our Parishes*  
The Rev'd John M. Krumm, Ph.D.

EMBER FRIDAY, MAY 22

- 10:00 a.m. *The Eucharist and Christian Initiation*  
The Rev'd Leonel L. Mitchell, Th.D.
- 11:00 a.m. *The Setting of the Eucharist*  
Captain Howard E. Galley, Jr, C.A.
- 12:00 noon The Liturgy (Rite III)

You are invited to register now by sending \$15  
payable to The Church of Saint Mary the Virgin

CHRISTIAN INITIATION — III  
Sermon on Quinquagesima Sunday

WE BELIEVE in the Holy Ghost, the Lord, the Giver of Life . . . and in one holy Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins. And we look for the Resurrection of the dead: and the Life of the world to come. And because we believe in God as Giver of Life, we wish to share it with everyone. If we have known the goodness of God, seen him in his Son Jesus Christ, seen his Spirit moving in the world today — and *I* believe in that God — then we will not be content until all nations know him, till every man confesses him and is baptized in the Name of the Father and of the Son and of the Holy Ghost. Christ commanded us to go teach and baptize, and promised us, “Lo, I am with you always, even unto the end of the world.”

He is with us in the world, though it fails to see him. He is with us in his Church, though we fail to show him. His works are not always recognized: so often they are done by those who do not know his Name. And we who confess Jesus as Lord can be so very blind: so blind that neither we see, nor give sight to others. We have failed to keep our vow, made in baptism and renewed in confirmation, to follow Christ as our Lord and Saviour.

What can we do? We can confess our failure. We can try to see ourselves as seen by God and as we are seen, individually as Christians and collectively as the Church, by a world that may never see Christ unless he is seen in his Church. And we can begin over. Beginning over is as much a part of ongoing Christian life as beginning it, first, at the font. Our response to God’s revelation of his infinite care is to care enough to go on.

This dimension, this large outlook, this generosity of Christ, must be the spirit of a service of Christian initiation. And I believe it is the spirit of the service proposed for our Prayer Book. That service looks to God to do what we of ourselves cannot do. Being made sharers in Christ’s priesthood, we are then challenged to live in his Spirit, in the faith and communion of his Church and in witness to the world. And, finally in that service, we give God thanks for making us worthy to share in the inheritance of the saints in light.

That is the spirit of the proposed service: more hopeful, more challenging, more ongoing in the response it demands, than in the present Prayer Book. There are things in the proposed service that seem to me inadequate: what we do with those from traditions less than Catholic, in which nothing like sacramental contact with a bishop in apostolic succession could be possible at their baptism — that must be rectified; and must we not be less equivocal and, when the bishop cannot be present to lay on his hands after baptism, require anointing with oil which he has blessed? As proposed, the service is not *all* right; but it is in the right direction, and Catholics can welcome the apostolic spirit it breathes.

Most of all we would welcome, and want to make invariable, the anointing with chrism, for we agree with the Commission that “the use of oil is appropriate because by Baptism we are incorporated into Christ, and ‘Christ’ is a title meaning the Anointed One, as ‘Chrism’ means anointing. This title was given to Jesus because he fulfilled the work of both priest and king, who in the Old Testament were consecrated by anointing with oil. Chrism has been associated with Baptism at least since the second century, it was used universally until the sixteenth century, and it is still used today by the majority of Christians. This long historical association of Chrismation with Baptism is reflected in our familiar term Christening. The use of Chrism provides a vivid reminder that Baptism is the ordination of the laity into the servant ministry of the Lord — a birth into the covenanted community which serves the world in the name of Christ.”

Serving the world in the name of Christ is going up to Jerusalem with the Son of Man to be mocked and put to death in order that we may rise again. I suspect that the Church more and more will have to serve in ways unfamiliar and uncongenial. That will be our testing, our time in the wilderness. And this initiation by water and the Spirit, with communion in Christ’s Body and Blood — this reunited, completed kind of initiation in a single continuous service which I hope we may have for our Prayer Book — will serve well in a Church on the move. But response in faith cannot be made once-for-all and, in this service, is clearly life-long. I think this service helps us to see Christ as he is, and I pray that it may help us to receive sight, have faith, and glorify God.

D.L.G.

## BIBLICAL STUDY — V

THE PENTATEUCH CONSIDERED as a critical unit ended with Deuteronomy, or more accurately with the combination of the Book of Deuteronomy with the other strata of tradition at the hands of the final priestly redactors shortly after the return from Exile in 538 B.C. The story which began with the Pentateuch, however, did not end with the close of Deuteronomy. Indeed, the history of Israel as the people of God could only properly begin when the wilderness years had been left behind, when the motley and disparate band of mixed rabble which had come up out of Egypt had been welded into some sort of cohesive unity by the discipline of the desert and the genius of Moses. Before we begin to consider that history it might be well to pause for a moment in order to recount the story to date: it is all too easy, after all, to miss the biblical forest for the critical trees, and to become so concerned with the formation and make-up of the Pentateuch that we forget the tale it is trying to tell us.

So far as history goes, there is none before the story of Abraham (which begins with the twelfth chapter of Genesis). Adam and Eve in the Garden, the story of the flood, the tower of Babel, and so on, all of these have their origins imbedded so deeply in the past, and are so much a part of the general cultural tradition of the ancient Near East, that it is simply impossible to separate fact from fancy, or myth properly so-called (i.e., explanatory story) from history conceived as chronicle. These essentially unconnected vignettes are little flashes of light from an inconceivably primaevial and pre-historic past, and to attempt to claim more for them than they are able to bear — to try to make them history in any verifiable sense — is to court failure and frustration. The first eleven chapters of Genesis, in other words, are to be taken for what they are, are to be taken for vivid, instructive, and illustrative commentaries on the nature of man, the nature of creation, and the nature of God. They are not meant either as a scientific textbook of the origins of things nor as a scientifically controlled example of modern historiography. They are, quite simply, *stories*, and story has a value and validity of its own which is not to be confused with the somewhat more stringent validity of dry fact.

With the stories of the Patriarchs, however — with the stories of Abraham, Isaac, Jacob, and Joseph and his brothers (in chron-

ological order) — we are no longer entirely in the realm of the mythic. The Patriarchs are historical even if their stories are not yet history in the exact sense. The history of the Patriarchs, in other words, is a fragmented and stylized history. The narrative is not naturally connected, and the individual events are held together in a framework of continuing story which at times is patently artificial and more or less obviously the work of a later, homogenizing hand. Furthermore, there are no outside controls against which we can check the details of the personal histories of Israel's putative ancestors: there is no way, for example, by which we can *prove* the existence of the individuals (*qua* individuals) whose names dominate the last thirty-nine chapters of Genesis. But there is nothing in the stories as we now have them which is not historical in the general sense of conforming to the sort of world and culture they purport to describe and to which modern archaeology gives corroborative evidence. To put it somewhat more simply, archaeology has not proved the existence of Abraham, Isaac, and Jacob as specific persons; but it has proved that the sort of world which the stories describe is precisely the sort of world which existed at the time when the stories must have been told for the first time (roughly, the first half of the second millennium B.C.). The patriarchal narratives, in other words, are accurate reflections of the culture, polity, and demographic distribution of peoples in the ancient Near East generally and ancient Palestine particularly; and they preserve beyond reasonable contradiction Israel's own memory that her earliest origins were to be found within the general movement of peoples, and in relation to the culture (even if the relationship was in terms of opposition) of the eastern Mediterranean world of the early second millennium.

In terms of the story, leaving the critical problems to one side, Abraham and his family (his wife, nephew, and dependents) left the land of their birth (Mesopotamia) and the gods of their fathers at the behest and command of the God Yahweh, and set out for the relatively unknown land of Canaan in response to the promise of that God that he would give to Abraham both it and a posterity of sufficient size to inhabit it. Abraham entered the land (as we know many other Aramaean peoples did at about the same time), and for many years wandered in a semi-nomadic way up and down its length and breadth, gathering flocks and servants and goods of many kinds as he went, avoiding (as his nephew Lot did not do)

the enervating culture and society of the surrounding melange of petty Canaanite city-states. In due course the promise of legitimate issue was fulfilled in the person of Isaac, the child of promise and the test of faith, for whom a wife of respectable lineage and sufficient racial purity was duly found, and who continued the family tradition of waiting faithfully upon the will of Yahweh (though whether he was known by that name or not is something the sources do not agree upon). Isaac was in turn succeeded by Jacob, the younger son, the supplanter (for God's choice is not limited by human convention), who sired the twelve sons who became the eponymous ancestors of the nation Israel, which name was also Jacob's own name given directly by God. One of those sons, the favoured Joseph, was sold by his envious brothers to an Egyptian-bound caravan; and from a condition of slavery was raised eventually to be grandvizier and prime minister of Pharaoh, and repaid evil with good. And so Israel, both in his person and in his nationhood, went down into Egypt (an event which might be paralleled in secular history by the dynasty of the Hyksos kings of Egypt, who, though Semites, ruled over the land of Ham some two hundred years, *ca.* 1710-1550), and sojourned there roughly four hundred years, declining from the favouritism of the days of Joseph to the slavery of the days of Moses.

When we come to the story of Moses the focus becomes a bit clearer, though we are still not talking about history in the modern understanding of it. The stories of the Patriarchs make internal sense: if there were individuals named Abraham and Isaac and Jacob and Joseph, they would have lived very much the sorts of lives they are said to have lived, in the sort of culture which the Genesis narrative faithfully reflects, and with the sorts of social institutions there described. But we can never be sure that they did exist, nor that the particulars of their lives happened as they are said to have happened. Not, of course, that there is any reason to suppose that they did *not* exist, but it is not a matter susceptible of proof. The stories have internal coherence, but of external evidence there is none. In the case of Moses, however, we are dealing with someone who is almost certainly an historical figure. We are still not confronted, it is true, with an historically *verifiable* figure, and there are extreme sceptics among biblical critics who would deny his personal existence and make him into nothing more than a national eponym. But such a view is hardly subscribed to by many in our

day: the band which went up from Egypt was, by the Bible's own account, a mixed rabble of fugitive slaves, and that such a group could be welded into something at least resembling a cohesive national force almost seems to *require* a figure of the stature which is claimed for Moses. Someone has remarked that, as with God, so with Moses — if he had never existed it would have been necessary to invent him. Nothing will explain the facts (that the nation Israel came to exist at all, and that throughout its national life it looked to the Exodus events as being seminal and formative) so well as that some great and pivotal figure presided over the events of the nation's making. If the figure is not to be called Moses, then another name must be found, for to deny the possibility of such a revolutionary hero is to engage oneself in almost insoluble difficulties (it would require, for example, the postulate of an entirely self-generating and self-organizing liberation movement, which is exceedingly unlikely).

To say, however, that Moses existed as a specific and definite individual, and that he stands as the originator and moulder of his nation, is not to say that we know very much about him. The history of the Exodus as we now have it is still a stylized history: the events there described almost certainly have a definite basis in fact, but the facts have been presented, and no doubt embellished, in such a way as to fit a predetermined pattern. To go beyond the pattern, to go behind the story to that which engendered the story, is at this late remove almost entirely impossible. We have, however, moved forward. The patriarchal stories are "true" in the sense that they faithfully reflect a general culture into which their protagonists fit without inherent contradiction, but the Exodus story is "true" in the more developed sense of being about a man and a series of events the essential core of which is, beyond reasonable doubt, rooted in an actual happening.

Once again leaving aside the critical problems, we see the career of Moses described in its finally developed form in the books of Exodus, Numbers, and Deuteronomy, though the continuity of the narrative is broken (and some would say marred) by the intrusion of large blocks of legislative and ceremonial directions. A Pharaoh arose who "knew not Joseph" — most likely after the expulsion of the Hyksos rulers and the re-establishment of native Egyptian dynasties — and the children of Israel (who probably could not

very easily be distinguished from any of the other Semitic tribesmen who maintained their existence in post-Hyksos Egypt) were oppressed with a cruel bondage. They were, in fact, set to forced labour on the store-cities of Pithom and Rameses (which helps us to fix the chronology at *ca.* 1280 B.C. for the Exodus, in the reign of the Pharaoh after whom the latter of the two cities was named). A decree was issued to destroy at birth all male Hebrew children, but in true folklore style the child Moses (whose name signifies a "drawing out") was saved from the river and nourished in the house of Pharaoh's daughter. From the palace of the oppressor the young man returned to the poor of his own people, killed an Egyptian for beating an Hebrew, and fled from the wrath of Pharaoh to the Arabian wastes of Midian, where he was befriended by a tribal priest and married to the man's daughter. (Is it here that he learned the name of Yahweh, and something of the nature of Yahweh's religion?) After a mystical and traumatic experience, in which he discerned God speaking to him from the midst of a bush which burned and was not consumed, he returned to Egypt, stirred up his own people to an expectation of their deliverance, and after a series of natural disasters secured from a bereaved and terrified Pharaoh permission to withdraw himself and his followers from the land of their bondage. Pursued by a hardened and now vengeful Pharaoh, he led his people through the parted waters of the "Red Sea" (probably the shallow Sea of Reeds at the northern, marshy end of the Suez Gulf, which makes the account of the drying wind more plausible — though the whole story is influenced by ancient Near Eastern cosmology of the God-triumphant-over-the-waters-of-chaos type) into the Sinai Peninsula, ending eventually at the sacred mount (variously, Sinai or Horeb, the exact location of which is unknown). At Sinai the Law was given — the core of which, the Decalogue, may well go back to Moses in essence — and after a period, marked by a continual tendency on the part of the people to rebel against Moses and his God, an attempt was made against southern Palestine, but was repulsed. The nation then wandered in the semi-wilderness south of Canaan for the proverbial "forty years" (i.e., a long time), gathering strength and self-confidence, building up for a renewed attempt at conquest. Eventually Israel, still led by Moses, emerged from the fastnesses of Sinai and devastated the Amorite kingdoms on the east bank of the Jordan.

The Pentateuch ends with the death of Moses as the nation is poised on the brink of crossing the Jordan and entering the Promised Land, a fulfilment denied the Law-giver, it is said, because of a sin into which the people provoked him during the wilderness wanderings (and the exact nature of which is unclear in the surviving text). Thus the first chapter of Israel's history as a nation closes on a note of sadness, but also of expectation. And so must we.

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.

### 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

*Order from the Saint Francis de Sales Shop*



### SAINT MARY'S SPECIAL MUSIC FUND

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



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

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



## KALENDAR FOR MAY

1. F. SS. PHILIP & JAMES, APP. *Abstinence.*  
*Mass also 9:30.*
2. Sa. St Athanasius, B.C.D.
- ✠ 3. Su. EASTER V. *Evening Prayer 5. May Festival 6.*
4. M. Rogation Day. Comm. St Monica, W.
5. Tu. Rogation Day.
6. W. Rogation Day. Comm. St John A.P.L.
- ✠ 7. Th. ASCENSION DAY. *Mass also 9:30.*  
*Evening Prayer 5:30. High Mass 6.*
8. F. Of the Octave. *Abstinence.*
9. Sa. Of the Octave. Comm. St Gregory of Nazianzus, B.C.D.
- ✠ 10. Su. SUNDAY AFTER ASCENSION DAY.
11. M. Of the Octave.
12. Tu. Of the Octave.
13. W. Of the Octave.
14. Th. Octave Day of the Ascension.
15. F. Feria. *Abstinence. Requiem 12:10.*
16. Sa. Vigil.
- ✠ 17. Su. PENTECOST.
18. M. Monday in Whitsun Week.
19. Tu. Tuesday in Whitsun Week.
20. W. Ember Day. *Fast & Abstinence.*  
*Pontifical High Mass 8 p.m.*
21. Th. Thursday in Whitsun Week.  
*Evening Prayer 5:30. High Mass 6.*
22. F. Ember Day. *Fast & Abstinence.*
23. Sa. Ember Day. *Fast & Abstinence.*
- ✠ 24. Su. TRINITY SUNDAY.
25. M. Feria. *Requiem 7:30.*
26. Tu. St Augustine of Canterbury, B.C.
27. W. St Bede the Venerable, C.D.
28. Th. CORPUS CHRISTI. *Mass also 9:30.*
29. F. Feria. *Abstinence.*
30. Sa. St Joan of Arc, V. *Requiem 12:10.*
- ✠ 31. Su. TRINITY I. *Solemnity of Corpus Christi 11.*

✠ *Days of obligation.*

## MUSIC FOR MAY

### MAY 3—EASTER V

- 11 a.m.
- Mass in D ..... William Walton  
 Motet, Benedicite gentes ..... Orlandus Lassus
- 6 p.m. *Vespers of the Blessed Virgin Mary*
- Magnificat ..... Charles Villiers Stanford  
 Motet, Ave Maria ..... Anton Bruckner  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Jesu dulcis memoria ..... Mode I  
 Tantum ergo ..... Anton Bruckner

### MAY 10—SUNDAY AFTER ASCENSION DAY

- 11 a.m.
- Missa secunda ..... Hans Leo Hassler  
 Motet, Ascendit Deus ..... Peter Philips
- 6 p.m.
- Magnificat and Nunc dimittis ..... McNeil Robinson  
 Motet, God is gone up ..... Gerald Finzi  
 O salutaris hostia ..... Flor Peeters  
 Motet, Ave verum corpus ..... 14th Century French  
 Tantum ergo ..... Flor Peeters

### MAY 17—PENTECOST

- 11 a.m.
- Mass of the Holy Spirit ..... Randall Thompson  
 Motet, Confirma hoc, Deus ..... Gregor Aichinger
- 6 p.m.
- Magnificat and Nunc dimittis ..... Daniel Pinkham  
 Motet, Nunc Sancte nobis Spiritus ..... Howard Boatwright  
 O salutaris hostia ..... Mode V  
 Motet, O quam suavis est, Domine,  
 Spiritus tuus ..... Sebastian de Vivanco  
 Tantum ergo ..... Mode VII

### MAY 24—TRINITY SUNDAY

- 11 a.m.
- Missa misericordias ..... Josef Rheinberger  
 Motet, Duo Seraphim ..... Tomás Luis de Victoria
- 6 p.m.
- Magnificat and Nunc dimittis ..... Thomas Hunt  
 Motet, O lux beata Trinitas ..... John Taverner  
 O salutaris hostia ..... Georg Henschel  
 Motet, Ave verum corpus ..... William Byrd  
 Tantum ergo ..... Georg Henschel

## MAY 31—TRINITY I

11 a.m. *Solemnity of Corpus Christi.*

Mass in G .....	Francis Poulenc
Motet, <i>Sacerdotes Domini</i> .....	William Byrd
O salutaris hostia .....	Geoffrey Bush
Tantum ergo .....	Geoffrey Bush



## ALTAR FLOWER MEMORIALS

- May 3—Easter V, Emma Frances Taber  
 May 7—Ascension Day, Helen Ray  
 May 10—Sunday after Ascension Day, Christian Troutwine  
 Lady Chapel, Hallie Miller Orr  
 May 17—Pentecost, George Martin Christian & Joseph Gale Hurd Barry,  
 Priests & Rectors  
 May 24—Trinity Sunday, Albert & Charlotte Grant  
 May 28—Corpus Christi, A thank offering  
 May 31—Trinity I, William Wise Raymond, Marion Woodworth Ray-  
 mond, and Irving Woodworth Raymond



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 \$3; The Rev'd William R. N. Haire, \$5; Mrs Victor R. Just, \$5;  
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 Thelma O. Watne, \$5; Alan R. Weseman, \$5; Miss Ruth Winans,  
 \$5; Ralph L. Yocom, \$20.

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*

## MISSION HOUSE

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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 wish to receive AVE.*