

·BENEDICTA·TU·IN·MULIERIBUS·



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

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

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No. 6

My dear people,

Our liturgical conference will be behind us when you read this, and I can say now only that preparing for it has been a big chore, but worth it, I believe. We owe very much to the speakers, the servers and those who planned and directed the ceremonies, the singers and those who composed and directed music for the new rites. We presented the proposed rites in preview, expecting them to be authorized by General Convention in October. After that, I hope to make real trial of the proposals—which look to me like a real step forward.

A lasting improvement sparked by the conference was installing a new sound system from the pulpit and also from the lectern. Instead of two speakers on pillars there are now eight evenly distributed around the church, so that sermons and lessons can reach every pew. Before, there were big “dead spots” catching unwary visitors, nor could those who avoided them hear our voices without a “bounce”. The new system will be appreciated by all who worship here, and we have asked parishioners and friends to help us meet the cost, which was \$2259. Have you helped?

Greetings on my ordination anniversary included this note: “For the dignity, warmth, and beauty of the Sunday Eucharist, and the opportunity and privilege for so many of us to participate daily in the Holy Communion — because of choice of hour — we give thanks. Please — that it may continue throughout the coming year.” It *will*, even throughout the summer, with Mass three times daily. It is our privilege to provide it, even though that is difficult in holiday time. It is opportunity for many of us — could it not be for more of us? — to offer Christ daily for the demands of our time.

Affectionately your priest,

Donald L. Garfield

STATEMENT AND CALL FOR PRAYER
BY THE
BISHOP OF NEW YORK

Cathedral Church of Saint John the Divine

WE SPEAK for great numbers of Churchmen who are shocked by the tragic events at Kent State University and the ill-advised invasion of Cambodia. These actions have brought our country to the deepest crisis in our memory—the crisis of the prerogatives of the President and of the Congress, a deepening crisis between generations, and the crisis of freedom to dissent. While honest men and women may disagree over the issues at stake, there should be no disagreement over the right to disagree.

We therefore call on all Churchmen to exert whatever influence they can upon the President and Congress to reaffirm and protect the right to dissent, and to halt the Cambodian invasion, which has already drastically undercut the chances for serious negotiations on disarmament and the settlement of the Indo-China War, and clouded the atmosphere for peaceful relations with all nations.

I speak in my own name and in behalf of the Bishop Coadjutor and the Suffragan Bishop when I read this statement which we drafted together.

I ask for prayer for students who died at Kent State University and for those who have given their lives in Cambodia, and for the peace and unity of our nation.

Francis W.B. Dreyer

BISHOP OF NEW YORK

May 9, 1970

★

O ETERNAL GOD, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord.

*Collect for Independence Day
Book of Common Prayer*

BIBLICAL STUDIES—VI

LAST MONTH WE LEFT MOSES BEHIND US on the east bank of the Jordan. Now we begin to follow the fortunes of the nation he had welded together during the years of the Wilderness wanderings as it breaks forth from the desert isolation into something resembling the light of history. Henceforth, for better or for worse, Israel takes its place among the nations and polities of the Ancient Near East, and its fortunes will to a greater and greater extent rise and fall in relation to the great world empires of the day — Egypt, Assyria, Babylon, Persia, the Greece of Alexander, and ultimately Rome.

The earliest portion of this history is covered by a collection of documents which we usually call the "historical writings": Joshua, Judges, I and II Samuel (originally a single scroll), I and II Kings (one scroll), I and II Chronicles (one scroll), and Ezra and Nehemiah (one scroll). The charming little book of Ruth and the rather bloodthirsty book of Esther, though printed in English Bibles among the historical books, are certainly not history, and must be thought of as more in the nature of historical romances. Anyone who reads through the entire sweep of the historical writings will soon discover that a natural division occurs between Joshua, Judges, Samuel, and Kings on the one hand, and Chronicles-Ezra-Nehemiah on the other; and of this division the Hebrew Bible, which categorizes the scriptural books somewhat differently from our English translations, takes due account. The Joshua-to-Kings material is classified as the "former prophets"; Chronicles-Ezra-Nehemiah is relegated, rather oddly in reverse order (i.e., Ezra and Nehemiah precede Chronicles), to the miscellany at the end of the Hebrew Canon, which it calls the "writings". This division is sound: the work of the Chronicler (for I and II Chronicles, Ezra, and Nehemiah are usually thought to be a single production) is secondary and later than the Joshua-to-Kings material, and will be considered separately, if at all, at some later date.

Joshua, Judges, I and II Samuel, and I and II Kings form a natural unit, usually called the "Deuteronomistic history"; and, though many hands have contributed to its present form, for convenience's sake it is usually spoken of as the work of the "Deuteronomist", designations which take into proper consideration the fact that the history therein recorded is shot through with the theology and historical understanding of the writers of the book

of Deuteronomy. There are, speaking very roughly (for the theories of the critics are capable of almost myriad variations and elaborations), two theories which account for this unquestionable fact. The first is that the J and E strands of the Pentateuch continue their narrative well into the historical writings, and that they have been edited (and added to from other sources) by a school of writers steeped in the traditions and thought patterns of the Deuteronomistic reform carried out under King Josiah. The second theory thinks of the book of Deuteronomy as being itself but the first part of a single work, and assumes that the other Pentateuchal sources (J and E) either stopped before the crossing of the Jordan or else were superseded and replaced (and subsequently lost) because the Deuteronomistic account rendered them redundant. I certainly do not have the kind of specialist knowledge necessary to decide questions of this sort, nor would the answer be much to our present purpose: the fact remains that we have what we have — a set of historical documents unified by the moral stance and the distinctive theology of the book of Deuteronomy, which judges history in terms of fidelity to Yahweh and his revealed will and law.

The work of the Deuteronomist is, as we have said, a unit, though a composite unit derived from different sources which date from different periods and which have differing degrees of historical tenability. It is, however, much too large and important a unit to be digested all at once, and for the present we shall content ourselves with a brief consideration of its first two books — Joshua and Judges — which between them cover the initial phases of Israel's post-Mosaic existence in the Promised Land.

Joshua, taken on its own terms, is the book of the Conquest of Palestine. It takes its name from, and in Hebrew tradition is ascribed to, Moses' successor as war leader and guiding light of Israel, Joshua son of Nun. Its contents may be said to fall roughly into three parts: (a) chapters 1-12 (the conquest of Canaan); (b) 13-22 (the division of Canaan among the various tribes); and (c) 23-24 (the last words and death of the hero).

(a) Following the death of Moses, Joshua is commanded by God to lead Israel into the land of promise. To this end spies are sent out to reconnoitre the region about Jericho, one of the many city kingdoms which then dotted the Palestinian scene. Saved from discovery by the harlot Rahab, they return safely to their own camp.

The people then cross the river, which is cut off miraculously (as at the Red Sea), after which they erect monument stones, circumcise all the males, and celebrate the first passover in the new land. The city of Jericho is taken (the celebrated incident of the walls falling down at the trumpets' blast occurs here), and all save the merciful Rahab and her family are put to the sword. This was, indeed, the normal pattern: the pagan cities were thought to be under the ban, "devoted" to Yahweh, and this usually entailed their utter destruction. The Israelites then advance against the nearby city of Ai (which is probably a mistake for Bethel), but are repulsed because of the sacrilege of one of their own men, who had kept back some of the spoils of Jericho for his own use when all of them had been devoted to Yahweh. After he is extirpated, Ai too is taken and razed. Joshua then builds an altar on Mount Ebal as an act of thanksgiving. The nearby Gibeonites, fearing with some justification for their lives, induce Joshua by a ruse (posing as if they were from some far country) to make a treaty with them, the terms of which are kept even after the deception is uncovered. This treaty leads five of the city-kings of southern Palestine to confederate against Gibeon, but their power is broken by Joshua at Aijalon, and they are routed. Some further successes are recorded, after which attention turns to the North, where Joshua successfully frustrates the military moves of Jabin, King of Hazor, whom he defeats in battle. The section ends with a list of Joshua's victories, and with a record of defeated kings.

(b) This section begins with a list of districts not yet conquered, and then goes on to parcel out the land, whether yet in Israelite hands or not, among the various tribes. The specific contents of these chapters are extremely boring for modern readers, and we shall content ourselves with observing that two and a half tribes are allotted land on the far side (the eastern bank) of Jordan, an arrangement responsible for a certain amount of friction then and later, and that the Levites, who have ceased to exist as a political tribe, are allotted cities to live in out of the territories of other tribes, among which are the Cities of Refuge where involuntary manslaughterers might be safe from blood-vengeance.

(c) The last sections contains two speeches by Joshua, delivered, at the completion of his life's work, within the context of a Covenant-renewal ceremony in which all Israel participated. The

first speech is a general warning against apostasy. The second is a review of the entire history of Israel's redemption from slavery and a general recounting of the past mercies of Israel's redeeming God, at the end of which the people pledge themselves to obedience. The book ends with the death and burial of Joshua and of Eleazar (Aaron's son and successor), symbolic of the close of the generation which had witnessed the mighty ways in which the promise of the land had been fulfilled, and with the burial of Joseph's bones, carried up out of Egypt, signifying that the Exodus had reached its final conclusion.

The book of Judges carries the story forward into the new generation, though the continuity is not even. It too can be divided roughly into three main sections: (a) 1:1—2:5 (reminiscent fragments of the conquest of parts of Canaan); (b) 2:6—16:31 (a general preface, followed by the accounts of the charismatic heroes who constituted the "judges" of the book's title); and (c) 17-21 (two detached stories).

(a) This first, brief section records the achievements of Judah, Simeon, and the "House of Joseph" (mostly Ephraim); and also recounts the *failures* of Manasseh, Ephraim, Zebulun, Asher, Naphtali, and Dan in their efforts completely to dislodge the Canaanite inhabitants from their allotted portions of land. This is a remarkable contrast with the general impression of Joshua, which presented the conquest as swift, unified, and total. Here, paralleling certain *fragmentary* references in Joshua, it is gradual, implemented by tribes and tribal groups acting independently, and it is decidedly incomplete. It is also much more realistic — a matter we shall refer to again.

(b) There are, apparently, twelve judges, six of whom are minor and who receive scant attention (Shamgar, Tola, Jair, Ibzan, Elon, and Abdon). The major judges are Othniel, Ehud, Deborah (and Barak), Gideon, Jephthah, and Samson — of whom the last is both the most picturesque and the most famous. These judges are, for the most part, *tribal* judges, their activity involving and their authority extending over either their own tribe or their own tribe in conjunction with one or two of its adjacent neighbors. Their successes are regional and their authority limited: in a time of crisis they are raised up charismatically, by divine appointment, and the period of their real power normally ends with the ending of the

crisis which prompted it. Lack of space prevents our telling their stories, which are among some of the most interesting in the Old Testament: I can only urge readers to look at them for themselves, possibly in some modern English version such as the New English Bible.

(c) The two stories recorded in this section do not fit into the general narrative. The first is about a Levite who becomes tribal priest to the migrating tribe of Dan. The second is the account of a particularly nasty gang rape in Benjaminite territory, and its consequences. They are important as reflexions of the more or less socially chaotic conditions of the time, "before there was a King in Israel", a view again somewhat at variance with the picture of national unity and amity which is the general impression of the book of Joshua.

This brings us to the critical question. It would seem clear that the history of Joshua is an idealized history. Deuteronomy had laid down the conditions under obedience to which national success would be possible: national success, in time, did in fact occur, and the compilers of Joshua could only assume that therefore the conditions had been met and that the divine response to their being met had been one of unequivocal and instant favour. This is not to say that the book of Joshua is not based on history. There is, for example, archaeological evidence in support of some of its assertions, in that certain cities said to have been destroyed were most certainly destroyed (and very thoroughly) at about the time they would have to have been destroyed if the chronology is to work. But a sudden conquest from outside is only a partial explanation; a sudden and *total* conquest from outside is contradicted by the biblical evidence itself. It seems clear that groups of displaced Semites must have been moving into Palestine for some time before the death of Moses, and that this general movement must have continued for some generations after the Conquest as we think of it. Other national and racial groups were doing the same thing — most notably the Philistines, a group of Greek-related sea people who were later to be Israel's most serious rivals in the new homeland. This whole movement was possible because of the vacuum of power caused by the contraction of Egyptian control over the eastern Mediterranean: for a while the Canaanite vassal states were fair game. Israel took advantage of this situation; so did others, some of whom caught

something of the vision of Israel's God, or at least of Israel's potential, and chose to ally themselves with her. Racial affinity probably already existed; religious affinity followed after — in the end their stories merged with hers, and the book of Joshua is a not unfitting description of the end result, of history as it ought to have been, of history, in terms of faith, as it must have been.

This is not to call in question the reality of that faith: that God worked in and through his people to bring about that which was his will. It is only to say (as the book of Judges itself says) that the history as told in terms of faith is not all the story. The past, in other words, is still shrouded in the abysm of time, and there is much we do not know. When we come to take up the tale of Samuel our feet will be on somewhat surer ground.

J.P.B.



ALTAR FLOWER MEMORIALS

June	5—Sacred Heart, Robert Francis Kennedy
June	7—Trinity II, Charlotte Forsberg
June	14—Trinity III, Lucy Ely Thayer
June	21—Trinity IV, Philip and Anicia Martin
June	24—Nativity of St John Baptist, James Murchison Duncan, Priest
June	28—Trinity V, Martha Viola Schaefer
July	2—Visitation B.V.M., Merton Leonard Garfield
July	5—Trinity VI, A thank offering
July	12—Trinity VII, Louise Wenz
July	19—Trinity VIII, Alfred and Catherine Handy
July	26—Trinity IX, Mabel Heyny and Eldorus Shaw
August	2—Trinity X, Willard and Claire F. Sulzberger
August	6—Transfiguration, Charles Augustus Edgar
August	9—Trinity XI, Eliphah Beard
August	15—Assumption B.V.M., A thank offering
August	16—Trinity XII, Lillian Tompkins Blackford
August	23—Trinity XIII, Hallie Wilson
August	30—Trinity XIV, Cornelia Leidy Cheston
September	6—Trinity XV, A thank offering
September	8—Nativity B.V.M., A thank offering
September	13—Trinity XVI, Lela Moreland Meadors
September	14—Holy Cross Day, Leonice Thompson Garfield and Minnie Adell Brown
September	20—Trinity XVII, Edith Winslow O'Neill
September	27—Trinity XVIII, Rufus McIntosh
September	29—Michaelmas, Helen Bartholomew Edgar

KALENDAR FOR JULY

1. W. Feria.
2. Th. VISITATION OF OUR LADY.
3. F. Feria. *Abstinence.*
4. Sa. INDEPENDENCE DAY.

- ✠ 5. Su. TRINITY VI.
6. M. St Thomas More, M.
7. Tu. Tr. St Thomas of Canterbury, B.M.
8. W. Feria. *Requiem 6:15.*
9. Th. Feria.
10. F. Feria. *Abstinence.*
11. Sa. Solemnity of St Benedict, Abt.

- ✠ 12. Su. TRINITY VII.
13. M. St Silas, M.
14. Tu. St Bonaventure, B.D.
15. W. St Swithun, B.
16. Th. Feria. *Requiem 7:30.*
17. F. St Osmund, B. *Abstinence.*
18. Sa. Feria. *Of our Lady.*

- ✠ 19. Su. TRINITY VIII.
20. M. St Margaret of Antioch, V.M.
21. Tu. Feria. *Requiem 12:10.*
22. W. ST MARY MAGDALENE.
23. Th. Feria.
24. F. Feria. *Abstinence.*
25. Sa. ST JAMES, AP.

- ✠ 26. Su. TRINITY IX.
27. M. SS. Joachim & Anne, Parents of our Lady (*Tr.*).
28. Tu. Feria. *Requiem 6:15.*
29. W. SS. Mary & Martha of Bethany.
30. Th. Feria.
31. F. St Ignatius of Loyola.

✠Days of obligation.

CALENDAR FOR AUGUST

1. Sa. St Peter's Deliverance.
- ✠ 2. Su. TRINITY X.
3. M. Feria. *Requiem 7:30.*
4. Tu. St Dominic.
5. W. St Oswald, K.M.
6. Th. TRANSFIGURATION OF CHRIST.
7. F. Bl. John Mason Neale. *Abstinence.*
8. Sa. Feria. *Of our Lady.*
- ✠ 9. Su. TRINITY XI.
10. M. St Laurence, Dn.M.
11. Tu. St Clare, V.
12. W. Feria. *Requiem 12:10.*
13. Th. St Hippolytus, B.M.
14. F. Bl. Jeremy Taylor, B. *Abstinence.*
15. Sa. ASSUMPTION OF OUR LADY.
- ✠ 16. Su. TRINITY XII.
17. M. Feria. *Requiem 6:15.*
18. Tu. Feria.
19. W. Feria.
20. Th. St Bernard, Abt.
21. F. Feria. *Abstinence.*
22. Sa. Feria. *Of our Lady.*
- ✠ 23. Su. TRINITY XIII.
24. M. ST BARTHOLOMEW, AP.
25. Tu. St Louis, K.
26. W. Feria. *Requiem 7:30.*
27. Th. Feria.
28. F. St Augustine, B.D. *Abstinence.*
29. Sa. Beheading of St John Baptist.
- ✠ 30. Su. TRINITY XIV.
31. M. St Aidan, B.

✠ *Days of obligation.*

CALENDAR FOR SEPTEMBER

1. Tu. St Giles, Abt.
2. W. The Martyrs of New Guinea.
3. Th. Feria. *Requiem 12:10.*
4. F. Feria. *Abstinence.*
5. Sa. Feria. *Of our Lady.*
- ✠ 6. Su. TRINITY XV.
7. M. Feria.
8. Tu. NATIVITY OF OUR LADY.
9. W. St Peter Claver.
10. Th. Feria. *Requiem 6:15.*
11. F. Feria. *Abstinence.*
12. Sa. Bl. John Henry Hobart, B.
- ✠ 13. Su. TRINITY XVI.
14. M. EXALTATION OF THE HOLY CROSS.
15. Tu. Compassion of our Lady.
16. W. EMBER DAY. Comm. St Ninian, B.
Fast & Abstinence.
17. Th. Feria. *Requiem 7:30.*
18. F. EMBER DAY. *Fast & Abstinence.*
19. Sa. EMBER DAY. Comm. St Theodore, B.
Fast & Abstinence.
- ✠ 20. Su. TRINITY XVII.
21. M. ST MATTHEW, AP. EVAN.
22. Tu. SS. Maurice & Comp., MM.
23. W. Feria. *Requiem 12:10.*
24. Th. Feria.
25. F. St Sergius, Abt. *Abstinence.*
26. Sa. Bl. Lancelot Andrewes, B.
- ✠ 27. Su. TRINITY XVIII.
28. M. St Wenceslas, M.
29. Tu. ST MICHAEL & ALL ANGELS.
30. W. St Jerome, D.

✠ *Days of obligation.*

MUSIC

- JUNE 7 — TRINITY II
 Messe basse Gabriel Fauré
 Motet, O mysterium ineffabile Louis Nicolas Clérambault
- JUNE 14 — TRINITY III
 Missa ad tribus voces viriles* William Pollak
 Motet, Cor Jesu sacratissimum Michel Campion
- JUNE 21 — TRINITY IV
 Mass for unison choir Roger Sessions
 Motet, Praise the Lord, O my soul Maurice Greene
- JUNE 28 — TRINITY V
 Missa in honorem Reginae Pacis Flor Peeters
 Motet, Laudate Dominum Henri Du Mont
- JULY 5 — TRINITY VI
 Missa in simplicitate Jean Langlais
 Motet, O sacrum convivium J. E. Lalouette
- JULY 12 — TRINITY VII
 Mass in F. Josef Rheinberger
 Motet, Sacris solemnibus Hermann Schroeder
- JULY 19 — TRINITY VIII
 Missa ad aequales* McNeil Robinson
 Motet, Behold, how good and joyful a thing it is Isaac Blackwell
- JULY 26 — TRINITY IX
 Missa panis quem ego dederò Paul Berthier
 Motet, Laudate Dominum Ciro Grassi
- AUGUST 2 — TRINITY X
 Mass in G Richard Donovan
 Motet, The Lord is my light and salvation Maurice Greene
- AUGUST 9 — TRINITY XI
 Mass of St Edward* Mason Martens
 Motet, Oculis non vidit Orlandus Lassus
- AUGUST 16 — TRINITY XII
 Mass for three voices Antonio Lotti
 Motet, Thou, O Lord, art my shepherd Benedetto Marcello
- AUGUST 23 — TRINITY XIII
 Mass for unison voices* Virgil Thomson
 Motet, Adoro te Desfontaines
- AUGUST 30 — TRINITY XIV
 Missa brevis Healey Willan
 Motet, Let all with sweet accord Benjamin Rogers
- SEPTEMBER 6 — TRINITY XV
 Missa Davidica Lorenzo Perosi
 Motet, Ego sum panis vivus Antonio Caldara
- SEPTEMBER 13 — TRINITY XVI
 Mass for three voices William Byrd
 Motet, Blessed is he whose unrighteousness is forgiven
 Thomas Tomkins
- SEPTEMBER 20 — TRINITY XVII
 Mass for two voices* Richard Felciano
 Motet, To thee, O Lord my God Benedetto Marcello

SEPTEMBER 27 — TRINITY XVIII

- Missa melsimatica* Russell Wollen
 Motet, In God's word will I rejoice Henry Purcell
 *First performance at St Mary's



"NEW RECORDS"

Review by Frank Cuncle
 Editor of *The Diapason*

A FAMED EXAMPLE of Donald Harrison's designs for Aeolian-Skinner, albeit altered a bit through the years, is the organ at the Church of St. Mary the Virgin in New York City. McNeil Robinson uses it to excellent advantage on a complete recording of the so-called *Vêpres du Commun* of Marcel Dupré — the 15 Pieces on Antiphons. These are standard and popular repertory and it is good to have them so well played on such a suitable instrument.



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Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50c

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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.

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."

April 11—Ronald H. Jones
April 17—Dennis Robin De Young
April 20—Charles Phillip Newman
April 29—Richard William Burkard
Marlene Elizabeth Burkard (Mrs R. W.)

BURIALS

"My flesh shall rest in hope."

May 1—Aileen O'Connor



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]."



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$10; Mrs David T. Batchelder, \$4; Nash K. Burger, \$10; Richard G. Cippola, \$4; Edward K. Devaney, \$5; Mrs Frank L. Dries, \$5; T. Clinton Elrod, \$10; Michael Gilliken, \$5; Miss Ethel M. Gilliland, \$2; Robert J. Godley, \$5; Miss Charlotte S. Grant, \$3; Charles K. Harris, \$25; Miss Lillian M. Lasham, \$3; Alfred D. Mellor, \$2; Miss Elizabeth M. Rawles, \$2; Alan S. Robbins, \$5; The Rev'd John G. Shirley, \$2.50; The Rev'd William J. Walker, \$5; Mrs Noel Carpenter Wood, \$5; David Ziegler, \$5.

OUR MAILING LIST will be revised during the summer and those who have not contributed directly to the cost of AVE or indirectly by their pledge or other offerings to the parish will receive final notice and, if not heard from, will be removed. We never want to lose touch with those who want to hear from Saint Mary's or would look to us for pastoral care. This is the third time of asking for contributions. 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.

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144 West 47th Street, New York 10036 — PLaza 7-6750
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The Rev'd John Paul Boyer

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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.