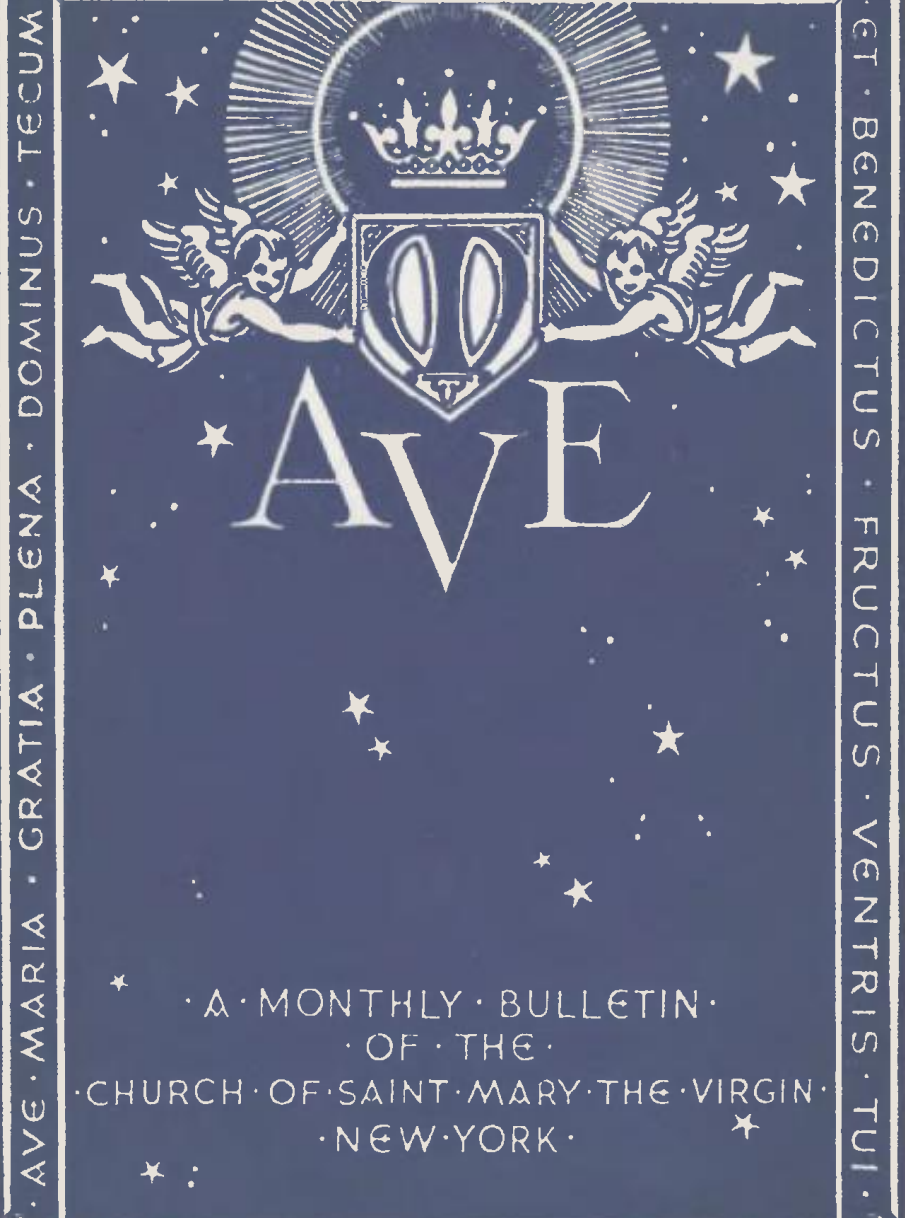


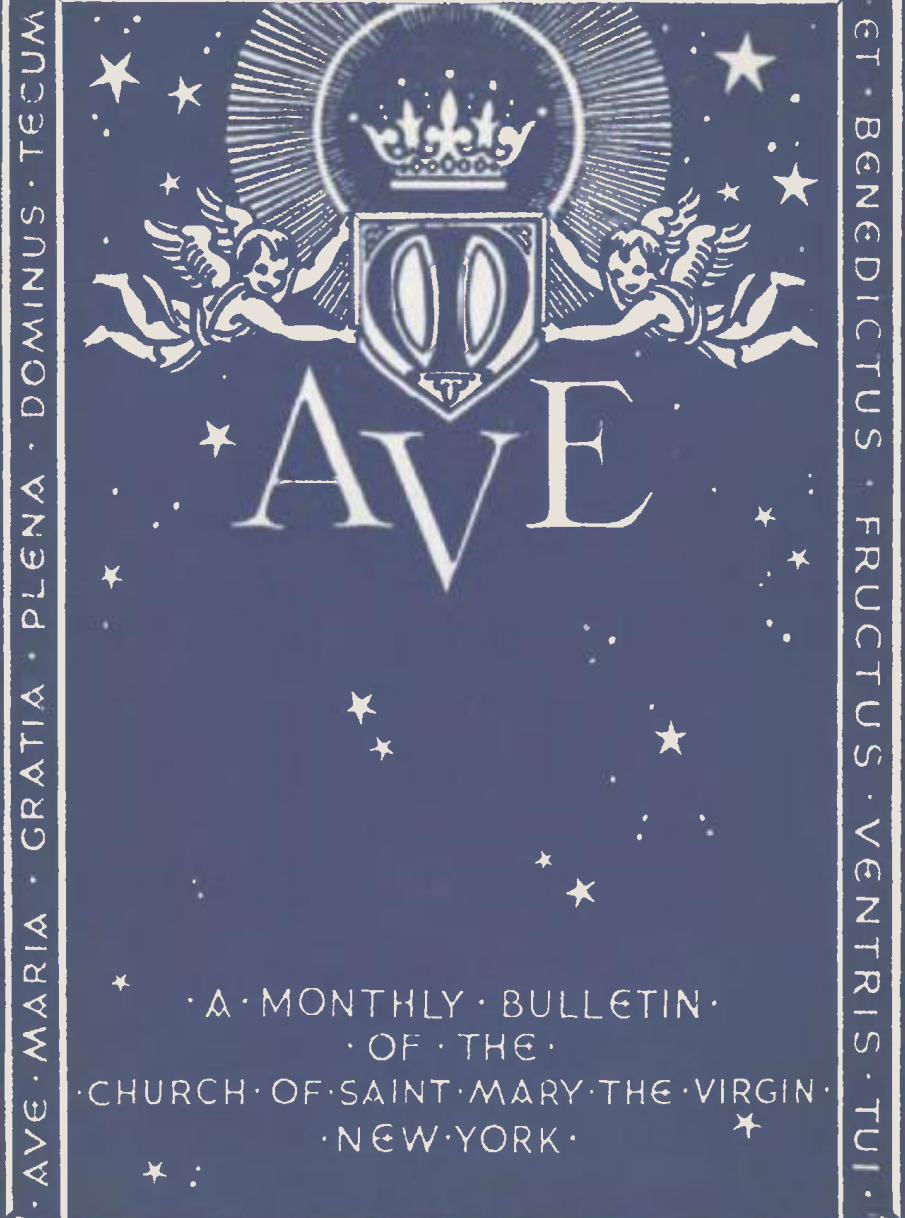
BENEDICTA · TU · IN · MULIERIBUS ·



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SYDNEY JAMES ATKINSON, OHC

AVE

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

Vol. XLIV

April, 1975

No. 4

My dear people,

Some Sundays, some feasts, some days stand out, of course. For a priest, there is the day of his ordination. As you may recall, that is April 19 for me, and March 25 for my slightly senior friend, John Llewellyn Scott. We were ordained by the Bishop of Maine on those days, deacon in 1949, priest in 1950.

Twenty-five years seems significant (why, I am not sure — I shall not be more a priest after I reach a quarter century). Counting years means little compared to the on-going reality, the reality that Christ our High Priest makes men his priests though unworthy, and uses their hands and lips. For that, we want to give thanks.

Father Scott was ordained on the Feast of the Annunciation and it must, this year, be transferred out of Holy Week to the day after the Octave of Easter. On Low Sunday, April 6, therefore, Father Scott will celebrate High Mass at 11; then, at 6 o'clock, Evensong of the Annunciation.

My celebration will begin in Boston, to see the lanterns hung out ("The eighteenth of April in '75")! I will be back to celebrate the High Mass on April 20, the anniversary of my first celebration of Mass. I am particularly pleased that it will be Good Shepherd Sunday, and that the preacher will be Dr John Macquarrie.

As a priest, as a monk, as a man, Father Atkinson was good to know. Always cheerful, he accepted sickness patiently and died peacefully on March 15. Saint Mary's was well represented at Holy Cross Monastery when his Requiem was sung and his ashes were laid to rest in the crypt. The Order of the Holy Cross will be represented at Saint Mary's at our memorial Mass on Easter Saturday, April 5, at 12 noon, when we will thank God for Sydney. "The memorial of the just is blessed."

Affectionately your priest,

Donald L. Garfield

I WAS GLAD

Sermon by the Rector on Refreshment Sunday

HOLY COMMUNION brings to mind many pictures of places of the past where we have known the Lord in meditation and in unexpected meeting as well as in the Blessed Sacrament. Chiefly, however, it is to sacramental Communion that our minds are turned by the Gospel of Refreshment Sunday, when we are carried back to that hillside on which Jesus met and fed the multitude, so that they knew of a truth that he had come from God. That is the miracle foreshowing the mystery of the Lord's Supper, which Christians perpetuate because the Lord told us to "do this for a recalling of me".

Anamnesis or memory or recalling of the presence of the Lord, and therefore also of his saving self-sacrifice, is why we have Holy Communion, and have it so often. Can it be too often? Not, as the Church sees it, if we do it deliberately and reverently, for our growth in holiness and to give thanks to God. He welcomes that worship in which we offer ourselves in union with our Lord; it is our Lord whose one true sacrifice we offer, and ourselves with it. It cannot be empty of meaning as God sees and accepts it, for it is his Son's sacrifice.

To enter into communion with Christ — to receive him knowingly and with intention to benefit spiritually from his presence within us — that makes for a "good communion", as we call it. And as we give sacrificially, so we receive beneficially. But we can receive to our damnation, God help us, if we receive the outward elements "not discerning the Lord's body": a warning of Saint Paul's to the Corinthian Christians by which he meant not only that they must perceive the sacramental Body of Christ but, no less, that the Body of Christ which is his Church must be discerned, and each member of it be revered with our self-denial, mutual acceptance, compassion, and charity. So the Catechism, summing up our preparation before each act of Holy Communion, says that "It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with stedfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men."

Holy Communion has meaning for us if we come to it in such a frame of mind and with that good intention; and we can suffer — it is an Episcopalian *malaise* — from being over-scrupulous. Holy Communion is medicine for our sickness, however our spirits suffer; and medicine was made to be taken, not put off on a shelf. Holy Communion is the presence of the Lord who himself is our healing; and though we seek that, if we truly want it, in the sacrament of absolution, can we ever fail to feel forgiveness when we come to communion with Christ from the touch of the hem of whose garment there went out healing?

We know what Holy Communion means to us, so I have found, if we come to it frequently rather than less so; and wise spiritual guides have said that the best preparation for Holy Communion is Communion received frequently. It is a kind of *continuum*. You become, in a way that is real, a tabernacle for Christ's sacramental presence. (As a side observation, I urge you to picture another communicant that way when you are tempted to scorn or insult him. Picture Christ's presence even if the other fails to perceive him in you.)

Most of you receive Holy Communion frequently, and find true what James Hitchcock has written in *The Recovery of the Sacred* (a book I recommend for your reading), that "In Catholic ritual the participants seek to articulate not primarily their immediate subjective sentiments but what might be called their 'true selves' — the habitual, ingrained attitudes of faith which endure through doubts and crises, the highest expressions of worship toward which the individual aspires."

You remember, as do I, those times of special stress, when we wonder what we would do without Holy Communion. Neither are those times of special inspiration — when we know what Hitchcock calls our "immediate subjective sentiments" — to be lost sight of, let alone laughed at. How could I forget my first communion in the First Church of Cambridge — Congregational and therefore not sacramental as Catholics define it, but none the less real? Or a celebration on a mess-hall table moved out to an Okinawa seawall against the sun setting over the China Sea?

More ordinary, and no doubt more formative for me and certainly more important for Christ's Church, are those thousands and thousands of Masses in which I have been celebrant in the last

twenty-five years and those hundreds and hundreds of Communion given at my hands to Christians who could not come out to Mass and waited for what Scots Episcopalians so beautifully called "the altar coming to them". To them, in hospital and at home, as to you in this glorious place and to the many in the other places where God has put me to minister, I am indebted for seeing him in faces radiant to receive his Presence. And how I felt about it, or how unworthy I was, or any communicant, did not take away the Lord's Real Presence. It depends not on our faith but his promise. And we all, as Saint Paul reminds us, are children and heirs of God by adoption; worthy of the Lord's table because we "have received the Spirit of adoption, whereby we cry, Abba, Father."

"I was glad," says the Psalmist, "to go into the house of the Lord." It is that, says the Catholic, because it houses the Lord's table. Beautiful it may be, and I, like the Psalmist, want to behold the fair beauty of the Lord in the house of the Lord. But wherever the children of the Lord gather round his table, there is he recalled to the midst of the Church sharing in his death and seeking to live by his resurrection. May he evermore live in us, and we in him, who lives and reigns now and for ever.



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 10—Bruce Garth Betts
March 13—Joseph Bloomfield



ALTAR FLOWER MEMORIALS

April 6—Easter II, Frances Young
April 7—The Annunciation, Emma V. Headley
April 13—Easter III, Richard W. Johnson
April 20—Easter IV, A thank offering
April 27—Easter V, Christian & Ada Troutwine



A PARISH MEETING will be held on April 8 at 7 p.m. for the election of our delegates to Diocesan Convention.

BIBLICAL STUDIES — XXVII

ELIJAH WAS A PROPHET from Tishbe, a town in Gilead (Transjordan) near the desert's edge. He appears suddenly on the scene in I Kings 17, and pretty much dominates the rest of that book. We cannot reconstruct his career with anything like chronological exactness, for we are presented, not with a unified account, but with a series of vignettes, of crucial encounters, in which Elijah opposes the power of the LORD against all the power of Jezebel's gods and all the organized power of the state.

He was, to put it mildly, an awe-inspiring figure, even an eerie one. Clad in a leather girdle and a hair-cloth mantle, hairy and lonely, gaunt and brooding, a Nazirite (most likely) — i.e., one under vows of special devotion and ritual fitness, in this case fitness for Holy War — he appears from nowhere and at the end returns to nowhere; for Elijah is one of those strange figures in human history — like Enoch (in the Bible) or Arthur (from a later literature) — who does not actually *die*. The Tradition says [II Kings 2] that he went out across the Jordan into the desert and there was taken up in the midst of a whirlwind in a chariot of fire. This indeed is the source of so much later Jewish speculation [see Malachi 4: 5-6] about Elijah as the prophet of the end-time, who would come before the great and terrible day of the LORD. After all, if Elijah did not actually die, then he must be waiting somewhere, in God's good time, to come back. Small wonder, then, that early Christians and others saw the figure of Elijah co-inhering in some sense in the very similar (consciously similar?) figure of John the Baptist.

So awesome was his presence that he inspired legend. Now, your writer is not one of those who thinks that miracles cannot or do not happen. And I have no reason to doubt that Elijah manifested the power of God in overwhelming, not to say uncanny, fashion. But quite aside from the breakthrough of divine power in major ways and on major occasions is the accumulation of the little miracles, almost, of folklore, the domestic, homely miracles like that of the widow of Sidonian Zarephath, whose little handful of meal did not fail, nor her little cruse of oil, until the years of drought had passed [I Kings 17: 8 ff.]. There is no way we can determine the "historicity" of such an event, and the story in one form or another was attached to more than one hero in antiquity (to

show, usually, the value of giving hospitality to strangers, who might be bearers of untold blessings in disguise). That, however, is not the point. The point is, that Elijah was the sort of person to whom such stories were attached — they are a measure of the kind of impact he had, the kind of impression he made on people, especially of the humbler sort among whom such stories always originate. They are, thus, a measure of Elijah's greatness (and of Elisha after him).

In any event, it is now impossible to separate out the "legendary" from the "historical". That Elijah lived is beyond question. That he dominated (and largely determined the lack of success of) the reign of Ahab is also beyond question; and to anyone with any capacity for faith the fact that he was inspired by God — indeed, that he was *possessed* by God — is similarly beyond question. The writer of these chapters in I and II Kings was concerned to show that the things Elijah accomplished he accomplished by the finger of God. His intention was to magnify the greatness of God in the person of his servant Elijah, and any material from whatever source which contributed to that end was grist for his mill. We will enjoy the stories much more, therefore, and will profit from them most, if we do not waste our time deciding whether this incident or that is "plausible" or not. The stories as they now stand form a single whole; and they testify to the power of God in human history — for the ultimate effect of Elijah's career was to break the power of the house of Ahab, to frustrate the pretensions of Jezebel, and to secure the possibility of the survival of Yahwism as Israel's religion and of the LORD as Israel's God.

The first thing Elijah did, as a response to Jezebel's persecuting missionary effort on behalf of Baalism, was to proclaim a drought, which duly occurred (you may call it coincidence if you *like*), and which lasted some three years [I Kings 18: 1]. The point of this is that Baal was a *storm* god, who was worshipped precisely because it was thought he yearly brought the rain which kept at bay the encroachments of *Môt* (a personification of both death and the desert — a connection sufficiently obvious, I hope, not to need explanation). By demonstrating the power of the LORD to interdict Baal's basic and foremost function, Elijah called into question Baal's very being and existence. Certainly he hoped to show Baal's essential impotence — his inability to deliver after the manner expected of a god.

Elijah, having delivered the LORD's challenge, as it were, discreetly withdrew into obscurity — first on the east side of the Jordan, until the effects of the drought began to be felt there also; then in the territory of Sidon, with the afore-mentioned widow — until such time as the drought had taken sufficient hold for it not to be considered a fluke. The stage was thus set for the next step — a dramatic confrontation between Elijah and the four hundred and fifty official prophets of Baal, who ate at Jezebel's table.

The situation was itself arranged in dramatic fashion. The drought was by this time very severe, and Ahab had resolved to scour the country in the hopes of finding some remnant of grass capable of supporting the horses and mules of the royal establishment. He divided the country between himself and his chief steward (presumably they headed search parties and were not wandering about the country all by themselves, though the Bible mentions only the principals), and off they went to look for water and grass. The chief steward was a man named Obadiah, who was a devout Yahwist and had made something of a name for himself among the pious by hiding one hundred prophets of the LORD in caves, away from Jezebel's wrath, and feeding them there so long as the danger lasted. It was this man Elijah decided to meet [I Kings 18: 7-16], and the circumstances of their encounter aptly illustrate the awe in which Elijah was held. When Obadiah recognized the prophet, he fell on his face in obeisance and called Elijah "my Lord". Elijah then told him to go and fetch Ahab, but this put poor Obadiah into a terrible state. Ahab had been searching for Elijah (for no good purpose, one might gather), not only throughout his own kingdom, but throughout all the surrounding kingdoms as well, to no avail. Now, says Obadiah, as soon as he has gone to tell the king, the "Spirit of the LORD" will carry Elijah away, and Ahab, thinking himself tricked, will take vengeance on the LORD's loyal servant Obadiah. Elijah (one would like to assume, with a twinkle in his eye) had solemnly to assure Obadiah that he would remain right where he was until Ahab came.

And so they met again, the king and the prophet, after so long a time — representatives of two different worlds, surely an incongruous pair. "Is it you, you troubler of Israel?", said Ahab, who of course held Elijah responsible for the drought and its misery. And Elijah answered, turning the tables, unimpressed by royal presence or royal power, laying blame where truly, in his view,

blame belonged: "I have not troubled Israel; but you have, and your father's house, because you have forsaken the commandments of the LORD and followed the Baals." And then, to borrow the idiom of a different age, he threw down the gauntlet and issued his challenge: "Now therefore send and gather all Israel to me at Mount Carmel, and the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel's table" [I Kings 18: 18-19]. And so the great contest was arranged.

At issue immediately was who controlled the rain. At issue ultimately was who was truly God. The terms of this titanic struggle were really quite simple. At Elijah's direction, two altars were built on Mount Carmel and two bullocks were slaughtered and cut up in the usual manner and were laid on wood on the altars. One altar and one bullock were under the supervision of Jezebel's four hundred and fifty prophets, and were, of course, dedicated to Baal. By the other altar, quite alone, stood Elijah; and his altar, of course, was dedicated to the LORD. The catch was, that neither altar had any fire under it, and the object was to see whose God (or gods) would provide the necessary fire and so accept the sacrifice.

The prophets of Baal, it must be said, rose to the challenge. From morning till evening they called on the name of their god with all the drama, even frenzy, which their religion provided, calling out, shrieking, dancing, finally in desperation slashing themselves with swords and daggers until the blood flowed, in the hopes of catching Baal's attention. And all the while Elijah mocked them, exclaiming sarcastically: "Cry aloud, for he [Baal] is a god; either he is musing, or he has gone aside [i.e., to attend to natural functions], or he is on a journey, or perhaps he is asleep and must be awakened" [I Kings 18: 27] — thus deriding and undercutting in withering fashion all the usual crudely materialistic (even biological) presumptions of Ancient Near-Eastern paganism.

From morning till evening the Baal-prophets carried on after their manner, until the time when the evening oblation was customarily offered in the Yahwist sanctuary. And then Elijah came forward alone, and knelt down. Previously he had caused a trench to be dug around his altar, and water to be thrice poured over his bullock and altar and wood until the whole was drenched and the trench itself was filled with the overflow. Thus he forestalled any

suspicion of a trick on his part. Now, all in readiness, he prayed:

"O LORD, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Answer me, O LORD, answer me, that this people may know that thou, O LORD, art God, and that thou hast turned their hearts back" [I Kings 18: 36-37].

What happened then is best put by the text itself:

Then the fire of the LORD fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The LORD, he is God; the LORD, he is God." And Elijah said to them, "Seize the prophets of Baal; let not one of them escape." [There was nothing sentimental, or even very gentle, about Elijah's religion; but we must remember that we are over eight hundred years before Christ and before Christian standards, and also that there had been great provocation.] And they seized them; and Elijah brought them down to the brook Kishon, and killed them there [I Kings 18: 38-40].

And, finally, as a further ratification of Elijah's victory, and as a determinative sign of who *really* controlled the heavens, the drought broke, and Elijah, in a state of ecstatic exultation, ran the seventeen miles from Carmel to Jezreel before the chariot of Ahab as the storm clouds gathered and the wind rose.

We may, of course, dismiss all of this as nonsense (which seems to me a very silly thing to do) — we may say, that is (for there seems no reason, other than prejudice, to dismiss the *events* as they have been reported to us), that the storm was a coincidence and the fire from heaven a stray bolt of lightning. Maybe so, but the biblical writer knew that in a contest centering on who controlled the forces of nature the forces of nature responded to the prayer of God's own prophet. And who are we to say otherwise?

In any event, Elijah seemed to have gained a great victory. But he had counted without Jezebel, as we shall see next time.

J.P.B.

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.

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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 and 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.

SUNDAYS	SERVICES
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.
Mass	5:00 p.m.
Evensong and Benediction	6:00 p.m.
WEEKDAYS	
Morning Prayer*	7:10 a.m.
Mass daily	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

**Except Saturday*

*In Lent: High Mass with Litany in procession Sundays at 11 a.m.;
Way of the Cross and Benediction, Fridays at 7:30 p.m.*



CONFESSIONS

DAILY, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



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.



SAINT VINCENT'S GUILD

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. Those 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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



SAINT MARY'S PUBLICATIONS

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
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25c (mailing 10c)

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]."

MUSIC FOR APRIL

APRIL 5—MEMORIAL MASS, 12 NOON

Missa pro defunctis Maurice Duruffé (1902-)
 Sicut cervus Giovanni Pierluigi da Palestrina (1526-1594)
 Contakion of the Departed Kiev Melody

APRIL 6—EASTER II

Missa super Un gay berger Jacob Handl (1550-1591)
 Angelus autem Domini Felice Anerio (1560-1614)
 Adoramus te Jacob Handl (1550-1591)

APRIL 13—EASTER III

Mass in C Anton Bruckner (1824-1896)
 Lauda anima mea Giovanni Pierluigi da Palestrina (1526-1594)
 Verbum caro Giovanni Pierluigi da Palestrina (1526-1594)

APRIL 20—EASTER IV

Missa brevis in D Wolfgang Amadeus Mozart (1756-1791)
 Deus, Deus meus Henry Purcell (1659-1695)
 Laudate Dominum Wolfgang Amadeus Mozart (1756-1791)

APRIL 27—EASTER V

Missa choralis Franz Liszt (1811-1886)
 Jubilate Deo universa terra McNeil Robinson, 1973
 O sacrum convivium McNeil Robinson, 1975

ORGAN RECITALS

SUNDAY 5:30 P.M.

April 6—Dennis Michno April 20—Bradley Hull
 April 13—George Novak April 27—John Bate



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
 Lawrence M. Appleby, \$5; Mary E. Creighton, \$5; The Rev'd T. Mark
 Dunham, \$5; Mrs Charles A. Edgar, \$10; The Rev'd Edward Garrigan, \$5;
 James A. Gordon, \$10; The Rev'd Paul Hartzell, \$5; Mrs Horace G. Hufcut,
 \$10; H. Merritt Hughes, Jr, \$6; Mr & Mrs Richard Klausli, \$5; The Rev'd
 Benjamin V. Lavey, \$10; Mr & Mrs G. Raymond McClary, \$5; The Rev'd
 John R. Purnell, \$10; Francis E. Rogers, \$5; Helene Strobel, \$3; Otis Ellery
 Taylor, \$10.

*Annual contributions of five dollars or more are asked from those
 who do not make other contributions to the parish and wish to
 receive AVE. Please notify us promptly of change of address.*

CALENDAR FOR APRIL

1. Tu. TUESDAY IN EASTER WEEK
2. W. WEDNESDAY IN EASTER WEEK
3. Th. THURSDAY IN EASTER WEEK
4. F. FRIDAY IN EASTER WEEK
Abstinence dispensed
5. Sa. SATURDAY IN EASTER WEEK
High Mass of Requiem 12
6. Su. EASTER II
High Mass with Procession 11
First Evensong of the Annunciation
7. M. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY (*Tr.*)
8. Tu. *Requiem for Grieg Taber, Priest & Rector*
9. W. William Law, Priest, 1761
10. Th. *Requiem 7:30*
11. F. George Augustus Selwyn, First Missionary Bishop of
New Zealand, 1878
Abstinence dispensed
12. Sa. *Of our Lady*
13. Su. EASTER III
14. M. *Requiem 12:10*
15. Tu.
16. W.
17. Th.
18. F. *Abstinence dispensed*
19. Sa. St Alphege, Archbishop of Canterbury & Martyr, 1012
20. Su. EASTER IV
21. M. St Anselm, Archbishop of Canterbury, 1109
22. Tu. *Requiem 6:15*
23. W. St George, Martyr, c. 303
24. Th.
25. F. SAINT MARK THE EVANGELIST
Abstinence dispensed
26. Sa. *Of our Lady*
27. Su. EASTER V
28. M. *Requiem 7:30*
29. Tu. St Catherine of Siena, 1380
30. W.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 7 p.m.
except Saturday, open from 11 a.m.*

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*Office hours from 10 a.m. to 5 p.m.
Monday-Friday except legal holidays*
Christopher T. Thornley, *Parish Secretary*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Society of Saint Francis
ROckefeller 5-3895
Saint Mary's Center for Senior Citizens
Brother Mark-Francis, *Program Director*
PLaza 7-3962

Mr John Z. Headley, *Treasurer* PLaza 7-6750
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FATHER GARFIELD AND FATHER SCOTT

April 19, 1970

Photo by Ruth Hudson