


BENEDICTA · TU · IN · MULIERIBUS ·

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



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


# AVE

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

VOL. XLIV      MAY, 1975      No. 5

BENEDICTA · TU · IN · MULIERIBUS ·

ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



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

# AVE

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

VOL. XLIV      MAY, 1975      No. 5

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND ROBERT H. SCHUMANN

THE REVEREND JOHN L. SCOTT

---

BOARD OF TRUSTEES

THE REVEREND DONALD L. GARFIELD, *President*

CARRINGTON RAYMOND, *Vice-President*

JAMES P. GREGORY, *Secretary*

JOHN Z. HEADLEY, *Treasurer*

IRVING P. GRAEB, JR.

RAY KIRBY

G. EDWARD MUELLER

CHARLES ARTHUR SCHAEFER

---

# AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

---

Vol. XLIV

May, 1975

No. 5

---

THE RECTOR'S EASTER SERMON

*Blessed are the pure in heart:  
for they shall see God.*

THERE IS NO BETTER WAY to picture the happiness of Christians than this promise of our Lord: "They shall see God." There is no better reason to fight manfully under Christ's banner in a world which laughs at us, or thinks we have lost before we begin. It is worth all the heartache if, at the end, we can "see God."

The disciples saw the Son of God in his incarnation, emptied of the glory of his godhead, it is true, but God of God, Light of Light, very God of very God. Centuries after his resurrection, you and I see him with eyes of faith — dimly, perhaps; fleetingly, perhaps; not steadily. And we think, perhaps, that we have lost him. So what I want to say to you, this Easter Day, is a word of encouragement if you, like me, find it hard to see God always.

Centuries before Christ, God showed himself to Moses when he went up into the mount and entered into the cloud. He and his companions "saw the God of Israel", and to the children of Israel the amazing fact was not that they saw God and that the sight of the glory of God was like devouring fire — no, what amazed them was that they saw God and *lived*. "And upon the nobles of Israel he laid not his hand: also they saw God, and did eat and drink."

But the disciples of Christ ate and drank with him, living with him and looking into the face of God, the express image of God, the mirror into which God shone. And in the Transfiguration and the Resurrection appearances of Christ they saw him in radiant glory. But to Thomas, who with not with them on Easter night and did not see him till eight days later, he said, "Blessed are they that have not seen, and yet have believed." And after his ascension, when his disciples no longer saw him face to face, they remembered that he had told them, "I go to my Father, and ye see me no more." And we, now, do not see God as the disciples saw him, incarnate in Jesus. And perhaps we fear that we have lost the way.

But the God we worship speaks to our spirit: Spirit reaching out to spirit. Jesus glorified in his resurrection is closer to each of us than even Jesus incarnate on earth. Had not Jesus gone away to the heavens and sent us the Holy Spirit, we never could have known the fulness of God.

God can still speak to us, and if you have not heard him, is it because you have not listened? If you have not seen him, is it because you have not looked where he may be found? When you kneel in prayer, his Spirit prays within you. When you kneel for Holy Communion, the altar rail becomes the veil between things seen and the unseen mysteries.

But this you know. As well trained Christians, we expect to see God when we pray. As well trained Catholics, we expect to see God in his sacraments — and in them he will always find us.

But that is not all. I may look for "Christ in hearts of all that love me, Christ in mouth of friend and stranger." It is said of John Keble, who did so much to begin the Catholic Revival in the Church of England that is responsible for Saint Mary's being what it is, that, quiet and holy priest that he was, he suffered from periods of depression; and that when he had them, the only cure, he said, was to go out and do something kind for someone. Those who "are in trouble, sorrow, need, sickness, or any other adversity" are those who will show us Christ. Ministering to them, his disciples, he says, "come unto me."

But will he always come to us? Though we look for him in friend and stranger, and reverence the Spirit of God in every man, though we look for him in prayer and sacrament, and use them regularly and reverently, there are times when we do not see God. This is no new phenomenon. One of the prophets of Israel said to the Lord, "Verily thou art a God that hidest thyself." Nor is it confined to beginners in the Christian Way: some of the greatest of the Saints have suffered spiritual dryness for months and for years. Why does God let it happen? Does he hide himself, I wonder, because, knowing our necessities before we ask, he knows that to see him as he is, or to see him for more than a moment, may blind us? I think so.

That most perceptive of early Christian theologians, Origen, points out that when Christ was transfigured he took with him not

all the apostles but only those three who could see the vision, and that "after he had risen he was not beheld by all, but only by those whom he knew to have obtained eyes capable of beholding his resurrection. He wished to disclose the power of his godhead to those who were able to discern it, according to the measure and capacity of each. It was in order to spare them, that he did not manifest himself to all, for not even to his own disciples was he at all times apparent, since they were not equal to a continual contemplation of him. He was opening the gates of light to those who had been the children of darkness and of the night, but had given themselves up to become the children of the day and of light."

To see Jesus is the goal of Christian living, but the vision is one to be thankful for when it comes, not one to expect and demand and rely on. The vision may be too great for us to bear. Yet, no man can say that God has denied him needed light. Every man must confess that he has not always looked for light. And, if we have eyes of faith, then the risen Christ is met and seen and handled and tasted at every turn. He is in his Church. He is in his sacraments. He is in the hearts of friends, and also of foes. He is in his poor. He is in those in prison, and sick, and naked, and hungry, and he is in those who visit and minister to them. We need not fear to have lost him: his Spirit is within us, and has shown us the things of God more often than we know. Nor need we fear to see Jesus: he has gone before to prepare a place for us, where we may one day see him face to face, and know even as we are known.



My dear people,

On the first Sunday of May we will be privileged to welcome the Right Reverend John Benjamin Arthur, Bishop of Kumasi, a new Anglican diocese in Ghana. He has had an exciting gospel-preaching ministry — not least when the Fante fishermen, following the lead of their fetish priestess, turned to Christ and were prepared by Father Arthur for baptism.

When you read this, I know that I will have much for which I will want to say, "Thank you." Let me say more next month.

Affectionately your priest,

DONALD L. GARFIELD

SYDNEY JAMES ATKINSON, OHC

Father Boyer's Sermon at the  
Memorial Mass on Easter Saturday

SYDNEY ATKINSON kept Easter this year in Paradise. I was away when it happened, at a diocesan meeting, and it was announced there. It was no surprise, really, for Sydney's long fight had been obviously drawing to a close these past several months, and in that last week it had become obvious that the end could not be other than imminent. And yet, though it could not be a surprise, the news of his death came nonetheless as a shock. For what, after all, had death to do with Sydney, who was always so full of life? One is reminded of C. S. Lewis's observation when Charles Williams died, that he could not possibly imagine that *that* life had been extinguished. So I think it was with all of us who knew Sydney: his living and his dying both, his cheerfulness and hope and courage in the face of great suffering, were an affirmation to us, a confirmation in us, of the Christian faith. Indeed, one *cannot* imagine Sydney Atkinson dead, one *cannot* imagine him to be as if he had never been; and the ground of his hope always, as it is the ground of ours, was not himself, but the life of Christ in him. Sydney trusted in God, that he would deliver him; and in the end, though Sydney had his own cross to face, God did deliver him, not, I am sure, to oblivion, but to the freedom of a larger life, of a life of further service to the God whom all his life he had served — as a layman, as a monk, as a priest — of a life without end, where all tears, by now, have been wiped from his eyes.

I came home that night and said Mass, which was the first Mass of Sunday, the Fifth Sunday in Lent, which we used to call Passion Sunday — a title not unfitting if we think that Sydney's passion was thus taken up and joined with the Passion of his Lord and ours. The lessons that night could hardly have been more appropriate: Ezekiel's vision of the dry bones living again [Ezekiel 37: 1-14]; St. Paul's magnificent apostrophe to the love of the risen Christ —

Who shall separate us from the love of Christ? shall tribulation or distress or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am

persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord [Romans 8: 31b-39] — and then, for the Gospel, the story of the raising of Lazarus [St John 11: 18-44].

Sydney's life and Sydney's dying, the way of it, was a testimony in flesh to the truth of St Paul's triumphant claim. For who indeed shall separate us from the love of Christ? — and Sydney could say, with the Apostle, *Nothing*, nothing at all. Patiently he faced death, patiently he endured the suffering of a particularly horrid disease; but none of this could have power where Christ reigned, none of this could separate him from the love of God, which is in Christ Jesus our Lord. And that, to us who remain, is an inspiration.

And Lazarus? Well, Lazarus was a foretaste, a foreshadowing, of the resurrection of that Christ who is the firstfruits of them that slept. Lazarus by himself has no meaning; his whole meaning is to point towards Jesus Christ. Lazarus raised from the dead, in himself, is a freak; Lazarus seen in the light of the resurrection is a kind of living prophecy. And so it is with every faithful Christian soul. In ourselves we have no meaning; in ourselves the possibility of individual survival after death is pointless. Our whole meaning is in Jesus Christ; life after death or life in this world is without content and without meaning unless it is life in Christ.

And Sydney Atkinson knew this; Sydney Atkinson knows this now. He would find it strange indeed for us to gather here to celebrate him, unless somehow our celebration of him pointed towards Jesus Christ, the Alpha and the Omega, the beginning and the ending, the first and the last. And as the lessons on the night Sydney died point *towards* the resurrection in anticipation, so the lessons of *this* Mass [Revelation 7: 9-17; I Thessalonians 4: 13-18; St John 14: 1-6] point back to it in joyous and thankful recollection: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" — the Lamb himself, that is, enthroned in the very centre and heart of Godhead, shall feed them, and the food which he gives is himself, and the fountains from which they drink are the fountains of his own life; and in the Epistle we hear that we are not to sorrow, "even as others

which have no hope — for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . and the dead in Christ shall rise first: then we which are alive and remain . . . and so shall we *ever be with the Lord*"; and in the Gospel the Lord himself promises that he will come again, and *receive us unto himself*; that where he is, there we might also be.

Now, the point of this is that we shall be in Christ and with Christ and within Christ, and so shall we come to the Father — not in ourselves, but in Christ — that God may be all in all, as the Apostle promised. The key here is "in Christ": we were baptized *into* Christ, we were baptized into Christ's death, into Christ's passion; we went down into the waters of baptism and there died with Christ; and the object is that henceforth we are new creatures, born again of water and the Spirit, living not unto ourselves but unto God in Christ Jesus. And as we have shared in Christ's death, so have we a share also in Christ's resurrection. That is why it is especially fitting to commemorate *this* death at this time, within the Octave of Easter; for this death, like every Christian death, has taken on new dimensions in the light of Christ's own triumph over the powers of sin and the grave, wrought through his own glorious rising from the dead on Easter Day.

Every time a Christian soul dies in the hope of the resurrection we affirm this. So today we do not celebrate Sydney Atkinson, nor would he want us to. Sydney Atkinson was but clay, and is now but dust and ashes. And so too am I, and so too are you. But Sydney Atkinson *in Christ* — ah, Sydney Atkinson in Christ is a son of God, a co-heir of the Kingdom of Heaven, an inheritor of everlasting life; and to see him now would, I think, blind our eyes by reason of that glory of God which now he reflects.

Jesus saith unto Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Sydney, in Christ, is on his way to the Father; is on his way, farther on than we who are still pilgrims and wayfarers in this world, to the vision of God which is the fulness of all joy and of all Christian hope. Let us help him on his way with our prayers; let us thank God for his example, who was a burning and a shining light; and let us hope, if he is not too busy, that he will spare a moment from time to time — of his great love — to say a prayer for you and for me.

## BIBLICAL STUDIES — XXVIII

ELIJAH HAD SCORED A GREAT VICTORY, of course, in his contest with the prophets of Baal; and it might well have seemed, to himself as much as to the bystanders, that the matter had been more or less settled. What, after all, could the followers of Baal say in answer to the decisive proof of the superiority of the God of Israel? For that matter, now that the prophets of Baal had been so thoroughly slaughtered by the exultant fury of the vengeful and triumphant Elijah — intoxicated, as it were, with the justice and power of his God — who was there left to *give* an answer?

Well, for one, there was Jezebel. Elijah might well be pardoned forgetting her as he ran ecstatically along the storm-darkening road from Carmel to the entrance of Jezreel, with the chariot of the chastened and somewhat abashed Ahab rattling behind him; but in a short enough time the desert prophet would know how much power remained to Israel's queen. Ahab, of course, told her everything — how not, seeing that she was the backbone of the regime, even, in a sense, the backbone of her husband [see I Kings 21: 5-7]? Whatever hesitation Ahab might have felt (and the story, taken as a whole, gives the impression of a man torn two ways: not a little impressed and a little frightened by the Yahwist prophet, especially when in proximity; equally impressed and perhaps not significantly less frightened by the forceful personality of his so-very-definite spouse), he nonetheless in no sense could bring himself to stand in her way. And so it was, before the day was out — that same day which had seemed the seal of Elijah's triumph — that a messenger passed from Jezebel to Elijah with a very simple and direct response: "So may the gods do to me, and more also, if I do not make your life as the life of one of them by this time tomorrow" [I Kings 19: 2].

Well, Elijah may have had his dervish side — the earlier prophets were rather more like dervishes and fakirs, at least superficially, than we sometimes like to think in these sophisticated days — but the man, after all, was hardly a fool; anymore, say, than St Bernard was a fool, who for all his holiness knew his politics well enough to manipulate kings and emperors and popes to achieve the practical ends of sanctity in a very unsanctified world. Indeed, the prophets generally were fairly sage fellows, who knew enough to put two and two together when judging the political odds. And

Elijah came down, so to speak, from the cloud of his victory, and began soberly to assess the real situation. Jezebel, after all, though discredited, was hardly defeated; her husband was putty in her hands, and her husband had the troops. Elijah was quite capable enough to reckon his odds for survival to be about zero. And so, his victory, at least in the short term, dissolving around his ears, he discovered the better part of valour and betook himself instantly south — very far south, it turned out, indeed:

Then he was afraid, and he arose and went for his life, and came to Beersheba, which belongs to Judah [and is the traditional southernmost outpost of that country], and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, "It is enough; now, O LORD, take away my life; for I am no better than my fathers" [I Kings 19: 3-4].

Now, what follows is one of those uncanny events which one occasionally confronts in the Bible, and which makes one's hair stand fairly on end. Elijah, in short, had a vision. I have nothing whatsoever to say about visions — I know only that from time to time people have had experiences of this sort, not necessarily religious people only, and that, although the nature of the experience cannot be defined, the fact of it cannot be denied except by a kind of scepticism which makes the most fanatical of religious believers look a moderate (it is, after all, quite as possible to be a fanatical sceptic or rationalist as it is to be a credulous Christian). The terms in which the vision is described are simple enough. Elijah has been moving steadily south, passing finally into the desert beyond the borders of Judah. He falls asleep under his broom tree, and while sleeping is visited twice by an angel (whether *in* his sleep, or whether he is wakened *out* of his sleep, is left, one suspects deliberately, ambiguous). The angel points out to him on each occasion a cruse of water and a meal-cake fresh-baked on a bed of hot stones; each time the angel bids him rise and eat, the second time adding the words, "else the journey will be too great for you". After the second eating, Elijah "arose . . . and went in the strength of that food forty days and forty nights to Horeb the mount of God" [for the whole story, see I Kings 19]. The forty days and forty nights, of course, is a biblical convention to denote a very long time: so Noah's flood lasted for forty days and forty nights, so too Moses

was on the mountain forty days and forty nights (and Christ, of course, would be tempted in the wilderness the same length of time), and so also the children of Israel would wander in the desert forty years before entering the Land of Promise.

What is perhaps more significant, however, is the choice of mountains. Horeb, we recall, is an alternate name for mount Sinai (a name preferred in the Northern tradition), and the end of Elijah's journey (whether mystical or factual) is thus identified with the place of Israel's origins as a people, or, more specifically, as *the* Covenant-People of God. Elijah returns, in other words, to the very source of Israel's beginnings, to the very place of the Covenant itself; and there, in a sense, the Covenant is vindicated. Elijah arrives at the mountain a broken and defeated man, his great but temporary victory a shambles behind him. Where now is the God of power and justice? Thus dispirited Elijah enters a cave in the mountain (later tradition would identify it with the cleft in the rock where God hid Moses and covered him with his hand, lest the Law-giver, looking too closely on God himself, perish before the over-whelming experience of God's presence); and in that cave he is met, or convicted, by a Voice, the Word of the LORD: "What are you doing here, Elijah?" And the answer croaks out:

"I have been very jealous for the LORD, the God of hosts; for the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." And [the Word] said, "Go forth, and stand upon the mount before the LORD" [I Kings 19: 10-11a].

There follows then the description of God's power worked through nature, that very famous sequence of the mighty wind, the earthquake, and the fire; and each time we are told that *this*, however climactic it seem, is not God — and then, "after the fire, a still small voice"; and the Voice repeats the question: "What are you doing here, Elijah?"; and again the defence: "And I, even I only, am left; and they seek my life to take it away."

Even so, I think, do we all feel at times — "and I, even I only, am left"; or, perhaps — "and we, even we tiny minority, are left". And yet, the purposes of God are not the purposes of man, and what seems inevitable to the facile observer of today may seem to those who come after to have been all along impossible. Often enough it has seemed, especially to churchmen, that the cause has

been lost and the faith overturned; but the will of God is not to be thwarted by the pride of man, and the ultimate victory does not always go in the end to the apparent victor. So here, Elijah sees himself as a failure; Jezebel is everywhere triumphant. But the end is not so easily to be foreseen:

And the LORD said to him, "Go, return on your way to the wilderness of Damascus; and when you arrive, you shall anoint Hazael to be king of Syria; and Jehu the son of Nimshi you shall anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place . . . Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him" [I Kings 19: 15-18].

Thus were set in motion the three thrusts of an assault which would destroy the House of Ahab and end the career of Jezebel: external war (Hazael), internal rebellion (Jehu), and the continuation of the prophetic tradition (Elisha) as the source and inspiration of religious opposition—to all of which we will turn next time.

J.P.B.



#### FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know that Saint Mary's is awlays *there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open we need 35c a minute or \$20 an hour or \$500 a day. Will you help? Contributions are payable to "Church of Saint Mary the Virgin" and are tax deductible. You will receive monthly this magazine and grateful remembrance at our altar.

The Rev'd Walter F. Tuhey  
Glendale, New York  
Mr & Mrs Richard S. Nutt  
Providence, Rhode Island  
Michael D. Fleming  
St Louis, Missouri  
Mr & Mrs G. Rodney Cook  
Bethlehem, Pennsylvania  
Dennis Lampkowski  
New York City  
Dr Warren M. Wilkins  
Pittsburgh, Pennsylvania  
Mr & Mrs Henry T. Wilhelm  
Summit, New Jersey

Mrs Seyburn Anderson  
Wilton, Connecticut  
Julia D. Goetz  
Caldwell, New Jersey  
Blair W. O'Dell  
Upper Montclair, New Jersey  
Mary Ann Fay  
Hoboken, New Jersey  
Dr Onva K. Boshears, Jr  
Lexington, Kentucky  
Dr James L. McRoy  
Madison, New Jersey  
The Rev'd David H. Myers  
Melville, New York

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

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



#### 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 workers. 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 MAY

## MAY 4—EASTER VI

Missa Da pacem .....	Josquin des Prés (1445-1521)
Benedicite gentes .....	Giovanni Pierluigi da Palestrina (1526-1594)
Ave verum corpus .....	Josquin des Prés (1445-1521)

## MAY 11—SUNDAY AFTER THE ASCENSION

Missa brevis .....	Lennox Berkeley (1903- )
Ascendit Deus .....	Peter Phillips (1560-1635)
O sacrum convivium .....	Olivier Messiaen (1908- )

## MAY 18—THE DAY OF PENTECOST

Spiritus Domini .....	Ludwig Senfl (1490-1543)
Mass in E Flat .....	Carl Maria von Weber (1786-1826)
Confirma hoc .....	Jacob Handl (1550-1591)
Laudate Dominum .....	Luigi Cherubini (1760-1842)

## MAY 25—TRINITY SUNDAY

Benedicta sit .....	Ludwig Senfl (1490-1543)
Missa brevis Sti Joannis de Deo .....	Franz Josef Haydn (1732-1809)
Benedictus sit Deus .....	Giovanni Pierluigi da Palestrina (1526-1594)
Benedicimus Deum .....	Ludwig Senfl (1490-1543)

## ORGAN RECITALS

SUNDAY 5:30 P.M.

May 4—George Novak

May 18—Nanciann Parrella

May 11—Bradley Hull

May 25—Nanciann Parrella



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$5; William E. Baker, \$5; The Rev'd Elliot H. Blackburn, \$5; Mrs David Broyles, \$5; Mr & Mrs Nash W. Burger, \$5; The Very Rev'd Lloyd G. Chattin, \$10; Mrs Frank Dries, \$5; H. George Ellis, \$20; The Rev'd William R. N. Haire, \$6; Mr & Mrs Charles A. Hewitt, \$5; The Rev'd Harry B. Kraft, \$5; Mr & Mrs Albert Ludecke, \$10; Mr & Mrs Joachim E. Parrella, \$10; Mr & Mrs Robert B. Riley, Jr, \$5; Mrs John L. Scott, Sr, \$5; Mr & Mrs Anthony K. Thornley, \$10; P. Douglas Shand Tucci, \$5.

*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 MAY

- Th. SAINT PHILIP & SAINT JAMES, APOSTLES
- F. St Athanasius, Bishop of Alexandria, 373  
*Abstinence dispensed*
- Sa. *Of our Lady*
- Su. EASTER VI  
*Litany in procession after Evensong*
- M. ROGATION DAY
- Tu. ROGATION DAY (St John before the Latin Gate)
- W. ROGATION DAY
- Th. ASCENSION DAY  
*Evening Prayer 5:30*  
*High Mass with Procession 6*
- F. St Gregory of Nazianzus, Bishop of Constantinople, 389  
*Abstinence dispensed*
- Sa. *Of our Lady*
- Su. THE SUNDAY AFTER ASCENSION DAY  
*Evening Prayer 4:45*  
*May Festival 6*
- M. St Pancras, Martyr at Rome, c. 304
- Tu. *Requiem 12:10*
- W. St Pachomius, Abbot in Egypt, 348
- Th.
- F. *Abstinence dispensed*
- Sa. Vigil
- Su. THE DAY OF PENTECOST  
*High Mass with Procession 11*
- M. St Dunstan, Archbishop of Canterbury, 988
- Tu. Alcuin, Deacon, Abbot of Tours, 804
- W. EMBER DAY
- Th. *Requiem 6:15*
- F. EMBER DAY
- Sa. EMBER DAY (Jackson Kemper, First Missionary Bishop in the United States, 1870)
- Su. TRINITY SUNDAY  
*High Mass with Procession 11*
- M. St Augustine, First Archbishop of Canterbury, 605
- Tu. *Requiem 7:30*
- W.
- Th.
- F.
- Sa. THE VISITATION OF THE BLESSED VIRGIN MARY

## FROM THE PARISH REGISTER

## BAPTISMS

*"As many as have been baptized into Christ,  
have put on Christ."*

March 30—Lynn Ann Harris  
Richard Stephen Moses

## CONFIRMATIONS

BY THE RIGHT REVEREND PAUL MOORE, STD

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

March 30—Lynn Ann Harris  
Richard Stephen Moses  
Roger Stephen Meyers Baber  
George Paul Backman  
Russell Mason Cheatham  
Terrill Lee Choate  
Dennis George Costa  
Ronald John Hayes  
James Hucka  
Marc Sheridan Rowan

## RECEIVED BY CANONICAL TRANSFER

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

March 19—John Ivan Soliday  
March 29—Anthony Rudy Cassaniti  
Eugene Harper Jackson  
Eugene Robert Meehan  
William Timmon West

April 14—Désirée Ruth Monet (Miss)

April 21—Harriet Erica Fried Baber (Mrs R.S.M.)



## BURIAL

*"My flesh shall rest in hope."*

April 12—Viola Cadney

## ALTAR FLOWER MEMORIALS

May 4—Easter VI, Ethelyn May Garfield  
May 6—St John A.P.L., John Keble, Priest  
May 9—Ascension Day, Helen Ray and Marguerite Bispham  
May 11—Sunday after Ascension Day, Emma Frances Taber  
May 18—Pentecost, George Martin Christian & Joseph Gale Hurd Barry,  
Priests & Rectors  
May 25—Trinity Sunday, Albert and Charlotte Grant  
May 31—Visitation B.V.M., Arthur and Augusta Emma Dinter

## 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.*

## RECTORY

144 West 47th Street, New York  
The Rev'd Donald L. Garfield, Rector  
The Rev'd John Paul Boyer

PLaza 7-6750

## PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036  
*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  
Mr McNeil Robinson, Director of Music ..... MONument 3-3259  
Mr Andrew P. Attaway, Head Server ..... CERemony 7-1356  
The Rev'd John L. Scott ..... KRaehen 5-9214  
Mr Thomas A. Rehrig, Seminarian ..... OXFord 1-1398  
Sister Brooke Bushong, C.A., Church School..... JACkson 2-7097  
Miss Mabel Lewis, Hostess ..... GRamercy 5-8097  
Mrs William J. Abdale, Tours ..... MAIn 4-5027  
Miss Virginia O. Greene, Bookshop ..... OREGon 3-0159  
Mr Ralph M. Morehead, Funeral Director ..... RHInelander 4-2500

---

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