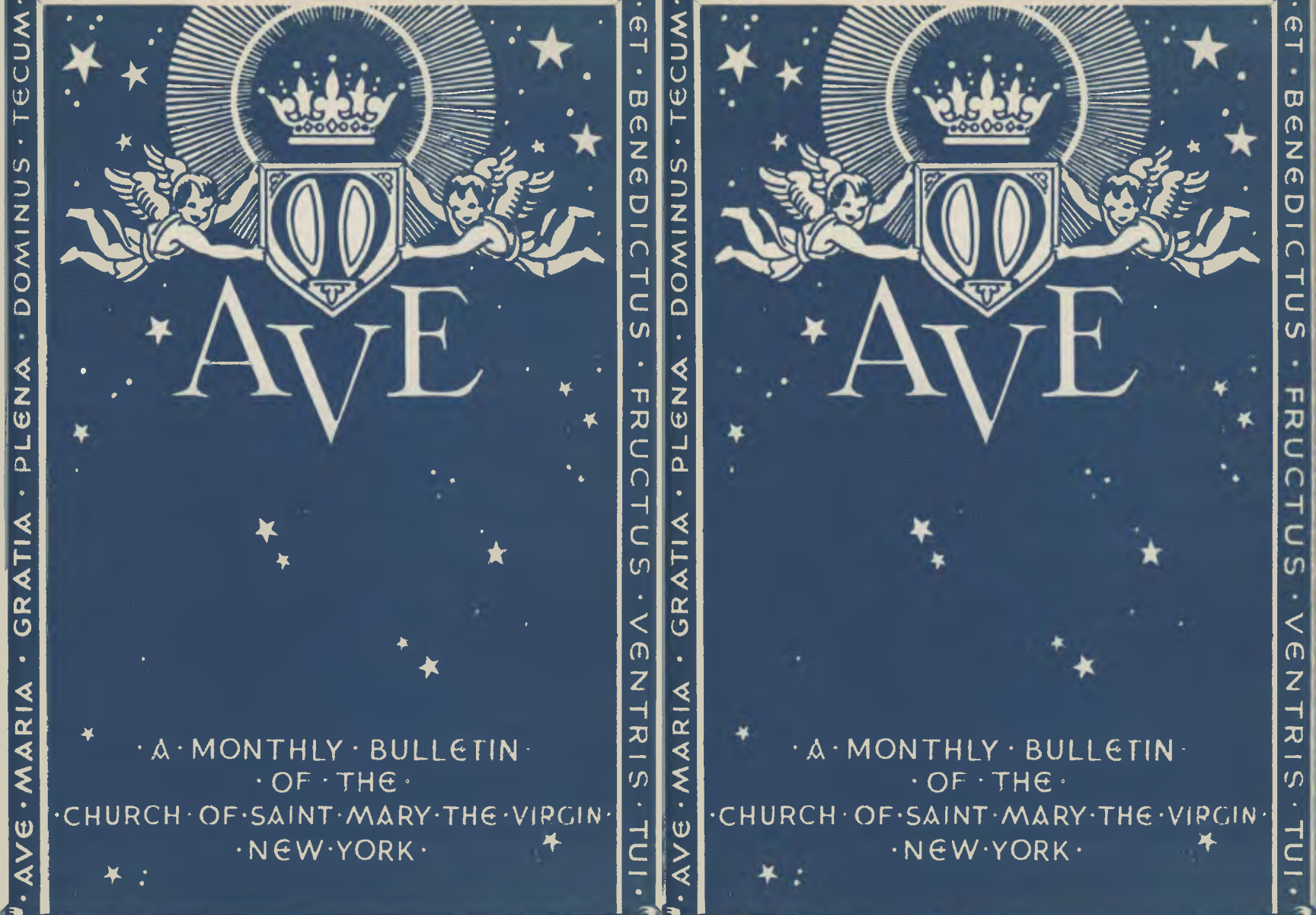


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AVE

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



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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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

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No. 4

THE RECTOR'S EASTER SERMON

THIS IS THE DAY which the Lord hath made: we will rejoice and be glad in it. This is the day of God's victory: today is the triumph of God's Son, who came down from heaven, took our very nature, shared our very life, was obedient even unto death — and lives for evermore. And because he lives, we shall live also.

Knowing this, we could devote Easter to our own glad hope, thinking of its assurance of our eternal life. If we kept Lent, we thought of ourselves, of our sins and our needs. If we prepared for Easter, we acknowledged that we are sinners, and determined to lead a new life. Without this, we would not go to God's altar; for Easter Communion is the crown for those who have knelt at the cross. No cross, no crown.

But now is not the time to think of our sins or ourselves. Now is Christ risen, and if we are risen with him, we shall let our thoughts go on high, where Christ is seated at the right hand of God. This is *his* triumph: the day which the *Lord* hath made: we will rejoice and be glad in it, not for what we gain from it but because it vindicates our God. Our little victories are *his* victory — won by him, through the power of his resurrection. Without God, we can do nothing. Take away God, and we die. Take away Christ's resurrection, and we have no hope. For we are dead unless our life is hid with God — is forfeited, given over, to God.

Remember, then, in the days to come that God has won the victory for you, and then each day will be spent in his service. Each Sunday will be for us a little Easter — a day to rejoice in Christ's triumph by coming together to offer his sacrifice in the Mass. Each day will be a reflection — sometimes strong, sometimes faint — of this day which the Lord has made joyful and glad for us. In other words we must not make our Communion today and neglect it till next Easter — or even next Christmas. To be risen with Christ is a daily demand on our time and talent, on all that we have and do. In his holy Church,

we are to find and worship him. But the world is to find and worship him in us, his Church, the lips, hands, and feet of his Body. When Christ, who is our life, is made manifest, it will be in you and, yes, in me, who share in his glory.

Lift up your hearts and give thanks. Let us make eucharist today and all the days of our life: but chiefly today, the day of triumph, the day God has made holy, the day on which he is alive from the dead, the day which gives meaning to all our days. We will rejoice and be glad in it. We will sing unto the Lord a new song, and be telling of his salvation from day to day.



CARRINGTON RAYMOND, senior Trustee of Saint Mary's, kept Easter in his home beyond the sky. That phrase from "Alleluia! song of gladness" (Hymn 54) ran through my mind as we buried him, tired as he was from his months of sickness but courageous to the last. Less than an hour before he died, I anointed him and gave him the Viaticum — food for the way. Then for his requiem we sang the Mass he loved most—Gounod's St Cecilia. Tribute, deserved and Biblically apt, was paid him at the Mass by his nieces' pastor, our friend, Monsignor Myles Bourke. Another tribute, placed in the paper by Barnard School, where he taught mathematics and became headmaster, I want to print here because it testifies to the influence a Christian can have in the world.

"Honored and loved, he was committed to young people. His belief in them encouraged them to believe in themselves and to become more than they dreamed they could ever be. His steadfast faith in God illumined his life and through him the lives of others. He was humble in all things, but his many gifts enriched those he touched. We mourn his death, but we celebrate his life."

So, too, Saint Mary's. There are few, but I am one from my Seminary days, who can remember him as thurifer, wearing his leather gauntlet to shield his swinging-hand. But he was far from a ritualist alone. He was a confessing Catholic and a Christian whose faith was beautiful to behold.

He has gone home, where there is healing.

D.L.G.

WHERE WE MEET GOD

From a sermon by the Reverend Edward Garrigan
Good Friday, 1977

IF YOU HAVE BEEN HERE BEFORE, and have returned here today to keep these three hours or some part of them, the reason why you are here rather than any number of other possible places is, I suspect, that you have found that this place fulfills for you that noblest vocation of a Christian church, which is to say that in this place you have met God. "No man hath seen God at any time," St John tells us in the first chapter of his Gospel. Yes. But here, you say — and I hope you can — here, in the sights and sounds and smells of this place, I have glimpsed his glory. Here, in worship, I have glimpsed — however feebly, however fleetingly — something of the eternal worship of heaven.

It is a very frightening thing to say that here you have met God; to say of this place, as Jacob said of Bethel, "This is none other but the house of God, and this is the gate of heaven." Frightening, because this realization immediately casts aside ever so many excuses which prevent us from setting out on the way of repentance and the path to holiness. For you can no longer ask, "Where do I start? where do I begin to know God?" For you know where to begin. You begin right here where you have glimpsed his glory.

The realization that this is the place you begin; the realization that there is no reason and no excuse for holding back; the realization that here and now you are to answer John Keble's call:

Think not of rest; though dreams be sweet,
Start up, and ply your heaven-ward feet —

this realization is so frightening and so uncomfortable that sometimes we have to joke about it: "What is heaven like? Why, it's like a procession at Saint Mary's!"

This parish exists only because of that — only because for over one hundred years now, as Father Brown's vision has been worked out, thousands of men and women have glimpsed that glory, have met God here, have repented and set out on the path to holiness. And having met him, the Great Commission

in Matthew's Gospel, "Go ye therefore, and teach all nations," meant something to them that it can only mean to those who have met God. Their way of fulfilling that command was to leave us this place — its sights, its sounds, its smells — that we in our generation might have the same inexpressible privilege which was theirs. And I hope it is not amiss to say here, and on this day, that it is only by a like zeal, a like devotion, and a like sacrifice in our turn, that thousands more can say — perhaps with shock, perhaps with wonder, perhaps with relief — "This is the gate of heaven; here I have met God," when we have all in our turn gone from here forever, when we at last have given up glimpses, and see him face to face.

If it is true that here you have met God, that here you have glimpsed his glory, and so here that you wish to pass these three most solemn hours, then it is also true, I suspect, that certain sights, certain sounds in this place, speak to you more clearly of him than do others. I would not presume to know what they are. Perhaps the sound of a Mozart Kyrie breaking forth from the gallery as the sacred ministers ascend the altar steps. Perhaps the peace and release of the confessional. Perhaps the statue of Christ the King; or of Our Lady of Mercy or Our Lady of Walsingham; or of St Joseph. For me, that rood: those angels, St Mary, St John, Our Lord.

That rood speaks to me of worship so true, so right, so excellent, that it affords a glimpse of the eternal worship of heaven, and no matter where I am, if I close my eyes, that is what I see. I've looked up at that rood and sung on Christmas Eve, "How silently, how silently, the wondrous gift is giv'n," and I have learned there of the Incarnation. I've looked up at that rood and sung on Easter Day, "At the Lamb's high feast we sing Praise to our victorious King," and I have learned there of the Resurrection. I've looked up at that rood and sung on the Feast of Christ the King, "Hail, thou once despised Jesus! Hail, thou Galilean King," and I have seen there his throne of glory.

How often has there been a spectacular procession reappearing from the ambulatory, and a splendid hymn, and a mighty chorus of voices which taught us in our bones that we did not sing alone but that our song joins that of the Angels and Archangels and all the company of heaven to laud and magnify his glorious Name?

And through it all — especially if I've known the words of the hymn and haven't had to look at the hymnal — through it all, I've looked up there.

That rood I love so is, however, a pious symbol. It is, after all, a pretty crucifix. And the shame and spitting, the scourging and stripes, the sweating and sorrow, were not endured this day to make a pretty crucifix. Christ's agony and death were not ordained from the foundation of the world to give jobs to woodcarvers and polychromers. Agony and death were not freely accepted by the Lord we see there to give Dr Barry — whose memory this pulpit honors — the opportunity to commission that rood.

This agony and death were ordained from the foundation of the world, were freely accepted by the Lord we see there, were "determined, dared, and done" (in Christopher Smart's phrase) to give me and to give you (in Charles Wesley's phrase) "a heart from sin set free!"

And one heart from sin set free means more to the pure and holy heart of the One who dies today than all the pretty images of his passion that the world has ever made. And likewise, one heart which realizes that it has been set free, one life which has come to repentance, one man or woman who has been moved to set out on the path to holiness through glimpsing God's glory there, is ample vindication of all the woodcarving and polychroming, all the liturgical art, that the world has ever known.



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.

BIBLICAL STUDIES — XXXVIII

JERUSALEM, DAVID, AND THE TEMPLE — these three were perhaps, when all is said and done, the major psychological forces which bound Judah together in a way unparalleled in Israel to the north. Last time, to be sure, we talked about Judah's comparative geographical isolation, which gave her a breathing space to develop her identity and institutions while Israel took the brunt of Aramean aggression and Israel and Aram together took the burnt of Assyrian aggression; and we made mention in passing that Judah had *always* been a more homogeneous entity than the loose confederation out of which Israel was somewhat precariously welded. Though the evidence of the early days is extremely obscure, there is at least some reason to think that Judah came to the confederation of "All-Israel" comparatively late, and with a certain ethnic and linguistic (and religious?) development already behind her, and, therefore, a certain sense of self-consciousness and self-identity, which she never altogether merged into the larger unit, not even in the days of the United Empire (where, indeed, her sense of elitism as "David's own tribe" might even have heightened her sense of being in some way special and different).

However that might be, we still keep coming back to the idea of the unifying capital, the stabilizing dynasty, and the single cultus — Jerusalem, David, and the Temple — as the major thread which bound the whole together. Nor were these three factors operating in isolation from each other. On the contrary, they were by and large mutually supportive, very much bound up in each other, reinforcing one another, twined and intertwined so that they prospered and fell together. For there was the one captial — but was it not "The City of David"? — the city chosen and conquered by him personally, the peculiarly *royal* city, whose entire *raison d'être* coihered in the fortunes of the dynasty David had founded? And the Temple too, where the ark was — was it not specially connected with the idea of the royal family, particularly associated with the name of Solomon, David's great son? Did it not owe its position, in the first instance, to royal patronage? And did it not function, in some sense — however much in other senses it might have served as a national shrine — very much as a kind of royal chapel? And were not

its priests as much government officials as religious functionaries? — though that, admittedly, in a government deeply impregnated with essentially *sacral* notions, and hence by no means entirely secular in our modern understanding of the word. But, conversely, did not the monarchy acquire its sacral and hierarchical connotations precisely *because* of the aura cast around it by its close association with the Temple, the lineal successor of the central shrine of the nation as it had been in the earliest days of Israel's history, the repository of the sacred and awesome ark which had accompanied the people on their desert wanderings in the early dawn of their history? And may not some, at least, of the remarkable endurance and stability of David's line derive from precisely this aura and these associations?

It was the genius of David, thus, to have combined a number of key factors in a mutually supportive and stabilizing way. We have discussed this at some length in earlier articles of this series, and it is not our intention to spend much time on the matter here, but perhaps the greatest stroke of political genius in a career remarkable for that quality was David's joining together of monarchy and central shrine — in crudest terms, his putting of the ark in the royal chapel. From then on, the royal house was inseparable from the religious life of the people — you could only look at the ark, in a sense, through a Davidic prism; when you saw the ark and worshipped the God who invisibly sat thereon, you could not help but see David too — and his sons after him — and there is a perfectly correct sense in which some of the worship offered to God might be said to have rubbed off on the king.

It was this lack of synthesis which (as we have seen) largely accounted for the instability of the northern kingdom. And here we have something of a paradox, for the revolt which tore the ten northern tribes away from the House of David was conceived as essentially a *conservative* movement. The northerners were dismayed by the novel pretensions of the House of David as these had manifested themselves especially in the reign of Solomon (though many of them had been at least incipient in David's time, too), and they were disturbed by the religious syncretism which seemed implied by the building of a temple along essentially Canaanite lines (however purified), and by the adoption of a

“royal theology” after essentially Canaanite models. The northern ideal had been to return to the freer, even more “democratic” style of kingship exemplified by Saul (though not very successfully) and articulated by the earliest representatives of the prophetic movement — i.e., the ideal of the charismatic leader, the war-hero raised up by prophetic designation and the popular will, rather than the dynastic potentate surrounded by an almost semi-religious awe. But it was precisely this “free” monarchy which led to the attempts of Omri and his successors (especially Ahab and Jezebel) to circumvent the entire process and to set up a *purely* Canaanite kingship — and *that* led to a tyranny in both the popular and the technical sense — i.e., the government of Ahab (and Jezebel) was certainly “tyrannical”; but it was also a “tyranny” as Aristotle was to define it, namely, the self-designated rule of a man over his natural equals, with no sanction other than that of power (regardless of whether his government, in itself, was either good or bad). Now, the Omrides were tempted to the course they took precisely because of their perception of the essential instability of the northern system. Prophetic designation, however splendid in theory (especially if you were a prophet), tended towards chaos and discontinuity in the kingship; and in the northern kingdom there was no *other* institution besides the kingship which could bind the people together — because the ark, the one symbol potent enough to serve as an alternative rallying point, was in Jerusalem; and all the efforts of the northern kings to establish alternative cult-centres (the famous golden calves at Bethel and Dan, for instance) were never successful enough to offset that incalculable advantage.

Here, then, is paradox upon paradox. The northern revolt began as a conservative movement, both politically and religiously; it ended in tyranny and government by “strongmen”, on the one hand, and with a more thoroughly debased and paganized form of Yahwism than ever obtained in the south, on the other. And the southern kingdom, despite its “innovations”, preserved its institutions to the end, however altered or “developed”. Which, then, was *really* conservative? The answer, of course, depends upon one’s point of view, and also upon what values one brings to that much abused word (which has come close to being divested of meaning in our time, as has its companion word “liberal”). Nonetheless, it is my perception that the northern kingdom re-

mained conservative in theory and ideology (and that its failure to escape from that kind of conservatism in some sense contributed to its downfall), while the southern kingdom, precisely because of David’s own flexibility and, even, creativity, was more conservative in the sense of actually preserving the core of things, however much that involved of reinterpretation and adaptation. There is no doubt, of course, that Yahwism (which we shall presently be calling Judaism) left David’s hands, and Solomon’s, a very different thing from what it had been at least as late as the time of Samuel; and there is little doubt, either, that it continued to develop, and was a very different thing by the time of Josiah, towards the end of Judah’s history, from what it had been even in David’s time. And there is no doubt, too, that neither Judah nor the religion of Judah, in the days between Solomon and the end, did not entirely escape the effects of either religious syncretism (with the tendency to paganize Yahwism) or, on the part of many, outright apostasy.

None of this, however, ought to be allowed to obscure the fact that much more was preserved than was not, and the Yahwism of Judah, unlike at least the *cultic* forms of the Yahwism of [Northern] Israel (i.e., leaving aside the great force of the prophetic movement in the north, which operated largely *outside* the official cultus, and in opposition to it), retained a capacity for internal reform seemingly quite lacking in the north — as the reforms, especially, of Hezekiah and Josiah indicate. In the north, thus, there was a vigorous prophetic movement, which usually found itself acting as the opposition party to a consistently politically subservient official cultus and to a government with an apparently incurable tendency towards paganism, either outright (so Ahab and Jezebel), or more subtly, by the introduction of paganisms side by side with the official Yahwism (so Jehu and his successors). In Judah, on the other hand, in spite of the presence of both paganizing tendencies and apostasy, we find periods of neglect and decay alternating with periods of reform and renewal; and while the latter were often initiated by the king, they were as often initiated by the Temple authorities themselves. And in the great classical prophets of later Judean history — e.g., Isaiah, Jeremiah, and Ezekiel — we find also a much closer association with the Temple and with the official

cult — there was not, that is, the *inherent* opposition to the cultus which, in the north, Jeroboam's notorious golden calves had provoked; and it is probably not coincidental that of the three "Major" prophets just mentioned Isaiah was probably a priest (see his Temple-vision in Isaiah 6), Jeremiah certainly was, though of the non-functioning exiled priests at Anathoth (the descendents of Abiathar, the colleague and rival of Zadok, who had lost out in the power-struggle at the end of David's reign and had been banished by Solomon, leaving Zadok in sole control), and Ezekiel was also, of the "orthodox" Zadokite line. King, cultus, and prophet, therefore, were not necessarily pitted against each other, though that was sometimes the case, as circumstances dictated; at times, on the contrary, they mutually supported each other. And even when they were at odds, a queer kind of love/hate relationship often enough obtained — as some of Jeremiah's colloquies with the king, even in the last days, indicate.

The common thread throughout most of this seems to have been the House of David, and the idea of a special "covenant" with David paralleling the Covenant at Sinai. The idea was, that just as God had made a covenant with the people as a whole through Moses, so he had made a covenant with David and his house in particular — basically, that there would never fail a descendent of David to sit upon the throne of Israel (i.e., in this case, Judah), *even if* the king should prove unworthy (see, for example Psalm 89, which is especially interesting in this connection). The unworthy king would be punished, it is true, but as the psalmist says, reflecting popular ideology: "I will punish their transgression with the rod and their iniquity with scourges; but I will not remove from him [i.e., the king] my steadfast love, or be false to my faithfulness. I will not violate my covenant [i.e., with David] . . . I will not lie to David. His line shall endure for ever, his throne as long as the sun before me" (Ps. 89:32-36). And in all of Judah's history, there would be only one serious challenge to David's line, which failed miserably, a story we shall tell next time.

J.P.B.

SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 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*

FRIDAY, 5-6 p.m.

SATURDAY, 2-3 and 5-6 p.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.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.



SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings and on feasts. Communicants who can help should speak to the Head Usher.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Volunteers will be trained for this mission of welcome.



BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.



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 in the parish hall after Sunday 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. Orders may be placed by mail.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)

Music at Saint Mary's, James L. Palgrave's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)

Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

*New York State residents, add state/local tax
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

REQUESTS 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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."

CALENDAR FOR APRIL

1. Sa. SATURDAY IN EASTER WEEK
2. Su. EASTER II
High Mass with Procession 11
3. M. SAINT JOSEPH (*Tr.*)
4. Tu. THE ANNUNCIATION OF OUR LORD JESUS CHRIST
TO THE BLESSED VIRGIN MARY (*Tr.*)
5. W. St Vincent Ferrer, Priest & Friar, 1419
6. Th. *Requiem*
7. F. *Abstinence dispensed*
8. Sa. Grieg Taber, Priest & Rector, 1964
9. Su. EASTER III
10. M. *Requiem*
11. Tu. George Augustus Selwyn, First Missionary Bishop of New
Zealand, 1878
12. W.
13. Th.
14. F. *Abstinence dispensed*
15. Sa. *Of our Lady*
16. Su. EASTER IV
17. M. *Requiem*
18. Tu.
19. W. St Alphege, Archbishop of Canterbury & Martyr, 1012
20. Th.
21. F. St Anselm, Archbishop of Canterbury, 1109
Abstinence dispensed
22. Sa. *Of our Lady*
23. Su. EASTER V
24. M. St George, Martyr, c. 303 (*Tr.*)
25. Tu. SAINT MARK THE EVANGELIST
26. W. *Requiem*
27. Th.
28. F. *Abstinence dispensed*
29. Sa. St Catherine of Siena, 1380
30. Su. EASTER VI
Litany in procession after Evensong

MUSIC FOR APRIL

APRIL 2—EASTER II

- Missa Alleluia Jean Mouton (1470-1522)
 Angelus Domini Felice Anerio (1560-1614)
 Concordi laetitia IV

5:30 p.m.

Michael Thompson, organ

APRIL 9—EASTER III

- Missa Brevis William Walton (1902-)
 Deus, Deus meus Henry Purcell (1659-1695)
 Auctor beate saeculi I

5:30 p.m.

Norman McNaughton, organ

APRIL 16—EASTER IV

- Messe Solennelle a Ste-Cecile Charles Gounod (1818-1893)
 Lauda anima mea Orlandus Lassus (1532-1594)
 Caro mea VII

5:30 p.m.

George Novak, organ

APRIL 23—EASTER V

- Missa de Beata Virgine Ernest White (1900-)
 Jubilate Deo Giovanni Pierluigi da Palestrina (1526-1594)
 Ave verum corpus French, 14th century

5:30 p.m.

Dennis Keene, organ

APRIL 30—EASTER VI

- Messe Solennelle Jean Langlais (1907-)
 Benedicite gentes Orlandus Lassus (1532-1594)
 O salutaris hostia Langlais

5:30 p.m.

George Novak, organ



ALTAR FLOWERS MEMORIALS

- April 2—Easter II, Frances Young
 April 4—Annunciation, Emma V. Headley
 April 9—Easter III, Hugh McEdwards & Elizabeth Frank
 April 16—Easter IV, Evelyn Caylor Chapman
 April 23—Easter V, Merriman & Malvina Casey
 April 30—Easter VI, Christian & Ada Troutwine

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."*

March 13—Deborah Annette Dines Thomas



FRIENDS OF SAINT MARY'S

FIRST FRIENDS

MICHAEL RAMSEY HORACE W. B. DONEGAN
100th Archbishop of Canterbury 12th Bishop of New York

NEW FRIENDS

Gene Balut, Windmoor, Pennsylvania
The Rev'd Robert C. Hunsicker, New York City
Robert Locke, Philadelphia, Pennsylvania
The Rev'd David H. Myers, Brooklyn, New York
The Ven. Webster L. Simons, Edenton, North Carolina

*Friends will be remembered at the altar on the patronal feast,
and on the first Friday of every month. Be with us in spirit!*

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.



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Annual contributions of six 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.

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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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The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

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