

* · BENEDICTA · TU · IN · MULIERIBUS · *

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE
A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXXVI

June - September, 1967

No. 6

My dear people,

Trinitytide, the long green season of growth, is what we need in body and soul after the feasts and fasts of the Church Year. Growth is its purpose — growth in grace and in knowledge of the Lord who has revealed himself. He has revealed himself to us in the fact of the Incarnation, which since Advent we have been celebrating. He can reveal himself also in nature, and we need to see him in the world around us. We should be celebrating the mystery of life. Whether in the city or outside it, life is the working out of the mystery of redemption, and to live it well we have the worship and sacraments of the Church.

That goes on ceaselessly at Saint Mary's. We make very little reduction for summer: Sunday Evensong without choir and the 9 o'clock Mass not sung but said; Friday night Benediction and Saturday night confession hour omitted; Library closed for the summer. Otherwise, all our services go on — and so do our expenses. To meet them we need pledge payments *before* parishioners go away and contributions from our good friends. We do need help.

Are there any who could help in the parish office? Just to answer the telephone at busy times would help; ability to file records even more so. We would appreciate a few hours from any who could help.

Those who have appreciated Donald F. Chamberlain as seminarian in our parish will want to pray for him on June 22, when he hopes to be made Deacon by the Bishop of Western Massachusetts.

Those who heard the Dean of Johannesburg on Ascension night will want to keep him and his difficult ministry constantly in their prayers and will be glad to know that our offering for it was seventy-five dollars. Father French-Beytagh writes: "Your generosity in hard cash was to me breathtaking and I really am most grateful

to you and your people. It is good to know of a church like yours proclaiming the faith in the centre of the city."

I shall be preaching at Saint Andrew's, Stamford, on June 14 and shall be directing Saint Michael's Conference for Young Churchmen from August 27 to September 2. Times away for rest have not yet been determined by Father Campbell-Smith or me.

During the summer we shall complete our plans for our centennial celebration. It begins on October 1, when the Archbishop of Canterbury preaches at High Mass. There will be crowds, and we want to ensure places for those who support Saint Mary's — communicants and others who contribute. Therefore we shall issue tickets of admission to those who ask for them, as many as can be used. Even if we see you every Sunday, will you write or 'phone the parish office and tell us how many tickets you can use? The tickets will be sent out in September but *now* is not too early to apply.

Looking still farther ahead, to January 15, 16, and 17, 1968, we are hoping to be host to a Centennial Conference on the Liturgy. We call it "Centennial" not only because of our own but to mark a century of revival of Catholic worship and to look ahead to the coming renewal of liturgy. Readers of AVE around the country, clerical and lay, please mark the week and tell us whether you can come and what you want the conference to do.

The response to my review of the "new liturgy" has been gratifying. I hope that (with the two exceptions I noted) it will be authorized by General Convention.

At Evensong on Trinity Sunday I was glad to dedicate a sanctuary rug in memory of Grieg Taber, Priest and Rector. The rug is an antique Karabaugh, matching others in the sanctuary. It has been made possible by Associates of the Sisters of the Holy Nativity, to whom we express our thanks. Others may wish to join them in making up the cost.

May you have every blessing in Trinitytide.

Affectionately your priest,

Donald L. Garfield

LOVE CREATIVE

Sermon by the Rector

Fourth Sunday after Easter

WE are among "the sundry and manifold changes of the world," as the collect today reminded us. But we need no reminder of the uncertainty of human life and the frustration of human purposes. We only need to read the daily newspaper to know that. What the newspaper does not, however, tell the world is that only God can "order the unruly wills and affections of sinful men." They miss that basis of action, perhaps because God seems to be staying out of the mess and leaving us to destroy ourselves. Our self-centeredness in these times not only is destroying what civilization there is, but seems to be destroying what rules there were for our good conduct. Even those who ought to know them (even if we do not always obey them) seem to be tearing down the rules. So that God's people do not know how to ask God that "they may love the thing which thou commandest, and desire that which thou dost promise"; and our hearts' desire is not surely fixed, and we find no true joy.

So, God seems far off. And his Church seems to be less a rock than *on* the rocks. Her priests do not say, "Do this," "Thou shalt not do that," as they said in times past. If God is not dead, the most that can be said of him is that he is in Argentina — or somewhere that doesn't touch us. He has no voice.

So it seems. And it disturbs me as it disturbs you. I do not like the situation but, what is more, I am afraid of it. Because this situation or any situation can present me with decisions I never had to make before. Before, rules were rules, whether rules of dogmatic or moral or ascetic theology; they had been laid down by the Church and there was a straight path to walk in. I might deviate from that path; but I could know when I was off, because something like a super-celestial "beam" gave clear "beeps" and if I stopped hearing them, I was off the beam.

However, God has a way of using the world's "sundry and manifold changes" and of making us grow up by using them. One almost thinks God creates the changes. I think that he does not, but I firmly believe that he permits them. Why? Because they are good for us if we will let them teach us. Changes are to teach us that

God is the fixed point and everything revolves around him. Changes in our relationship one with another there will be, and changes, too, in the direction from which we approach God. Moral and dogmatic theology are therefore not quite so fixed as we should like; because God always is showing us himself from a new angle, in a new light, and because human situations and relationships always are, in a sense, unique. There are never two people quite alike nor quite interacting in the same way. Hence "situation-ethics," of which we are hearing so much today, cannot simply be dismissed as nonsense. There is something true in its awareness of evolving human relationships and its insistence on the uniqueness of each child of God. We do not deny him if we listen to and try to learn from the voices of the "new morality" nor even of those who have said, "God is dead." He *is* — to *them*. And to *us*, insofar as we have denied him as source of true joys.

His joys are with us — not least in Eastertide — and we need no proof that *he is*. I AM, the God of Abraham, is with us in the person and presence of his Son, who said, "Lo, I am with you alway, even unto the end of the world." Only the Son can show us the Father; we see God in Christ. But can Christ be seen in us? He will be seen in us, or not at all, by a world that has lost sight of the absolute and drifts, rudderless, towards the rocks.

In other words, if God is dead to the world, he first died in us and then the world could not see him even in his people. And if morality is now an old-fashioned word, it first was made old by us and then began the search for the new. The Church has itself to blame. It is no use saying, "They won't listen; they want it easy." They want, they know not what. But what we seem to offer them, they know they do not want. Why? Because we have robbed God of love. The thing which he commands — newness of life; morality, if we may still call it that — we have tried to sell as something to be done, "or else"; and God "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The love of God working itself out constantly in our lives is the proof that we belong to God. We fail God if we claim him but do not show him as love. Love opens doors of unbelief and turns feet towards God. Love listens to his voice; but he listens to the voices

of his other children, and so must we. They are asking, even when they seem to be denying. The questions they pose cannot be given pat answers. So you and I must try in our small way, and pray that the Church will be great enough, to put old wine into new bottles — to burst old boundaries so that love may spill out and flow.

Doing this tells me that God is true. And it brings me joy to see the Church burgeoning with new life. Spring is eternal in God's Church. "I am the vine," our Lord told his disciples; but in recent years they have seemed to forget that a vine grows and branches go this way and that. But the life is from the root, and our Lord says to us, "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." So it has been with all his saints — true branches of the Vine.

One of his saints almost in our own time and much ahead of his own time — Baron von Hügel — said what sums up all that the Church must do to renew herself. "Holiness consists primarily not in the absence of faults but in the presence of spiritual force, in love creative, love triumphant. The soul becoming flame rather than snow, and dwelling upon what to do, give, and be, rather than upon what to shun."

That is the answer to any new challenge to the Church's faith and conduct: to out-love, to out-live — to love the thing that God commands and prove that it is true joy. And in a challenge to new life in the Church, I hear our Lord's promise: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."



THE GROWTH OF RITUALISM

The death, yesterday, of the Rev. Dr. BROWN — "Father BROWN," as he was known — the rector of the Episcopal Church of St Mary the Virgin, brings to memory the radical changes in the sentiment of the Episcopal communion which have occurred since he received his first orders in its ministry. It is the period since the close of the civil war, a single generation only, but the transformation in even a time so short has been revolutionary in its completeness.

Before that time there was nowhere in the Episcopal Church an approach to the ritualism which now prevails as one of its most distinguishing features. The Rev. Dr. CROSWELL had introduced such practices into the Church of the Advent at Boston, and he was imbued with the sacerdotal spirit to a degree which provoked the opposition of the then Bishop of Massachusetts, Bishop EASTBURN; but as compared with the ritualistic churches of to-day the services at the Church of the Advent were bald, and its doctrine was a mere shadow of the "Catholic" teachings of the present ritualists of England and this country. It was customary then for the Episcopal clergy to doff the surplice and assume the black academic gown when they entered the pulpit to preach. The pulpit or reading desk stood in front of the altar. Candles on the altar were abominated as a suggestion of Rome. Intoning, surpliced choirs of boys, genuflections, the confessional, incense, the mass, the Real Presence, and the other characteristic features of the ritualism of the present time were unknown. Episcopalians looked upon themselves as Protestants and their Church was included among the "Evangelical" denominations. The prevailing Episcopal sentiment favored the Low Church side, and liturgical practices were relatively severe in their simplicity. The Broad Church element, now so powerful, had not yet appeared. The High Church party was itself Low as compared with what it is to-day. The Presbyterian Church was foremost in New York in wealth and intellectual vigor, and was especially strong with the respectable conservatism of the community. The great preachers of the town belonged mostly to the Calvinistic side of theology.

Since then has occurred a transformation in Episcopalian sentiment which, as we have said, has been revolutionary. The old order has passed away and a new order has come in. The Low Church or "Evangelical" party has disappeared almost wholly. The two opposing parties are now the High Church or "Catholic" party and the Broad Churchmen, or the liberals. The services in ritualist parishes are distinguished from the Roman Catholic only in the greater extreme to which sometimes they carry their gorgeousness, and the doctrines inculcated in them are essentially Roman. Nothing except unwillingness to acknowledge the sovereignty of the Pope seems to separate them from the Church of Rome. They resent with indignation any association of their Church with Protestantism.

All this has occurred since the time when Dr. BROWN took orders in the ministry of the Episcopal Church, and he himself advanced with the progress of the movement, though he had begun far along in High Churchmanship as an earnest follower of Dr. PUSEY of Oxford. It has been a very remarkable development and its ultimate outcome is exciting anxious misgivings in the Protestant world, more especially among those who would preserve the Protestant character of the Church of England unimpaired.



SAINT MARY'S "RITUALISM" has always been something to watch: witness the newspaper article above, dated December 20, 1895. It was not too sympathetic. Our services have often been more wondered at than approved of. But in the give and take of today's Church there is far more understanding of what we do, though still it is sometimes just tolerated for those who like it. Of course we have to show why we like it and, what is more, believe in it. It is nice, now and then, to have sincere and even enthusiastic compliments, as we do from visitors. They speak particularly of the increased participation in High Mass. It is not an entertainment but action in which we are obviously all engaged, they tell us. People singing the Creed, the responses, and the hymns particularly impressed a seminary professor who had not been at Saint Mary's for years.

However, singing is easier than saying together. The response to *Orate, fratres* at the end of the offertory is still ragged. I will print it here, reminding you that in our missal it does not begin with "May," that the second half does begin with "both," and that "holy" modifies "Church" and not "Name." (These are minor differences except that they make it impossible to stay together — as does rushing to finish first, for which we offer no prize.) The response as we should make it is: "The Lord receive this sacrifice at thy hands, to the praise and glory of his Name; both to our benefit and that of all his holy Church."

Worship would be more corporate, too, if priest and people joined together in the first two words of the Lord's Prayer, whether Mass is sung or said. "We are bold to say" is an adequate cue; and it is "*Our* Father." For the same reason let communicants say the entire verse: "Lord, I am not worthy that thou shouldst come under

my roof: but speak the word only and my soul shall be healed." And let it be said by priest and people together, before the celebrant's communion. Also to increase corporateness in our worship, the early Sunday Masses — at least for awhile — will all be celebrated in the Lady Chapel.

Worshippers at Saint Mary's are alert to liturgical changes even when they are not directly involved in them. Two which could be noticed recently are the preparation seemingly omitted at High Mass and, at every Mass, the postcommunion said at the center of the altar. Both changes stem from recent directives of the Western Rite but are not being done simply to be "with it." The rationale for each is simple. Before High Mass, the preparation is said in the sacristy, where those making it can hear one another and derive greater benefit from it. After the ablutions at every Mass, the missal remains at the left of the celebrant and he says the postcommunion at the center because it is the conclusion of the Communion rite. We want you to know why, even though these changes directly involve only the celebrant and his servers.

That is technically true of the so-called Last Gospel, since it was the celebrant's own devotion after Mass. Said aloud it has been very dear to Anglo-Catholics, reinforcing their belief in and reverence for the Incarnation. We who loved the Last Gospel must see, however, that the end of Mass is the time not to be taught but to "depart in peace" — which we cannot do if the celebrant says, in effect, "But wait! I have something else for you; listen to it and then go." Liturgy acquires interesting growths, some of which have to be scraped off to preserve the essential core. Anglicans imported the Last Gospel from the Roman Rite, which now has dropped it, as have all but a few Anglicans. It will no longer be said aloud at Saint Mary's, but we can use it as a private devotion.

In all things, what matters most is devotion.

D.L.G.

KALENDAR FOR JUNE

1. Th. Feria.
2. F. THE MOST SACRED HEART OF JESUS. *Abstinence. Mass also 9:30.*
3. Sa. Feria. *Of our Lady.*
- ✠ 4. Su. TRINITY II.
5. M. St Boniface, B.M.
6. Tu. St Norbert, B.C.
7. W. Feria. *Requiem 9:30.*
8. Th. Feria.
9. F. St Columba, Abt. *Abstinence.*
10. Sa. Feria. *Of our Lady.*
- ✠ 11. Su. ST BARNABAS, AP. Comm. Trinity III.
12. M. Feria. *Requiem 7:30.*
13. Tu. St Anthony of Padua, C.D.
14. W. St Basil, B.C.D. *Mass also 9:30.*
15. Th. Feria.
16. F. Feria. *Abstinence.*
17. Sa. Feria. *Of our Lady.*
- ✠ 18. Su. TRINITY IV. Comm. St Ephraem Syrus, Dn.C.D.
19. M. SS. Gervasius & Protasius, MM.
20. Tu. St Edward, K.M.
21. W. St Aloysius Gonzaga, C. *Mass also 9:30.*
22. Th. St Alban, M.
23. F. Feria. *Abstinence. Requiem 12:10.*
24. Sa. NATIVITY OF ST JOHN BAPTIST. *Mass also 9:30.*
- ✠ 25. Su. TRINITY V.
26. M. Feria. *Requiem 7:30.*
27. Tu. Feria.
28. W. St Irenaeus, B.M. *Mass also 9:30.*
29. Th. SS. PETER & PAUL, APP. *Mass also 9:30.*
30. F. Comm. St Paul, Ap. *Abstinence.*

✠ *Days of obligation.*

KALENDAR FOR JULY

1. Sa. The Most Precious Blood of Jesus.
- ✠ 2. Su. VISITATION OF OUR LADY. Comm. Trinity VI.
3. M. Feria.
4. Tu. INDEPENDENCE DAY. *Mass also 9:30.*
5. W. Feria. *Requiem 9:30.*
6. Th. Feria.
7. F. SS. Cyril & Methodius, BB.CC. *Abstinence.*
8. Sa. Feria. *Of our Lady.*
- ✠ 9. Su. TRINITY VII. Comm. St Thomas More, M.
10. M. Feria. *Requiem 7:30.*
11. Tu. Feria.
12. W. Feria. *Mass also 9:30.*
13. Th. St Silas, M.
14. F. St Bonaventure, B.C.D. *Abstinence.*
15. Sa. St Swithun, B.C.
- ✠ 16. Su. TRINITY VIII. Comm. St Osmund, B.C.
17. M. Feria. *Requiem 12:10.*
18. Tu. Feria.
19. W. St Vincent de Paul, C. *Mass also 9:30.*
20. Th. St Margaret of Antioch, V.M.
21. F. Feria. *Abstinence.*
22. Sa. ST MARY MAGDALENE. *Mass also 9:30.*
- ✠ 23. Su. TRINITY IX.
24. M. Feria. *Requiem 7:30.*
25. Tu. ST JAMES, AP. *Mass also 9:30.*
26. W. ST ANNE, Mother of our Lady. *Mass also 9:30.*
27. Th. Feria.
28. F. Feria. *Abstinence.*
29. Sa. St Martha of Bethany.
- ✠ 30. Su. TRINITY X.
31. M. St Ignatius of Loyola, C.

✠ *Days of obligation.*

KALENDAR FOR AUGUST

1. Tu. St Peter's Deliverance.
2. W. St Alphonsus Ligouri, B.C.D. *Mass also 9:30.*
3. Th. Feria. *Requiem 7:30.*
4. F. St Dominic, C. *Abstinence.*
5. Sa. St Oswald, K.M.
- ✠ 6. Su. TRANSFIGURATION OF CHRIST. Comm. Trinity XI.
7. M. Feria. *Requiem 7:30.*
8. Tu. Feria.
9. W. St John Baptist Vianney, C. *Mass also 9:30.*
10. Th. St Lawrence, Dn.M.
11. F. Feria. *Abstinence.*
12. Sa. St Clare, V.
- ✠ 13. Su. TRINITY XII.
14. M. Feria. *Requiem 12:10.*
15. Tu. ASSUMPTION OF OUR LADY. *Mass 7:30, 9:30, 12:10, 5:30.*
16. W. St Joachim, Father of our Lady. *Mass also 9:30.*
17. Th. Feria.
18. F. St Helena, W. *Abstinence.*
19. Sa. Feria. *Of our Lady.*
- ✠ 20. Su. TRINITY XIII. Comm. St Bernard, Abt.
21. M. St Jane Frances de Chantal, W.
22. Tu. St Hippolytus, B.M.
23. W. Feria. *Requiem 9:30.*
24. Th. ST BARTHOLOMEW, AP. *Mass also 9:30.*
25. F. St Louis, K.C. *Abstinence.*
26. Sa. Feria. *Of our Lady.*
- ✠ 27. Su. TRINITY XIV.
28. M. St Augustine, B.C.D.
29. Tu. Beheading of St John Baptist.
30. W. St Rose of Lima, V. *Mass also 9:30.*
31. Th. St Aidan, B.C.

✠ *Days of obligation.*

CALENDAR FOR SEPTEMBER

1. F. St Giles, Abt. *Abstinence.*
2. Sa. St Stephen of Hungary, K.C.

- ✠ 3. Su. TRINITY XV.
4. M. Feria. *Requiem 7:30.*
5. Tu. Feria.
6. W. Feria. *Mass also 9:30.*
7. Th. Feria.
8. F. NATIVITY OF OUR LADY. *Abstinence. Mass also 9:30.*
9. Sa. St Peter Claver, C.

- ✠ 10. Su. TRINITY XVI.
11. M. Feria. *Requiem 12:10.*
12. Tu. Feria.
13. W. St Cyprian, B.M. *Mass also 9:30.*
14. Th. EXALTATION OF THE HOLY CROSS. *Mass also 9:30.*
15. F. The Seven Sorrows of our Lady. *Abstinence.*
16. Sa. St Ninian, B.C.

- ✠ 17. Su. TRINITY XVII. Comm. St Lambert, B.M.
18. M. Feria. *Requiem 7:30.*
19. Tu. St Theodore, B.C.
20. W. EMBER DAY. *Fast & Abstinence. Mass also 9:30.*
21. Th. ST MATTHEW, AP.EVAN. *Mass also 9:30.*
22. F. EMBER DAY. Comm. St Maurice & Comp., MM. *Fast & Abstinence.*

23. Sa. EMBER DAY. Comm. St Thecla, V.M. *Fast & Abstinence.*

- ✠ 24. Su. TRINITY XVIII.
25. M. Feria. *Requiem 12:10.*
26. Tu. Feria.
27. W. SS. Cosmas & Damian, MM. *Mass also 9:30.*
28. Th. St Wenceslas, Duke, M.
29. F. ST MICHAEL & ALL ANGELS. *Abstinence. Mass also 9:30.*
30. Sa. St Jerome, C.D.

✠ *Days of obligation.*

- | | MUSIC |
|--|----------------------------------|
| JUNE 4 — TRINITY II | |
| Missa simplex | Hermann Strategier |
| Motet, Ave verum | Josquin des Pres |
| JUNE 11 — ST BARNABAS | |
| Missa in festis apostolorum | Giovanni Pierluigi da Palestrina |
| Motet, O quam gloriosum | Tomás Luis de Victoria |
| JUNE 18 — TRINITY IV | |
| Missa brevis "Flos Carmeli" | Bruce Prince-Joseph |
| Motet, Cantantibus organis | Luca Marenzio |
| JUNE 25 — TRINITY V | |
| Missa brevis | Felice Anerio |
| Motet, Cibavit eos | William Byrd |
| JULY 2 — VISITATION B.V.M. | |
| Messe Basse | Gabriel Fauré |
| Motet, O mysterium ineffabile | Louis Nicolas Clérambault |
| JULY 9 — TRINITY VII | |
| Missa secunda | Hans Leo Hassler |
| Motet, Cantate Dominum | Hans Leo Hassler |
| JULY 16 — TRINITY VIII | |
| Mass in D | Marc-Antoine Charpentier |
| Motet, Adoro te | Desfontaines |
| JULY 23 — TRINITY IX | |
| Mass for three voices | William Byrd |
| Motet, Ave verum | William Byrd |
| JULY 30 — TRINITY X | |
| Missa quinti toni | Orlando di Lasso |
| Motet, Jubilate Deo | Orlando di Lasso |
| AUGUST 6 — TRANSFIGURATION | |
| Missa quaternis vocibus | Phillip de Monte |
| Motet, O nata lux de lumine | Thomas Tallis |
| AUGUST 13 — TRINITY XII | |
| Missa simplex | Hermann Strategier |
| Motet, In Nomine Jesu | Jacob Handl |
| AUGUST 20 — TRINITY XIII | |
| Missa dorica | Antonio Lotti |
| Motet, Caro mea | Claudio Monteverdi |
| AUGUST 27 — TRINITY XIV | |
| Missa le bien que j'ai | Claude Goudimel |
| Motet, The Lord is my Shepherd | Thomas Dupuis |
| SEPTEMBER 3 — TRINITY XV | |
| Mass in G | Richard Donovan |
| Motet, Let all with sweet accord | Benjamin Rogers |
| SEPTEMBER 10 — TRINITY XVI | |
| Missa dona nobis pacem | Jean Langlais |
| Motet, Sicut cervus | Johannes Ockeghem |
| SEPTEMBER 17 — TRINITY XVII | |
| Missa l' hora passa | Lodovico da Viadana |
| Motet, Ad te levavi | Lodovico da Viadana |
| SEPTEMBER 24 — TRINITY XVIII | |
| Mass in D | Marc-Antoine Charpentier |
| Motet, O sacrum convivium | Marc-Antoine Charpentier |

ST LUKE'S HOSPITAL, the only Episcopal general hospital in New York City, through its Social Service Department helps needy patients and their families, both at the time of hospitalization and at home. Contributions for this Christian work may be made through the hospital's Church Committee, represented in our parish by Mrs James R. English, 200 East 66th Street, New York, N. Y. 10021. Cheques should be made payable to "St Luke's Hospital Social Service Department."



ALTAR FLOWER MEMORIALS

- June 2 — Sacred Heart, A thank offering
- June 4 — Trinity II, Charlotte Forsberg
- June 11 — Saint Barnabas, Lucy Ely Thayer
- June 18 — Trinity IV, Anicia and Philip Martin
- June 25 — Trinity V, Martha Viola Schaefer
- July 2 — Visitation B.V.M., Merton Leonard Garfield
- July 9 — Trinity VII, Richard Percy Hines
- July 16 — Trinity VIII, Catherine and Alfred Handy
- July 23 — Trinity IX, Mabel Heyny; Eldorus Shaw
- July 30 — Trinity X, Claire F. and Willard Sulzberger
- August 6 — Transfiguration, Eliphah Beard
- August 13 — Trinity XII, Lillian Tompkins Blackford
- August 20 — Trinity XIII, Hallie Wilson
- August 27 — Trinity XIV, David Batchelder
- September 3 — Trinity XV, Cornelia Leidy Cheston
- September 10 — Trinity XVI, Lela Moreland Meadows
Lady Chapel, A thank offering
- September 17 — Trinity XVII, Charlotte M. Victor
- September 24 — Trinity XVIII, Russell McIntosh



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mr and Mrs Charles Coster, \$5; Edward Devaney, \$2; Miss Florence Dickerson, \$5; R. R. Duckworth, \$2; Miss Suzanne Fudge, \$3; Miss Elizabeth B. Leonard, \$2; St John's Church, New City, N. Y., \$3; Miss Elizabeth B. Shirley, \$2.

SUMMER 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.
- Evening Prayer and Benediction 6:00 p.m.

WEEKDAYS

- Morning Prayer 7:10 a.m.
- Mass daily 7:30 a.m. and 12:10 p.m.
- Mass also on Wednesdays and Holy Days 9:30 a.m.
- Evening Prayer 6:00 p.m.
- Litany after Evening Prayer on Wednesdays and Fridays.

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

CONFESSIONS

- DAILY, 12:40 to 1 p.m., also
- FRIDAYS, 5 to 6 p.m.
- SATURDAYS, 2 to 3 and 5 to 6 p.m.
- SUNDAYS, 8:40 to 9 a.m.
- and by appointment.*

OCCASIONAL OFFICES

THE MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



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]."



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."

May 5 — Robert and Helga Sargent
May 6 — Bonnie Louise Shinn
May 15 — Gertrude S. Butler

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)

Church open daily from 7 a.m. to 9 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750

The Rev'd Donald L. Garfield, *Rector*

The Rev'd Timothy E. Campbell-Smith

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750

Mr William R. Anderson, *Parish Secretary*

Office open Monday to Friday (except legal holidays)

9 a.m. to 1 p.m. and 2 to 4:30 p.m.

Mr John Z. Headley, *Treasurer* PLaza 7-6750
Mr James L. Palsgrove, *Director of Music* JUdson 6-0237
Mr McNeil Robinson, *Organist* MOnument 3-3259
Mr Richard L. Stoving, *Sacristan & Ceremoniaris* AXtel 1-7387
Mr L. Gates Wray, *Head Usber* RIVerside 9-6975
Mr Louis Fellowes, *Funeral Director* PLaza 3-5300

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.