

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
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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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Parish founded 1868

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AVE
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New York City

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No. 6

My dear people,

As we come to the feasts of Pentecost, Trinity, and Corpus Christi, we will have come through half of our centennial year and we should reflect on it — on what it has taught our Parish to do in the coming years — just as in every Trinitytide we try to reflect on what God's self-revelation must mean in our own lives.

We are grateful to the friends who have preached to us — and there will be more. One whom I like to call the Patriarch of New Hampshire, Father Sheafe Walker, will set forth the mystery of the Holy Trinity on June 9. Thursday following is Corpus Christi, the feast of the Blessed Sacrament, and on that day the faithful may choose from many Masses. However, the full sung observance will be deferred to Saturday, June 15, at 11 o'clock, when we will join in centennial celebration with the Confraternity of the Blessed Sacrament. Its President, the Right Reverend William H. Brady, S.T.D., Bishop of Fond du Lac, will preside and preach at Mass and officiate at the Procession and Benediction of the Blessed Sacrament. Afterwards there will be a centennial luncheon (\$4 — tickets from the parish office — you do not have to belong to C.B.S.) at Schrafft's (Fifth Avenue at 46th Street), with an address by the Bishop of Arizona, the Right Reverend Joseph M. Harte, S.T.D.

Bishop Harte will preach on Sunday, June 16, and will be celebrating at our altars during the month. "Thirty years ago under the Cowley Fathers I had the fine privilege of being on the staff of Saint Mary's for several years," he wrote, asking, since he was to be in New York, "Would it be any help to you to have a Bishop take some weekday Masses or any at any other time?" Thank you, Sir, it would, because on June 8 Father Timothy flies home — *but* is coming back on July 8, when we hope to begin an expanded summer program for our Senior Citizens' Club. Can you volunteer special talents or just be an aide? If you can, please tell Father Timothy.

The role of the laity is of increasing importance. As a tribute to our laymen, I have printed a talk by one of them, Hoxie Neale Fairchild, retired Professor of English at Hunter College and a Trustee of Saint Mary's since 1943. As an appreciation of the faithful women who worship and work at Saint Mary's, we have invited all of them to the rectory for tea on Whitsunday afternoon, June 2 at 4 o'clock.

How Saint Mary's will serve in its second century will be revealed to us, and there will be many ways, some of them our special vocation but none of them outside the overall vocation we share with all parishes of the Church: to serve as vehicles and vessels of God's glory.

Affectionately your priest,

Donald L. Garfield



MARY'S PLACE IN GOD'S PLAN

Sermon at the May Festival
The Reverend E. Perren Hayes
Rector of Saint Peter's in The Bronx

FROM THE MAGNIFICAT: "All generations shall call me blessed."

Even in our highly ecumenical age, there is still found a great amount of difficulty in discussing the place of the Blessed Virgin Mary in the Christian religion. For all too long, many of us who were raised against a kind of Protestant background, as was I, were unable to look at this subject with anything approaching rationality; and even when we were converted to the Catholic religion as it is found in the Episcopal Church, our rationality in regard to our blessed Lady was still difficult to find: because now, as practicing Catholics, we were, among other things, committed to an approach to our Lady Mary which was all too often based on an emotional commitment to a particular brand of Churchmanship rather than on a rational approach to theological truth. The result was that we defended our veneration of Blessed Mary with a fervor that often seemed to approach the neurotic. And either to deny our Lady that

which is her due, or to over-respond to the failures of others, is inconsistent with the economy of the Christian religion. Certainly, it seems to me, one of the meanings of calling someone "blessed" is to place that person in precisely the correct place in the operation of God's plan on our earth.

I want to speak to you about our Lady not as a theologian (for I am not that) but as a parish priest who is concerned that the people of the Church understand fully the implications of their faith in our troubled world. Integral, I believe, to that understanding is the place of our Lady Saint Mary. It is, I believe, utterly impossible for any of us to understand fully the meaning of our Lord Jesus Christ apart from an adequate understanding of our Lady Mary. If I may go back to the very beginning.

When God made our world, he placed in it human beings who were to be the rulers and governors of it. Through their way of life, human beings were to bring on earth the excitement of love and universal accord, just as the persons of the God-head brought the excitement of love and universal accord in heaven: this surely is part of the meaning of being created in the image of God. But things did not work out that way, and because of sin, human beings were unable to work together to bring about the love of heaven "on the earth beneath." God's plan, as Saint Paul calls it, was that man would have to work out the same purpose in another way, man would have to learn through interpersonal relationships how to bring about peace and love and brotherhood on this earth. Of course, God was not going to let us attempt this unaided, because his love for us was so great. And so, working through the Hebrew peoples, God gradually revealed the truth that we human beings could learn to live together, and work for the well-being of the whole world. But as God's revelation proceeded, it became very clear that each advance, each revelation, would involve, not interference from God, but a *person on this earth who responded to God* with a fervor that helped him lead humanity on toward the ultimate goal and accord. Some such people are mentioned in Holy Scripture: Moses, David, Samuel; the prophets, such as Amos, Isaiah, Jeremiah; and so on.

Now each of these heroes of our religion was in no sense of the word a perfect human being: Moses had both a violent temper and a great timidity, and was guilty of murder; David had his Bathsheba,

not to mention his Jonathan; Samuel, although a holy man, was still shown to us in some places as a rather crotchety old man; the prophets were certainly not the most tactful persons in the world; and so on. Yet each of these people whom our prayers and hymns and Scriptures revere had made a major contribution to the advancement of God's plan for mankind. From their imperfection they were able nevertheless to respond to God, and have the whole Hebrew nation make a major step forward in the understanding of love and concern for all persons.

In every situation, God's plan was more fully revealed. The world grew just a little bit closer to fulfilling the goals that had been set for it at its foundation. Salvation was being worked out. But the key thing that keeps coming across to me at each point in this salvation development is that it is *a human being who has responded to God* who makes the step possible. God doesn't intervene in flashes of thunder and lightning, and order men to do something; but God, working through sinful human beings — through you and me — leads man on to a better way, a more loving way, a way which shows more concern for other people. The result is something which makes it possible for Saint Paul to say, "Work out your own salvation with fear and trembling": that is, mankind is responsible for its own destiny.

If this so so — and I wouldn't be saying so if I didn't believe it — then the next most logical thing that could happen is that a *man* should live a full and perfect human life in perfect response to God at all times. This, then, would be the final or ultimate revelation of himself and of his purposes for his creation, that God could make for this world. A truly human being, with all the temptations and difficulties that this life brings with it in any time and place, who nevertheless fully responded to God with his every breath of life; — it is such a person who could show us that love is indeed that which "makes the world go round". It is such a person who could clearly show us that the peace and brotherhood and fellowship that we all need, if our lives are to be lived to their fullest, are not only possible, but that we *ourselves* by working with him, and through him, and in him, are the only persons who are going to be able to complete God's plan for our world. There is no other way: trust in power or riches or force or any of the other things that we have from time to time trusted, cannot but fail. It is only as we place

our trust in God who has trusted us to accomplish his will — only in that way can peace and love become the property of all human beings.

It is at this point in the plan of God that the place of our Lady Saint Mary becomes of crucial importance. The perfect human being to whom I referred a few moments ago is, of course, our Lord Jesus Christ. And the guardian of his humanity is the fact of our Lady Saint Mary. Without her, his humanity is suspect; and if his humanity is suspect, then, it is my strong conviction, the whole of the Christian religion is suspect, and the plan of God is a delusion, and the hope of peace on earth and love among men is nonexistent.

We Episcopalians tend too often to place so much emphasis on the divinity of Christ that we tend to forget or ignore, or even seem to deny, the reality of his humanity. Yet the burning issue — especially in our day, when human love of humans is so needed — the burning issue is not whether Jesus has anything in common with God; it is, does he have anything in common with you and me? And the proper veneration of our Lady Saint Mary is the protection and the guardian of the full humanity of Jesus Christ. For Mary was his mother, physically, with all that that implies. She was his physical mother just exactly as your mother bore you.

If we as Christians really join the generations who call Mary blessed, then we are proclaiming our hope that God's love can become the ordinary kind of relationship between all the people on this earth; if we really call Mary blessed, then we are willing to commit ourselves fully and completely, with every nerve in us, to do battle against injustice, against oppression, against discrimination and all the other things which plague our world. For, because we believe that Mary is the Mother of Jesus in the same way that our own mothers bore us, then we know that through our relationships to each other — to Jesus, to Mary, to all other Christians — we can work out the salvation of our world, thus making it the place God intended it to be from the very beginning.

"All generations shall call me blessed": this is not only our joy, it is our basic conviction, for it is this that gives us courage to act in a godlike manner to those who would harm either us or the faith in which we stand. "All generations shall call me blessed": to call Mary blessed is to commit ourselves to love and to serve mankind. What else is there for us to do as we respond to the Gospel of God?

WHY I AM AN EPISCOPALIAN

Hoxie Neale Fairchild

YOU MUST BLAME the title of this talk on Father Timothy. I fear it may suggest that I have highly personal and special and fancy reasons for being an Episcopalian which will now be revealed to you by authority of the Board of Trustees! On the contrary, if my reasons for being an Episcopalian are worth anything, they will be precisely the same as yours. One of the greatest blessings of being an orthodox Christian is that you don't have to strain and struggle to fabricate a private theology of your own. You and I could simply recite the Nicene Creed together and let it go at that.

But I have my assignment, and I shall begin at the point where a man who has accepted the Christian faith begins to realize that he can be a *theoretical* Christian without belonging to any particular church, but not a *practical* Christian. For Christianity implies doing something *with* other people *for* other people. It is a shared gospel, a communal gospel.

Now there are scores of Christian denominations, each claiming to tell the truth about Christianity, and each doubtless possessing some portion of that truth. The Episcopal Church itself, in its highly respectable and somewhat vague and muddleheaded way, embraces a wider variety of beliefs and modes of worship than any Christian can swallow at a single gulp. In fact I had better confess that the title of this talk *really* means, "Why am I the *sort* of Episcopalian who feels completely at home in a church like Saint Mary the Virgin?"

Well, it seems to me that in choosing such a church I give myself to the Christian religion in its most rational, inclusive, beautiful, and dynamic form. Let me try to explain what I mean. Saint John begins his First Epistle with words which represent the experience of his fellow-apostles as well as his own: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . That which we have seen and heard declare we *unto you*, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that *your* joy may be full."

So in reciting the Creed we affirm belief in a Church which is not only holy and catholic but also *apostolic*. This eternal life, this

fullness of joy, this fellowship with divinity, was made tangibly manifest among us by Jesus Christ the Incarnate Lord. He imparted it to the Apostles. From them, under the guidance of the Holy Spirit, it has come down in an unbroken heritage of redeeming energy to the priest who will give me the Blessed Sacrament this very day, that *my* joy may be full. Episcopalians are so called because they regard bishops as the inheritors of apostolic authority and the transmitters of apostolic grace. We believe that this is true of all duly consecrated bishops — even those who haven't the foggiest notion of what a bishop is.

In the Saint John passage, please notice the concrete, literal, sensuous quality of the way in which "the eternal life" was manifested to the Apostles. They have seen it with their own eyes; their hands have handled it. We don't think of Saint Mary's, then, as a ghostly, unrealistic, fleshless sort of church which scorns and dreads the human body. It affirms the holiness of redeemed human flesh. Our patron is the Virgin Mary. We ask her to pray for us not as a sort of goddess not as an extra fourth member of the Trinity, but simply as the little Jewish girl within whose human womb "the Word was made flesh, and dwelt among us." We strive, however vainly, to obey her command: "Whatsoever he saith unto you, do it."

Those words were spoken at a marriage feast. It seems only natural to us at Saint Mary's that Christian joy should be poured out, like the wine of Cana, in beautiful sensuous forms — paintings, statues, lights, incense, vestments, processions, music and song, the great poem of the liturgy itself. In particular Saint Mary's has long been famous for its beautiful music. A good many people who have no religious beliefs at all visit us from time to time just to enjoy the music. And why shouldn't they? Browning says, "If you get simple beauty and nought else, You get about the best thing God invents." Gradually, also, some of these wandering aesthetes find that they cannot respond to the music without responding also to what the music is *about*. Thus they may be drawn onward from the holiness of beauty to something much more important — the beauty of holiness. Our music is itself a language of worship. But to those who find, sometimes or always, that our High Masses are too gorgeous and elaborate for their own spiritual temper, our Low Masses offer an extremely simple service of spoken words with no music at all! We have something for everyone!

Our beautiful and joyous Saint Mary's is anything but a *sentimental* church. We confront the reality of sin both in the individual and in society. We make faithful use of the confessional. We affirm that Good Friday and Easter are inseparable and interdependent. On Monday in Holy Week we pray: "Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace." In our Christmas crèche, the image of the infant Jesus spreads out his arms precisely as they will be spread out upon the Cross. No, ours is not a *soft* religion.

Christian worship is classifiable into two main types — the evangelical (being preached at) and the sacramental (participation in a symbolic action). I don't mean that the former type necessarily excludes the latter. Father Garfield and Father Campbell-Smith are both excellent preachers; so was Father Taber, and so was Father Granville Williams, each in his own individual way. That is as far as my own memory extends, but I know that Saint Mary's has always maintained a strong pulpit tradition. And yet these wise and learned and eloquent spiritual guides would be the first to affirm that the indispensable core of Episcopal religious life is the Holy Sacrament of the altar.

How can we enter into life-giving relationship with an infinitely remote Divine Being who hides his face from us? By agreeing or disagreeing with sermons? By reading a book whose meanings are inevitably refracted by our fallible minds? By straining in mystical meditation to project our minds beyond space and time, only to fall back in frustration on our own human dreams and cravings? The more remote God is, the more necessary it is that he should reach down and touch us in order that we may reach up and touch him.

Hence of course the sovereign importance of the Incarnation. It is not enough, however, that this union of man and God should have occurred "once upon a time". A religion grounded upon an event in the world of space and time has the advantage of definiteness, concreteness, and objectivity. But there is the corresponding danger that the spiritual impact of the historical event may grow slacker and feebler through the years, like the running down of a clock. What was once a living fact may become an old story in a book, a story whose actuality gradually fades from our minds.

How to satisfy the need of divine immanence (right-in-hereness) without losing hold on divine transcendence (way-out-thereness)? How to make one particular historic revelation of God's love a never-dwindling spiritual force, so that today, no less than in Palestine centuries ago, we may touch the hem of Christ's garment and be healed?

We Episcopalians of Saint Mary's find the answer to these questions in the Eucharist. Father Edward Caswall, a minor poet of the nineteenth-century Catholic revival, wrote these lines:

He who in awful Godhead sits
 Upon his throne on high,
 This morning entered my abode,
 In his humanity!
 He who for me a trembling babe
 On Mary's heart reclined,
 This morning in my heart and flesh
 His Deity enshrined!

That is what you and I believe.

Through the centuries, many learned and pious and quarrelsome ecclesiastics have tried to explain the precise nature of the miracle of Consecration in the Mass. Confronted by this mystery, I can only borrow the words of the psalmist: "Such knowledge is too excellent and wonderful for me. It is high, I cannot attain unto it." I define reality as the creative thought of God. He is the only poet whose symbolic metaphors are completely valid, as solid as rocks. If Jesus told the disciples, "This is my Body; . . . This is my Blood," there must be a sense in which Incarnate God actually lives for us and dies for us in the consecrated elements.

What that sense is, may be beyond the power of theological prose to explain, but to believe that the symbol enshrines the most precious of all truths is not beyond the power of human faith. "Whatsoever he saith unto you, do it." That is enough for simple Christians like you and me.

"O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the *living God*."

Well, these are my principal reasons for being a Catholic Christian within the Episcopal Church. Forgive me for telling you nothing that you don't know already.

Vigil. KALENDAR FOR JUNE

2. Su. PENTECOST (WHITSUNDAY).
3. M. MONDAY IN WHITSUN WEEK. *Mass also 9:30.*
4. Tu. TUESDAY IN WHITSUN WEEK. *Mass also 9:30.*
5. W. EMBER DAY. Comm. St Boniface, B.M.
Fast & Abstinence. Mass also 9:30.
6. Th. Thursday in Whitsun Week. Comm. St Norbert, B.C.
7. F. EMBER DAY. *Fast & Abstinence.*
8. Sa. EMBER DAY. *Fast & Abstinence.*
9. Su. TRINITY SUNDAY.
10. M. FERIA. *Requiem 7:30.*
11. Tu. ST BARNABAS, AP. *Mass also 9:30.*
12. W. FERIA. *Mass also 9:30.*
13. Th. CORPUS CHRISTI. *Mass 6:30, 7:30, 9:30, 12:10.*
Evening Prayer 5:30. Mass 6 p.m.
14. F. St. Basil, B.C.D. *Abstinence.*
15. Sa. FERIA. *Of our Lady. Solemnity of Corpus Christi:*
High Mass & Pontifical Procession & Benediction 11.
No noonday Mass.
16. Su. TRINITY I.
17. M. FERIA. *Requiem 12:10.*
18. Tu. St Ephraem Syrus, Dn.C.D.
19. W. SS. Gervasius & Protasius, MM. *Mass also 9:30.*
20. Th. St Edward, K.M.
21. F. THE MOST SACRED HEART OF JESUS. *Abstinence.*
Mass also 9:30.
22. Sa. St Alban, M.
23. Su. TRINITY II.
24. M. NATIVITY OF ST JOHN BAPTIST. *Mass also 9:30.*
25. Tu. FERIA. *Requiem 7:30.*
26. W. FERIA. *Mass also 9:30.*
27. Th. FERIA.
28. F. St Irenaeus, B.M. *Abstinence.*
29. Sa. SS. PETER & PAUL, APP. *Mass also 9:30.*
30. Su. TRINITY III.

✠Days of obligation.

ALTAR FLOWER MEMORIALS

- June 2—Pentecost, George Martin Christian and Joseph Gale Hurd Barry,
Priests and Rectors
- June 9—Trinity Sunday, A thank offering
- June 11—St Barnabas, A thank offering
- June 13—Corpus Christi, A thank offering
- June 16—Trinity I, William Wise Raymond, Marion Woodworth Raymond,
and Irving Woodworth Raymond
- June 21—Sacred Heart, A thank offering
- June 23—Trinity II, Charlotte Forsberg
- June 24—Nativity of St John Baptist, James Murchison Duncan, Priest
- June 30—Trinity III, Lucy Ely Thayer

KALENDAR FOR JULY

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

✠Days of obligation.



ALTAR FLOWER MEMORIALS

- July 2—Visitation B.V.M., Merton Leonard Garfield
- July 7—Trinity IV, Anicia and Philip Martin
- July 14—Trinity V, Martha Viola Schaefer
- July 21—Trinity VI, A thank offering
- July 28—Trinity VII, Louise Wentz

CALENDAR FOR AUGUST

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

✠ *Days of obligation.*



ALTAR FLOWER MEMORIALS

- August 4—Trinity VIII, Catherine and Alfred Handy
 August 6—Transfiguration, Charles Augustus Edgar
 August 11—Trinity IX, Mabel Heyny and Eldorus Shaw
 August 15—Assumption B.V.M., A thank offering
 August 18—Trinity X, Claire F. and Willard Sulzberger
 August 25—Trinity XI, Eliphah Beard

CALENDAR FOR SEPTEMBER

- ✠ 1. Su. TRINITY XII.
2. M. St Stephen of Hungary, K.C.
3. Tu. Feria. *Requiem 7:30.*
4. W. Feria. *Mass also 9:30.*
5. Th. Feria.
6. F. Feria. *Abstinence.*
7. Sa. Feria. *Of our Lady.*
- ✠ 8. Su. NATIVITY OF OUR LADY. Comm. Trinity XIII.
9. M. St Peter Claver, C.
10. Tu. Feria.
11. W. Feria. *Requiem 9:30.*
12. Th. Bl. John Henry Hobart, B.C.
13. F. St Cyprian, B.M. *Abstinence.*
14. Sa. EXALTATION OF THE HOLY CROSS. *Mass also 9:30.*
- ✠ 15. Su. TRINITY XIV.
16. M. St Ninian, B.C.
17. Tu. St Lambert, B.M.
18. W. EMBER DAY. *Fast & Abstinence.*
19. Th. St Theodore, B.C.
20. F. EMBER DAY. *Fast & Abstinence.*
21. Sa. ST MATTHEW, AP. EVAN. Comm. Ember Day.
- ✠ 22. Su. TRINITY XV.
23. M. St Thecla, V.M.
24. Tu. Feria. *Requiem 12:10.*
25. W. St Sergius, Abt. *Mass also 9:30.*
26. Th. Feria.
27. F. SS. Cosmas & Damian, MM. *Abstinence.*
28. Sa. St Wenceslas, Duke, M.
- ✠ 29. Su. ST MICHAEL & ALL ANGELS. Comm. Trinity XVI.
30. M. St Jerome, C.D.

✠ *Days of obligation.*



ALTAR FLOWER MEMORIALS

- September 1—Trinity XII, Lillian Tompkins Blackford
 September 8—Nativity B.V.M., Hallie Wilson
 September 15—Trinity XIV, Leonice Thompson Garfield and Minnie Adele Brown
 September 22—Trinity XV, Cornelia Leidy Cheston
 Lady Chapel, A thank offering
 September 29—Michaelmas, Lela Moreland Meadors

MUSIC

JUNE 2 — PENTECOST

11 a.m.

Mass of the Holy Spirit Randall Thompson
 Motet, Nunc Sancte nobis Spiritus Howard Boatwright

6 p.m.

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Spiritus Sanctus Sebastian de Vivanco
 O salutaris hostia Guiseppe Terrabugio
 Motet, Ave verum corpus Giulio Bentivoglio
 Tantum ergo Oreste Ravanello

JUNE 9 — TRINITY SUNDAY

11 a.m.

Missa brevis Zoltan Kodaly
 Motet, O beata et gloriosa Trinitas Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis Orlandus Lassus
 Motet, Duo Seraphim Tomás Luis de Victoria
 O salutaris hostia Geoffrey Bush
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Geoffrey Bush

JUNE 16 — TRINITY I

Missa Davidica Lorenzo Perosi
 Motet, Ego sum panis vivus Antonio Caldara

JUNE 23 — TRINITY II

Mass for three voices Antonio Lotti
 Motet, Oculus non vidit Orlandus Lassus

JUNE 30 — TRINITY III

Missa brevis Healey Willan
 Motet, Let all with sweet accord Benjamin Rogers

JULY 7 — TRINITY IV

Mass in G Richard Donovan
 Motet, Praise the Lord, O my soul Maurice Greene

JULY 14 — TRINITY V

Mass for three voices William Byrd
 Motet, Behold, how good Isaac Blackwell

JULY 21 — TRINITY VI

Masse Basse Gabriel Fauré
 Motet, O mysterium ineffabile Louis Nicolas Clérambault

JULY 28 — TRINITY VII

Missa brevis Healey Willan
 Motet, Blessed is he whose unrighteousness is forgiven
 Thomas Tomkins

AUGUST 4 — TRINITY VIII

Missa brevis McNeil Robinson
 Motet, Judica me, Domine Orlandus Lassus

AUGUST 11 — TRINITY IX

Missa panis quem ego dederò Paul Berthier
 Motet, To thee, O Lord my God Benedetto Marcello

AUGUST 18 — TRINITY X

Mass for unison choir Virgil Thomson
 Motet, In te, Domine, speravi Michele Saladino

AUGUST 25 — TRINITY XI

Missa in simplicate Jean Langlais
 Motet, Adoro te Desfontaines

SEPTEMBER 1 — TRINITY XII

Mass for three voices Antonio Lotti
 Motet, Laudate Dominum Ciro Grassi

SEPTEMBER 8 — NATIVITY B.V.M.

Missa in honorem Reginae Pacis Flor Peeters
 Motet, Sancta Maria Domenico Massentio

SEPTEMBER 15 — TRINITY XIV

Missa brevis McNeil Robinson
 Motet, O that my ways Maurice Greene

SEPTEMBER 22 — TRINITY XV

Mass in F Joseph Rheinberger
 Motet, Thy mercy, Jehovah Benedetto Marcello

SEPTEMBER 29 — MICHAELMAS

Messe Solonnelle Jean Langlais
 Motet, O quam gloriosum Joannes Esquivel



FROM THE PARISH REGISTER

BAPTISM

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

April 6—Jennifer Susan Hundleby

CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES F. BOYNTON, S.T.D.

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

April 13—Jack Lee Hangen
 Franklin P. Junkerman
 Robert Joseph Printz, Jr.
 William Horn Printz
 Maxwell R. W. Vos

May 20—Cynthia Helen Chase

RECEIVED BY CANONICAL TRANSFER

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

March 26—Marion Reid Murray

April 17—Stephen K. Brown

May 14—Ann-Engler Daner

May 20—Donald R. Kaplan

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.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Mrs Frederick C. Bryant, \$5; Dr Robert E. Dengler, \$2; Mrs Walter M. Drake, \$5; Edgar Gartrell, \$2; The Rev'd James H. B. Kenyon, \$3; The Rev'd A. Fraser MacCammond, \$2; Miss Edna L. Nickerson, \$5; Ormonde Plater, \$2; Charles Arthur Schaefer, \$2; Mrs M. C. Schell, \$3; Mr and Mrs Douglas B. Wood, \$2.



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.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 10036
(East of Times Square, between 6th and 7th Avenues)
Church open daily from 7 a.m. to 7 p.m.

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, *Ceremoniaris* 454-3957
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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.