

· BENE· DIC· TA · TU · IN · MULI· ERIBUS ·

· AVE · MAR· IA · GRA· TIA · PLE· NA · DOMI· NUS · TECUM ·



· 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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AVE

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

Vol. XXXVIII

June-September, 1969

No. 6

My dear people,

We may think of Trinity Sunday and Trinitytide as our "Amen" to the feasts and seasons that have come before. In them we celebrated the mighty acts of God: Father, Son, and Holy Ghost. We gave glory to the Father for sending his Son, whose advent we hailed at Christmas and whose glory we saw in his epiphanies. In Lent and Holy Week we were brought by his cross and passion to the glory of his resurrection. And Eastertide has been fulfilled at Pentecost: Christ risen and ascending said, "Behold, I send the promise of my Father upon you," and the Spirit is ours. So we pray to the Father through the Son in the unity of the Spirit, worshipping God as he has shown himself, Three Persons and One God, world without end. "Amen" we say, making it our belief that God is the Father who has created us, the Son who has redeemed us, the Spirit who sanctifies us. And "Amen" we want to be in our lives, making them our response to God's mighty acts of love.

Everlasting enjoyment of the Blessed Trinity is the reward promised hereafter to those who love and serve God. To love and serve him and others for him is a challenge that has no let-up now. Catholic Christians know that their obligations to worship are year-round. At Saint Mary's, even in Trinitytide there is very little change of pace. Services are much the same, though on Sundays at 9 a.m. and 6 p.m. they are not sung and on weekdays the Mass at 6:15 p.m. must be confined to Wednesdays and Holy Days (replacing the Mass at 9:30 a.m.), but in October we expect to revive daily evening Mass.

Father Campbell-Smith will fly to England on June 6th, returning three weeks later. I expect to be in New England from July 14th to August 14th. Help will be provided by several priests, including one who was with us last year: Father George Westwell, Rector of Otham, Kent.

Thursday after Trinity Sunday is Corpus Christi, and the solemnity is kept on the following Sunday at 11, with High Mass, Procession of

the Host, and Benediction. The deacon will be our own candidate for ordination, Warren Christopher Platt. Our seminarian assistant, George William Rutler, will be deacon and preacher on Sunday, June 15. Both these men will, *D.v.*, have been made deacon by the Bishop of New York on June 7 at a 10:30 Mass in his cathedral. Pray for them in their new ministry: Warren at All Saints', Orange, New Jersey, and George at Good Shepherd, Rosemont, Pennsylvania.

On June 22, we will welcome to our altar and pulpit the Archbishop of Wales, the Most Reverend Glyn Simon, D.D. Consecrated to the diocese of Swansea and Brecon in 1954, three years later he was translated to Llandaff (where as dean he had restored the war-ravaged cathedral, making it a treasure-house of art, notably Epstein's *Majestas*). He has made his mark as a courageous critic and a good pastor and last year was chosen to be archbishop of the Church in Wales. It is my great joy to welcome him as a friend.

The last Sunday of June is, this year, the feast of the holy Apostles Peter and Paul, whose martyrdom is celebrated on June 29. The American Guild of Organists, opening their New York conclave that evening, will worship with us at 6, when for one summer Sunday we will revive solemn Evensong. An address will be given by a priest famous for his musical talent, Father Peter Blynn of the Church of the Advent, Boston.

The Body of Christ at worship as the Church and at work in the world makes response to God. "Amen" makes us responsible. That is why, after prayers, "Amen" should sound as though we mean it. That is why many communicants are reviving the custom, after "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ", of responding "Amen". To receive Christ in Holy Communion is a responsible act and may be a judgment if we fail to discern the Lord's Body and others fail to discern him in us.

Let our lives be "Amen" to the mighty acts of God in Christ. The Spirit is ours. Let us live in the Spirit.

Affectionately your priest,

Donald L. Garfield

FEASTING ON THE SACRIFICE

"THE SACRAMENT of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." And Holy Communion is a "great privilege" and "it is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with steadfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men."

So the Catechism tells us, and we have been seeing how Christ offered perfect life in sacrifice, fulfilling the requirements of the Law of the Old Testament, and how in the New Covenant we feast on his sacrifice in the offering of the Mass. But can we come to communion with Christ worthily? Can a sacrifice be made without righteousness? Prophets of the Old Testament warned against it: "Though ye offer me burnt offerings and your meat offerings, I will not accept them," God says through his prophet Amos. "But let judgment run down as waters, and righteousness as a mighty stream." And Isaiah puts these words in God's mouth: "To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations. Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well."

So, how can we who have Christ's sacrifice in remembrance, and yet have not learned to follow him, come to feast on him in the Holy Communion? The answer can be found in that hymn in which we sing of "the one true, pure, immortal sacrifice":

Look, Father, look on his anointed face,
And only look on us as found in him:
Look not on our misusings of thy grace,
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward,
We set the passion of thy Son our Lord.

His sacrifice is ours. We are found in him. And "although we are unworthy, through our manifold sins, to offer unto [God] any sacrifice", yet he accepts "our bounden duty and service" as we offer Christ and feast on him.

Of course we want to be ready to meet him when he comes as host at the eucharistic feast. But we must accept this truth, that no matter

how early we rise we will not be ready, and no matter how often we repent we will not be worthy — until the day he receives us into heaven. So let us stop thinking of Holy Communion as reward for the worthy and thank God that Holy Communion is medicine for the sick, rations for the fighter, food for the wayfarer. Holy Communion is bread, not frosting; necessary food, not dessert. Without it, we cannot grow. Without Christ in our souls, we cannot follow him.

Some people, nevertheless, think Holy Communion is reward and approach it without true repentance. That is bad.

Some people, making a mistake almost as bad, stay away from Holy Communion because they live in fear of divine retribution. "I am not worthy," they say, echoing the Humble Access — "We are not worthy so much as to gather up the crumbs under thy Table" — and not going on to say — "But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood." For he is not a God of retribution. He is the Good Shepherd, who laid down his life for us.

And there are some people left — a few, perhaps — who live only by the Church's rule of receiving Holy Communion at least three times yearly. Certainly they do not mistake Holy Communion as a reward for good living, for somehow they manage to live without it. Perhaps they are not living well and fear the divine retribution, forgetting that Holy Communion is divine forgiveness and strength to lead a better life. Perhaps they are lazy. But a rule that is no more than we can get away with is less than generous with God.

God has not been outdone in generosity towards us. He has given his Son to be both sacrifice and feast. God's generosity — infinite though it be — calls out the best response we can make. To receive Holy Communion only when we have made ready by repentance should not be an excuse to stay away. Rather, we should frequently make ready to receive Holy Communion because it is necessary food, daily bread, of Christians.

Reward, retribution, rule: three inadequate pictures of Holy Communion. We can only understand it as love answering divine love. "Christ our Passover is sacrificed for us: Therefore let us keep the feast."
—D.L.G.

SHEPHERDING

Sermon by Father Campbell-Smith
Second Sunday after Easter, 1969

*And other sheep I have, which are not of this fold:
them also I must bring, and they shall hear my voice;
and there shall be one flock, and one shepherd.*

I CAN REMEMBER as a boy helping to drive a flock of sheep to market through the country lanes of England. It was a most frustrating experience, for every time we passed a gap in the hedge, or an open gate, one or two of the animals would find their way through and, like good sheep, the rest would start following. And without intelligent sheepdogs we would have never arrived.

Today, traditionally known as Good Shepherd Sunday, we are thinking of Christ the Shepherd and Bishop of our souls, loving and caring for his silly and wayward flock of sheep. In the Holy Land, however, the sheep were better trained than the English variety, and the shepherd walked in front talking to his sheep, so that knowing his voice they followed him and were protected from marauding animals.

The sheep of the Old Israel had been scattered by sin and had fallen away from Jehovah into pride and formalism, and Christ comes to gather the scattered flock together, into the Resurrection Church. The Church, Christ's fold, is the place where Christians are at peace — gathered together and protected from the dangers of the surrounding world. And yet sheep cannot stay in the fold: they have to go out so that they can feed and grow.

And so it is with Christians. We must not think of the Church just as a place of refuge and escape but as a place of meeting where, having met in fellowship with our Lord, we are then ready to go out renewed and strong.

Our Lord in the Gospel tells us that there are other sheep that belong to him that he wishes to bring into his fold. And so the Church, to fulfill our Lord's will, must be outgoing and adventurous. "Go ye into all the world and preach the gospel to every creature, baptizing them in the Name of the Father and of the Son and of the Holy Ghost."

And so the flock of Christ must become missionaries. I suppose God could have chosen something more suitable than sheep, but he tells us that "the foolish things of this world will confound the mighty" and so we have to try.

It has become fashionable to condemn missionaries as interfering busybodies, rather than heroes as the Victorians pictured them. And yet missionaries have made their way preaching the Gospel to every part of the world, bringing the good news of the Resurrection, that here in Christ is freedom from the slavery of superstition and fear. Often they have been wrong and have tried to impose Western culture and destroy the culture that already existed — destroying tribal traditions, attempting to clothe the innocent naked because of some strange Puritan point of view. Ridiculous when it is realized that Christ is the fulfilment of all things — that African or Eastern or Middle American cultures are not necessarily sinful, but can find their truth in Christ. The early Jesuit missionaries in China in their attempt to adapt Confucianism to Christianity were surely travelling in the right direction, as are the missionaries in Liberia today who take the 'teen-age initiation rites and adapt them to serve the Gospel. There is nothing more comic than English Gothic in Japan with its graceful temple architecture, or an African bishop wearing the gaiters and apron of an 18th century fox-hunting ecclesiastic.

The need for missionaries is as great today as any time in the life of the Church, but we have to remember that we are to serve and not to govern. It was shocking to read in *The Living Church* recently an article suggesting that there should be a moratorium placed on ordinations in the Episcopal Church for the next five years, as the article contended there were too many priests here in the States. And yet one knows that in South America and in New Guinea the faithful of Christ may not see a priest more than once in six months to a year.

And what of us? How are we to be missionaries? We cannot just rest content that somehow people will find their own way to the Church nor can we just selfishly enjoy the beauty of our worship rather than be compelled by the wonder and joy of the Resurrection to go out to share this great love with the sheep of Christ who are outside. Saint Augustine says that Christians must be Alleluia from head to toe. Are we?

Christians are now (as we are always being told) living in a secular age. We all have a tendency to throw up our hands in horror and let the world go to hell its own way, while we shut up ourselves into a Gothic world. No, the world is not worse than it was when Christ came to redeem it. Like him we are to go out to save and sanctify, not to reject with horror today's culture but see how it can be Christianized. Multimedia, idealism of the young, civil rights, experimental theatre, all the multitudinous modern movements that swirl around, are to find their stability in Christ, but they can do this through you and me accepting and transfiguring through the power of the Spirit in the name of Christ.

Remember our Lord's words to Peter at the lakeside. "Simon, son of John, do you love me more than these?" he said to him. "Yes, Lord, you know that I love you." He said to him, "Feed my lambs." And again, "Tend my sheep." And finally, "Feed my sheep." And after this he said to him, "Follow me."



STANDING OR KNEELING?

At the Parish Communion we now mainly stand for the prayers. I find that when I shut my eyes I start swaying.

IN MY OPINION one has to learn a different technique of prayer when standing is the custom.

In what we grew up to think of as the ordinary attitude of prayer, namely kneeling, the main purpose was to concentrate on God and avoid distractions. Indeed, as far as possible we forgot the existence of other people in the church. With our hands over our eyes we endeavored simply to commune with God. Needless to say, this is a splendid thing to do: here we are at the heart of religion. But the question arises: is this the most desirable state of mind and heart in *public worship*? For private worship, yes.

Standing to pray seems to emphasise that this is a corporate activity on which we are all engaged. So I wouldn't recommend the closing of the eyes, for I don't think it is *that sort* of attention that is required. Far from forgetting the existence of other people around us, we ought to remind ourselves of it, and we ought to tune ourselves to take our part in this great intercession of the Body of Christ through its Head.

Certainly I should still be thinking of God and directing my heart to him — but I should be thinking of *our* God rather than *my* God, and, if I am doing this, then other people won't constitute the same distraction. For, if for a moment my thoughts stray and I think how odd they are or even how tiresome they are, then I can bring my thought back to the fact that the God to whom I am trying to pray is also the God of these odd and tiresome people: he loves them and is concerned for them as he loves and is concerned for me. This thought will surely enrich my prayer rather than dissolve it.

The fact that standing to pray is "scriptural" and "primitive" doesn't impress me greatly; even the fact that, except for very earnest prayer, our Lord himself stood to pray is not absolutely decisive — though these facts may give me pause before I insist that the old method of procedure must be right. But perhaps in the past people knew that the posture of standing makes the merely individualistic approach almost impossible.

For my part I'd feel bound to stand with the others at the Sunday Parish Communion; in the week I'd feel more at liberty to please myself — though even here I'd think the advantages outweighed the disadvantages.

KENNETH ROSS

Father Ross's reply appeared in his weekly column in the London Church Times for April 3 and is reprinted with thanks. Vicar of All Saints' Church, Margaret Street, London, for many years, Father Ross is soon to become a Canon of Wells. He was with us last Pentecost. To what he says here, I would add one thing: whatever posture you choose at a said Mass, don't sit at the offertory — as if it didn't concern you. Unite yourself with the action at the altar by standing (or kneeling if you prefer) from "The peace of the Lord" through the Sanctus and Benedictus. D.L.G.



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ALTAR FLOWER MEMORIALS

- | | |
|-----------|---|
| June | 1—Trinity Sunday, A thank offering |
| June | 5—Corpus Christi, A thank offering |
| June | 8—Trinity I, William Wise Raymond, Marion Woodworth Raymond, and Irving Woodworth Raymond |
| June | 13—Sacred Heart, Robert Francis Kennedy |
| June | 15—Trinity II, Charlotte Forsberg |
| June | 22—Trinity III, Lucy Ely Thayer |
| June | 24—Nativity of St John Baptist, James Murchison Duncan, Priest |
| June | 29—SS. Peter & Paul, Anicia and Philip Martin |
| July | 2—Visitation B.V.M., Merton Leonard Garfield |
| July | 6—Trinity V, Martha Viola Schaefer |
| July | 13—Trinity VI, A thank offering |
| July | 20—Trinity VII, Louise Wentz |
| July | 27—Trinity VIII, Catherine and Alfred Handy |
| August | 3—Trinity IX, Mabel Heyny and Eldorus Shaw |
| August | 6—Transfiguration, Charles Augustus Edgar |
| August | 10—Trinity X, Claire F. and Willard Sulzberger |
| August | 15—Assumption B.V.M., A thank offering |
| August | 17—Trinity XI, Eliphil Beard |
| August | 24—St Bartholomew, Lillian Tompkins Blackford |
| August | 31—Trinity XIII, Hallie Wilson |
| September | 7—Trinity XIV, Cornelia Leidy Cheston |
| September | 8—Nativity B.V.M., A thank offering |
| September | 14—Holy Cross, Leonice Thompson Garfield and Minnie Adell Brown |
| September | 21—St Matthew, Lela Moreland Meadors |
| September | 28—Trinity XVII, Margaret Tilly |
| September | 29—Michaelmas, A thank offering |

KALENDAR FOR JUNE

- ✠ 1. Su. TRINITY SUNDAY.
- 2. M. MM. of Lyons.
- 3. Tu. FERIA. *Requiem 7:30.*
- 4. W. FERIA. *Mass also 6:15.*
- 5. Th. CORPUS CHRISTI. *Mass 7:30, 9:30, 12:10, 6:15.*
- 6. F. St Norbert, B.C. *Abstinence.*
- 7. Sa. FERIA. *Of our Lady.*

- ✠ 8. Su. TRINITY I. *Solemnity of Corpus Christi 11.*
- 9. M. St Columba, Abt.
- 10. Tu. FERIA. *Requiem 12:10.*
- 11. W. ST BARNABAS, AP. *Mass also 6:15.*
- 12. Th. FERIA.
- 13. F. THE MOST SACRED HEART OF JESUS. *Abstinence, Mass also 6:15.*
- 14. Sa. St Basil, B.C.D.

- ✠ 15. Su. TRINITY II.
- 16. M. FERIA. *Requiem 7:30.*
- 17. Tu. FERIA.
- 18. W. St Ephraem Syrus, Dn.C.D. *Mass also 6:15.*
- 19. Th. SS. Gervasius & Protasius, MM.
- 20. F. St Edward, K.M. *Abstinence.*
- 21. Sa. St Aloysius Gonzaga, C.

- ✠ 22. Su. TRINITY III.
- 23. M. FERIA. *Requiem 12:10.*
- 24. Tu. NATIVITY OF ST JOHN BAPTIST. *Mass also 6:15.*
- 25. W. FERIA. *Mass also 6:15.*
- 26. Th. FERIA.
- 27. F. FERIA. *Abstinence.*
- 28. Sa. St Irenaeus, B.M.

- ✠ 29. Su. SS. PETER & PAUL, APP.
- 30. M. FERIA. *Of Trinity IV.*

✠Days of obligation.

KALENDAR FOR JULY

- 1. Tu. The Most Precious Blood of Jesus.
- 2. W. VISITATION OF OUR LADY. *Mass also 6:15.*
- 3. Th. FERIA. *Requiem 7:30.*
- 4. F. INDEPENDENCE DAY. *Abstinence. Mass also 6:15.*
- 5. Sa. FERIA. *Of our Lady.*

- ✠ 6. Su. TRINITY V.
- 7. M. SS. Cyril & Methodius, BB. CC.
- 8. Tu. FERIA. *Requiem 12:10.*
- 9. W. St Thomas More, M. *Mass also 6:15.*
- 10. Th. FERIA.
- 11. F. Solemnity of St Benedict, Abt. *Abstinence.*
- 12. Sa. FERIA. *Of our Lady.*

- ✠ 13. Su. TRINITY VI.
- 14. M. St Bonaventure, B.C.D.
- 15. Tu. St Swithun, B.C.
- 16. W. FERIA. *Requiem 6:15.*
- 17. Th. St Osmund, B.C.
- 18. F. FERIA. *Abstinence.*
- 19. Sa. St Vincent de Paul, C.

- ✠ 20. Su. TRINITY VII.
- 21. M. FERIA. *Requiem 7:30.*
- 22. Tu. ST MARY MAGDALENE. *Mass also 6:15.*
- 23. W. FERIA. *Mass also 6:15.*
- 24. Th. FERIA.
- 25. F. ST JAMES, AP. *Abstinence. Mass also 6:15.*
- 26. Sa. SS. Joachim & Anne, Parents of our Lady.

- ✠ 27. Su. TRINITY VIII.
- 28. M. FERIA. *Requiem 12:10.*
- 29. Tu. SS. Mary & Martha of Bethany.
- 30. W. FERIA. *Mass also 6:15.*
- 31. Th. St Ignatius of Loyola, C.

✠Days of obligation.

KALENDAR FOR AUGUST

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

✠ *Days of obligation.*

KALENDAR FOR SEPTEMBER

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

✠ *Days of obligation.*

MUSIC

JUNE 1 — TRINITY SUNDAY

11 a.m.

Missa brevis Lennox Berkeley
 Motet, O beata et gloriosa Trinitas Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis Thomas Tallis
 Motet, O lux beata Trinitas John Taverner
 O salutaris hostia Georg Henschel
 Motet, Ave verum corpus Edward Elgar
 Tantum ergo Georg Henschel

JUNE 8 — TRINITY I

Mass in F Josef Rheinberger
 Motet, Sacris solemnibus Hermann Schroeder

JUNE 15 — TRINITY II

Missa in honorem Reginae Pacis Flor Peeters
 Motet, O Jesu so meek Thomas Ravenscroft

JUNE 22 — TRINITY III

Mass for three voices William Byrd
 Motet, Have mercy upon me, O God Thomas Tomkins

JUNE 29 — SS. PETER & PAUL

11 a.m.

Missa Davidica Lorenzo Perosi
 Motet, Thy mercy, Jehovah Benedetto Marcello

6 p.m.

Magnificat and Nunc dimittis Daniel Pinkham
 Motet, The Seventieth Psalm Ned Rorem
 O salutaris hostia Geoffrey Bush
 Motet, Ave verum corpus 14th Century French
 Tantum ergo Geoffrey Bush

JULY 6 — TRINITY V

Mass for unison choir and organ Roger Sessions
 Motet, Laudate Dominum Ciro Grassi

JULY 13 — TRINITY VI

Missa brevis McNeil Robinson
 Motet, Perfice gressus meos McNeil Robinson

JULY 20 — TRINITY VII

Missa brevis Healey Willan
 Motet, In God's word will I rejoice Henry Purcell

JULY 27 — TRINITY VIII

Missa in simplicitate Jean Langlais
 Motet, Adoro te Desfontaines

AUGUST 3 — TRINITY IX

Mass for three voices Antonio Lotti
 Motet, Ave verum corpus Henri Dumont

AUGUST 10 — TRINITY X

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

AUGUST 17 — TRINITY XI

Messe basse Gabriel Fauré
 Motet, Panis angelicus Michel Richard de la Lande

AUGUST 24 — ST BARTHOLOMEW

Missa Davidica Lorenzo Perosi
 Motet, In te, Domine, speravi Michel Saladino

AUGUST 31 — TRINITY XIII

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

SEPTEMBER 7 — TRINITY XIV

Missa in simplicitate Jean Langlais
 Motet, Cor Jesu sacratissimum Michel Campion

SEPTEMBER 14 — HOLY CROSS

Mass in F Josef Rheinberger
 Motet, Praise the Lord, O my soul Maurice Greene

SEPTEMBER 21 — ST MATTHEW

Missa brevis McNeil Robinson
 Motet, Ego sum panis vivus Antonio Caldara

SEPTEMBER 28 — TRINITY XVII

Mass for three voices William Byrd
 Motet, Let all with sweet accord Benjamin Rogers



FROM THE PARISH REGISTER

CONFIRMATION

By the Right Reverend Charles F. Boynton, S.T.D.

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

May 2—Michael Chase

RECEIVED BY CANONICAL TRANSFER

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

April 30—Nash K. Burger, III

May 5—Michael S. Howard

May 12—Gertrude S. Schrage (Mrs William F.)

May 15—Kenneth W. Willett

BURIAL

"My flesh shall rest in hope."

May 6—Arthur E. Howlett

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	6:15 p.m.
Evening Prayer	6:00 p.m.

*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.

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
*Office open Monday to Friday (except legal holidays)
9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

Mr William R. Anderson, *Parish Secretary*

MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962
*Saint Mary's Center for Senior Citizens
Open Monday to Friday, 1 to 5 p.m.*

The Rev'd Timothy E. Campbell-Smith, *Director*

Mrs Cynthia A. Curran

Miss Ruth M. Parsons

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 James P. Gregory, *Ceremoniaris* ACademy 2-1659
Mr Roger G. Mook, *Head Usher* RIverside 9-3410
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.*