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· AVE

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· 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

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

Vol. XL

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No. 6

My dear people,

Trinity Sunday and the other Sundays after Pentecost — as we must learn to call them — say “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. Easter has celebrated the presence of the risen Lord, his ascension, and his abiding presence in the Church through the Holy Spirit.

Easter to Pentecost is a continuous celebration, its unity emphasized by the Paschal candle not extinguished at the Ascension but burning till the promise of the Spirit is fulfilled. “The restoration of the concept of the ‘great fifty days’ is one of the principal features of the present revision,” we are told in *Prayer Book Studies 19: The Church Year*, and “The Day of Pentecost is now included within the season as its proper (and ancient) climax.” Perhaps we shall come to see Pentecost as no less significant and pivotal than Christmas and Easter Days. At any rate, we shall be reminded of it Sunday by Sunday “after Pentecost”.

How should we think of this season? “The second half of the Church Year is coordinate with the first, since it celebrates the continuing work of Christ in his Church by the Spirit, between his first and second advents. For this reason, it has seemed wise to return to the more ancient custom of naming the Sundays as after Pentecost, rather than after the special feast of the Holy Trinity on the First Sunday of the season. This proposal was actually made by the revision commission of our 1928 Prayer Book, but was rejected at the time because other Anglican Churches were not prepared to make the change. Today, consultations with other Anglican liturgical commissions and with the Lutherans reveal a strong desire to abandon the datings after Trinity and return to a post-Pentecost season.”

So, in our trial calendar and lectionary — as in those of the Church of England — we make the change and, used as we are to “Trinitytide”, that title inevitably will come to our lips. That will be only venial *if* we try to see why we must celebrate the Spirit every Sunday and in our work. That is “Amen”.

The Spirit for the Office of a Deacon will be given to two of our men, Stephen K Brown and William A. Greenlaw, at the hands of the Bishop of New York in his Cathedral Church on Ember Saturday, June 5, at 10:30. The next day they will exercise their ministry in our High Mass as, respectively, deacon and preacher. We wish them every blessing: Stephen assisting at St Stephen’s, West 69th Street; William teaching ethics at the General Seminary.

I want to pay tribute to two communicants whose work in the St Francis de Sales Shop has been unflagging and valuable: Mary Fargher and Dorothy McKenzie. Mary died on March 22 — her funeral was on her name-day, the Annunciation. She was one who meant what she said — and no more — and I, like you, loved her for it. Dorothy, hale but a bit tired of the city, is moving back to the hills of New Hampshire. I shall have to call on her! For all of us, I say, “Thank you, Dorothy, and God go with you.”

I am glad to add that new hands have been found to work in the shop and that at last you can buy, for one dollar till we re-order, *Services for Trial Use* — complete texts without introductions. Whether you like them, whether we use them, you ought to know what is proposed.

Communicants are defined by Canon Law as those confirmed parishioners who regularly observe the Lord’s Day by worship, communicate not less than three times in the year, and have contributed financially in the past year. This definition of communicants could scarcely justify our reported number: 798. It includes many who are lapsed, and must be pruned to give the diocese a true picture of our parish. If this is read by someone who doesn’t qualify and wants to, believe me that we want you and will welcome your renewed loyalty.

For all of us may our work and worship be “Amen”.

Affectionately your priest,

Donald L. Garfield

THE COUNSEL OF GAMALIEL

And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Acts 5: 38-39

THE TEXT FOR THIS MORNING’S SERMON marks the close of a speech by the great Rabbi Gamaliel in which he urges a particular way of handling the threat posed to official Judaism by the new Christian movement. St Peter and his companions had been arrested for the second time by order of the Supreme Council of the Jewish Church, the Sanhedrin, presided over by the same High Priest who had ordered Jesus given up to Pilate. The apostles had already been warned by the Council that they were not to speak or preach in the name of Jesus. They had ignored that threat, and this second arrest was the consequence of their defiance; the Council were now met to decide their fate, and we are told by our author, the same St Luke who wrote the Gospel, that it was all but decided to put them to death.

It was at this point that Gamaliel intervened, a sage and venerable figure. It is of interest that he was a Pharisee, and thus an opponent of the priestly and aristocratic Sadducean party to which the High Priest and others of those most prominent in national life would belong almost as a matter of course. It is interesting also that he was a descendent and successor of Hillel, who had founded the more liberal of the two great schools of thought which dominated rabbinic circles of the first century, the School of Hillel and the School of Shammai. Perhaps Gamaliel was moved to speak against extreme penalties because of his (comparatively) liberal principles; perhaps in part he spoke as he did from a desire to embarrass or shame the worldly party of the Sadducees, who had proposed a final solution of the “Christian Problem” in the harshest of terms. Whatever the reason he spoke, however, we at least know, in substance, what he said:

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

One thing is clear from all this, and that is that Gamaliel did not say what he said because he approved of the Christians. Unlike Joseph of Arimathaea or Nicodemus, who were also members of the Sanhedrin, Gamaliel was not a kind of crypto-Christian. It is evident, for example, that he himself thought it more likely than not that "this counsel or this work" of the followers of Jesus was indeed "of men", and would "come to nought". He gives us two examples of recent popular movements — omitted from this morning's Lesson for liturgical reasons, but present in the full account of these proceedings — one led by a man called Theudas, the other by one Judas of Galilee; both of whom caused considerable public excitement and agitation for a time, but whose followings melted away after their respective downfalls. Gamaliel's argument is, essentially, that this new movement will also collapse, now that its leader, as he supposes, is dead. The Council, he is saying, need not trouble themselves about these followers of a dead and discredited leader: their "work" will "surely come to nought".

Indeed, it would have been surprising if Gamaliel *had* supported the Christians, for the spirit of the movement he represented was profoundly alien, in the last resort, from the spirit of Jesus of Nazareth, as Gamaliel's best known pupil, St Paul, was to find after much heart-searching inner agony. There is no group against which Jesus had harder things to say than the Pharisees, and we, accordingly, have come to use their name as a synonym for the very type of the pious hypocrite. This is to do them less than justice. Jesus condemned the Pharisees, not because they were not serious about their religion, but because they were very serious indeed about its forms while missing the whole point of what the forms were meant to convey. So do not see the Pharisees as conscious hypocrites; see them, rather, as they saw themselves: as the *real* Jews, beside whom all those "nominal" Jews "out there" could hardly be called Jews at all; see them as the one group which really tried to live up to the obligations of being a Jew; see them, if you wish contemporary parallels, as the *good* Churchmen, as those who attended church regularly, and who contributed faithfully, and who fasted when they were supposed to, and who read the Scriptures assiduously, and who prayed frequently, and who endorsed the good, wholesome traditions of the national way of life against those who would undermine them — and remember that Jesus preferred the

company of whores, and of the sort of people no decent person would have anything to do with.

No, it is hardly surprising if Gamaliel had little sympathy with the Christians. His whole life was devoted to building a "fence around the Law" (the phrase is one the rabbis themselves used), in order to save the Jewish nation; Jesus gave himself up to the death of the cross in order, in part, to break down the fence of the Law itself, and to make all men who dwell upon the face of the earth members of the Israel of God.

This is not to underestimate the greatness of Gamaliel, nor to underestimate the greatness of the rabbis who compiled the Talmud in the centuries immediately following. Their ideal was a noble one, to follow the law of God as closely as any merely human being could hope to; and their purpose was nothing less than to save Judaism. In that task they succeeded; but the price they paid, and were willing to pay, was a cutting of themselves off from the general race of men, a turning inward so intense and complete that the Jewish nation came to live in a little world of its own, with nothing to say to the world outside, and, after a bit, giving up even the attempt at communication with that world. The world could not understand such self-imposed isolation, and from time to time rose in unreasoning fury to smash and destroy the incomprehensible. Christians, to our eternal shame, were often the most responsible for those sins against the Jews, and I should not for a moment wish to give even the appearance of condoning or explaining away that which we can only repent. But that is another story, and to follow it further at this time would be merely to digress.

The present point is that Gamaliel's way of saving Judaism by building a legal fence around it, to be applied whatever the cost in terms of particular human needs, was diametrically opposed to Jesus' way of transcending a merely legal Judaism with a Judaism of the heart — in which the paramount obligation was the Law of Love, before which *all* mere laws were dissolved if the particular needs of particular persons demanded it. "The sabbath was made for man," he said, "and not man for the sabbath." But to say that was to strike at the very heart of rabbinic Judaism, and Gamaliel must have realized it, for he was an exceptionally intelligent man. He could only have seen Christianity as the enemy, whose triumph could only be at the expense of the Judaism he had devoted his life to saving.

Why, then, did he say what he said?

Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

Gamaliel spoke as he did because he was a just man, and in justice he knew that the will of God is not bound. He may have disliked the new movement, he may have suspected, and even hoped, that it would come to nothing, as had the popular movements of people like Judas of Galilee; but he could not be certain, could not be absolutely sure, that what seemed like mania based on superstition might not, after all, be God's own counsel and work. And because he had faith that God would work his will as he would, Gamaliel was willing to leave the disposition of this matter up to God.

His view prevailed, for the moment; and the Christian leaders were set free after receiving a scourging only. It was not, however, a view which the Jewish hierarchy were to hold for very long. Very soon afterwards James the Apostle was put to the sword; and St Peter very narrowly escaped a similar fate; and the apostolic band was scattered from Jerusalem to begin that dispersion of the Gospel into all corners of the known world which has not ended even in our own time; and St Stephen the first martyr was stoned in the streets of the City; and Gamaliel's own pupil, Saul of Tarsus, being very far yet from St Paul the Apostle to the Gentiles, received authority from the chief priests to harry the followers of the Nazarene and bring them bound into prison for the glory of the Name; and Judaism began the long process of exclusion and turning inward which has begun to reverse itself only within living memory — and the new Christian Church turned outward to minister to the world and its need.

What would have happened if Gamaliel's point of view had been adopted, not for a moment only, but as a long-range policy, we cannot say. We only know what did happen: that the Judaism of the Old Covenant made a wrong choice, and found itself fighting against "this counsel" and "this work", and was found, haply, "even to fight against God".

But what does this mean to us who are Christians in the twentieth century? It means, frankly, that we who are the Church of the New Covenant must never be found to make the same mistake as the

Church of the Old Covenant. We *cannot* afford to turn inwards in fear of change or of new movements, new ideas, even new values. Our answer to the threats posed to our existence by life in a changing and occasionally hostile world must *never* be to retreat into an enclave of goody-goody pietism, self-satisfying religious exercises and devotions, Victorian morality, or smug biblicism. We are *not* to be a fortress Church, shutting our doors against all who threaten us with a different kind of life-style, or a different way of looking at things, or who have found different answers to some of the moral questions which vex our age. We are *not* to see ourselves as "holy" people in any moral sense at all: "holy" we are, in the sense of being set apart by our baptism into the death and resurrection of Jesus Christ — which is what the New Testament means by the word — but "holy" in the sense of latter-day Hasidim, "pious ones", set down in the midst of a wicked world in order to be conspicuous by our virtue, *that* we are not. "For all have sinned," wrote St Paul, "and come short of the glory of God." We are all, brethren, from the whore on the street to the priest at the altar, alike dependent upon the grace and the boundless mercy of God; and it is *that* which will save us, not our good deeds, not our adherence to middle-class conventions, not even "faith", if we use that word to mean something we have achieved by our own merit.

What this means is that we must be more concerned about our neighbour's welfare and less concerned about his business. There is a world, torn and bleeding, which needs our ministrations. There are hungry to be fed, naked to be clothed, and downtrodden to be lifted up. And always there is the seed of love, of pardon, of faith, the seed of hope and light, the seed of peace — to be sown among men who do not have these things. Woe unto us indeed if we turn our backs upon needs such as these!

But we are to give without judgement. There are many new movements and currents of thought and proposed courses of action being urged in these times, some within the Church, some not. I do *not* say that we should be indiscriminating in our choice of what to follow. We have every right, may even have a duty, to criticize what is foolish, to oppose what seems to our consciences to be wrong, to lay bare shoddy thinking or fuzzy morality, whether within the Church or without. To this end God gave us minds. But we are not to judge *people!* For one thing, we often do not have the whole picture, are not in possession of all the facts. Only

God is in such a case, and only God can know what someone else is up against. For another thing, it is not our *right* to pass judgment: St Paul wrote, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Other people are not our servants, but God's, whose also are we.

We are in the world to serve, not to condemn; we are in the world to welcome, not to exclude; we are in the world to love, not to judge. What will be is in the hand of God, and all things shall happen and fall out as he disposes. Why, then, are we afraid? Why do we act towards each new proposal as if the Church would rise or fall on what we do? Why must every person who has modelled his life on different lines from ours, or who in his own life has come to the necessity of different moral decisions than our own consciences might permit us to make, be treated as a pariah, as a threat to decency and religion? Do we not know that his life too is in the hands of God, and that it is to God he must answer, not to us? Do we think God incapable of taking care of his own? Do we think God impotent to preserve his Church?

The world is out there, crying in its need. We have much to do, and the hour draws on. Have we not more important things to worry about than faction fights between old guard and new, between one school of thought and another, between the style of one man's life and the opposing style of another's? Have we nothing better to do than to look over our neighbour's shoulder to see if he is living up to our own standards of rectitude, ready to condemn in a race where we have not run, ready to identify our preferences with our morals, busy to preside over the fate of men whose temptations and needs, perhaps, we have not shared and do not understand?

Can we not have at least the faith and the justice of an old Jewish rabbi, who saw much to fear and much to oppose, and *yet* was willing to leave the judgement to God? Can we not trust that whatsoever counsel or work is of men will surely come to nought? Can we not trust God to preserve his Church, and ourselves get on with the so necessary work of loving our neighbour, without the distraction and the luxury of quarrels with groups and judgements of people? Or must we expend our energy in fighting "threats" and in "saving" the Church, only to find in the end, like those who disregarded the wisdom of Gamaliel, that we have been fighting, not against flesh and blood, but even against God? J.P.B.

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., 12:10 and 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.



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CALENDAR FOR JUNE

1. Tu. St Justin, Martyr at Rome, c. 167
2. W. EMBER DAY (The Martyrs of Lyons, 177)
3. Th. The Martyrs of Uganda, 1886
4. F. EMBER DAY
5. Sa. EMBER DAY (St Boniface, Archbishop of Mainz, Missionary to Germany, Martyr, 754)
6. Su. TRINITY SUNDAY
7. M. *Requiem 7:30*
8. Tu.
9. W. St Columba, Abbot of Iona, 597
10. Th. CORPUS CHRISTI
11. F. SAINT BARNABAS THE APOSTLE
12. Sa. *Of our Lady*
13. Su. PENTECOST II
Solemnity of Corpus Christi 11
14. M. St Basil the Great, Bishop of Caesarea, 379
15. Tu. *Requiem 12:10*
16. W.
17. Th.
18. F. THE MOST SACRED HEART OF JESUS
19. Sa. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. Su. PENTECOST III
21. M. *Requiem 6:15*
22. Tu. St Alban, First Martyr of Britain, c. 304
23. W.
24. Th. THE NATIVITY OF SAINT JOHN THE BAPTIST
25. F.
26. Sa. *Of our Lady*
27. Su. PENTECOST IV
28. M. St Irenaeus, Bishop of Lyons, c. 202
29. Tu. SAINT PETER & SAINT PAUL, APOSTLES
30. W. *Requiem 7:30*

CALENDAR FOR JULY

1. Th.
2. F.
3. Sa. *Of our Lady*
4. Su. PENTECOST V
5. M. INDEPENDENCE DAY (*Tr.*)
6. Tu. St Thomas More, Martyr, 1535
7. W. *Requiem 12:10*
8. Th.
9. F.
10. Sa. *Of our Lady*
11. Su. PENTECOST VI
12. M. St Benedict, Abbot of Monte Cassino, c. 540 (*Tr.*)
13. Tu. *Requiem 6:15*
14. W. St Bonaventure, Bishop of Albano & Doctor, 1274
15. Th. St Swithun, Bishop of Winchester, 862
16. F.
17. Sa. *Of our Lady*
18. Su. PENTECOST VII
19. M. *Requiem 7:30*
20. Tu. St Margaret, Martyr at Antioch (3rd c.)
21. W.
22. Th. SAINT MARY MAGDALENE
23. F.
24. Sa. Bl. Thomas a Kempis, Priest, 1471
25. Su. PENTECOST VIII
26. M. The Parents of the Blessed Virgin Mary
27. Tu. SAINT JAMES THE APOSTLE (*Tr.*)
28. W. *Requiem 12:10*
29. Th. SS. Mary & Martha of Bethany
30. F.
31. Sa. St Ignatius of Loyola, Priest, 1556

CALENDAR FOR AUGUST

1. Su. PENTECOST IX
2. M. St Peter's Deliverance
3. Tu. *Requiem 6:15*
4. W. St Dominic, Friar, 1221
5. Th.
6. F. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7. Sa. Bl. John Mason Neale, Priest, 1866
8. Su. PENTECOST X
9. M. *Requiem 7:30*
10. Tu. St Laurence, Deacon & Martyr at Rome, 258
11. W. St Clare of Assisi, 1253
12. Th.
13. F. St Hippolytus, Bishop & Martyr, c. 235
14. Sa. Bl. Jeremy Taylor, Bishop of Down, 1667
15. Su. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
High Mass with Procession 11
16. M. *Of Pentecost XI*
17. Tu. *Requiem 12:10*
18. W. St Helena, Empress, c. 328
19. Th.
20. F. St Bernard, Abbot of Clairvaux, 1153
21. Sa. *Of our Lady*
22. Su. PENTECOST XII
23. M.
24. Tu. SAINT BARTHOLOMEW THE APOSTLE
25. W. St Louis, King of France, 1270
26. Th. *Requiem 6:15*
27. F.
28. Sa. St Augustine, Bishop of Hippo, 430
29. Su. PENTECOST XIII
30. M. The Beheading of Saint John Baptist (*Tr.*)
31. Tu. St Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

1. W. St Giles, Hermit in Provence (7th c.)
2. Th. The Martyrs of New Guinea, 1942
3. F.
4. Sa. *Of our Lady*
5. Su. PENTECOST XIV
6. M. *Requiem 7:30*
7. Tu.
8. W. THE NATIVITY OF THE BLESSED VIRGIN MARY
9. Th. St Peter Claver, Priest, 1654
10. F.
11. Sa. *Of our Lady*
12. Su. PENTECOST XV
13. M. St Cyprian, Bishop & Martyr of Carthage, 258
14. Tu. HOLY CROSS DAY
15. W. EMBER DAY
16. Th. St Ninian, Bishop in Galloway, c. 430
17. F. EMBER DAY
18. Sa. EMBER DAY
19. Su. PENTECOST XVI
20. M. Bl. John Coleridge Patteson, Bishop of Melanesia,
and his Companions, Martyrs, 1871
21. Tu. SAINT MATTHEW, APOSTLE & EVANGELIST
22. W. *Requiem 12:10*
23. Th.
24. F.
25. Sa. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. Su. PENTECOST XVII
27. M. St Vincent de Paul, Priest, 1660
28. Tu.
29. W. SAINT MICHAEL AND ALL ANGELS
30. Th. St Jerome, Priest & Monk of Bethlehem, 420

MUSIC

JUNE 6 — TRINITY SUNDAY

11 a.m.

Mass in E Minor McNeil Robinson
 Motet, Exsultate Deo Francis Poulenc

6 p.m.

Magnificat & Nunc dimittis Charles Villiers Stanford
 Motet, O God, thou art my God Henry Purcell
 O salutaris hostia Robert L. de Pearsall
 Motet, Ave verum corpus William Byrd
 Tantum ergo Robert L. de Pearsall

JUNE 13 — PENTECOST II

11 a.m. *Solemnity of Corpus Christi*

Messe solonnelle Jean Langlais
 Motet, Sacerdotes Domini William Byrd
 O salutaris hostia Geoffrey Bush
 Tantum ergo Geoffrey Bush

JUNE 20 — PENTECOST III

Mass in F Josef Rheinberger
 Motet, Let all with sweet accord Benjamin Rogers

JUNE 27 — PENTECOST IV

Mass for three voices William Byrd
 Motet, Thou, O Lord, art my shepherd Benedetto Marcello

JULY 4 — PENTECOST V

Messe basse Gabriel Fauré
 Motet, O mysterium ineffabile J. E. Lalouette

JULY 11 — PENTECOST VI

Missa brevis Healey Willan
 Motet, Behold, how good and joyful it is Isaac Blackwell

JULY 18 — PENTECOST VII

Messe breve Guy Ropartz
 Motet, Laudate Dominum Ciro Grassi

JULY 25 — PENTECOST VIII

Missa brevis McNeil Robinson
 Motet, O mysterium ineffabile Louis Nicolas Clérambault

AUGUST 1 — PENTECOST IX

Missa Davidica Lorenzo Perosi
 Motet, To thee, O Lord my God Benedetto Marcello

AUGUST 8 — PENTECOST X

Mass of St. Edward Mason Martens
 Motet, Sacris solemnibus Hermann Schroeder

AUGUST 15 — ASSUMPTION B.V.M.

Missa in honorem Reginae Pacis Flor Peeters
 Motet, Ave Maria Marcel Dupré

AUGUST 22 — PENTECOST XII

Mass in G Richard Donovan
 Motet, Blessed is he whose unrighteousness is forgiven
 Thomas Tomkins

AUGUST 29 — PENTECOST XIII

Missa brevis in E Otto Rehm
 Motet, Oculus non vidit Orlandus Lassus

SEPTEMBER 5 — PENTECOST XIV

Mass for two voices Richard Felciana
 Motet, Praise the Lord, O my soul Maurice Greene

SEPTEMBER 12 — PENTECOST XV

Mass for two voices Antonio Lotti
 Motet, 'Ego sum panis vivus Antonio Caldara

SEPTEMBER 19 — PENTECOST XVI

Missa in simplicitate Jean Langlais
 Motet, Adoro te Desfontaines

SEPTEMBER 26 — PENTECOST XVII

Missa Panis quem ego dederò Paul Berthier
 Motet, Laudate Dominum Henri du Mont



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ALTAR FLOWER MEMORIALS

June	6—Trinity Sunday, Albert & Charlotte Grant
June	10—Corpus Christi, A thank offering
June	13—Pentecost II, William Wise Raymond, Marion Woodworth Raymond, & Irving Woodworth Raymond
June	18—Sacred Heart, Robert Francis Kennedy
June	20—Pentecost III, Charlotte Forsberg
June	24—St John Baptist, James Murchison Duncan, Priest
June	27—Pentecost IV, Lucy Ely Thayer
July	4—Pentecost V, Philip & Anicia Martin
July	11—Pentecost VI, Martha Viola Schaefer
July	18—Pentecost VII, Merton Leonard Garfield
July	25—Pentecost VIII, Louise Wenz
August	1—Pentecost IX, Alfred & Catherine Handy
August	6—Transfiguration, Charles Augustus Edgar
August	8—Pentecost X, Eldorus Shaw & Mabel Heyny
August	15—Assumption, Willard & Claire F. Sulzberger Lady Chapel, A thank offering
August	22—Pentecost XII, Eliphal Beard
August	29—Pentecost XIII, Lillian Tompkins Blackford
September	5—Pentecost XIV, Hallie Wilson
September	8—Nativity B.V.M., A thank offering
September	12—Pentecost XV, Comelia Leidy Cheston
September	14—Holy Cross, Leonice Thompson Garfield & Minnie Adell Brown
September	19—Pentecost XVI, A thank offering
September	26—Pentecost XVII, Lela Moreland Meadors
September	29—Michaelmas, Helen Bartholomew Edgar



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."

April	23—Richard Thomas de Vito
May	12—Ann Brooke Bushong
May	15—Nancy Roberts
May	15—Nancy Lyn Roberts



BURIAL

"My flesh shall rest in hope."

March 26—Sophie Elizabeth Cambria

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 John Paul Boyer

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.*
Mrs Emil F. Pascarelli, *Program Director*

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

N.B. Increased cost of printing and postage makes it necessary to raise the subscription to three dollars. We will appreciate your continued interest and support.