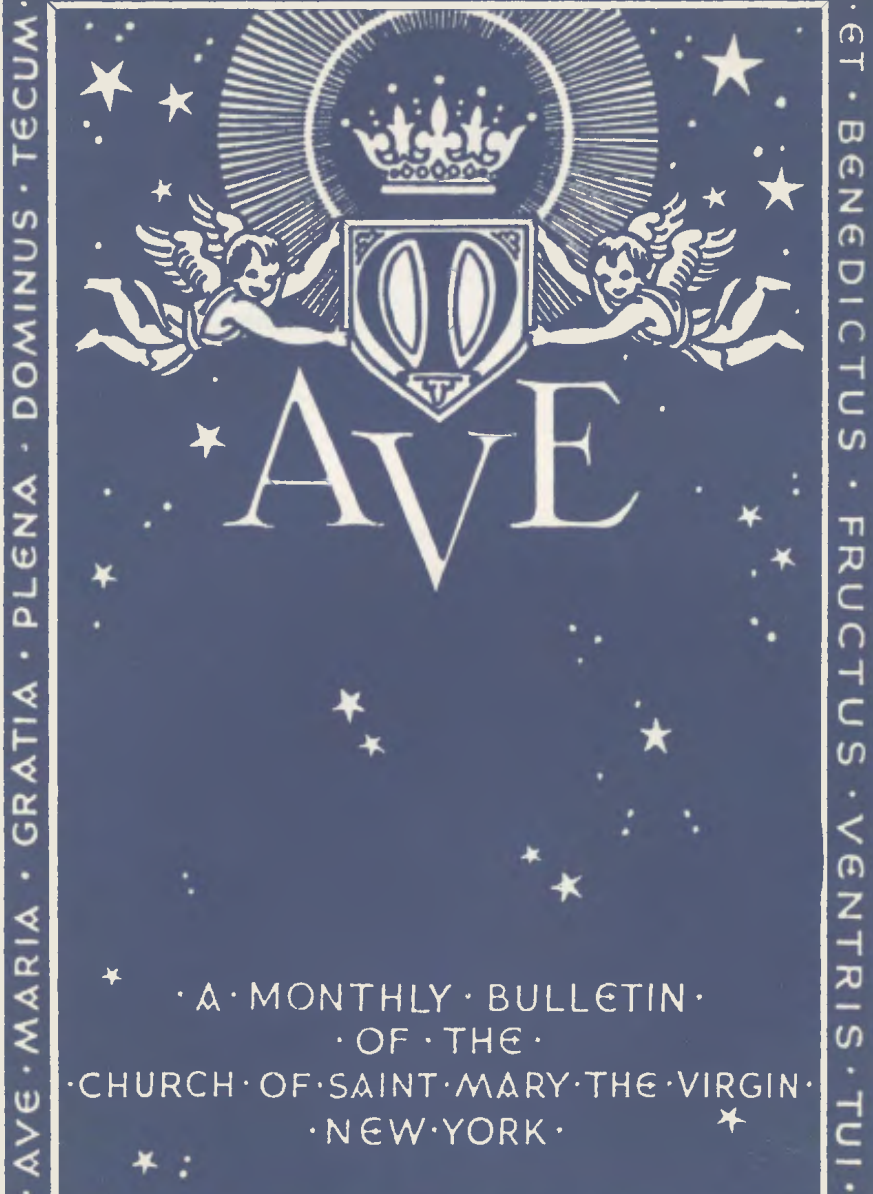


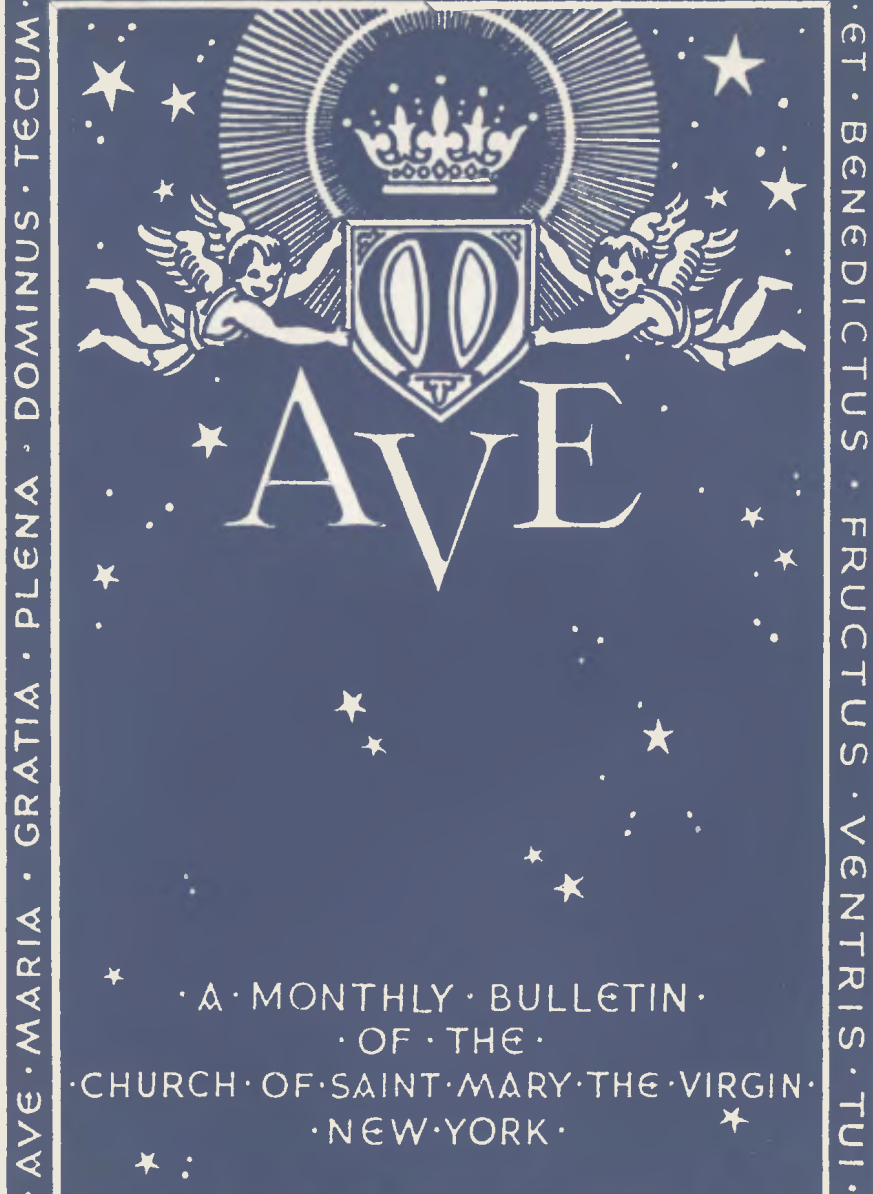
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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AVE
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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No. 6

My dear people,

Convention was yesterday (as I write) and I am grateful that it is over and that it went so well. Our new Bishop spoke movingly and presided efficiently and with utmost consideration. On the major question before us—ordination of women to the priesthood—emotions rose and there was some hissing of some speakers opposing it, but they spoke well and kept a high level (that last not my say-so only but the Bishop's to me afterwards). The outstanding speech of the debate was made by a woman of our parish who was given an ovation from all sides. It is so good, and I am so proud, that I want you to read it. It raises sticky questions which, to be honest, we must face.

Ordaining women priests—which I am not convinced can be possible sacramentally or right theologically—seemed to be desired, by those who spoke for it, for reasons not explicitly theological or sacramental. I feel, as does Dr John Macquarrie—so he says in a letter read to Convention—"that in any case if women are ordained it will be from the wrong reasons—namely, in response to the pressure of Women's Lib and a naive egalitarianism." Well, *if* can only come by vote of General Convention in October, 1973, and before then it is clearly our duty—and particularly priests and other *men* of the Church are compelled—to ask *why* women feel left out and *how* the Church can better be the Bride of Christ and Mother of her children.

Another question before us at Convention was abortion. The priest introducing it had the presumption to call it a vote on "women's rights", and that indicates the superficial treatment of it at the end of a tiring day. It is a difficult moral question, a question that should tear our consciences because sometimes, I believe, it *is* right and many times, I fear, it is a wrong way *out*. Father Boyer spoke to the question feelingly, as you can tell. We cannot afford, in the Diocese or in the State of New York, to act as though it were a decision of one person alone, even though all our sympathy goes out to her.

But Convention is over for this year, "the winter is over and past," even Pentecost (when you read this) will be past. After Pentecost we have time to reflect on our role in God's creation and redemption. We need (I know I need) to relax and enjoy natural beauty. But can I, can you, without also repenting because man spoils it, because *we* spoil it, not only where we live and govern it but where we do not—in other lands? I must say that that is my viewpoint of Vietnam. Saying that, I am sure to offend some readers but I am vowed to preach repentance, and I am not blaming one side and not the other. I would say that there is no side left to take without blame, without damage almost irreparable, without loss of all hope for reconstruction of that land by its own people. I cannot say (as I write, looking ahead to when you read this) what is going to come. But whatever, can it—and I pray that it will—wake us from our American dream of curing the world's ills? Surely, that can be done by only One—One whose mother held him lifeless in her arms but rejoices now, with us, that he is risen. And the world's only final hope, we know, is that *he* create all things new, as he promised through his Spirit to John in his vision.

To come from the Revelation of Saint John the Divine to a word about the Mass at Saint Mary's may be a come-down, but need not be altogether. Indeed, we try to make what we do and say here reflect heavenly worship. Of course, our Mass also reflects our personal preferences, and ought to. We settle for something less than the ideal because, really, who can decide what it is? However, we have suggestions for new rites and have used some of them, and now I ask your reactions to them—the more specific and the more detailed, the better. For example, do you think:

- 1) The Litany of Saint Chrysostom—
 - a) Covers what we should pray for? (if not, what?)
 - b) Is effective because of the repeated response?
- 2) The General Confession—
 - a) Could be omitted in Eastertide?
 - b) Could be shortened or made less "grievous"?
- 3) The Great Thanksgiving (Rite II)—
 - a) Fits linguistically into the Prayer Book service?
 - b) Expresses the spirit of Eastertide?
 - c) Means more to our children?

Your answers and other thoughts, written, will be appreciated and, if you would like me to make a specific answer, tell me.

But now, after Pentecost, we go back to the Prayer Book—to "the familiar rite in the right order", the First Service. It will be pleasant for us all to have again, for it is an old wine, a good vintage. Only, when there is reason, as in Eastertide, for eucharistic exuberance, let us be free to taste a new wine. "Come, let us taste the vine's new fruit, for heavenly joy preparing."

Affectionately your priest,

Donald L. Garfield

SPEECHES IN DIOCESAN CONVENTION

May 9, 1972

I

I AM BROOKE BUSHONG, a delegate from the Church of St Mary the Virgin, Manhattan, and a commissioned evangelist in the Episcopal Church Army. I speak for the first resolution—not to ordain women to the priesthood—because I believe that to ordain women is a cop-out to man-made power structure and will eliminate any chance for us to regain our soul as a church. We are embroiled in a power fight between men and women which has been going on since Genesis 2. Men are in control of the power structure of the Church, and this leadership has resulted in a church-wide economic crisis, serious internal divisions, and control battles including the one we are having today. Women have a right to be angry, particularly when the Church is described by the world in the same terms used for an unliberated woman: passive, ineffectual, weak, and useless. Ordaining women to the orders of priest and bishop because of our guilt about the lack of women's role in all of this, will not solve anything—and it will keep the Church unliberated by concentrating more power in a male-created superstructure.

It is inconceivable that the God we proclaim was, and is, unaware of the tension and differences between men and women—present in almost every culture—and that he has done nothing to free us from that tension so that we can offer him the differences. It is very conceivable that we have unbalanced God's intent by overglorifying male characteristics, resulting in our present dilemma. For instance, the imagery of the Church as a woman, the bride of Christ, is consistently ignored by both men and women. Are we assuming that

female images are always derogatory? In fact, we, the living, witnessing body of Christ in the world, are a woman. When we sing, "With his own blood he bought her, and for her life he died," we are not putting down women—we are singing of God's love for a woman: the Church.

Bishops and priests cannot replace our Lord as head of the body, but they do stand in for him, representing him as head while we the body do his thing, the sacraments. Our thing, my sisters, should be centered in an understanding of ourselves as living parables of the Church. We need to help her regain her sense of identity, including drastic changes in her organization when needed, and get her out on mission in the world, with a corporate witness at least a possibility. For as St Cyprian said (seconded by Calvin): "He who has not the Church for his mother, has not God for his Father."

II

IT IS AN AXIOM IN JURISPRUDENCE that hard cases make bad law. In this debate about abortion law, we are not talking about the rape victim or the probably deformed baby or the mother likely to die, or whatever. We are talking about abortion *on demand*—are being asked to support a law which permits abortion on demand, abortion up to twenty-four weeks after conception, abortion for the careless, for the callous, for the reckless, for the irresponsible, for any who want it for whatever reason.

And we are not talking about whether embryos a few days old are human beings or not. We are not talking about embryos. We are talking about fetuses of twenty-four weeks, about babies of twenty-four weeks. I know of no medical opinion, no medical opinion whatsoever, which would deny that a fetus of twenty-four weeks was a human being—had all the characteristics of a full human being. I myself have known of at least two cases where babies of twenty-four weeks, born because of miscarriage, survived. We are not talking about killing embryos. We are talking about killing human beings. And there is a name for that, brothers and sisters: it is murder.

It is monstrous and appalling for us to be concerned here about killing in Vietnam but not about killing in New York City. It is monstrous and appalling that we should be so concerned about women's rights that we forget the rights of their unborn children.

J.P.B.

LIVING BREAD

Sermon by the Rector on Refreshment Sunday

THE FEEDING OF THE FIVE THOUSAND, the great multitude of passover pilgrims drawn to Jesus by his miracles of healing, presented problems greater than filling hungry stomachs. Multiplication of loaves and fishes, since it was a miracle of the Messiah, was not so great a problem. Satan had tempted him to satisfy his own hunger with stones made bread and, remembering Scripture—"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"—he had let himself go hungry. Others he pitied and fed. But then began his great problem: to meet them at the level of their immediate and human need, and carry them beyond it. "Labour not for the food that perishes," he told them, "but for the food that endures unto everlasting life, which the Son of man shall give you."

The picture is of the Son of man whose care is not too heavenly for humanity, and of the human beings who must hunger for things unseen—real and imperishable. When they saw what he had done, the multitudes tried to take him by force and make him a king. I suppose they wanted a literal bread-maker. And when he said he was "the true bread from heaven, he who comes down from heaven and gives life to the world", they said, "Lord, evermore give us this bread." But I think they meant matza, bigger and better and at a bargain. For Jesus had to spell it out: "I am the bread of life." And they murmured at him. And he said again, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." And we are told that, hearing him, they strove among themselves. And we know that it is not only those who heard him then but many now cannot believe that Jesus is "of a truth that prophet that should come into the world."

But it is not my purpose, now, to prove who he is, but to ask how we receive him. "He came unto his own, and his own received him not." He comes to us as often as we receive the Blessed Sacrament, and what is the context of receiving him? The setting, we know, is sacramental: "An outward and visible sign of an inward and spiritual grace." And the sign in which the Holy

Communion is set—the means whereby our spirits see him and are fed—is a meal. A meal, not unlike the picnic on a Palestinian hillside in which Jesus fed a multitude who came to see him work more miracles. They came for the sights—did they see beyond? Some did. Some went with him to Jerusalem and sat down with him in the upper room, and one went into the judgment hall, and three or four stood by the cross. And others—well, we don't know where they went, or why they went away, but they no longer were his followers.

We think of following him—that is how I put it—when he in fact finds us. And as he had fed the multitude, taking the initiative when he saw the need, so after his resurrection Jesus made his appearance as he willed and how he willed. And how was it? Walking to Emmaus with two of his followers, he went in with them and sat down to supper and, as he had done with his disciples at the Last Supper, “he took bread, and blessed it, and broke, and gave to them.” And in that sacramental setting, in the context of a meal, “their eyes were opened, and they knew him.”

We know him, too, “in the breaking of bread.” Bread is so necessary. Bread-breaking is so human. And so is Jesus. Man for man, flesh of our flesh and bone of our bone, he gives us flesh to eat, the body of his resurrection, food for everlasting life. And it is meant to be a meal. And we are meant to gather around a table. The first Christians did that, and they had to give it up. It got too disorderly, with families sitting down before other families, and always a drunkard or two: what a time the Corinthian Christians gave Paul! But every Greek city was divided by factions: they were notorious for it. So the supper had to be given up, and it was not a century after the Last Supper that the last sacramental supper was held in the Christian Church and the sacrament, strictly speaking, was separated from the meal. It is a pity. Because of it we have separated the source of Christian life, the Eucharist, from what ought to be the prime field of Christian living, the Church's everyday existence.

The Church, as you and I make it, ought to be Exhibit A of how God wills us to live. The world ought to look at the Church of Saint Mary the Virgin—you and me—and say, “See how those Christians love one another.” That was said of Christians when they were called to be martyrs: maybe we need to let loose a few lions to know how desperately we need one another! The Church under

persecution could not afford the luxury of separate, rival inner circles. And I think the time is not far off—a little beyond our time, maybe when we are too old to make up for it—that we must repent us of our luxury of enjoying a religion that binds us neither to God nor to one another.

For ‘religion’ does mean ‘bound together’: bound to God by necessity of the sacraments, as Catholics freely confess; and bound together as Christians because the faith is the faith of the whole Church, and the sacraments cannot be ministered outside the holy community—you cannot receive the Holy Communion without me any more than I can celebrate it without you.

But of course. That is what Christ meant. That is why Christ fed the multitudes and drew them—those who would listen—from bread and fishes to food for everlasting life. And that is why feeding the multitudes was a prototype of the Blessed Sacrament and why the sacrament of the altar always is a meal at a table: if not in the context of a full-course meal, at least in the setting of people sharing bread and wine. Eating and drinking together in a common meal is the required fulfilment of Christians' common prayer.

Because that is so—because Christians are people bound together, people who find their religion in a common, very human act, there are consequences: and the consequences, as I see them, are the finding of God in human circumstances and the obligation of those who seek God to look for him in his children, our brothers and sisters, our joint-heirs of God in Christ.

The Christian religion is a social religion. No less than the Old Covenant, the Christian religion is a pact between God and man, and not a solitary meeting of me with my God or of you with yours. You do not have a secret alliance with God nor do I. If I did, I would say bye-bye to a lot of so-called Christians who are as obnoxious to me as I bet I am to them. I cannot see why they would put up with me—and I know I would give them up tomorrow—if I did not believe that I will not be saved without them nor they, God help them, without me—their priest, though unworthy. Saints need sinners: they need me and I need them, and the Corinthian solution of separation, dividing the meal from the sacrament, though it has lasted nineteen out of twenty Christian centuries, makes it all too possible for us to kneel at the altar without sitting at a table facing each other—facing up to our differentness.

I am perhaps attacking a providence of God: a way out provided by God himself. I hope that you will see that I am not criticising any one of you more than myself. But of this I am sure: that common prayer cannot survive without more concern for common welfare, without more facing of our common problems, without coming to know each other. To acknowledge each other's presence is not enough: who cares whether our new liturgy makes it possible to exchange a kiss of peace—or, for the inhibited, some kind of pseudo-Oriental handclasp that is about as sacramental as giving up your seat on the subway? But I do care whether we suffer together. I do care whether you render Christian service—youth work? old people? hospital volunteers? serving and ushering at Mass? and after it guiding tours and pouring coffee?—each in your own best way. And I think, even if you are not on duty or not inclined towards it, that coming to Saint Joseph's Hall after Mass will help you see that the Mass is not my act or your act or anyone's act alone, and will help visitors know that they are welcome.

Why do so many welcome the sacramental presence of Christ at the altar and shun his presence in each of us, the Church of Christ? If we fail to see him in each other, God forgive us and help us to make this more truly the Church. Doing so, we will learn to live together, and the world, seeing in us something of the miracle of Jesus, may come to believe that this Jesus "is of a truth that prophet that should come into the world", that Jesus is "the living bread from heaven" on whom we feed that we may live for ever.

FROM THE PARISH REGISTER

BAPTISM

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

May 28—Lisa Venese Frasier

RECEIVED BY CANONICAL TRANSFER

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

April 7—Norman L. Reuter

May 11—Maurice Edward Thompson

BURIAL

"My flesh shall rest in hope."

April 20—Florence O'Gorman

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 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, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,
a priest of the Society of Saint Francis
is scheduled to hear confessions.*



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.

CALENDAR FOR JUNE

1. Th. CORPUS CHRISTI
2. F. The Martyrs of Lyons, 177
3. Sa. The Martyrs of Uganda, 1886
4. Su. PENTECOST II
Solemnity of Corpus Christi 11
5. M. St Boniface, Archbishop of Mainz, Missionary to Germany, Martyr, 754
6. Tu. St Norbert, Archbishop of Magdeburg, 1134
7. W. *Requiem 12:10*
8. Th.
9. F. THE MOST SACRED HEART OF JESUS
Abstinence dispensed
10. Sa. St Ephrem of Edessa, Syria, Deacon, 373
11. Su. PENTECOST III
12. M. SAINT BARNABAS THE APOSTLE (*Tr.*)
13. Tu. St Anthony of Padua, Friar, 1231
14. W. St Basil the Great, Bishop of Caesarea, 379
15. Th. *Requiem 6:15*
16. F. Joseph Butler, Bishop of Durham, 1752
17. Sa. St Botolph, Abbot, c. 700
18. Su. PENTECOST IV
19. M. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. Tu. St Edward, King of England & Martyr, 978
21. W. St Aloysius Gonzaga, 1591
22. Th. St Alban, First Martyr of Britain, c. 304
23. F. *Requiem 7:30*
24. Sa. THE NATIVITY OF SAINT JOHN THE BAPTIST
25. Su. PENTECOST V
26. M. *Requiem 12:10*
27. Tu.
28. W. St Irenaeus, Bishop of Lyons, c. 202
29. Th. SAINT PETER & SAINT PAUL, APOSTLES
30. F.

CALENDAR FOR JULY

1. Sa. *Of our Lady*
2. Su. PENTECOST VI
3. M. *Requiem 6:15*
4. Tu. INDEPENDENCE DAY
5. W.
6. Th. St Thomas More, Martyr, 1535
7. F.
8. Sa. *Of our Lady*
9. Su. PENTECOST VII
10. M. *Requiem 7:30*
11. Tu. St Benedict, Abbot of Monte Cassino, c. 540
12. W.
13. Th.
14. F. St Bonaventure, Bishop of Albano, 1274
15. Sa. St Swithun, Bishop of Winchester, 862
16. Su. PENTECOST VIII
17. M. St Osmund, Bishop of Salisbury, 1099
18. Tu. *Requiem 12:10*
19. W.
20. Th. St Margaret, Martyr at Antioch (3rd c.)
21. F.
22. Sa. SAINT MARY MAGDALENE
23. Su. PENTECOST IX
24. M. Thomas à Kempis, Priest, 1471
25. Tu. SAINT JAMES THE APOSTLE
26. W. The Parents of the Blessed Virgin Mary
27. Th. *Requiem 6:15*
28. F.
29. Sa. SS. Mary & Martha of Bethany
30. Su. PENTECOST X
31. M. St Ignatius of Loyola, Priest, 1556

CALENDAR FOR AUGUST

1. Tu. St Peter's Deliverance
2. W. *Requiem 7:30*
3. Th.
4. F. St John Baptist Vianney, Priest, 1859
5. Sa. St Oswald, King of Northumbria & Martyr, 642
6. Su. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7. M. John Mason Neale, Priest, 1866
8. Tu. St Dominic, Priest and Friar, 1274
9. W. *Requiem 12:10*
10. Th. St Laurence, Deacon & Martyr at Rome, 258
11. F. St Clare, Abbess at Assisi, 1253
12. Sa. *Of our Lady*
13. Su. PENTECOST XII
14. M.
15. Tu. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Evening Prayer 5:30. High Mass 6
16. W. *Requiem 6:15*
17. Th.
18. F. St Helena, Empress, c. 328
19. Sa. *Of our Lady*
20. Su. PENTECOST XIII
21. M. *Requiem 7:30*
22. Tu.
23. W.
24. Th. SAINT BARTHOLOMEW THE APOSTLE
25. F. St Louis, King of France, 1270
26. Sa. *Of our Lady*
27. Su. PENTECOST XIV
28. M. St Augustine, Bishop of Hippo, 430
29. Tu. The Beheading of St John Baptist
30. W. St Rose of Lima, 1617
31. Th. St Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

1. F. St Giles, Hermit in Provence (7th c.)
2. Sa. The Martyrs of New Guinea, 1942
3. Su. PENTECOST XV
4. M. *Requiem 12:10*
5. Tu.
6. W.
7. Th.
8. F. THE NATIVITY OF THE BLESSED VIRGIN MARY
Abstinence dispensed
9. Sa. St Peter Claver, Priest, 1654
10. Su. PENTECOST XVI
11. M. *Requiem 6:15*
12. Tu. John Henry Hobart, Bishop of New York, 1830
13. W. St Cyprian, Bishop & Martyr of Carthage, 258
14. Th. HOLY CROSS DAY
15. F. The Compassion of the Blessed Virgin Mary
16. Sa. St Ninian, Bishop in Galloway, c. 430
17. Su. PENTECOST XVII
18. M. *Requiem 7:30*
19. Tu. St Theodore, Archbishop of Canterbury, 690
20. W. EMBER DAY (John Coleridge Patteson, Bishop of Melanesia,
& his Companions, Martyrs, 1871)
21. Th. SAINT MATTHEW, APOSTLE & EVANGELIST
22. F. EMBER DAY
23. Sa. EMBER DAY (St Linus, Bishop & Martyr of Rome, 1st c.)
24. Su. PENTECOST XVIII
25. M. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. Tu. Lancelot Andrewes, Bishop of Winchester, 1626
27. W. St Vincent de Paul, Priest, 1660
28. Th. *Requiem 12:10*
29. F. SAINT MICHAEL AND ALL ANGELS
Abstinence dispensed
30. Sa. St Jerome, Priest & Monk of Bethlehem, 420

MUSIC

JUNE 4—PENTECOST II

11 a.m. Solemnity of *Corpus Christi*

Mass in E minor	McNeil Robinson
Motet, Sacerdotes Domini	William Byrd
O salutaris hostia	Georg Henschel
Tantum ergo	Georg Henschel

JUNE 11—PENTECOST III

Mass for two voices	Richard Felciano
Motet, Give ear unto me	Benedetto Marcello

JUNE 18—PENTECOST IV

Mass in E	Leo Sowerby
Motet, Praise the Lord, O my soul	Maurice Greene

JUNE 25—PENTECOST V

Mass of St John the Baptist	Edward Gold
Motet, O Jesu so meek	Thomas Ravenscroft

JULY 2—PENTECOST VI

Missa in simplicitate	Jean Langlais
Motet, Laudate Dominum	Henri du Mont

JULY 9—PENTECOST VIII

Missa brevis	Arthur Wills
Motet, Behold, how good and joyful a thing it is	Isaac Blackwell

JULY 16—PENTECOST VIII

Messe basse	Gabriel Fauré
Motet, Cor Jesu sacratissimum	Michel Campion

JULY 23—PENTECOST IX

Mass of St Edward	Mason Martens
Motet, O mysterium ineffabile	J. E. Lalouette

JULY 30—PENTECOST X

Missa Davidica	Lorenzo Perosi
Motet, Like as the hart	Benedetto Marcello

AUGUST 6—TRANSFIGURATION

Missa brevis	Frederick Breydert
Motet, Gloria et divitiae	McNeil Robinson

AUGUST 13—PENTECOST XII

Missa brevis	Healey Willan
Motet, Adoro te	Desfontaines

AUGUST 15—ASSUMPTION B.V.M.

6 p.m.

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

AUGUST 20—PENTECOST XIII

Mass in G	Richard Donovan
Motet, Sacris solemnibus	Hermann Schroeder

AUGUST 27—PENTECOST XIV

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

SEPTEMBER 3—PENTECOST XV

Mass of St Hugh	Healey Willan
Motet, Ego sum panis vivus	Antonio Caldara

SEPTEMBER 10—PENTECOST XVI

Missa brevis	McNeil Robinson
Motet, Oculus non vidit	Orlandus Lassus

SEPTEMBER 17—PENTECOST XVII

Missa cum jubilo	Maurice Durufé
Motet, O mysterium ineffabile	Louis Nicolas Clérambault

SEPTEMBER 24—PENTECOST XVIII

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



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Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

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ALTAR FLOWER MEMORIALS

June	4—Pentecost II, William Wise Raymond, Marion Woodworth Raymond, and Irving Woodworth Raymond
June	9—Sacred Heart, Robert Francis Kennedy
June	11—Pentecost III, Martha Viola Schaefer
June	18—Pentecost IV, Lucy Ely Thayer
June	24—St John Baptist, James Murchison Duncan, Priest
June	25—Pentecost V, Philip and Anicia Martin
June	29—SS. Peter & Paul, George Krauser Boyer
July	2—Pentecost VI, Merton Leonard Garfield
July	9—Pentecost VII, A thank offering
July	16—Pentecost VIII, Louise Wenz
July	23—Pentecost IX, Alfred and Catherine Handy
July	30—Pentecost X, Eldorus Shaw and Mabel Heyny
August	6—Transfiguration, Charles Augustus Edgar
August	13—Pentecost XII, Eliphail Beard
August	15—Assumption, Selena and Anne Arnold Lady Chapel, A thank offering
August	20—Pentecost XIII, Lillian Tompkins Blackford
August	27—Pentecost XIV, Hallie Wilson
September	3—Pentecost XV, Cornelia Leidy Cheston
September	8—Nativity B.V.M., A thank offering
September	10—Pentecost XVI, A thank offering
September	14—Holy Cross, Leonice Thompson Garfield and Minnie Adell Brown
September	17—Pentecost XVII, Lela Moreland Meadors
September	24—Pentecost XVIII, Sybil Mather
September	29—Michaelmas, Helen Bartholomew Edgar

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Stella Bateman, \$3; The Rev'd Charles H. D. Brown, \$3; The Rev'd Brother Dismas, \$5; Mrs James R. English, \$20; The Rev'd Alastair Guinan, \$3; The Rev'd Jon Hanshew, \$4; Mrs Arthur E. Howlett, \$3; Philip James, \$3; Mrs Richard W. Landolt, \$5; William J. Miles, \$10; The Rev'd Christopher Morley, Jr, \$10; Miss Edna L. Nickerson, \$3; The Rev'd Charles H. Osborne, \$10; William L. Quay, \$25; Miss Florence B. Quindslan, \$10; George W. Perkins, \$5; Peter C. Williamson, \$5.

Annual contributions of three dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

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

RECTORY

144 West 47th Street, New York
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

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145 West 46th Street, New York, N. Y. 10036
Mr William R. Anderson, *Parish Secretary*
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