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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

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Vol. XLIII

May, 1974

No. 5

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### HIS VICTORY AND OURS

HOMILY AT THE EASTER VIGIL

THE RIGHT REVEREND HAROLD LOUIS WRIGHT

WE HAVE GATHERED HERE TONIGHT at the end of the day without celebration. Yesterday we watched at the foot of the Cross, drawn by love to be present as the Lord of life freely laid down his life, a sacrifice voluntarily made "for us men and for our salvation". Our thoughts were only on him as for that space of time we blocked out all the concerns of this world, and we received the love which flowed from him and tried in our feeble way to return it. And it was the same love which flowed down to us from the Cross which fastened the Lord there—not the nails or the rope or the soldiers or the authorities of church and state, but love for us—"love so amazing, so divine" that it moved towards us to deliver us from ourselves and put away our sins.

Then today dawned—the day without celebration. We witnessed his death yesterday: there is nothing to celebrate today. But no, we did not just witness that death—we were not simply spectators, but participants, and more than that, beneficiaries! Saint Paul reminds us that "by baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of life." In his dying for our sins, it was as though we had died. And as God raised him from the dead and made him to be both Lord and Christ, so we, too, are risen to life again. Through our Baptism, we participate in the death and in the resurrection of our Lord. The darkness of that Black Friday is shattered by the blinding light of Christ which bursts upon the world from Joseph's tomb.

So tonight, we keep the vigil, calling to mind the decisive victory of our Lord and King over the forces of sin and death. We kindle

the new fire and carry the light of Christ into every corner of our lives that it might drive out all darkness from our hearts and minds.

Having watched with him at the foot of the Cross as he died; having lived through this celebration-less day in between, in which we experienced the desolation of life without him — we come tonight, at the end of the day between the ages, like the women early at the tomb. And we hear again the angel's word as it reverberates down through the centuries, "He has been raised from the dead."

There is cause for celebration again. God has given Jesus the victory! His faith in God has been vindicated and our redemption is assured. His victory is ours — victory over sin and death, victory over darkness and despair. He himself is the link between Good Friday and Easter, as he himself is the link joining time and eternity in a never-ending present.

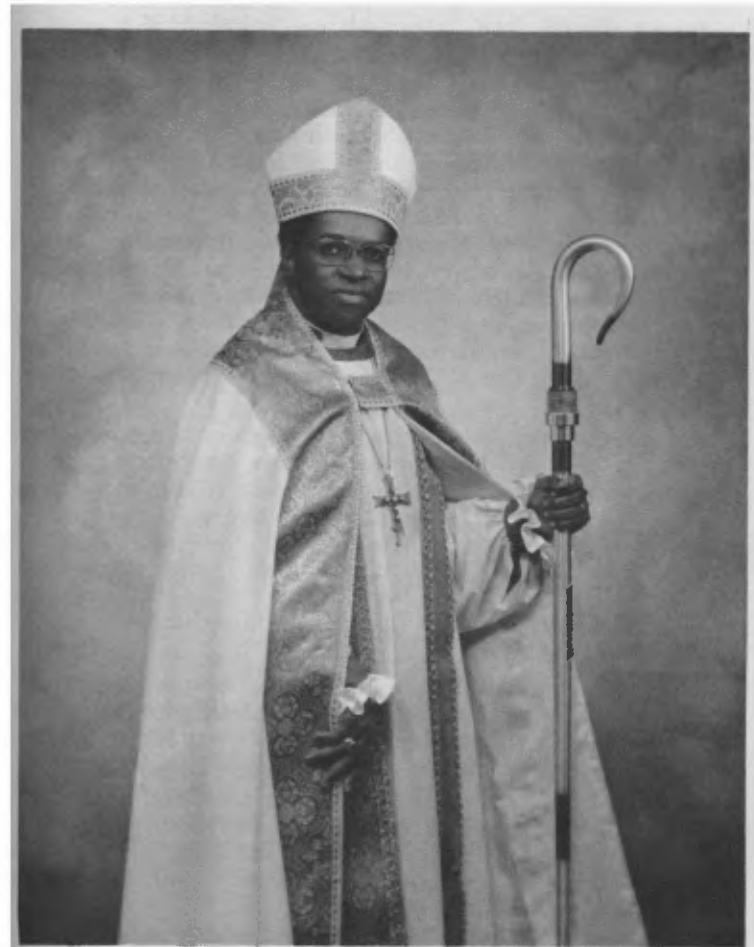
As we reaffirm our baptismal vows tonight, let us remember that by Holy Baptism we participated in his death. By Holy Baptism we inherit a place with him in the kingdom of heaven. And the victory which God gave him is the victory which we receive from God through him. God raised him from the dead and gave him glory, so that our faith and hope might be in God.

"God be praised, he gives us the victory through our Lord Jesus Christ."

---

Harold Louis Wright was born in Boston on October 25, 1929. He studied at the New England Conservatory of Music, and was organist of the Cowley Fathers' Church of Saint Augustine and Saint Martin. Answering a call to the priesthood, he graduated from Boston University and the General Theological Seminary. During his seminary years he was a cantor at Saint Mary's. He was ordained in the Diocese of Long Island in 1957 and served the Church of the Resurrection in East Elmhurst, bringing it to parochial status. Father Wright served on several diocesan and national commissions for Christian education and youth work. He came to the Diocese of New York in 1970 to be the executive officer of the new Ministries Commission. He and his wife Edith and their four sons chose to live up-country, in Woodstock. Father Wright was elected Suffragan Bishop of the Diocese on the first ballot last November, and consecrated by Bishop Moore in his Cathedral this Candlemas, February 2. We were grateful to have him with us so soon after his consecration, celebrating and preaching at the Easter Vigil: celebrating with great command, singing beautifully, and preaching the Resurrection forcefully.

D.L.G.



*Ecce sacerdos magnus — ad multos annos*

## A HALF AND A QUARTER CENTURY RECALLED

## I

Sermon by the Reverend Dr Leslie J. A. Lang

Second Sunday after the Epiphany, 1974

A LITTLE MORE THAN FIFTY YEARS AGO a teen-aged boy walked one afternoon from the Classical High School on North Common Street to the Public Library in City Hall Square in Lynn, Massachusetts, to look up in the New York City Directory the proper name and address of this Church of Saint Mary the Virgin and its Rector. The boy had read in the then "Literary Digest", a fore-runner of "Time Magazine", and used in class for "current events", an account of extraordinary ecclesiastical "doings" in Manhattan. A distinguished rector had doffed his surplice, put on a doctor's gown, and denied the Virgin Birth. This was but symbolic of many similar deeds and words, and was referred to by the press of the day as "the Modernist controversy".

But the most exciting event of all had taken place here at Saint Mary's, an extremely "high" church, so the news item indicated, where a "solemn high Mass of reparation" was sung and a sermon preached, with a cast of characters with the most Bostonian mixture of names: a Barry, a Delaney who was also a Peabody, and a Peabody who was also a Winthrop. All of this, in an Episcopal Church (*not* Unitarian *nor* Roman Catholic), with High Mass, too, was so intriguing to the boy that the visit to the library was made, and a letter to Dr Barry quickly dispatched, which went something like this:

"Dear Sir:

"Please explain to me the high church and what is going on in New York."

To make a long story short, the boy soon met Father Barry, who came to Boston to preach at the Church of the Advent; he departed from the Parker House, after dinner, with Father Barry's rosary in his pocket and he was given an endless procession of books; he was sent post-haste to the Cowley Fathers for his first confession; and he was invited to Saint Mary's.

If he lives to be a hundred, as they say, he will never forget the glory and wonder of this building, the orchestra tuning up, the superb music and liturgy, and the Gospel being truly preached, as it is to this very day.

I could not just say that the boy "happened" to be *me* (he was me, and I was he, of course), but things don't just "happen" in the Providence of God.

Since then, in these past fifty years, what changes have been wrought within the Episcopal Church! No longer must one go to Times Square for Catholic worship and "privileges". In large measure, the Catholic minority has become a Catholic-flavoured, a Catholic-hued, a Catholic-looking majority, with a growth of Catholic belief and practice—far from universal, but enough to have changed the face of the Episcopal Church. In all of this, Saint Mary's has had an inestimable part.

Does that mean that Saint Mary's task is finished? that its mission has been accomplished? that the sacrifices involved in its continuance into the far future would be too costly?

My answer to these questions would be "Absolutely no!" And for three reasons.

1. Because Saint Mary's, par excellence, proclaims unashamedly, unequivocally, lavishly, the glory of Almighty God. This very building, at worship and all the day and night, cries out, "Glory be to God on high... We praise thee, we bless thee, we worship thee, we give thanks to thee for thy great glory." Here is High Mass on earth as, we are told, it is in heaven! Saint Mary's must continue to proclaim this to the Episcopal Church, *especially today*.

2. Because today, as much as ever before in history, we need a steadfast, unshakable, dependable witness to eternal and unchanging truth. The present chaos, confusion, and experimentation in many quarters will, I believe, continue far longer than we may imagine. There must be places such as this where—to use Father Andrew Greeley's words—"urgency, passion, and enthusiasm" are not substituted for "precision, discipline, intelligence, and realistic appraisal". *Time* is needed to separate the wheat from the chaff, the unchanging Faith and the everlasting Gospel from the trivial, the ephemeral, the "horizontal" notion that "man is the measure of all things" including the Christian Religion. The Eucharist is, indeed, a "celebration of life", but of Life which came out of a death.

3. Because only out of the past has come the present and will come the future. Useless baggage, accretions, impediments, there may be, and because of these, change must always be. But these are nothing compared to the accumulated wisdom and experience and

insights of the past. Let us make haste slowly. We do not criticize those who feel they must run in one direction or another, but we are convinced that many will come back to where we are.

Finally, lest we think more highly of ourselves than we ought to think, let us be reminded that glorious worship, the possession of priceless treasures, and even keen theological insight, do not of themselves make us better than other men are, or give greatest glory to God. God is glorified in the *beauty of holy lives*. For Saint Mary's to give *that* glory to God depends upon the life and witness of each and every one of us here this morning.

## II

Sermon by the Reverend John L. Scott

Feast of the Annunciation, 1974

TWENTY-FIVE YEARS AGO, I was made a Deacon, and a year later, Priest. To celebrate my anniversary on this day in this place makes my heart joyful. I know that Saint Mary's parish is accustomed to hear words of high praise and compliment from priests speaking here for the first time. I will not disappoint you!

As so often is the case, my associations with this blessed Lady-House began long ago. I must mention four names: those of Father Williams, Father Oliver Dale, Father Taber, and especially your present priest and Rector, Father Garfield. This day is close to an anniversary for us, for the dear bond of friendship between us began as we took our canonical examinations together in Maine twenty-five years ago this month.

Since coming here, my family and I have been touched by the sweet gentility of our reception here. Even Woodstock our rooster enjoys your company!

I hope you all know that when a preacher speaks highly of you, it is not to puff you up—to make you think more highly of yourselves than you ought to think. Rather, it is to call to your minds the singular importance this parish has, has had, and must have in the life of the American Church. It is a reminder of how much depends on each one of you, and of your responsibility for the things of God in the time to come.

Today, however, is not a day to speak of ourselves. One other brings us here tonight, one whose name is above all other names save one. It is not slighting to earthly friends to say that it is she

who brings us together tonight. Nor is it slighting to say that the love and gentility of this holy house are not of your doing, or mine.

For Christians who know Mary bear, like her, within themselves the good seed of gentility and grace. Thus we come to know our Lady, maid of humility, submissive to the Father's will, full of grace and humility. It is right that we learn of Mary such things. Devotion to our Lady does lead to a response of love in our own hearts to the great humility and submission in her holy heart: "Be it unto me according to thy word!"

Tonight, however, we might turn our minds to another message of Mary. Through her example, Catholics are called to be an alert and purposeful race. Alert, as was our Lady, to the things of God and the things of the children of God. This past week we have been reminded by Pope Paul that in Mary is to be found the beginnings of the new creation. In her gentility is found the seed of new and perfect life in her Son. "My soul doth magnify the Lord . . ." from her lips is not completed until we hear also her grasp and wisdom for the new age:

"He hath showed strength . . . scattered the proud . . . put down the mighty . . . exalted the humble and meek . . . filled the hungry . . . and the rich he hath sent empty away." Well might a "parlour game reformer" pale at these words! Mary, model of gentility, is for Catholics also model of that which is gentility's strength: the burning love of truth and righteousness.

An age which abuses truth, and knows not the existence of righteousness, needs to stand with Mary.

An age which speaks of its "rights" and loses reverence for life itself, that highest gift of God's creation, needs to stand with Mary.

An age which tries to build proud towers of its own devising, on the ruins of the Church of God, needs to stand with Mary.

Where I offered Mass as a priest for the first time, twenty-four years ago tomorrow, in Emmanuel Chapel of the Cathedral Church of Saint Luke, Portland, Maine, above the altar there is a Madonna and Child which means a great deal to me. In his painting John LaFarge captured equally the strengths of our Lord and his Mother. In the foreground, our Lord, not an infant but a strong young boy, strides to you, full of desire to receive and to be received. He comes, it appears, from the open folds of his Mother's robe, as once he came from her womb. Above and behind him stands our

Lady, arms outstretched to guide her Son. But her face — her face is on *you*. "See!" she is all but saying. "Here is he whom I am offering to you. He is set for the rise and fall of many. And even now the sword is piercing my heart."

On this blessed Feast, this Lady Day, and in our Lady's house, we honor her whose name is above every human name save one. We know that we cannot know Jesus perfectly unless we know also his Lady Mother. In her gentleness she offers gentility. Yes, but also in her wisdom she offers clear vision of the new age, the new creation in Jesus Christ her Son.

We need to stand with Mary.



FROM THE PARISH REGISTER  
BAPTISM

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

April 14—Alexander Bedford Porter, Jr

CONFIRMATIONS

BY THE RIGHT REVEREND HAROLD LOUIS WRIGHT

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

April 14—John Francis Arnold

Philip Wright Callanan

Judith Helen (Whitcomb) Lanham

Newell Middleton, Jr.

Alexander Bedford Porter, Jr

Alfred Lannes Vaughan, Jr

April 28—Diane Bertil Larson

RECEIVED BY CANONICAL TRANSFER

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

March 17—Richard Pitcher

April 8—Hardison Jovner Geer

April 13—Ronald Winfield Breeden

Charles Thomas Sittler

BURIAL

*"My flesh shall rest in hope."*

April 4—Homer Alexander



ALTAR FLOWER MEMORIALS

May 5—Easter IV, William & Sarah Peale Skeuse

May 12—Easter V, Frances Hines

May 19—Easter VI, Emma Frances Taber

May 23—Ascension Day, Helen Ray & Marguerite Bispham

May 26—Easter VII, Christian & Ada Troutwine

BIBLICAL STUDIES — XXIII

SOLOMON DIED ABOUT 922 B.C., and the empire almost immediately fell apart. His son Rehoboam apparently became King of Judah by hereditary right, but the kingship of "All Israel" was not quite such a foregone thing. We saw as far back as David — who reigned in Judah for seven and a half years before the elders of "All Israel", convinced that there was no future for them in the House of Saul, journeyed to his capital at Hebron to offer their allegiance — that Judah and "All Israel" had a certain independence, even a certain animosity, the one with regard to the other. Towards the end of David's reign, after the failure of the Absalom revolt, that inherent disjunction between north and south threatened for a time to issue in permanent separation, though the prestige of David (and Joab) proved in the end stronger than the centrifugal pressures. On *that* occasion the cry had actually been heard: "We have no portion in David, and we have no inheritance in the son of Jesse; every man to his tents, O Israel!" The phrase, "Every man to his tents, O Israel!", seems to have been a kind of conventional signal to withdraw allegiance, or perhaps to mobilize for war — in this case, of course, against the King. It would be heard again.

The point would seem to be that there lingered on amongst the northern tribes a notion that kingship, at least over them, was properly a covenanted affair. Judah might well be the King's personal fief (like Austria or Spain under the Hapsburgs), but the kingship of "All Israel" (like the Holy Roman Empire) was at least formally elective; and although one man might hold both offices simultaneously, there was, at least in the understanding of the northern tribes concerning themselves, no necessary connexion between the two. Evidently there was some sort of ceremony of ratification to be observed before a king could officially assume his northern dominion. We hear nothing of this in Solomon's case, it is true; but David, firmly in control of Judah though he was, had not become King of "All Israel" until the elders had assembled at Hebron and *made* him such. Since in I Kings 12 it is taken as a matter of course that Rehoboam had to meet with the northern tribes for the same purpose, we may perhaps not unreasonably assume that it was an agreed convention that this be done (even, probably, though unrecorded, in the case of Solomon). What was not agreed, however, was the meaning of the ceremony. To the King and his Court it was clearly only a formality; to "All Israel" it just as clearly was not. And thus the stage was set for collision.

Rehoboam went up to Shechem, one of the more important cities of Israel and a cult-centre of almost unimaginable antiquity, there to meet with "All Israel" to "make him king". The spokesman on Israel's side was a kind of Cromwellian figure, that same Jeroboam son of Nebat who had fled the country under Solomon because his subversive activities had brought him too much to the King's attention. Jeroboam certainly had connexions with the conservative prophetic circles, some members of which, at least, thought him a more suitable candidate himself for King than any son of the syncretistic Solomon (v. I Kings 11). Jeroboam had now returned and organized the northern tribes in a programme of concerted opposition to the more offensive royal policies, and this was now presented as a condition to the new King's "election": "... and Jeroboam and all the assembly of Israel came and said to Rehoboam, 'Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke upon us, and we will serve you.'"

To a man reared, as Rehoboam must have been, in the heady atmosphere of the imperial Court at Jerusalem, this must have seemed very little short of treason. He had not come to negotiate, but to be acclaimed; and now these northerners sought to bargain with him like some small-time merchant in the bazaar. Nonetheless, he agreed to consider the proposals, and retired for three days to take counsel with his advisers. These fell naturally into two groups: those of the preceding generation, the great men of his father Solomon's government; and the young nobles and courtiers on the rise, who had grown up with the new King and who, like him, had never known anything but the most fully developed and unquestionably accepted royal prerogative. Not for them any memories of Solomon's own precarious succession; nor of David hiding in caves to evade his master Saul until the day he could supplant him, relying always on the favour of the people and the love of the rugged and independent fighting men of the tribes; nor of Saul himself, the charismatic, prophet-designated leader, ploughing in his fields one moment, King the next. All *they* knew, these young men, was the sublime divinity of the oriental monarch who had dominated their youth; not Solomon the palace-intriguer, but Solomon the King, awful in the sway of his majesty, his face as the face of a god.

The result was predictable. The old men, those with the long memories and the years of practical statecraft behind them, urged

compromise and conciliation: "If you will be a servant to this people today and serve them, and speak good words to them when you answer them, then they will be your servants for ever." The young men, full with the romantic zeal and the impatient arrogance of youth, urged defiance. And equally predictable, Rehoboam, himself a young man and arrogant, whether romantic or not, chose to follow with his head what his heart urged — he sided with his young friends against his old counsellors.

And so, when the tribes reassembled three days later, the fateful answer was given them: "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." And they returned the equally fateful response, raising anew the old cry: "What portion have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Look now to your own house, David." And thus the kingdom was undone.

Rehoboam did make one attempt to hang on to his inheritance. Rather foolishly, he sent Adoram, "who was taskmaster over the forced labour", to deal with the situation. Why he thought to do this only heaven now knows, for the hated levy was perhaps the heaviest part of Solomon's "heavy yoke". Probably even now Rehoboam underestimated the seriousness of the revolt, and thought the tribes would bow meekly before such an authoritative figure, like children coming to order when the master enters the school-room. Instead, they stoned the man to death, hated symbol of their oppression as he must have been; and Rehoboam, finally getting the gist of the situation, fled post-haste to Jerusalem and safety. The northern tribes then met in solemn assembly and proceeded to offer the allegiance to Jeroboam which they had denied to Rehoboam, and he became King of Israel in name as well as in fact, with his capital at Shechem. Rehoboam retained Judah (where his authority as David's heir was apparently never questioned), Jerusalem, and at least part of Benjamin. There was intermittent border warfare throughout the reigns of the two kings, but Rehoboam was deterred by prophetic oracle from making a full-scale attempt to recover his lost possessions, and Jeroboam was apparently more or less content with what he had, and made no serious attempt to extend his authority over Judah. But the days of empire were gone forever: where once there had been one powerful state, there were now only two petty kingdoms.

### CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



### ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



### SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Those who would undertake this mission of welcome should speak to the clergy.



### SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

### PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



### SAINT FRANCIS DE SALES SHOP

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



### SAINT MARY'S PUBLICATIONS

*Ecce Sacerdos Magnus*, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)

*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50c

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

*Vêpres du Commun*, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)

*Order from the Saint Francis de Sales Shop*



### SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



### REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."



## MUSIC FOR MAY

## MAY 5—EASTER IV

11 a.m.

Missa Sancti Josephi ..... Flor Peeters  
 Motet, O Rex admirabilis ..... Joseph Goodman

6 p.m. *Vespers B.V.M.*

Magnificat ..... Michael Tippett  
 Motet, Ave Maria ..... Marcel Dupré  
 O salutaris hostia ..... Geoffrey Bush  
 Tantum ergo ..... Geoffrey Bush

## MAY 12—EASTER V

11 a.m.

Mass in G minor ..... Francis Poulenc  
 Motet, Exsultet Deo ..... Francis Poulenc

6 p.m.

Magnificat & Nunc Dimittis ..... Horatio Parker  
 Motet, The Lord hath been mindful of us ..... Samuel Sebastian Wesley  
 O salutaris hostia ..... Mode VII  
 Motet, O sacrum convivium ..... Thomas Tallis  
 Tantum ergo ..... Mode V

## MAY 19—EASTER VI

11 a.m.

Missa brevis in D ..... Wolfgang Amadeus Mozart  
 Motet, Non vos relinquam orphanos ..... William Byrd

6 p.m.

Magnificat & Nunc dimittis ..... Leo Sowerby  
 Motet, Te lucis ante terminum ..... Leo Sowerby  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Ave verum corpus ..... Anton Bruckner  
 Tantum ergo ..... Anton Bruckner

## MAY 26—THE SUNDAY AFTER ASCENSION DAY

11 a.m.

Missa festiva ..... Alexander Gretchaninov  
 Motet, I saw in the night visions ..... Bernard Naylor

6 p.m.

Magnificat & Nunc dimittis ..... Henry Purcell  
 Motet, O clap your hands ..... Henry Purcell  
 O salutaris hostia ..... Hermann Schroeder  
 Motet, Panis angelicus ..... Hermann Schroeder  
 Tantum ergo ..... Hermann Schroeder

## CALENDAR FOR MAY

1. W. SAINT PHILIP & SAINT JAMES, APOSTLES
2. Th. St Athanasius, Bishop of Alexandria, 373
3. F. *Abstinence dispensed*  
*Votive of the Holy Cross*
4. Sa. St Monnica, Mother of Augustine of Hippo, 387
  
5. Su. EASTER IV  
*Evening Prayer 5*  
*May Festival 6*
6. M. St John before the Latin Gate
7. Tu. St Stanislaus, Archbishop of Cracow & Martyr, 1079
8. W. *Requiem 6:15*
9. Th. St Gregory of Nazianzus, Bishop of Constantinople, 389
10. F. *Abstinence dispensed*
11. Sa. *Of our Lady*
  
12. Su. EASTER V
13. M. *Requiem 7:30*
14. Tu. St Pachomius, Abbot in Egypt, 348
15. W.
16. Th.
17. F. *Abstinence dispensed*
18. Sa. *Of our Lady*
  
19. Su. EASTER VI  
*Litany in procession after Evensong*
20. M. ROGATION DAY
21. Tu. ROGATION DAY
22. W. ROGATION DAY
23. Th. ASCENSION DAY  
*Evening Prayer 5:30*  
*High Mass with Procession 6*
24. F. Jackson Kemper, First Missionary Bishop in the United States, 1870  
*Abstinence dispensed*
25. Sa. St Bede the Venerable, Priest & Monk of Jarrow, 735
  
26. Su. THE SUNDAY AFTER ASCENSION DAY
27. M. *Requiem 12:10*
28. Tu.
29. W.
30. Th. St Joan of Arc, 1431
31. F. THE VISITATION OF THE BLESSED VIRGIN MARY  
*Abstinence dispensed*

## SERVICES

## SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:30 (Sung), and 10:00 a.m.
High Mass (with sermon)	11:00 a.m.
Mass	5:00 p.m.
Evensong 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.



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## DIRECTORY

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

## PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036  
Mr William R. Anderson, *Parish Secretary*  
*Office hours from 10 a.m. to 5 p.m.*  
*Monday-Friday except legal holidays*  
PLaza 7-6750

## MISSION HOUSE

133 West 46th Street, New York  
Society of Saint Francis  
ROckefeller 5-3895  
Saint Mary's Center for Senior Citizens  
Mrs Emil F. Pascarelli, *Program Director*  
PLaza 7-3962

Mr John Z. Headley, *Treasurer* ..... PLaza 7-6750  
Mr James L. Palsgrove, *Director of Music* ..... TEmpleton 1-5005  
Mr McNeil Robinson, *Organist* ..... MOnument 3-3259  
Mr Benjamin A. Bankson, *Head Usber* ..... SUsquehanna 7-7267  
The Rev'd Ronald T. Lau ..... WAtkins 9-5922  
The Rev'd John L. Scott ..... KRachen 5-9214  
Mr Jonathan L. Mortimer, *Seminarian* ..... WAtkins 4-0257  
Sister Brooke Bushong, C.A., *Church School* ..... MUrray Hill 7-1365  
Miss Mabel Lewis, *Hostess* ..... GRamercy 5-8097  
Mrs William J. Abdale, *Tours* ..... MAIn 4-5027  
Miss Virginia O. Greene, *Bookshop* ..... ORegon 3-0159  
Miss Frances Flagg, *Librarian* ..... LYric 5-8887  
Mrs Charles A. Edgar, *Flowers* ..... PLaza 7-6750  
Mr Ralph M. Morehead, *Funeral Director* ..... RHineland 4-2500

*The Church of Saint Mary the Virgin depends on the offerings of  
parishioners and friends. Pledge envelopes may be obtained from the  
Parish Secretary. Your support is appreciated.*