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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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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. XLIII

June-September, 1974

No. 6

My dear people,

Summer brings us relaxation from the strenuous services of the rest of the year. ("Why spend money on Slenderella?" asked a new parishioner. "Just be Anglo-Catholic in Holy Week!") It gives time for reading we meant to do, and you will find some suggestions from Father Boyer. It gives time for reflection, and at Saint Mary's we have been considering ways and means of saving money but still serving God and man. As part of our economy dictated by our financial pressure, the Trustees have reduced the music budget. There is no endowment for music. Its cost comes out of parish moneys. Music will be good, but will be less grand in scale. And we shall be aware — we cannot escape daily awareness — of the necessity to put Saint Mary's on a firmer financial foundation. You may expect positive plans in the Fall.

The full choir, however, will sing until Corpus Christi Sunday, when we thank God for giving himself to us in the Blessed Sacrament of his Body and Blood. "Body of Christ" in its almost inexhaustible richness of meaning was examined by Dr Macquarrie in his sermon last year. This year we are privileged to welcome to our pulpit for the first time our new Canon at the Cathedral, Dr William A. Johnson, who is Professor of Christian Thought at Brandeis University.

That afternoon I shall leave for Berkeley, California, where the Standing Liturgical Commission will meet. Meetings of three of its committees have kept me busy this Spring: one of them, to retain and revise "First Services" in traditional language, under my chairmanship, here in the rectory. On the way West, I am going to go over and through the Rockies; and in San Francisco I am going to stay with the Franciscans. Two of them there, Brother Bede and Brother Benjamin, are moving here this Summer. Brother Mark will be ordained priest and Brother Dominic deacon on June 22, at noon,

at Little Portion. We have to say goodbye to Brother Dominic, who is going to Trinidad to establish Franciscan work there, and to Brother John-Baptist, who is going to England to try the contemplative life. Also in the Mission House we say goodbye to Mrs Dolores Pascarelli, who has run the old peoples' program so ably and now wants to take her Master's degree in social work. Brother Mark will take over her work in Saint Mary's Center for Senior Citizens.

June is the month of weddings (we look forward to two) and I have condensed the sermon I gave after General Convention revised the marriage canons. Canons are rules for Christian living (as Canons of Cathedrals live by its rule of life). Rules change (for the better?) but he who rules life in its demands and in its wonderful richness is "Jesus Christ, the same yesterday and today and for ever."

Affectionately your priest,
DONALD L. GARFIELD

SUGGESTIONS FOR SUMMER READING

The New Oxford Annotated Bible (with the Apocrypha): by far the best study Bible available in English, with excellent notes, introductions, and special articles, and a set of top-rate, full-colour maps. The RSV text combines readability with reasonable fidelity to the original languages — rather less paraphrastically than do the more spectacularly "modern" translations.

The Early Church, by Henry Chadwick; *The Reformation*, by Owen Chadwick — both in the Pelican History of the Church Series: any book by a Chadwick is worth reading (they are brothers; Henry is Dean of Christ Church, Oxford, and Owen is Master of Selwyn College, Cambridge), and these two volumes are exemplars of massive learning worn lightly and expressed lucidly for the non-specialist.

For the Life of the World: Sacraments and Orthodoxy, by Alexander Schmemmann (St Vladimir's Seminary Press): one of the best introductions to the life and world of the sacraments I know; expressed, as one would expect from the Dean of St Vladimir's, in terms of the Eastern liturgical tradition, but easily "translatable" by Anglicans into their own terms, and with great profit.

All of these titles available in the St Francis de Sales Shop.

J.P.B.

"THIS IS MY BODY"

Sermon for Corpus Christi, 1973

Dr John Macquarrie

THE FEAST OF CORPUS CHRISTI, the Body of Christ, receives relatively little attention in our Church. To some, it seems like a relic of medievalism. To others, it seems an occasion for flamboyant ceremonies which may have their appeal in Mediterranean lands but not in more austere Northern regions. Yet I suppose that the essential teaching which the observance of Corpus Christi seeks to inculcate is simply that Christianity is a very down-to-earth religion, concerned with the concrete realities of daily life. Understood in this way, the Corpus Christi theme is strikingly contemporary. It is not surprising to read that Dietrich Bonhoeffer, often regarded as an exemplar of modern Christianity, was very much impressed by the Corpus Christi ceremonies when, as a young pastor, he served for a year as chaplain to the German community in Barcelona. There is perhaps a reflection of his experiences in a sermon which he preached to his congregation at that time, and which included these words: "God wants to see men, not ghosts who shun the world. He made the earth our mother. If you wish for God, hold fast to the world."

"God wants to see men, not ghosts"! Christianity has indeed to do with the spirit, but not with the spirit in isolation, conceived as something insubstantial and ghostly, floating above the world but not involved in it. Spirit needs body. It is in and through body that spirit expresses itself and sets to work. Spirit and body are not opposed, as has sometimes been mistakenly believed. Even our most precious experiences of spirit are not divorced from bodily realities. Our relations with one another as persons, for instance, are expressed through the look, the gesture, the touch, the voices and other physical realities. Even in the life to come, according to Christian teaching, we shall not be disembodied spirits, but will live in the life of the resurrection body. For without a body of some kind, how could spirit find expression and realization?

Spirit needs body. But equally, and even more, body needs spirit. Spirit not only gives life to body, but it confers depth, worth, meaning, dignity on the physical. Without spirit, body becomes mere flesh.

The expression "body of Christ" has several meanings. We can take it quite literally to remind us that Jesus Christ himself was a man of flesh and blood, a human person who lived at a particular time in history in this world. Through having a body, he was one of the human community, he joined in the work of the world, he was seen and heard, loved by some and hated by others. Through having a body he also knew suffering and death. All this is implied in the mystery of the incarnation. God was not content to remain in his transcendence over the world or to be known only through his works, in the somewhat ambiguous findings of natural theology. He was not content either to indwell the world as a vague, diffuse, (one might even say) somewhat ghostly spiritual presence. No, he came into his creation in a quite definite, concrete bodily reality. In the words of the Nicene Creed, the Second Person of the Trinity "came down from heaven" and "was made man". Even this language, perhaps, obscures the truly human and bodily existence of our Lord, so that in the Church there has always been the temptation to spiritualize Christ entirely and separate him from real contact with the physical world. Yet if the doctrine of the incarnation is of any significance at all, it must mean that in a fully human, historical, embodied existence there appeared a depth and a glory which is the very life of God.

But that physical, personal body of Christ, literally understood as his embodied human existence in the world, is no longer with us. According to the Prayer Book, the "natural body" of Christ is "in heaven", however one may interpret this expression. Yet Christ is still present with his Church, and has promised that he will continue to be present until the end of the world. In line with what we have already understood of the incarnation, we would expect that this continuing presence of Christ would once again be not merely vague and diffuse but definite, concrete, focused in some bodily reality.

From the mystery of the incarnation we turn our attention to the mystery of the eucharistic presence. "This is my body". We are thinking no longer in literal terms of Christ's physical body as it existed on earth many centuries ago but of the bread of Eucharist, which is taken, over which thanks is given, which is broken and distributed. Just as there have been many theologies of incarnation, so there have been many theologies of eucharistic presence. These theological speculations have indeed contributed in various ways to

the understanding of faith, yet no one of them completely grasps or expresses the experience of the presence of Christ which the Church knows in its eucharistic worship.

The Eucharist takes place in the context of the Church, and the Church too is called the body of Christ. The eucharistic community which nourishes itself by his body can be understood as itself that body. Again, the insistence is on the concrete, embodied character of the Christian religion. If Christ needed quite literally a human body in order to participate in the affairs of this world, he still needs a body if he is not to be spiritualized and sentimentalized out of existence and reduced to something ghostly or merely ideal. The Church is the community which Christ created. It is his body as his visible, continuing presence in the world. Sometimes the Church has even been called the extension of the incarnation. There is a danger in such an expression if it causes the Church to form an exaggerated idea of itself and to become proud and triumphalist, as it sometimes has done. The danger is avoided if we remember that Christ is the head of the body, and the Church is his body to the extent that it is obedient to its head. But Christ still needs a body in this world. I mentioned earlier Dietrich Bonhoeffer, and in the book which he wrote on the Church, *Sanctorum Communio*, we find these words: "The Church is not a community of souls, not merely proclamation of the Gospel, not merely pulpit, but the Church is the real body of Christ on earth." Bonhoeffer could be severely critical of the Church and some of its structures, but he did not make the mistake of despising the Church. For here again is a body which may have little outward attraction, any more than the body of a condemned man on a cross, and yet it is a body in which there is a promise and a hidden glory wherever God's love is realizing itself through this body in his creation.

We can expand still further our vision of the body of Christ. Just as the Eucharist is set in the context of the Church, so the Church itself is set in the context of the world. From the New Testament onwards, Christ has been understood as not only the Head of the Church but as the cosmic Christ, the Lord of all creation, the one in whom all creation will be gathered up and in whom it will find the fullness of its being. This is a vision of the end, an end in which the glory of the divine love will be seen not only fitfully and ambiguously in an imperfect creation and an imperfect Church,

but fully and immediately as all things are made subject to Christ. Some theologians have therefore boldly declared that, ideally, the whole created universe is the body of Christ. They have meant this not in any pantheistic sense but rather in the sense that all things will be reconciled and transfigured by the spirit of Christ. A notable example of this type of thought has been provided in recent times by Teilhard de Chardin. In 1923 when he was on a scientific expedition in one of the deserts of north-west China, he found himself on a Sunday with neither bread nor wine with which to celebrate the Eucharist. It was then that he wrote his now famous *Mass on the World* in which he imagines the whole universe being consecrated and transformed into the body of Christ. He visualized the sacramental action as extending beyond the altar, beyond the Church itself, to the whole cosmos. Later he wrote: "Christ is discovered in every single reality around us, and shines like an ultimate determination, like a centre, one might almost say, like a universal element."

This eschatological vision of the body of Christ in its fullness is a necessary completion of the idea. Because it begins from the concrete realities of Church and Eucharist, it is quite different from any vague, diffuse idea of Christ's presence everywhere. But it does point us beyond the Church and the Eucharist so that we can never settle down comfortably in them but must always be seeking to realize Christ's body in a wider context, by concern for the whole human community, which belongs potentially to his body, and also by a responsible attitude toward the whole material and organic creation, for that too will be in the end in a real sense the body of Christ.



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)

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"ONE FLESH"?

Sermon by the Rector on
Holy Matrimony and the new Marriage Canons

MARRIAGE AND DIVORCE are facts we face with joy and sorrow. "From the beginning of the creation," Jesus says, God made man and woman for each other, so complementary to each other that in marriage "they twain shall be one flesh". This Gospel teaching is founded on Genesis, the book of beginnings. Jesus takes created order and makes it sacramental, so that marriage is seen as a sacrament "signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

And we nod in solemn agreement when we hear these words at a wedding; we think how lovely it is to see a young couple begin their voyage; and when it gets stormy, do we still think that marriage freely entered into is a sacrament: that is, a covenant not to be broken?

We all agree, I suppose, that life-long loyalty is a good thing, and rejoice with a couple celebrating years of happy marriage. But what goes wrong with so many marriages? Why are there so many divorces? Was the General Convention right to recognize failure of marriage—not just annulment of marriages that never were sacramental but, so it seems to me as I read the new marriage canons, recognition of a broken marriage and permission for remarriage with the Church's blessing. That is somewhat like the Eastern Orthodox Churches' economy (as they call what I think we in the West would call dispensation) when a second marriage, and even a third—but no more—can be permitted by the Church and to some degree be blessed. I say "some degree" because that ceremony is partly penitential and not like a wedding all in white, as if there had been none before.

To give the Episcopal Church the benefit of the doubt, we have tried to face the fact of divorce and make another start possible under the best possible blessing. This we have done, heretofore, roundabout, by generous allowances in dealing with divorced

couples who come to us. I have never performed a remarriage of such except when I was convinced that the previous marriage not only was broken but was, in fact, invalid from the beginning: *ab initio*, as lawyers say. And so, in the eyes of the Church there was no "new" marriage at all but a first and, one hoped, lasting marriage solemnized. But that hope, that ideal, was not always upheld by our clergy, and one knew of many marriages in church — even of priests — that one could only wonder at, and hope were for the best. What could we say in good conscience when our Lord had said, "They are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder"? Was that a pious wish? Was sacramental marriage not a solid covenant?

Catholic doctrine has been this: that a marriage is a sacrament, and a sacrament always *works*. When John and Mary take each other as man and wife, they create a sacramental union which only death can undo. They — not the priest — have been ministers of that sacrament. They married each other. And they entered into that vocation — for marriage is a vocation to which some are called and some are not — knowing it was "for better, for worse" and for life. "Desiring to receive the blessing of Holy Matrimony in the Church," they were required by the Episcopal Church to make their solemn declaration that "we hold marriage to be a lifelong union of husband and wife" and that "we believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society." And so, with God's blessing, they became "one flesh"

God's service is perfect freedom, and some marriages, alas, are far from free, far from perfect. And for some of them we have had to counsel civil divorce — especially if there are children to be protected by the law. It is remarriage after divorce that we could not look at lightly or without consideration of Christ's teaching on marriage which elevated it from human convenience to divine covenant: a sacrament of his mystical union with the Church, a sacrament of the mystical union of the Trinity — for when we see a family kneeling together at the altar rail, we see something of the love of Father, Son, and Holy Spirit reflected in the love that binds husband and wife, parents and children, and teaches us the perfect love of God. What God has joined together, man cannot put asunder.

It is not easy — the love that sent the Son of God to earth to live and die for our salvation. Nor is it easy for man and wife and children to make sacrifices for the sake of a good life. Sacrifice touches us where it hurts, where pain is felt. Sacrifice of the Son of God began when the Word was made flesh. Flesh is where we feel pleasure but flesh is also where it hurts. Man and woman made "one flesh" will know pain. They will be tempted to say, "For Jesus it was different", forgetting that Jesus is our brother because he took on him not the nature of angels, but our flesh. And "in that he himself hath suffered being tempted, he is able to succour them that are tempted".

But what does Father Garfield know of the difficulties of marriage? I can hear you wanting to ask it! From personal experience I don't know much about marriage, but I know *too much* about breaking vows, losing sight of others' views, stopping short of sacrifice; and I know, as you know, how true it is to life that it can be good — good for others, good for us — only if we make the best of it. When we are tempted to give up vows, to give up trying to reconcile views, to give up the life of sanctification that may call for sacrificing of what is dearest to our hearts, do we not know that there is a human Heart in heaven broken by love, loving us to the death in that Man who shares our flesh?

But having said all this, what can I say to a faithful communicant who has tried to keep a marriage covenant, failed or been forced to recognize failure, and wants to begin again with another partner, in a venture which is more promising? I cannot approach it as if there had been nothing before, but the spirit of the new marriage canons is pastoral, and perhaps that is their greatest gain. They remove excommunication — thank God — and, if one can accept the Eastern Orthodox theology expressed (not quite as they express it) as the "spiritual death of a marriage", then one can use these canons. They retain the right any priest has to refuse to solemnize any marriage against his own judgment and conscience. But I hope they are for the best, and I mean to administer them in that spirit and way set out in the Prayer Book service for the Consecration of a Bishop: "Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy." A good rule for all times, for all of us, for we all stand under God's judgment.

CALENDAR FOR JUNE

1. Sa. Vigil (St Justin, Martyr at Rome, c. 167)
2. Su. THE DAY OF PENTECOST
High Mass with Procession 11
3. M. The Martyrs of Uganda, 1886
4. Tu. *Requiem 6:15*
5. W. EMBER DAY (St Boniface, Archbishop of Mainz,
Missionary to Germany, Martyr, 754)
6. Th. St Norbert, Archbishop of Magdeburg, 1134
7. F. EMBER DAY
8. Sa. EMBER DAY
9. Su. TRINITY SUNDAY
High Mass with Procession 11
10. M. St Ephrem of Edessa, Syria, Deacon, 373
11. Tu. SAINT BARNABAS THE APOSTLE
12. W. *Requiem 7:30*
13. Th. CORPUS CHRISTI
14. F. St Basil the Great, Bishop of Caesarea, 379
15. Sa. *Of our Lady*
16. Su. PENTECOST II
Solemnity of Corpus Christi 11
17. M. St Botolph, Abbot of Boston, c. 700
18. Tu. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
19. W. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. Th. St Edward, King of England & Martyr, 978
21. F. THE MOST SACRED HEART OF JESUS
Abstinence dispensed
22. Sa. St Alban, First Martyr of Britain, c. 304
23. Su. PENTECOST III
24. M. THE NATIVITY OF SAINT JOHN THE BAPTIST
25. Tu. *Requiem 12:10*
26. W.
27. Th.
28. F. St Irenaeus, Bishop of Lyons, c. 202
29. Sa. SAINT PETER & SAINT PAUL, APOSTLES
30. Su. PENTECOST IV

CALENDAR FOR JULY

1. M. *Requiem 6:15*
2. Tu.
3. W.
4. Th. INDEPENDENCE DAY
5. F.
6. Sa. St Thomas More, Martyr, 1535
7. Su. PENTECOST V
8. M. *Requiem 7:30*
9. Tu.
10. W.
11. Th. St Benedict, Abbot of Monte Cassino, c. 540
12. F.
13. Sa. *Of our Lady*
14. Su. PENTECOST VI
15. M. St Swithun, Bishop of Winchester, 862
16. Tu. St Osmund, Bishop of Salisbury, 1099
17. W. William White, Bishop of Pennsylvania, 1836
18. Th. *Requiem 12:10*
19. F.
20. Sa. St Margaret, Martyr at Antioch (3rd c.)
21. Su. PENTECOST VII
22. M. SAINT MARY MAGDALENE
23. Tu. *Requiem 6:15*
24. W. Thomas à Kempis, Priest, 1471
25. Th. SAINT JAMES THE APOSTLE
26. F. The Parents of the Blessed Virgin Mary
27. Sa. William Reed Huntington, Priest, 1909
28. Su. PENTECOST VIII
29. M. SS. Mary & Martha of Bethany
30. Tu. William Wilberforce, 1833
31. W. St Joseph of Arimathea

CALENDAR FOR AUGUST

1. Th. St Peter's Deliverance
2. F. St Alphonsus Liguori, Bishop of S. Agata dei Goti, 1787
3. Sa. *Of our Lady*
4. Su. PENTECOST IX
5. M. St Oswald, King of Northumbria & Martyr, 642
6. Tu. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7. W. John Mason Neale, Priest, 1866
8. Th. St Dominic, Priest & Friar, 1274
9. F. *Requiem 7:30*
10. Sa. St Laurence, Deacon & Martyr at Rome, 258
11. Su. PENTECOST X
12. M. *Requiem 12:10*
13. Tu. Jeremy Taylor, Bishop of Down, Connor, & Dromore, 1667
14. W. Vigil
15. Th. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Evening Prayer 5:30
High Mass with Procession 6
16. F.
17. Sa. *Of our Lady*
18. Su. PENTECOST XI
19. M. *Requiem 6:15*
20. Tu. St Bernard, Abbot of Clairvaux, 1153
21. W.
22. Th.
23. F.
24. Sa. SAINT BARTHOLOMEW THE APOSTLE
25. Su. PENTECOST XII
26. M. *Requiem 7:30*
27. Tu.
28. W. St Augustine, Bishop of Hippo, 430
29. Th. The Beheading of St John Baptist
30. F. St Rose of Lima, 1617
31. Sa. St Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

1. Su. PENTECOST XIII
2. M. The Martyrs of New Guinea, 1942
3. Tu. *Requiem 12:10*
4. W.
5. Th.
6. F.
7. Sa. THE NATIVITY OF THE BLESSED VIRGIN MARY
8. Su. PENTECOST XIV
9. M. St Peter Claver, Priest, 1654
10. Tu. *Requiem 6:15*
11. W.
12. Th. John Henry Hobart, Bishop of New York, 1830
13. F. St Cyprian, Bishop & Martyr of Carthage, 258
14. Sa. HOLY CROSS DAY
15. Su. PENTECOST XV
16. M. St Ninian, Bishop in Galloway, c. 430
17. Tu. The Stigmata of St Francis
18. W. EMBER DAY
19. Th. St Theodore, Archbishop of Canterbury, 690
20. F. EMBER DAY (John Coleridge Patteson, Bishop of Melanesia,
& his Companions, Martyrs, 1871)
21. Sa. SAINT MATTHEW, APOSTLE & EVANGELIST
22. Su. PENTECOST XVI
23. M. St Linus, Bishop & Martyr of Rome (1st c.)
24. Tu. *Requiem 7:30*
25. W. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. Th. Lancelot Andrewes, Bishop of Winchester, 1626
27. F. St Vincent de Paul, Priest, 1660
28. Sa. St Wenceslaus, Duke of Bohemia & Martyr, 938
29. Su. SAINT MICHAEL & ALL ANGELS
High Mass with Procession 11
30. M. St Jerome, Priest & Monk of Bethlehem, 420

ALTAR FLOWER MEMORIALS

June	2—Pentecost, George Martin Christian and Joseph Gale Hurd Barry, Priests and Rectors
June	9—Trinity Sunday, Albert and Charlotte Grant
June	13—Corpus Christi, Henry Neeson Botts and James Murchison Duncan, Priests
June	16—Pentecost II, William Wise Raymond, Marion Woodworth Raymond, and Irving Woodworth Raymond
June	21—Sacred Heart, Robert Francis Kennedy
June	23—Pentecost III, Martha Viola Schaefer
June	29—SS. Peter & Paul, George Krauser Boyer
June	30—Pentecost IV, Lucy Ely Thayer
July	7—Pentecost V, Philip and Anicia Martin
July	14—Pentecost VI, Merton Leonard Garfield
July	21—Pentecost VII, Edith Kellock Brown
July	28—Pentecost VIII, Louise Wenz
August	4—Pentecost IX, Alfred and Catherine Handy
August	6—Transfiguration, Charles Augustus Edgar
August	11—Pentecost X, Eldorus and Mabel Heyny Shaw
August	15—Assumption B.V.M., Anne and Selena Arnold Lady Chapel, Richard W. Johnson
August	18—Pentecost XI, John and Carolyn Whitely
August	25—Pentecost XII, Eliphah Beard Lady Chapel, John Alexander Lewis
September	1—Pentecost XIII, Lillian Tompkins Blackford
September	7—Nativity B.V.M., A thank offering
September	8—Pentecost XIV, Hallie Wilson
September	14—Holy Cross, Leonice Thompson Garfield and Minnie Adell Brown
September	15—Pentecost XV, Cornelia Leidy Cheston
September	22—Pentecost XVI, Lela Moreland Meadors
September	29—Michaelmas, Samuel Joseph Wylie, Bishop

MUSIC

JUNE 2—PENTECOST

11 a.m.

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

6 p.m.

Magnificat & Nunc dimittis	Thomas Attwood Walmisley
Motet, O Lord, give thy Holy Spirit	Thomas Tallis
O salutaris hostia	Edward Elgar
Motet, Ave verum corpus	Wolfgang Amadeus Mozart
Tantum ergo	Mode III

JUNE 9—TRINITY SUNDAY

11 a.m.

Missa Papae Marcelli	Giovanni Pierluigi da Palestrina
Motet, O beata et gloriosa Trinitas	Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis	Giovanni Pierluigi da Palestrina
Motet, Duo seraphim	Tomás Luis de Victoria
O salutaris hostia	George Henschel
Motet, Ave verum corpus	Fourteenth century French
Tantum ergo	George Henschel

JUNE 16—PENTECOST II

11 a.m. *Solemnity of Corpus Christi*

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

Summer Sundays: Mass and motet by men's voices

AUGUST 15—ASSUMPTION B.V.M.

6 p.m.

Missa cum jubilo	Maurice Duruffé
Motet, Diffusa est gratia	McNeil Robinson

SEPTEMBER 29—MICHAELMAS

11 a.m.

Missa Sancti Michaelis Archangeli	Nancy Sartin
Motet, Stetit Angelus	Kenneth Corneille

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.
Mass	5:00 p.m.
Evening Prayer and Benediction	6:00 p.m.

WEEKDAYS

Morning Prayer	7:10 a.m.
Mass	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.*



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

April 25—William H. Menear



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:
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Miss Mildred Pool Morris, \$5; Miss Grace Taylor, \$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.*

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

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parishioners and friends. Pledge envelopes may be obtained from the
Parish Secretary. Your support is appreciated.*