

BENEDICTA TU IN MULIERIBUS

AVE MARIA GRATIA PLENA DOMINUS TECUM

ET BENEDICTUS FRUCTUS VENTRIS TUI



AVE

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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My dear people,

More than I can say, I do thank you collectively and individually for contributing to the joy of my ordination anniversary. Mass well done, music mostly Mozart, many evidences of kindness at the reception and from those who could not be there—these make me happy to be a priest in this place. I want to thank our friend Dr Macquarrie for his sermon (printed in this AVE). You will want to read, also, Father Boyer's forthright sermon and Sister Brooke Bushong's meditation on living in love (one of her 9 o'clock meditations which she contributes to that Mass).

Moving to music, which has been so good, thanks to the talent and devotion of McNeil Robinson, he has asked me to acknowledge publicly—because they are not otherwise recompensed by us—two organists who play for our services and recitals regularly: George Novak and Nanciann Parrella. We appreciate it.

Father Scott and I appreciate being honoured by the special organ fund: repair to the console will be done this summer. Also, now that it is warm the front doors will be repaired—work for which we designated last year's Dedication offering. These are projects necessary to the place and services.

Our great services of the Paschal season have brought us to Trinity Sunday and Corpus Christi—the Thursday following—left out of last month's calendar simply because your Rector is not infallible! The full solemnity of the feast, however, is kept on the Sunday following—this year, June 1. Thanksgiving for the Holy Communion of the Body and Blood of Christ is the theme of that feast as we mean it to be of our life, and to make it that we need it frequently, not on Sunday only but at a weekday Mass if we can. Noon and night weekday Mass is well attended, but not morning—sometimes it just *isn't!*

I am pleased to point out, on the opposite page, the name of Philip W. Callanan. In his quiet way he has already contributed much to Saint Mary's.

So many have done so much that I know God means us to go on!

Affectionately your priest,
DONALD L. GARFIELD

THE DEMANDS OF THE SPIRIT

Sister Brooke Bushong, C.A.

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him. John 14: 16, 17

THIS GOSPEL is about the promise Jesus made to us that he would ask the Father to send us an Advocate, a Comforter, a Mediator, that Person of the Trinity whom we call the Holy Spirit. Jesus says that we will be able to know this Spirit of truth, and the world won't know him.

Now there are an awful lot of people running around today, both within the Episcopal Church and outside it, who claim that they have a corner on the Holy Spirit. The entire Pentecostal Movement is based on a specific understanding of how the Holy Spirit shows himself in people's lives: glossolalia, or Tongue-speaking, is the primary way that Pentecostals recognize the presence of the Holy Spirit. On both sides of various issues which the Episcopal Church will have to deal with at General Convention in '76, we have people arguing that what they are pushing for is the will of the Holy Spirit; that they are only responding to the demands of the Spirit.

Jesus says that we who know Jesus will know the Spirit, and that the world will not know him. Yet it seems that we are having a lot of trouble ourselves in recognizing him. A lot of people are claiming he is on their side.

How do we recognize what the Spirit of truth is leading us to do? Well, according to the Gospel we stay obedient to Christ's demands; we follow what he told us to do. We stay in a commitment to love and to be open to all other persons. We don't hate. We don't make up our minds for our own personal reasons, but we keep open to hear what the Spirit might be telling us through others. The "we" is not just two or three of us in a corner, but the entire Church. Individually we do what we can to keep reconciliation at top priority, and to keep hurt and anger from being the driving force in our lives. We show the world, by our actions based in love, that through the Holy Spirit we as a totality, as the body of Christ, can function as his healthy body here in the world.

We beseech thee, O Lord, pour into our hearts the love of thy Holy Spirit, and make us to grow in all godly concord; through Jesus Christ our Lord.

THE GOOD SHEPHERD

Canon John Macquarrie, Ph.D.

THE PICTURE OF THE GOOD SHEPHERD is one that never becomes obsolete. Most people live nowadays in urban surroundings and very rarely see a sheep. But somehow the picture of the shepherd has remained fresh, perhaps because it is so deeply embedded in Biblical and Christian tradition.

In the Old Testament, God himself is represented as the Shepherd. "The Lord is my shepherd" (Psalm 23). He is the "Shepherd of Israel", who leads his people like a flock (Psalm 80). It was natural for Jesus Christ, who is God incarnate, to apply the picture to himself. "I am the good shepherd", he tells us, and in a parable he describes how the faithful shepherd goes out in search of the lost sheep. Then in turn the idea of the shepherd is applied to our Lord's apostles. "Feed my sheep!" is the command that he gives to Peter (John 21). Even today the word "pastor", meaning shepherd, is one of our commonest words for a minister of Christ.

There is a great wealth of meaning wrapped up in this picture of the shepherd in relation to his sheep. Let us think now on some aspects of it.

The shepherd is first of all the servant. He looks to the welfare of the sheep, and he thinks of them before he thinks of himself. "Whoever would be great among you", said our Lord, "must be your servant, and whoever would be first among you must be servant of all. For the Son of Man also came not to be served but to serve, and to give his life a ransom for many" (Mark 10). He applied to himself those passages in the prophecies of Isaiah which speak of the suffering servant of the Lord, of the one who would fulfill God's will and establish his kingdom through faithful and costly service. That was a new way of thinking about the Messiah — not in terms of majesty and kingly power, but of service and sacrifice. So we see Christ washing the disciples' feet and finally giving his life for them on the Cross. And this makes clear the difference between the true shepherd who really cares for the sheep, and the hireling or imposter who is seeking only his own ends.

The Church continues Christ's service, and within the Church the ordained ministry is specially charged with that service. Whoever would be first must be servant of all. One of the titles of the Pope is "servant of the servants of God". But it must be confessed that

it has not always been so in the history of the Church. Sometimes pride and arrogance rather than loving service have been characteristic not only of popes but of bishops and even cardinal rectors. But the true pastor, the good shepherd, is the faithful servant who quietly cares for those entrusted to him.

But there is another side to the picture. At first sight, this other side may seem to stand in contradiction to what has just been said. The shepherd is not only servant, he is also leader. Our Lord is described as the "shepherd and bishop of our souls" (I Peter 2), and a bishop is an overseer and ruler.

In the Gospels, Jesus is not only the suffering servant, he is the authoritative teacher. "They were astonished at his teaching, for he taught them as one having authority, and not as the scribes" (Mark 1). In his teaching, he fearlessly revised the sacred Law: "You have heard that it was said by the men of old . . . but I say unto you . . ." (Matthew 5). In some of his parables, he taught that the eternal destiny of human beings would depend on their response to himself. He spoke out against the religious establishment of his day. He cleansed the Temple of those who had profaned it.

All this too is shepherding, but it is different from what we considered earlier. The good shepherd is entrusted with a truth to be proclaimed, and that truth has authority because it is God's truth. The Church today is in reaction against the supposed triumphalism of earlier times, but it must be careful not to be overwhelmed by a false humility. The Church has to recover its nerve. The Church has a teaching office, a *magisterium*, and must be prepared to speak out the truth entrusted to it, even if that is not popular. The true pastor proclaims, he teaches, he speaks if need be prophetically, and he does this without fear and without counting the cost to himself. But the greatest authority will always belong to the one who by his loving service has proved himself to be a shepherd, not a hireling.

So we come to a final interpretation of the shepherd. In some ways this sums up the others, and it also goes deeper, for it speaks not only of what the shepherd does but of who he is in his own personal being. The good shepherd is a priest.

It is in the Epistle to the Hebrews that our Lord is set forth as the great High Priest. His priesthood differs from all earlier priesthood, for he offers to God not animal sacrifices or anything else external, but the sacrifice of himself. He is both priest and victim — the Good Shepherd who lays down his life for the sheep. In his

priestly mediation, he rends the veil separating men from God, and opens the ways for us into God's presence.

The nature of our Lord's priesthood can be learned above all in his great High Priestly prayer, offered to the Father just before he went forth to meet his passion and death (John 17). In that prayer, he intercedes for the apostles whom he will be leaving to continue his work, and his prayer is that they too may receive a priestly consecration. "Sanctify them in the truth; for their sake, I consecrate myself, that they also may be consecrated in truth." Here we see the end of all shepherding and ministry, whether it be Christ's, or that of the whole Church, or that of those within the Church who are called to the special ministry of priesthood. That end is sanctification, the making holy of human life, the building of a true community of love with its life founded in God and consecrated by God. This is the royal priesthood, the holy people for whose sake Christ came as the Good Shepherd, for whom he gave his life, and for whom he consecrated his apostles that they might feed his sheep. But he himself remains for all time the High Priest, summing up in himself all ministry, shepherding, service, and oversight. To whom, with the Father and the Holy Spirit, be glory for ever.



JESUS PRAYS

Sermon by Father Boyer
on the Sunday after the Ascension

ON THE NIGHT he was handed over to suffering and death, our Lord Jesus Christ stretched out his hands over his gathered disciples and made intercession for them to his Father in heaven. This prayer is recorded in the seventeenth chapter of St John's Gospel.

Jesus prays for his people, prays for his Church, as one about to leave it. There is a paradox here: on the one hand, Jesus promises to be with his disciples always, even unto the end of the world, and he promises also that he will not leave his followers comfortless, but will send unto them the Holy Spirit of comfort and counsel who will lead them into all truth; but on the other hand, he says that he must go away before this can happen. He goes away now, in the terms of this Gospel, in order to ascend the lonely hill of Calvary and to descend into the experience of bitter death; and then, hope against hope, he is given back to us in Easter, and the

Church is filled with joy these forty days. But he must go away again, finally, in the sense that his physical presence must be withdrawn so that his Church may leave off her mystical contemplation of the Lord present, in order to get on with the business of the Lord to come, which is the proclamation of the Gospel of salvation to every creature until the time when God will be all in all.

We can, after all, only stand so much glory direct; we can only endure so much glory face to face. And our temptation when looking at absolute and utter glory is to stay there and to look on it forever. But we are in the world, and what a terrible world it is we need only to look into our newspapers to see. 'I am no more in the world', Jesus said, 'but these *are* in the world'. We cannot yet take our ease in Zion, and we cannot yet enjoy the Beatific Vision; we will have all eternity for that once the battle is over.

'I am no more in the world,' Jesus said, but we *are* in the world, and we must be about his business, and proclaim in deed as in word the reconciling power of the everlasting Gospel. And so the glory is withdrawn for a time, until the end come, in order that we be not tempted to tarry, who are but pilgrims on the road, wayfarers who must not stop to rest lest we perish as we sit. And so, though still suffused with the glory and the joy of Easter, though still exulting in the kingly triumph and exaltation of the Ascension, nonetheless we experience a sense of loss. For suddenly we are aware that the glory has been withdrawn, and we look outwards, somewhat bleakly, at the turmoils and the convulsions of a world gone mad, and we see what must be done, and how great the job is; and we are well-nigh overwhelmed by the magnitude of the task and by the burden of the responsibility and by qualms over our ability to do anything at all. For there remain hungry to be fed, and sick to be visited, and poor to be cared for; and there remains peace to be preached, both to them that are nigh and to them that are afar off, and justice to be fought for, and oppression to be struck down; and there are the old, and the lonely, and the sick at heart, and the fearful and the afraid and the disturbed, and many millions of ordinary folk who hunger for meaning in lives gone grey and who do not know, yet, the Good News of Jesus Christ nor the peace that passeth all understanding — and all, all of these, my brethren, are our responsibility.

And what have we to offer them? — a Church divided, a Church fragmented, a Church sundered and rent and torn into a thousand pieces. And even our own little piece, we know too painfully well,

is riven and bent and tormented by our inter-necine quarrels and our institutional turmoils; and perhaps the saddest thing of all is that these are not, as one might be tempted to dismiss them, unimportant things. On the contrary, they are terribly important things, on which good Christian folk must make up their minds, which they dare not neglect on peril of their immortal souls — for the things which pre-occupy us at this time reach into the very depth of what the nature of the Church is, and what the nature of the divine revelation itself. And there is anguish here, and pain, on one side as on the other.

To take the controversy over the priesthood for just one example, there is the anguish and fearful frustration of so many dedicated Christian women, who can see no place, who can find no place, in the present structure of the Western Church, to give adequate expression to their godly desire to serve God and his people more fully. Though I personally cannot agree with them that sacramental priesthood is the answer, yet in peril of my own soul I cannot, I dare not, be indifferent to their anguish; and I fear there is much more truth than many opponents of women's priesthood wish to grant to the wounded sense so many women have, even if it is an inarticulated sense, that they have been *left out*, somehow, of the Church's life of worship and service. I do not think this is really so, unless life and worship be interpreted in only the narrowest sense; but that it is *thought* to be so, that it is *seen* by so many to be so, is the result of corporate sin on the part of those of us who are the Church, whether clergy or lay. We have not, I think, always taken our women seriously, and this is a tragic thing, a wrong thing; and it may be that the present shattering of the Church over the issue of women as priests is somehow a judgement of God upon our past indifference and neglect.

But on the other hand, there is for many of us the grave question of continuing in the Apostles' faith and practice, which the unilateral priesting of women by the Episcopal Church seems to us to call into question; and there is the question of our Lord's own competency and power to have dealt adequately with his Church's ministry either in the days of his early ministry or in the days of that Church's subsequent history even until now. Is it only in this age that the truth is known? Was all ignorance and sin until now? Was the risen and glorified Lord of the Church so

foolish that he did not wish, or so weak that he did not dare, to make proper provision for a just ministry and an inclusive priesthood? Do we really want to say that Jesus was a prisoner of his culture, or that he shared in the prejudices of his age? If he was, if he did, we have no business being Christians at all, and to worship such a person is blasphemy of the most appalling sort. And there is, too, the question of what sort of things sacraments are, and whether they are merely conventional symbols which can be changed at will, or whether they somehow embody, incarnate, that which they symbolize; and whether, so far as the sacrament of Holy Order is concerned, at least at the priestly level, the ordaining of women might not call into question the very historicity of Christ's incarnation as a real event, rather than an idealistic myth.

These are not trivial questions. Whether you agree with me as to the answers or not, yet you must agree, if language has meaning, that they are not trivial or silly questions. They suggest that the problem of women priests is more complex, more subtle, even *richer* in its implications, than a mere question of simple justice. And I suggest that the Church has not thought hard enough about these matters, but has settled for the easy way, on one side as on the other, of rhetorical politicking and political pressure.

Only yesterday, in the Convention of the Diocese of New York, a serious attempt was made to mobilize the resources of the entire Diocese against those of us who, for conscience' sake, are the minority on this question. The time has come, we were told, when the Diocese of New York must put its commitments on the line; and the implication was, if anyone gets hurt as a result, that is just too bad. This attempt was beaten back, partly because some good men and one terrible sinner made impassioned pleas from the floor, partly because some honourable men on the other side showed that they still believed in fairness and decency. That was the encouraging side of the matter; that it happened at all was the tragic thing of it. I do want to suggest, however, to those who feel the true and honest anguish of the Church's women (and this anguish is felt in part, I know, even by women who do not themselves favour the ordination of women), that anguish is no less ours, who find ourselves being pushed, it would seem, step by step out of the Church we have all our lives loved and tried to serve.

Now, this is not a sermon on the ordination of women, and if the foregoing strikes you as digression, I do apologize. My inten-

tion was to illustrate something of our divided and introverted state, the kind of thing which colours and highlights the terrible handicaps we face, as Christian people, when we seek to make an impact on the world, when we seek to minister to the world, in justice and in truth. People hunger, and we worry about the ordination of women; but, as I said a moment ago, we cannot *not* worry about the ordination of women, and it is not an unimportant matter. But you see the problem. People starve, refugees flee, war is endemic, and we worry about Prayer Book revision; and neither is *that* an unimportant question, for we are talking about the Church's worship, and without that we are nothing—it is the very wellspring of whatever it is that makes Christian ministry different in quality from merely secular humanitarianism. But you see the problem. Confronted with the kind of world we have, in all its suffering and need, confronted with the kind of Church we have, in all its division and uncertainty, how can we hope even to make a dent in the mass of problems which face us? Well might we be pardoned, this Sunday after the Ascension, when the glory has been withdrawn, if we feel more than a little bereft, more than a little abandoned. Christ is no more in the world, but we *are* in the world, and he is gone to the Father.

On the night he was handed over to suffering and death, our Lord Jesus Christ stretched out his arms in prayer over his disciples; and Christ our Priest made intercession for us, sealed in his blood. It is a prayer for the future. Christ knew that the time was about over for his earthly sojourning; first he would taste of death, and then would come the final parting, after his resurrection, of his earthly presence from his disciples and friends. But Christ prayed for them, and prayed for us who would come to know him through them; and the prayer lifts from our eyes the veil of a partial understanding, and reveals to us the true and eternal nature of Christ's Church, not as an earthly organization torn and rent by faction and dissent, but as an eternal mystery, grounded in the love of the Holy Trinity, grounded in the love of the Incarnate Son for the humanity, and for the Church, which he redeemed. The prayer of Jesus the Priest, to put it another way, looks straight towards Pentecost, when the Holy Spirit, the promised Comforter, would be poured out upon the Church, and would lead it into all truth, and would sanctify it and guard it and protect it and keep it from the evil. And the prayer of Christ, dear friends, does not fail; and the word

of God does not return to him empty. This *is* the Church, this great and wonderful mystery; and our quarrels and spots and wrinkles are but surface blemishes only—and such things we must never let blind us to the fact of Christ's holiness transfusing his Church in spite of our sins.

Do not despair, dear friends. Christ did not leave us comfortless, and through the Spirit of truth he is indeed with us even unto the end of the world. The Church is his Church, and he will not let it go. I do not know the future. I know there are great difficulties ahead. It may be that this portion of the Church or that will fail; it may be that temporary arrangements will come to their temporal end. But somehow the Church of Christ will not fail, and will be recognizable. For Jesus has prayed for his Church, and his prayer is ever answered. Let us possess our souls in patience, and wait upon the Lord, that he may lead us to where he would have us be; and let us, for God's sake, be at peace amongst ourselves, even when we differ, speaking the truth to each other in love; and let us not be afraid, but trust in Christ our Priest, in Christ our God; and let us remember the words of his prayer: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them"—even unto all ages of ages, into eternity.



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

April 22—John P. Klapmuts May 12—Michael Charles Curley
May 11—Edith Collins May 14—Cynthia Avery Read



MUSIC

JUNE 1—SOLEMNITY OF CORPUS CHRIST, 11 a.m.

Cibavit eos & Qui manducat Ludwig Senfl (1490-1543)
Mass in E minor McNeil Robinson, 1964
Sacerdotes Domini William Byrd (1543-1623)
Benedictus Giovanni Pierluigi da Palestrina (1526-1594)
O salutaris hostia & Tantum ergo Georg Henschel (1850-1934)

Summer Sundays: Mass and motets by men's voices

ALTAR FLOWER MEMORIALS

June 1, Pentecost II, William Wise Raymond, Marion Woodworth
Raymond, & Irving Woodworth Raymond
June 6, Sacred Heart, John Michael Hamilton
June 8, Pentecost III, Martha Viola Schaefer
June 15, Pentecost IV, David Thayer Batchelder
June 22, Pentecost V, Philip & Anicia Martin
June 24, Nativity of St John Baptist, Henry Neeson Botts
& James Murchison Duncan, Priests
June 29, SS. Peter & Paul, George Krauser Boyer
July 6, Pentecost VII, Edith Kellock Brown
July 13, Pentecost VIII, Louise Wenz
July 20, Pentecost IX, Alfred & Catherine Handy
July 27, Pentecost X, Eldorus Shaw & Mabel Heyny
August 3, Pentecost XI, Nell Christensen Taylor
August 6, Transfiguration, Charles Augustus Edgar
August 10, Pentecost XII, Eliphah Beard & Carrie Briggs Streeter
August 15, Assumption B.V.M., Selena & Anne Arnold
Lady Chapel, Jessie Baker
August 17, Pentecost XIII, John Alexander Lewis
August 24, Pentecost XIV, Hallie Wilson
August 31, Pentecost XV, Viola Cadney
September 7, Pentecost XVI, Lela Moreland Meadors
September 8, Nativity B.V.M., Leonice Thompson Garfield
& Minnie Adell Brown
September 14, Holy Cross, Sydney James Atkinson, Priest, OHC
September 21, Pentecost XVIII, Margaret Booth Weston
September 28, Pentecost XIX, Rufus McIntosh
September 29, Michaelmas, Lillian Tompkins Blackford



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CALENDAR FOR JUNE

1. Su. PENTECOST II
Solemnity of Corpus Christi 11
2. M. The Martyrs of Lyons, 177
3. Tu. The Martyrs of Uganda, 1886
4. W. *Requiem 12:10*
5. Th. St Boniface, Archbishop of Mainz, Missionary to Germany,
& Martyr, 754
6. F. THE MOST SACRED HEART OF JESUS
Abstinence dispensed
7. Sa. *Of our Lady*
8. Su. PENTECOST III
9. M. St Columba, Abbot of Iona, 597
10. Tu. St Ephrem of Edessa, Syria, Deacon, 373
11. W. SAINT BARNABAS THE APOSTLE
12. Th. *Requiem 6:15*
13. F. St Anthony of Padua, Priest & Friar, 1231
14. Sa. St Basil the Great, Bishop of Caesarea, 379
15. Su. PENTECOST IV
16. M. Joseph Butler, Bishop of Durham, 1752
17. Tu. St Botolph, Abbot of Boston, c. 700
18. W. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
19. Th. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. F. St Edward, King of England & Martyr, 978
21. Sa. *Of our Lady*
22. Su. PENTECOST V
23. M. St Etheldreda, Abbess of Ely, 679
24. Tu. THE NATIVITY OF SAINT JOHN THE BAPTIST
25. W. St Alban, First Martyr of Britain, c. 304 (*Tr.*)
26. Th.
27. F. St Cyril, Bishop of Alexandria, 444
28. Sa. St Irenaeus, Bishop of Lyons, c. 202
29. Su. SAINT PETER & SAINT PAUL, APOSTLES
High Mass with Procession 11
30. M. *Of Pentecost VI*

CALENDAR FOR JULY

1. Tu. *Requiem 12:10*
2. W.
3. Th.
4. F. INDEPENDENCE DAY
5. Sa. *Of our Lady*
6. Su. PENTECOST VII
7. M. *Requiem 6:15*
8. Tu.
9. W.
10. Th.
11. F. St Benedict, Abbot of Monte Cassino, c. 540
12. Sa. *Of our Lady*
13. Su. PENTECOST VIII
14. M. St Bonaventure, Bishop of Albano, 1274
15. Tu. St Swithun, Bishop of Winchester, 862
16. W. St Osmund, Bishop of Salisbury, 1099
17. Th. William White, Bishop of Pennsylvania, 1836
18. F. *Requiem 7:30*
19. Sa. *Of our Lady*
20. Su. PENTECOST IX
21. M. *Requiem 12:10*
22. Tu. SAINT MARY MAGDALENE
23. W.
24. Th. Thomas à Kempis, Priest, 1471
25. F. SAINT JAMES THE APOSTLE
Abstinence dispensed
26. Sa. The Parents of the Blessed Virgin Mary
27. Su. PENTECOST X
28. M. *Requiem 6:15*
29. Tu. SS. Mary & Martha of Bethany
30. W. William Wilberforce, 1833
31. Th. St Joseph of Arimathea

CALENDAR FOR AUGUST

1. F. St Peter's Deliverance
2. Sa. *Of our Lady*
3. Su. PENTECOST XI
4. M. St John Mary Vianney, Curé d'Ars, 1859
5. Tu. St Oswald, King of Northumbria & Martyr, 642
6. W. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7. Th. John Mason Neale, Priest, 1866
8. F. St Dominic, Priest & Friar, 1221
9. Sa. *Of our Lady*
10. Su. PENTECOST XII
11. M. St Clare, Abbess at Assisi, 1253
12. Tu. St Laurence, Deacon & Martyr at Rome, 258 (*Tr.*)
13. W. Jeremy Taylor, Bishop of Down, Connor, & Dromore, 1667
14. Th. Vigil
15. F. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Evening Prayer 5:30
High Mass with Procession 6
16. Sa. St Stephen, King of Hungary, 1038
17. Su. PENTECOST XIII
18. M. St Helena, Empress, c. 328
19. Tu. *Requiem 7:30*
20. W. St Bernard, Abbot of Clairvaux, 1153
21. Th.
22. F.
23. Sa. St Rose of Lima, 1617
24. Su. PENTECOST XIV
25. M. SAINT BARTHOLOMEW (*Tr.*)
26. Tu. St Louis, King of France (*Tr.*)
27. W. *Requiem 12:10*
28. Th. St Augustine, Bishop of Hippo, 430
29. F. The Beheading of St John Baptist
30. Sa. *Of our Lady*
31. Su. PENTECOST XV

CALENDAR FOR SEPTEMBER

1. M. St Aidan, Bishop of Lindisfarne, 651 (*Tr.*)
2. Tu. The Martyrs of New Guinea, 1942
3. W. *Requiem 6:15*
4. Th.
5. F.
6. Sa. *Of our Lady*
7. Su. PENTECOST XVI
8. M. THE NATIVITY OF THE BLESSED VIRGIN MARY
9. Tu. St Peter Claver, Priest, 1654
10. W. *Requiem 7:30*
11. Th.
12. F. John Henry Hobart, Bishop of New York, 1830
13. Sa. St Cyprian, Bishop & Martyr of Carthage, 258
14. Su. HOLY CROSS DAY
High Mass with Procession 11
15. M. The Compassion of the Blessed Virgin Mary
16. Tu. St Ninian, Bishop in Galloway, c. 430
17. W. EMBER DAY (The Stigmata of St Francis)
18. Th. *Of Pentecost XVII*
19. F. EMBER DAY (St Theodore, Archbishop of Canterbury, 690)
20. Sa. EMBER DAY (John Coleridge Patteson, Bishop of Melanesia, & his Companions, Martyrs, 1871)
21. Su. PENTECOST XVIII
22. M. SAINT MATTHEW, APOSTLE & EVANGELIST (*Tr.*)
23. Tu. St Linus, Bishop & Martyr of Rome (1st c.)
24. W. *Requiem 12:10*
25. Th. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. F. Lancelot Andrewes, Bishop of Winchester, 1626
27. Sa. St Vincent de Paul, Priest, 1660
28. Su. PENTECOST XIX
29. M. SAINT MICHAEL & ALL ANGELS
30. Tu. St Jerome, Priest & Monk of Bethlehem, 420

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 daily	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer	6:00 p.m.

**Except Saturday*

*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.*



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: The Rev'd John O. Bruce, \$10; Samuel T. Chambers, \$5; Miss Florence B. Dickerson, \$5; John F. Dvorak, \$5; Mrs James R. English, \$5; The Rev'd E. Laurence Lacher, \$5; The Rev'd Harold Thomas Lewis, \$5; The Rev'd A. F. MacCammond, \$5; James B. McGregor, \$5; The Rev'd Frederic Howard Meisel, \$25; George W. Perkins, \$5; Paul T. Spahr, \$5; The Rev'd William E. Stott, \$10; Eliphah B. Streeter, \$10.

Annual contributions of five 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.
except Saturday, open from 11 a.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

Office hours from 10 a.m. to 5 p.m.

Monday-Friday except legal holidays

Christopher T. Thornley, *Parish Secretary*

PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York

Society of Saint Francis

ROckefeller 5-3895

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