

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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New York City

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

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My dear people,

Summer gives us a broad spectrum of sound, colour, and real concern.

Corpus Christi kept on Sunday, June 20, brings us Neil's *Messe Solennelle* in its first liturgical performance; and for Independence Day, also to be kept on a Sunday, Neil has commissioned Nancy Sartin to write a Mass she calls *Macaroni* — I shall listen for strains of the tune by which Americans got their nickname. For further fun you should know that the sacristy nickname for the old white frontal with red and blue orphreys is the American Flag — and we'll use it. We'll have a Glorious Fourth and pray for our country, and I hope you'll be here for it. Another special Sunday will be the Assumption on August 15 which, in the proposed Prayer Book, gives us a feast of title: *Saint Mary the Virgin*.

But this summer is not all fun. It ends with the General Convention in Minneapolis, September 11-23, and its issues are serious. We could end it with the Church's Prayer Book unrevised and her Holy Orders revised radically. You have read and heard enough from us to know why we want the Prayer Book to be enriched and why we cannot acknowledge women priests. Please pray often and hard for guidance — a prayer is printed in AVE for you to use and Mass will be offered here all summer with special intention for the General Convention.

As a background I have reprinted, by kind permission of the Morehouse-Barlow Company, Father Lau's editorial from their 1976 *Episcopal Church Annual*. And for good counsel if you are discouraged and tempted to run away, I have printed an excerpt from a letter of Father Boyer's with his usual good balance.

In between, my own essay which I wrote for the catalogue of a vestment exhibit handsomely mounted by the Art Institute of Chicago — and have their kind permission to reprint — may give you as much fun to read, I hope, as it gave me to write.

Affectionately your priest,
DONALD L. GARFIELD

AS THE CHURCH APPROACHES its sixty-fifth General Convention in Minneapolis this September, and as the nation continues to celebrate its two-hundredth anniversary, it is hard not to look for parallels in the life of the Church then and now. One does not have to look far! With the American Revolution came confusion over the loyalty of the American clergy of the Church of England, who were under the Bishop of London. Furthermore, the Church in this country was threatened with extinction by the refusal of English bishops to consecrate bishops for the American Colonies without an oath of allegiance to the Crown. The problem was finally resolved in an orderly manner by the consecration of Samuel Seabury in 1784 by the non-juring bishops in Scotland. The Liturgy, too, was thrown into confusion by the required prayers for the King in the Prayer Book.

Once again the overriding concerns of the Church are Orders and Liturgy. The question of ordination of women to the priesthood and the episcopate has become even more intense during the past year with the continued practice of priestly ordination of female deacons, seemingly without regard to the doctrine and discipline of the Protestant Episcopal Church in the United States of America. This has been compounded by the varying views on the validity of these acts. One is tempted to say that although these women may indeed be priests, they are not Episcopal priests!

It seems that the Church must act at the forthcoming Convention to recover some of its integrity. It is past time that we had our house in order and got down once again to being a witness for Christ in the world rather than the second-rate serialized melodrama we have become in the past months in the eyes of the world at large.

The other overwhelming issue facing the Church — though it arouses little interest beyond our borders — is, yet again, the Prayer Book. It would seem, at this point, that God alone knows the final outcome of this drama which the Church has reviewed several times in her history, each time with the same divided critical reviews. One hopes that the closing of this latest episode will be accomplished without either leaving the producers holding the bag, nor witnessing an exodus from the theatre.

If one of the signs of the Spirit is unity, one is forced to ponder his presence among us when faced with both of these issues. We can only pray that he will be among us and in us at Minneapolis.

R.T.L.

RAIMENT FOR THE LORD'S SERVICE

IN THE ANGLICAN TRADITION, vestments have been a survival to a very small extent, but mostly a conscious — and conscientious — revival.

The Church of England, publishing its first English Prayer Book in 1549, ordered that "upon the day, and at the time appointed for the ministration of the holy Communion, the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say: a white Albe plain, with a vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest, in his ministration, as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles."

Here, then, is survival of traditional vestments of the Church in the West, "vestment" in this usage meaning a chasuble with its matching stole and maniple. Two exceptions may be noted, however, one minor, the other major. The alb is to be "plain" — not ornamented by those patches of decorative textile called apparels. Much more importantly, for the "vestment" may be substituted a cope — an interchange parallel to Eastern development, where, to free the celebrant's arms, the ancient *paenula* had been opened in front instead of at the sides and resembled the Western cope much more than chasuble. But this Eastern development would not have been known generally in England.

Archbishop Cranmer's intentions, probably less than traditional, became so openly when he presented young King Edward VI with a second Prayer Book in 1552. Then it became clear that the goal was simplicity, in keeping with that of his friends, the Continental Reformers. Then it was ordered that "the Minister at the time of the communion, and at all other times of his ministration, shall use neither Alb, Vestment, or Cope: but being Archbishop, or Bishop, he shall have and wear a rochet: and being a priest or Deacon, he shall have and wear a surplice only." This simplicity, this low-water mark in Anglican vesture, lasted but a few months. When Mary Tudor restored submission to the Papacy, with the Latin Mass returned, of course, the old vestments. Her half-sister Elizabeth came to the throne in 1558 and soon restored the English Prayer Book as part of their father Henry VIII's non-papal Catholicism. It was a compromise of principles on paper, and less in practice.

Elizabeth herself favored many of the old usages, and caused the

crucifix and wafer bread to be used in her own chapel and, according to one account, vestments. For her whole realm, the full panoply of vestments was made legal by her 1559 Act of Uniformity, which ordered that "such ornaments of the church, and of the Ministers thereof, shall be retained, and be in use, as was in this church of England by the authority of Parliament in the second year of the reign of King Edward the sixth." On paper, this was the "Elizabethan Settlement". In practice, it was much less. By the end of her reign, the chasuble was not to be seen, and in the next two reigns was not prescribed, but only the cope in cathedral and collegiate churches, and the surplice as the basic garment.

After the restoration of King and Church in 1660, the Prayer Book was restored. In it, an Ornaments Rubric, as it came to be called, reenacted Elizabeth's injunction. "Therefore," a High Churchman like Bishop Cosin could write, "we are still bound to wear albs and vestments, as they have been so long time in the Church of God, however it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the ceremonies therein used." A Puritan like Richard Baxter complained that the Ornaments Rubric indeed authorized the old vestments. As late as 1710, Charles Wheatley in his *Rational Illustration of the Book of Common Prayer* asserted that "it is plain from the Rubrick it self, we are to understand such as were prescrib'd by the first Common-Prayer Book of K. Edward the Sixth." Lawyers said the same, though, put to the test, judges ruled for desuetude.

What survived? A curious mind may enjoy such evidence as John Wickham Legg produced for his definitive book on *English Church Life from the Restoration to the Tractarian Movement*. There is an alb washed in 1771, according to the Churchwardens' accounts of Bledlow. There is a "distinctive vestment at Holy Communion" worn around the same time by Dr Theophilus Leigh, Master of Balliol, in the college chapel. There are always copes at Coronations: "black velvet Embroyder'd with gold Starres or Else tissue of gold and silver" at Queen Anne's; cloth of silver at George II's, with miters for the bishops not worn but carried in their hands. Copes were used at State funerals, such as that of the great Duke of

Marlborough: "The Prebends in their Rich Copes." And Daniel Defoe in *A Tour through the Whole Island of Great Britain* records in 1727 that "Going to see the Church of *Durham*, they shewed us the old Popish Vestments of the Clergy before the Reformation, and which, on high Days, some of the Residents put on still. They are so rich with embroidery and emboss'd work of Silver, that indeed it was a kind of a Load to stand under them." In a later edition (1753) he says that they are "still used on Sundays and other Holy-days", but a Durham diary of 1760 says, "At the latter end of July or beginning of August the old copes (those ragges of popery) which had been used in the Communion Service, at the Abbey, ever since the Reformation, were ordered by the dean and chapter to be totally disused and laid aside." So copes went the same way as chasubles, and for the same reason: fear of popery.

It was for doctrinal reason, as well, that vestments were revived in the Anglican Communion. It was for continuity and universality, because the chasuble was, and is, the vestment worn everywhere and always in the Catholic Church, and to wear it in the Church of England and her sister and daughter churches of the Anglican Communion would demonstrate, it was believed, that we had not repudiated but still believed in the sacrifice and real presence of Christ in the Eucharist. So began, as a logical second step of the teachings of the Tractarians — the Oxford authors of *Tracts for the Times* — the practices of the Ritualist Revival.

John Henry Hopkins, Bishop of Vermont, displeased his episcopal brethren by publishing, in 1867, *The Law of Ritualism*, commending it both for its "glory and beauty" and because it "would give our Church the advantage which now forms the most alluring characteristic of Rome." Frederick George Lee in his *Directorium Anglicanum* told how to put Ritualism into practice and prayed (more positively) "that it may in no degree hinder, but — by reminding members of the Church of England of their ancient standard — may rather tend to promote, that Visible Reunion amongst the separated portions of the Christian Family which, in God's good time and way, will be completely accomplished."

Many a devout needlewoman went to "Lee of Lambeth" for pictures and measurements of the chasuble and other vestments, but as he took them from medieval memorial brasses, without taking enough account of perspective, her needlework was all too flat and two-dimensional. Brocade she bought from Church furnishers re-

produced “correct” patterns and colors, copied from medieval samples. Lilies and roses pushed out beasts and birds, however, and if red, violet, or green had faded, that is how we got dull brick-red, muddy purple, or greenish brown. Nevertheless, our devout needle-woman worked long hours in many places, and by this century the chasuble could be seen in over a thousand English parish churches. The revival may be dated from the first publication of the *Directorium Anglicanum* in 1858.

It became respectable after Dr. Percy Dearmer in *The Parson's Handbook* of 1899 defended a moderated medieval ritual as “The English Use”. He publicized also the old English colors—more complex than the Roman five-color scheme of Innocent III. Its most prevalent usage, in medieval England as in the Anglican Communion now, is the most telling: lack of color in Lent achieved by veiling the altar and other irremovable ornaments in church in the “Lenten Array”—unbleached linen marked in crimson or indigo with symbols of the Passion.

More scholarly publications were to follow, and we must respect Wickham Legg's *caveat* of 1914: “It seems dubious if it can be proved that there are in the Church any such things as Eucharistic Vestments. A claim has been made for the chasuble that it is *par excellence* the Eucharistic vestment, only worn at the Eucharist and worn only by the celebrant, universally throughout the East and West. This doctrine was, some fifty years ago, much insisted upon in certain Church newspapers, and the Chasuble for the Eucharist was held up as what we may call the Vincentian vestment, following the rule *quod ubique, quod semper, quod ab omnibus*. [Vincent of Lerins' rule or test for what may be called Catholic.] The most that may be allowed is that both East and West prescribe some sort of better material than that in common wear and enveloping the whole body of the officiant as an outer or over vestment.”

Eucharistic vestments they were and will be called, however. Their revival by American Episcopalians came piecemeal. First came the stole by itself—safer to reintroduce because it resembled the tippet or black scarf worn with the academic hood over the surplice. A stole of dark purple preserved at the General Theological Seminary in New York City was made for Dean Hoffman when he was Rector of Christ Church, Elizabeth, New Jersey, an early Tractarian foundation. Dr. Morgan Dix, Rector of Trinity Church, New York City, combined a white linen chasuble with a stole *over it*: one step

beyond surplice-and-stole but resembling it enough to gain the nickname for the combination of “fool-the-vestry”. Chasubles were worn at Mount Calvary Church, Baltimore, by 1869, when it is recorded that a priest unfamiliar with them put one on over a very short cotta, “and a very funny picture he made of himself.” A bit later on, priests began to discard the maniple as a funny and meaningless hindrance, and Dr. Fosbroke (later Dean of General Seminary) when teaching at Nashotah House obediently put it on in the sacristy but hung it on the doorknob as he went to the altar. At General, though there was daily Mass and attendance was wellnigh universal, only surplice-and-stole were worn until 1950.

Where the chasuble was worn by the celebrant, his ministers did not always use the dalmatic and tunicle. The Church of the Transfiguration, New York City—known worldwide as “The Little Church Around the Corner”—from an early date used chasubles, but not dalmatic and tunicle though, curiously, they were anticipated in a memorial window depicting the second Rector. New York's Cathedral of St. John the Divine, where there were epistoler and gospeller every Sunday, added dalmatic and tunicle only in 1960. At that cathedral, Bishop Manning, who not infrequently wore cope and miter in his parish churches, wore only rochet and chimere until his last service before retirement, when he appeared in his pontificals so, he said, it could be said that the Bishop of New York wore them in his cathedral.

Now, it can be said surely, cope and miter will be seen on half of the American bishops, all but one or two of the English, and most of the other bishops of the Anglican Communion. The chasuble is worn much more often than not in English churches, and probably in half the American parishes. Seminarians, seeing it in their school chapels or nearby parish churches, introduce it when they reach places of their own. If it is not worn for doctrine, at least it marks the Eucharist as different—as the Lord's own service. And it can be beautiful.

Design of vestments has again become creative. Breaking out of canonized shapes and colors and symbolisms, priests and their altar guilds and the professional vestment makers are experimenting with ideas incorporating theologies and local reflections and personal preferences. Slogans on stoles are the most obvious manifestation—subtle or even startling mixtures of color the loveliest—of this new creativity. Two tendencies seem significant. To make the stole

show by wearing it outside the chasuble is an obvious though unhistorical bit of realism. More impressive and quite historical is a return to chasubles of the conical shape (not just big but different in make) that are themselves the symbol and need little or no applied symbolism.

In *A Dictionary of Liturgy and Worship*, concluding his excellent article on vestments, Professor Gilbert Cope expresses the hope that with wider acceptance they may come to be used "as an aid to Christian unity and not as a badge of division." In the medieval symbolism of vestments, the chasuble, covering all our imperfections, stood for charity. Can we learn from what we see?

D.L.G.

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ALTAR FLOWER MEMORIALS

- June 6—Pentecost, George Martin Christian & Joseph Gale Hurd Barry, Priests & Rectors
 June 13—Trinity Sunday, Albert & Charlotte Grant
 June 17—Corpus Christi, Henry Neeson Botts & James Murchison Duncan, Priests
 June 20—Pentecost II, William Wise Raymond, Marion Woodworth Raymond, & Irving Woodworth Raymond
 June 25—Sacred Heart, John Michael Hamilton
 June 27—Pentecost III, Elizabeth Sibyl Thomas
 June 29—SS. Peter & Paul, George Krauser Boyer
 July 4—Independence Day, Merton Leonard Garfield
 July 11—Pentecost V, Philip & Anicia Martin
 July 18—Pentecost VI, Mabel Heyny & Eldorus Shaw
 July 25—Pentecost VII, Edith Kellock Brown
 August 1—Pentecost VIII, Louise Wenz
 August 6—Transfiguration, Charles Augustus Edgar
 August 8—Pentecost IX, Alfred & Catherine Handy
 August 15—Assumption B.V.M., Selena & Anne Arnold
 August 22—Pentecost XI, John Alexander Lewis
 August 29—Pentecost XII, Eliphail Beard & Carrie Briggs Streeter
 September 5—Pentecost XIII, David Thayer Batchelder
 September 8—Nativity B.V.M., Leonice Thompson Garfield & Minnie Adell Brown
 September 12—Pentecost XIV, Hallie Wilson
 September 14—Holy Cross Day, Sydney James Atkinson, Priest, OHC
 September 19—Pentecost XV, Mary Longley
 September 26—Pentecost XVI, Mary Fargher
 September 29—Michaelmas, Lillian Tompkins Blackford

THE DAY MAY COME when the catholicity of the Episcopal Church is so obviously clouded and compromised that those of Catholic conscience will have no choice but to leave her and put themselves under other bishops; but for me such a move would be a desperate last step to be taken only when all other expedients have failed. My attitude is based, I admit, on an affection of love for the Episcopal Church, even with all her admitted imperfections; and it is based also upon an understanding of our vocation, as Catholics who are also Episcopalians, to be one of witness to Catholic truth and order from *within* the Episcopal Church. The day may come when we must all consider how best to keep our souls safe *outside* the Episcopal Church; but until that day dawns with a lack of ambiguity which admits of no further denial, many of us who are Anglican Catholics by conviction feel it to be our undoubted duty to remain at our posts and demonstrate the essential unworkability of the ordination of women bishops and priests which may be forced upon us. If it happens, it might place such fetters upon our consciences as to make our work impossible and drive us out. But we must not assume that in advance. If you take the view that a vote at the Minneapolis Convention for the ordination of women to the priesthood and episcopate will have an effect of at once, totally, irremediably destroying the catholicity of the Episcopal Church and of invalidating all future—if not present—priestly order in that Church, then you would have no choice but to separate yourself and go elsewhere. But if so, you ought at the same time to be aware that your view of the nature—and fragility—of catholicity is not, historically speaking, Catholic. Adopting a stance more rigid than anything ever advocated by Rome or Constantinople, you would be ranging yourself not so much on the side of Catholic truth as of Donatist exclusiveness. For in truth Catholicism was not won nor can it be lost overnight. There is no doubt that an anomaly such as women priests would raise grave doubts of our catholicity. But the Episcopal Church wholly deprived of catholicity in the twinkling of an eye? Not unless one holds rather mechanical or even magical views of the Apostolic Succession. Determination of the non-catholicity of the Episcopal Church is not ours to make in advance. It may—God forbid—become apparent in time, when a preponderance of evidence has built up against us. *But that time is not yet.*

J.P.B.

CALENDAR FOR JUNE

1. Tu. St Justin, Martyr at Rome, c. 167
2. W. The Martyrs of Lyons, 177
3. Th. The Martyrs of Uganda, 1886
4. F. *Requiem*
5. Sa. Vigil (St Boniface, Archbishop of Mainz, Missionary to Germany, & Martyr, 754)
6. Su. **THE DAY OF PENTECOST**
High Mass with Procession 11
7. M. *Requiem*
8. Tu.
9. W. **EMBER DAY** (St Columba, Abbot of Iona, 597)
10. Th. St Ephrem of Edessa, Syria, Deacon, 373
11. F. **SAINT BARNABAS THE APOSTLE** (Ember Day)
12. Sa. **EMBER DAY**
13. Su. **TRINITY SUNDAY**
High Mass with Procession 11
14. M. St Basil the Great, Bishop of Caesarea, 379
15. Tu. *Requiem*
16. W. Joseph Butler, Bishop of Durham, 1752
17. Th. **CORPUS CHRISTI**
18. F. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
19. Sa. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. Su. **PENTECOST II**
Solemnity of Corpus Christi 11
21. M. *Requiem*
22. Tu. St Alban, First Martyr of Britain, c. 304
23. W. St Etheldreda, Abbess of Ely, 679
24. Th. **THE NATIVITY OF SAINT JOHN THE BAPTIST**
25. F. **THE MOST SACRED HEART OF JESUS**
Abstinence dispensed
26. Sa. *Of our Lady*
27. Su. **PENTECOST III**
28. M. St Irenaeus, Bishop of Lyons, c. 202
29. Tu. **SAINT PETER & SAINT PAUL, APOSTLES**
30. W. *Requiem*

CALENDAR FOR JULY

1. Th.
2. F.
3. Sa. *Of our Lady*
4. Su. **INDEPENDENCE DAY**
5. M. *Of Pentecost IV*
6. Tu. St Thomas More, Martyr, 1535
7. W. *Requiem for all who have given their lives for our country*
8. Th.
9. F.
10. Sa. *Of our Lady*
11. Su. **PENTECOST V**
12. M. St Benedict, Abbot of Monte Cassino, c. 540 (*Tr.*)
13. Tu. *Requiem*
14. W. St Bonaventure, Bishop of Albano, 1274
15. Th. St Swithun, Bishop of Winchester, 862
16. F. St Osmund, Bishop of Salisbury, 1099
17. Sa. William White, Bishop of Pennsylvania, 1836
18. Su. **PENTECOST VI**
19. M. *Requiem*
20. Tu. St Margaret, Martyr at Antioch (3rd c.)
21. W.
22. Th. **SAINT MARY MAGDALENE**
23. F.
24. Sa. Thomas á Kempis, Priest, 1471
25. Su. **PENTECOST VII**
26. M. The Parents of the Blessed Virgin Mary
27. Tu. William Reed Huntington, Priest, 1909
28. W. **SAINT JAMES THE APOSTLE** (*Tr.*)
29. Th. SS. Mary & Martha of Bethany
30. F. William Wilberforce, 1833
31. Sa. St Joseph of Arimathea

CALENDAR FOR AUGUST

1. Su. PENTECOST VIII
2. M. *Requiem*
3. Tu.
4. W. St John Mary Vianney, Priest, Curé d'Ars, 1859
5. Th. St Oswald, King of Northumbria & Martyr, 642
6. F. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
Abstinence dispensed
7. Sa. John Mason Neale, Priest, 1866
8. Su. PENTECOST IX
9. M. St Dominic, Priest & Friar, 1221 (*Tr.*)
10. Tu. St Laurence, Deacon & Martyr at Rome, 258
11. W. St Clare, Abbess at Assisi, 1253
12. Th. *Requiem*
13. F. Jeremy Taylor, Bishop of Down, Connor, & Dromore, 1667
14. Sa. Vigil
15. Su. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
High Mass with Procession 11
16. M. St Stephen, King of Hungary, 1038
17. Tu. *Of Pentecost X*
18. W. St Helena, Empress, c. 328
19. Th. *Requiem*
20. F. St Bernard, Abbot of Clairvaux, 1153
21. Sa. *Of our Lady*
22. Su. PENTECOST XI
23. M. St Rose of Lima, 1617
24. Tu. SAINT BARTHOLOMEW THE APOSTLE
25. W. St Louis, King of France, 1270
26. Th. *Requiem*
27. F.
28. Sa. St Augustine, Bishop of Hippo, 430
29. Su. PENTECOST XII
30. M. The Beheading of St John Baptist (*Tr.*)
31. Tu. St Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

1. W. St Giles, Hermit in Provence (7th c.)
2. Th. The Martyrs of New Guinea, 1942
3. F. The Consecration of St Gregory the Great, 590
4. Sa. *Of our Lady*
5. Su. PENTECOST XIII
6. M. *Requiem*
7. Tu.
8. W. THE NATIVITY OF THE BLESSED VIRGIN MARY
9. Th. St Peter Claver, Priest, 1654
10. F.
11. Sa. *Of our Lady*
12. Su. PENTECOST XIV
13. M. St Cyprian, Bishop & Martyr of Carthage, 258
14. Tu. HOLY CROSS DAY
15. W. EMBER DAY (John Henry Hobart, Bishop of New York, 1830
Tr.)
16. Th. St Ninian, Bishop of Galloway, c. 430
17. F. EMBER DAY (The Stigmata of St Francis, 1224)
18. Sa. EMBER DAY (Edward Bouverie Pusey, Priest, 1882)
19. Su. PENTECOST XV
20. M. John Coleridge Patteson, Bishop of Melanesia, & his
Companions, Martyrs, 1871
21. Tu. SAINT MATTHEW, APOSTLE & EVANGELIST
22. W. St Theodore, Archbishop of Canterbury, 690 (*Tr.*)
23. Th. St Linus, Bishop & Martyr of Rome (1st c.)
24. F. *Requiem*
25. Sa. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. Su. PENTECOST XVI
27. M. St Vincent de Paul, Priest, 1660
28. Tu. Lancelot Andrewes, Bishop of Winchester, 1626 (*Tr.*)
29. W. SAINT MICHAEL & ALL ANGELS
30. Th. St Jerome, Priest & Monk of Bethlehem, 420

FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

April 26—Elizabeth Vail Corwin

FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour, or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions—payable to "Church of Saint Mary the Virgin"—are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

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and on the first Friday of every month. Be with us in spirit!*

FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

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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.

SUMMER MUSIC

JUNE 6—PENTECOST

Spiritus Domini Heinrich Isaac (1450-1517)
Messe de Nostre Dame Guillaume de Machault (c. 1304-1377)
Nunc Sancte nobis Spiritus Howard Boatwright, 1959
Factus est Isaac
Ave verum corpus McNeil Robinson, 1975
5:30 p.m.
George Novak, organ

JUNE 13—TRINITY SUNDAY

Benedictus sit Heinrich Isaac (1450-1517)
Petite Messe Solennelle Gioacchino Rossini (1792-1868)
O beata et gloriosa Trinitas McNeil Robinson, 1976
Benedicimus Deum Isaac
Jesu bleibet meine Freude Johann Sebastian Bach (1685-1750)
5:30 p.m.
Kim Heindel, organ

JUNE 20—SOLEMNITY OF CORPUS CHRISTI

Cibavit eos Heinrich Isaac (1450-1517)
Messe Solennelle* McNeil Robinson, 1976
Sacerdotes Domini William Byrd (1543-1623)
Qui manducat Isaac
Ave verum corpus Byrd
O salutaris hostia & Tantum ergo Geoffrey Bush, 1963
5:30 p.m.
Dr Fred Tulan, organ

JULY 4—INDEPENDENCE DAY

Missa Macaroni* Nancy Sartin, 1976
Te saeculorem Principem McNeil Robinson, 1976
Wondrous Love American Shape Note

AUGUST 15—ASSUMPTION B.V.M.

Messe de Toulouse Anonymous, c. 1375
Diffusa est McNeil Robinson, 1973
Ave verum corpus Perotin, c. 1285

* Première

A PRAYER FOR GENERAL CONVENTION

ALMIGHTY AND EVERLASTING GOD, source of all wisdom and understanding, be present with those who take counsel in General Convention for the renewal and mission of your Church. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord.

From the Draft Proposed Book of Common Prayer

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 festival
as announced on the preceding Sunday.*



CONFESSIONS

DAILY, 12:40-1 p.m., also
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 8:40-9 a.m.



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.

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 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Saint Mary's Center for Senior Citizens
Miss Teresa Rogers, Program Director
PLaza 7-3962

Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i>	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CEremony 7-1356
Mr William J. Abdale, <i>Head Usher</i>	MAIn 4-5027
The Rev'd John L. Scott	KRaeheh 5-9214
The Rev'd Ronald T. Lau	UNiversity 5-1842
Miss Teresa Rogers, <i>Church School</i>	CANal 8-4263
Miss Mabel Lewis, <i>Hostess</i>	GRamercy 5-8097
Mr Kenneth C. Ritchie, <i>Tours</i>	OXford 1-4915
Miss Virginia O. Greene, <i>Bookshop</i>	OREgon 3-0159
Mrs Judy Lanham, <i>Sacristan</i>	SYmbol 9-2117
Mr Ralph M. Morehead, <i>Funeral Director</i>	RHinelander 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.