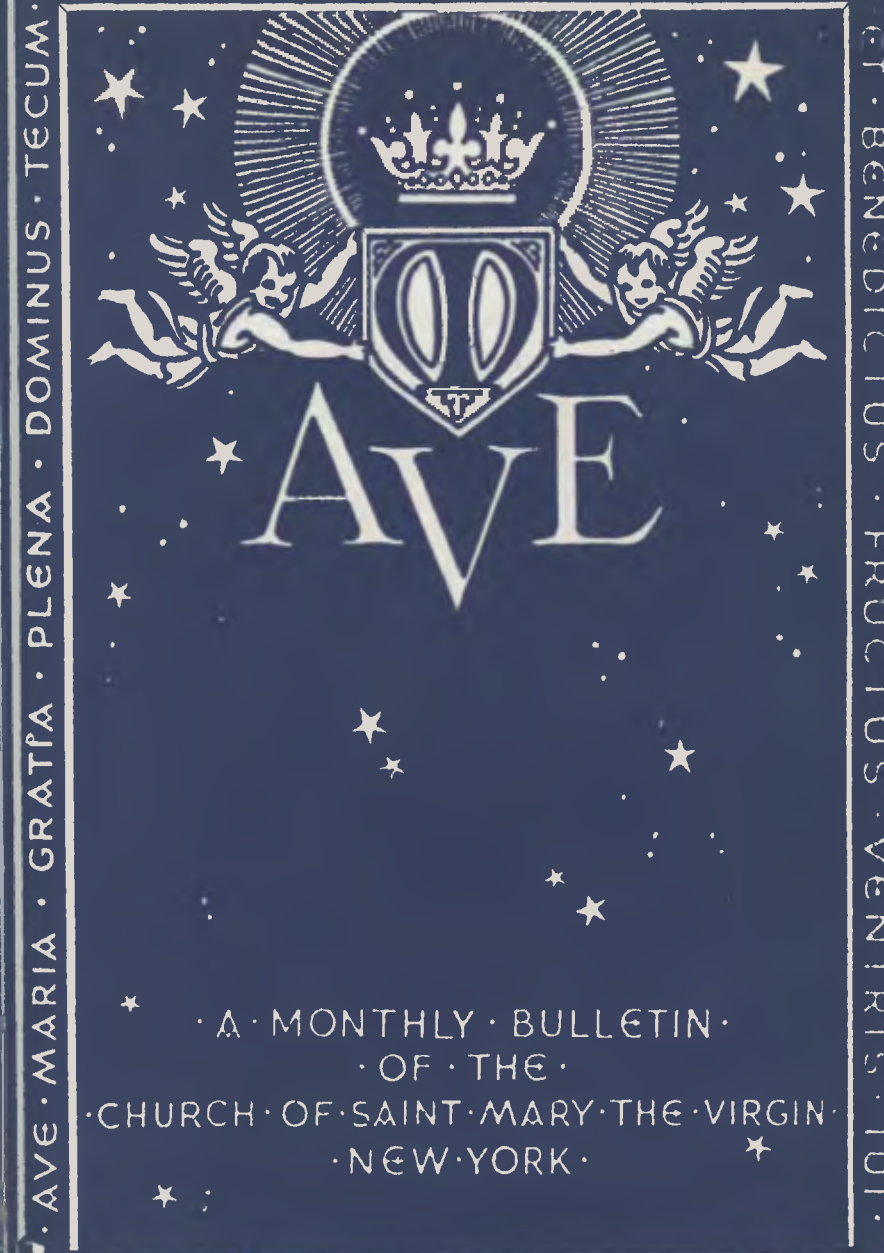


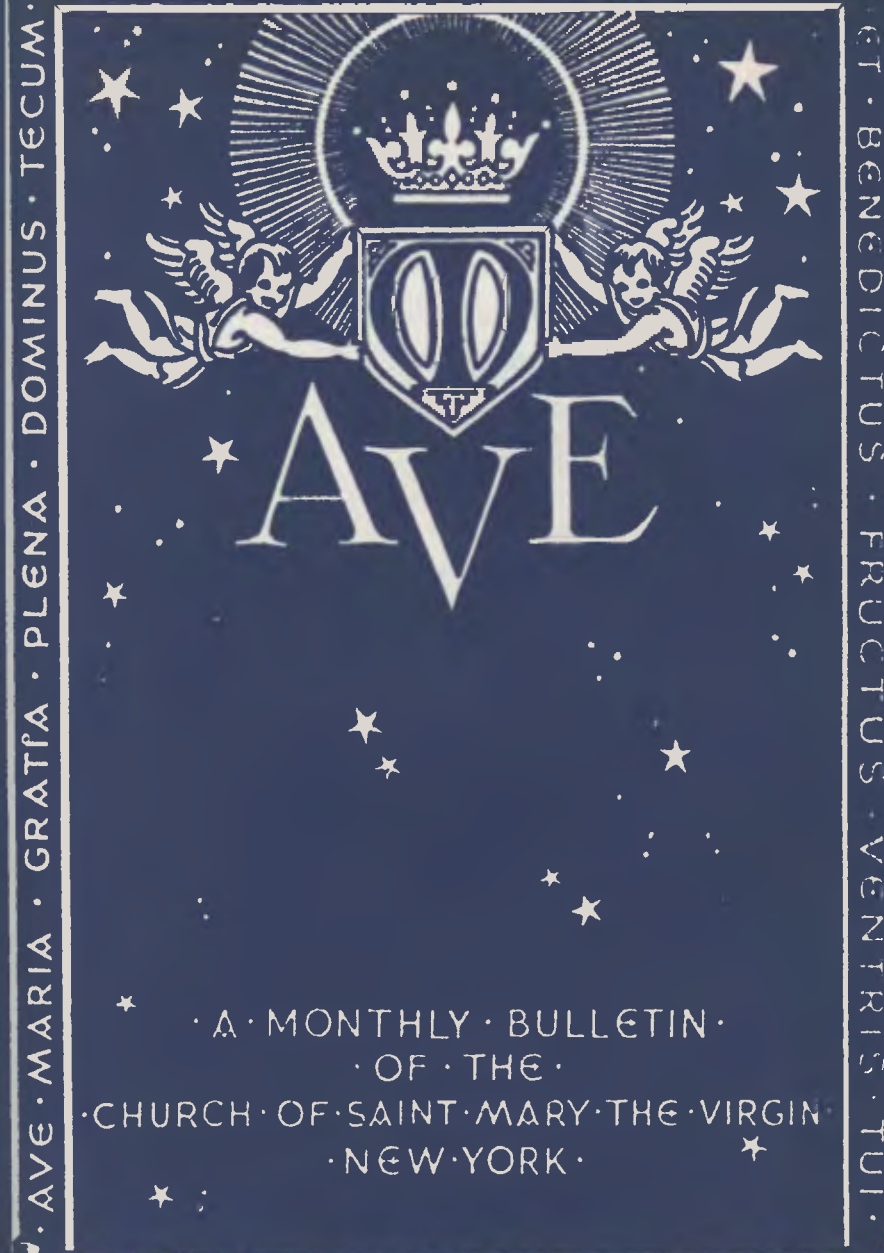
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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No. 6

CORPUS CHRISTI

Sermon by the Rector

"DO THIS!"

Christ's command is so clear when, on the night before his crucifixion, he leaves us a memorial of his passion — so clear, that his disciples *do* what he did without hesitation, without question, without fail, and in his Church we still *do this*. "This is my body . . . this is my blood . . ." Christ's meaning is so significant of the sacred mystery, that we can only wonder at it while, still, we worship; and gratefully receive while, still, we do not deserve redemption.

"Do this," Christ told us, and his disciples, eating and drinking at the sacred banquet, find the manna which cannot perish, the spiritual food which is Christ, the living bread he himself told us of when he said, "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him."

There is, therefore, no need to justify our veneration of the sacred mysteries: they bring us — they are truly — Christ's living and life-giving Body and Blood. And where he is, we bow and obey, gladly and without grudging. Can we give too much — symbol? sound? self? — when we are giving to Jesus?

Exuberance is right today, and I rejoice in Corpus Christi and its procession, forgetting for awhile my Anglican caution and the Thirty-nine Articles. Go all out for Jesus! Is it too much to do?

Remember only, since we must, what it costs him to make possible this memorial of his passion. You cannot suffer *like* Christ and you cannot suffer *for* him in the truest sense, for perfect sacrifice was made by him who alone is perfect Man. But what *can* we do and what would he *have* us do that we may have missed?

On the feast of Christ's Body and Blood I would be bold to suggest that we remember how his apostle Paul warned against receiving communion and not discerning the Lord's body — not discerning him, that is, in the Church which is his body. Surely we must see Christ in the children of his world suffering in this and every land:

some dying suddenly through bloodshed that is senseless and tragic, and some dying slowly in spirit, mind, and body through oppression, hatred, and neglect. They, too, are Christ's body by baptism or in Christ's will, and we are to discern the Lord's body not only eucharistically enthroned upon the altar but also simply seen in his brothers and sisters who are ours, too. His life for them is ours to give, and the giving of life means, in some small way, sacrifice of self by us who live so well and need so little.

Saint Augustine said something that helps us picture the Church's self-offering: "In the sacrament of the altar which she offers, she herself also is offered to God." So, see, symbolically, yourself offered upon the altar and, when you go to communion, remember Augustine's other saying that "if you have received well, you *are* that which you have received."

Making sacrifice as we can make it only in Christ, and having in remembrance his passion and his rising to life again, we are to go from the altar into the world in the procession of Christ's body, the body which is the Church, fed by the eucharistic body which is life, his life for the world, the life of the Son of God, who loved us, and gave himself for us.

Corpus Christi, to have its full meaning, must make us *be* the body of Christ, a body broken but living and life-giving!



SOME SPECIAL PREACHERS

FR JOHN MILBURN, Vicar of St Paul's, Brighton, one of England's famous Anglo-Catholic parishes; Superior-General of the Society of Mary; on Trinity Sunday, June 5.

DR LESLIE J. A. LANG, who needs no introduction, at the Solemnity of Corpus Christi on Sunday, June 12.

FR RICHARD C. NEVIUS, whose churches at Hayward, Springbrook, and Cable, Wisconsin, have an historic connection with ours, on Sunday, August 14.

FR THOMAS E. SCHIRMER, Rector of the Church of the Resurrection (merged from historic Christ Church and St Augustine's Church) in Elizabeth, New Jersey, on the Feast of the Assumption of our Lady, Monday at 6 p.m., August 15.

DR JOHN MACQUARRIE, Canon of Christ Church and Lady Margaret Professor of Divinity, Oxford, and our dear friend, on Sunday (appropriately also the feast of St Augustine), August 28.

KEEPING FAITH

Sermon by Father Boyer

I DEPART TONIGHT from my almost invariable custom — based indeed on principle — of preaching on the lessons of the Mass. This Mass, of course, is in honour of St Mark; but what that means is nothing less than that it is in honour of the truth of God's Holy Word, to which all the Evangelists bear witness, each in his own way, and none more so than Mark, whose very Gospel begins with the ringing declaration: "The beginning of the Gospel of Jesus Christ, the Son of God."

That there occurs tonight in another place an act which many of us, in all conscience, must consider to be in contradiction to the deepest inner meaning of that proclamation is known, I am sure, to all of us. That is why most of us are here: to record our witness, in respectful dissent, on behalf of the full truth of Catholic faith and most especially on behalf of the integrity of the Apostolic Ministry of bishops and priests upon which, institutionally, that faith rests — a ministry received by us from the unbroken Church of the ages, which is not our possession, nor ours to alter, which we did not invent, and with which we tamper to our peril.

It is this double act — both that which occurs in another place, and our response in this place to it — which calls forth my text, I Samuel 12: 13:

Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way.

The context of this verse is the Israelites' asking of Samuel to give them a king, an act which the prophet considered to be as much a deviation from a God-given polity as we, most of us, consider our own "new expression of ministry" to be. The circumstances of its utterance, thus, were not so very different from our own, which gives a certain sense of rightness to our using it tonight; but that is not the reason I have chosen it.

I have in fact chosen it for two reasons; the first is symbolic and the second is pastoral. What I mean is this: as I am sure many have already recollected, this verse formed the text of the sermon preached in the City of Oxford, in July of 1833, before Her Majesty's Judges of the Assize and the assembled dignitaries of the City and University, by the Reverend John Keble, Master of Arts in the

University and Fellow of my own College of Oriel. It was entitled "On the National Apostasy", and is generally reckoned to have marked the beginning—the opening gun, as it were—of the Oxford Movement.

And dearly beloved in Christ, we who are heirs of that movement of Catholic renewal have never been called more clearly than at this present time to replotclaim it, to set out its principles again and again, and to sweep this Church from one end to another with the reclaiming fire of spiritual truth!

The Oxford Movement changed the face of Anglicanism beyond recognition, but in the second generation its energies were diverted from a restatement of Catholic doctrine to a reclaiming of Catholic worship. That was not a bad thing in its own right, of course, and it needed to be done. But it meant that the controversies tended to focus on questions of ceremonial and vesture; and when, in the course of moderating time—such things, after all, being secondary and of derivative importance—the old animosities towards the externals of worship began to die down, many of us, too many of us, were lulled into thinking that we had, in a sense, won. Well, we have been disabused of that! And what that lays upon us is an obligation to return to first principles, to recommence the unfinished work of the first generation of the Oxford Movement men, and to appropriate once more into our own life—as individual priests and laypeople, and as a Church—the essentials of Catholic doctrine and of Catholic spirituality—to be converted, that is, in head—by Catholic *thinking*—and in heart—by Catholic *praying*.

It is to symbolize this need for a new Oxford Movement that I have presumed to lay hold on Keble's text; and it may be a comfort to us to recollect that in 1833 the English Government's ever-so-reasonable-in-itself movement to suppress certain superfluous Irish bishoprics called forth in response a movement of faith and spiritual rebirth which transformed the Anglican Communion. So in our own day, perhaps, it shall please God that the General Convention's ever-so-reasonable-in-itself movement to ordain women priests and bishops—reasonable, that is, after the dictates of *human* reason—may call forth in response a similar movement which will transform, and reform, and inform the Protestant Episcopal Church in the United States of America, with such ramifications, perhaps, beyond our own borders, as none of us can now foresee.

.. But there is, as I have said, a second, more pastoral reason for choosing this text:

Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way.

I think that as we embark on our new Oxford Movement—and if we do not embark upon it we shall face the consequences we have deserved—this text offers us a key to the way we must proceed if we are to keep faith both with Catholic truth and with Christian charity. On the one hand, "God forbid that I should sin against the LORD in ceasing to pray for you" shows us the attitude we *must* have towards those it has become our sad duty to oppose. On the other hand, however, "I will teach you the good and the right way" bids us to stand fast to the truth we have received—to stand fast to our conviction that, indeed, in this matter we have somewhat to *teach* the Episcopal Church, and that our way is good and right precisely because it is not *our* way but the way of the ancient Apostles and Evangelists and the holy Fathers and Doctors of the undivided Church.

It is, indeed, to this second part that I would turn first. The point is, that we have something to give, which is nothing less than the *fulness* of the Catholic Religion. This should make our witness positive rather than negative: we are not the people against women priests; we are, rather, the people *for* Catholic truth and the undiminished richness of the Catholic spiritual and sacramental tradition. Secondly, our intent must be *missionary*. We are, it is true, faced for the first time with a unique situation in which our mission field is within and not outside of the Church. But missionaries we must be, as our faithful bishops realized when they chose the name of Evangelical and Catholic *Mission* in an effort to give shape and definition to the movement of positive dissidence which they have inspired and guided. We are to be a mission *to* the Church, to recall it to its true nature—much as the Oxford Movement sought to recall the Church of England to its true nature in a day when a majority, both within the Church and without, seemed to think of it as little more than a government department. This mission, we observe, is to be *both* Evangelical *and* Catholic; a recognition that the phrase "Catholic truth" has no meaning if it is not grounded in the Gospel of Jesus Christ. It is *this* which must

be emphasized and glorified and offered as bread to the hungry. The movement is, thus, a *Church* movement — a mission within the Church and to the Church — but it is not a *churchy* movement, not a movement caught up in ecclesiastical disputes and organizational infighting, or what Dom Gregory Dix called “sacristy orthodoxies”. No, it is a movement of the Gospel, a movement of the Good News of Jesus Christ the Son of God; there can be here, therefore, no room for the petty or the partisan. We must, indeed, be above party, as Jesus Christ is above party, for what is at stake is the truth of supernatural revelation — revelation in its uncorrectable fullness in Jesus Christ — and not our mere personal preferences, our likes or dislikes or animosities. We must eschew that, in order to hold before the Church a vision of power and attractiveness, an attractiveness based upon the strong and beautiful person of our divine and and human Lord, a power based upon the everlasting Gospel.

This means, therefore, that we stand in *positive* witness; but it means, also, no less than that we *stand*: we must do everything we *can* do together, even with our opponents — this is the counsel of a wise bishop of the Swedish Church, who has lived in opposition to this novelty, his integrity intact, for longer than any of us can imagine — *but* he went on to say, there can be *no compromise* on the fundamental issue. The temptation to accommodation must be resisted; the issue for which we stand is *not* ephemeral, nor superficial, and since it is *not* grounded in our personal preferences — but in what we perceive to be the truth of the Gospel — we cannot oppose it today, and tomorrow say it doesn’t matter any more.

But, we must also keep our perspective, which returns us to the first part of our text: “God forbid that I should sin against the LORD in ceasing to pray for you.” My dear brothers and sisters in Jesus Christ, we cannot have a mission to those we have turned from in hate; we cannot expect to be heard by those whom we refuse to talk to.

After the vote was taken in Minneapolis, most of us felt anger and hurt. I do not think, for example, that any of us who had been working for CAM had very dry eyes that evening, and we were surely not alone. The anger and hurt are natural enough, human enough. But anger and hurt are luxuries we can no longer afford. We cannot build a church on them — as I think a few are trying even now to do, and as some others seem to be intent to try to do; still less can we *rebuild* a church on them. Too much — and I

must say this frankly, though in all brotherly affection — *too* much of the reaction to General Convention has been *merely* angry, *merely* reflexive, *merely* hysterical, *merely* negative, *merely* conservative, and *merely* obscurantist — how dare they do that to *my* Church! But beloved, it is not my Church; it is Jesus Christ’s Church, even this little portion of it we inhabit. We seem to think everything depends on us, as if he were not still in control of events, ruling them and, mayhap, *overruling* them. Do we think that Jesus Christ can be defeated? Is it his honour we defend — or our pride? Let us beware lest we claim too much.

I am, I confess, tired of fanaticism. I didn’t much like *their* brand of it when I encountered it; but I must confess I don’t like our brand of it much better. I am tired of people who are more Catholic than the Pope and more rigid than the Council of Trent, and who claim as essentials of Catholic faith things no *Roman* Catholic would have the gall to claim. I am tired of people who attack the new Prayer Book but whose letters indicate both that they have not read it and that they are ignorant of liturgical history — I have seen things attacked as part of a “secular humanist” plot for example, which I happen to *know* are reversionisms to the ancient rites. I am tired of people who attack the translation of the new Psalter but who clearly know no Hebrew. I am tired of self-righteousness.

I do not think, in order to be a Catholic, that it is necessary for me to hate those who oppose me. I think they are wrong, and in need of correction and instruction; I do not think they are wicked, in need of anathema and excommunication. Where in any of this is the love of Christ? I do not think, in order to be a Catholic, that it is necessary to treat the sacraments as if they were magic — including the sacrament of Holy Order — which, if broken and impaired in one part, poof, everything is lost overnight. I do not, indeed, know where this kind of doctrine of Holy Order came from. It is not patristic, it is not mediaeval, it is not even modern Roman; but many seem to hold it as an axiom of Catholicity too obvious to need explaining.

I oppose women priests. If I didn’t, I wouldn’t be here, and I hope that I have already said enough to make clear the extent, and the constancy, of my opposition. Women priests are an anomaly in a Catholic Church; but anomalies do not, *ipso facto*, destroy either Catholicity or churchness. There have been anomalies before in

Christendom — false starts and wrong turnings — and they have tended to die out. As for *this* anomaly, I know enough to think I must oppose it and refuse all cooperation with it. Thus I will help to show that it doesn't work, that it doesn't, as it were, "take". I question its authenticity. I have enough doubts about it to lack *assurance* of its sacramental validity. But I do not have the kind of absolute knowledge of the mind of God some seem to have, and I bethink me in the bowels of Christ that I *could* be wrong — which thing Christ will show us if it be so, and this ministry bears a fruit I think it incapable of. I do not think I am wrong, and integrity demands that I act as I think. But let us not paint ourselves into more corners than are necessary before we have to.

And let us, for the love of God, declare a moratorium on the words "heretic" and "apostate". A heretic is one who knowingly repudiates a defined dogma of the Catholic Church; the maleness of priests is *not* such a dogma, and no council of the undivided Church, and no Pope, even — the recent, and to my ears welcome, pronouncement of a papal commission to the contrary notwithstanding — has made a pronouncement on this as a matter of faith. And even if a Pope had, I should hardly have thought that would have been definitive for Anglicans! *Our* position is *derived* from our understanding of the *implications* of the Gospel and Catholic teaching; but we must beware the temerity of claiming our position to *be* the Gospel — and until such time as this matter can be decided, we must, I think, draw a distinction between being in heresy and being mistaken about a point of fact. They think women can be priests; I very much doubt they can be, in fact, much as I doubt I can be a mother. While it does not make it so — still, their thinking it, or even their acting as if it were true, does not make them heretics. As for apostasy — an apostate is one who repudiates Jesus Christ. Let us be very careful before we accuse anyone of *that*, lest we should also be judged in the great and terrible Day of our Lord.

What I am saying, I think, can thus be summed up. We must be recalled in commitment to the challenge of a new spiritual movement within the Church, analagous and related to the Oxford Movement. In pursuing that movement, we must be resolute and firm — resolute and firm in opposition to those things which, in all good conscience, we think to be deviations from Catholic norms. But, at the same time, we must show our resolution and firmness

in as positive a way as we can, emphasizing what we have to *offer*, not what we have to deny. Above all, we must work not in fear and anger, not in hysteria and panic, but calmly, as befits those who believe in God, and in charity, as befits servants of Jesus Christ. Let us not cease to pray for those we oppose, nor even to pray *with* them so far as we can with integrity. Let us be slow to judge, and slow to anger. And let us have trust in God, and in the Lord Jesus Christ, who has promised to be with us always, even unto the end of the world.

Sermon preached on April 25 at a service of witness in the Church of the Transfiguration, Freeport, Long Island. At the same time, in another place, the Bishop of the diocese performed the ordination of a woman priest according to the canons of General Convention but, we believe, contrary to the constitution of the Church.



CAM, the Coalition for the Apostolic Ministry, stands for the Church's faith and order. Both before and during General Convention, a strong stand was made. Since Convention, CAM has believed that we must stay within the Episcopal Church, since "a little leaven leaveneth the lump" only if it stays in the lump. CAM is joining purposes with the bishops of the Church, led by the Bishop of Eau Claire, who call themselves the Evangelical Catholic Mission. These bishops — twenty-five at last count — have pledged themselves to teach the full faith and, to that end, led an Evangelical Catholic Congress as their first thrust. Its services and teaching addresses held in this city at Saint Thomas Church on May 6-7 were overwhelmingly successful. Its spirit was sanguine — not negative or recriminatory — and in such a spirit of faith and charity we have high hope.

ECM's positive work of teaching is organized into several "task-forces" — among them theological, with Father Boyer as a member, and liturgical, with Father Garfield as chairman.

Pray, brothers and sisters, for the Church's unity in faith, and for her speaking the truth in love. And, if you would help in this task, send your name and a contribution to CAM at 230 East 60th Street, New York, N.Y. 10022.

D.L.G.

CALENDAR FOR JUNE

1. W. EMBER DAY (St Justin, Martyr at Rome, c. 167)
2. Th. The Martyrs of Lyons, 177
3. F. EMBER DAY (The Martyrs of Uganda, 1886)
4. Sa. EMBER DAY

5. Su. TRINITY SUNDAY
High Mass with Procession 11
6. M. St Norbert, Archbishop of Magdeburg, 1134
7. Tu. St Boniface, Archbishop of Mainz, Missionary to Germany, & Martyr, 754 (*Tr.*)
8. W. *Requiem*
9. Th. CORPUS CHRISTI
10. F. St Ephrem of Edessa, Syria, Deacon, 373
11. Sa. SAINT BARNABAS THE APOSTLE

12. Su. PENTECOST II
Solemnity of Corpus Christi 11
13. M. *Requiem*
14. Tu. St Basil the Great, Bishop of Caesarea, 379
15. W.
16. Th. Joseph Butler, Bishop of Durham, 1752
17. F. THE MOST SACRED HEART OF JESUS
Abstinence dispensed
18. Sa. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896

19. Su. PENTECOST III
20. M. St Edward, King of England & Martyr, 978
21. Tu. *Requiem*
22. W. St Alban, First Martyr of Britain, c. 304
23. Th. St Etheldreda, Abbess of Ely, 679
24. F. THE NATIVITY OF SAINT JOHN THE BAPTIST
Abstinence dispensed
25. Sa. *Of our Lady*

26. Su. PENTECOST IV
27. M. *Requiem*
28. Tu. St Irenaeus, Bishop of Lyons, c. 202
29. W. SAINT PETER & SAINT PAUL, APOSTLES
30. Th.

CALENDAR FOR JULY

1. F.
2. Sa. *Of our Lady*

3. Su. PENTECOST V
4. M. INDEPENDENCE DAY
5. Tu. *Requiem*
6. W. St Thomas More, Martyr, 1535
7. Th.
8. F.
9. Sa. *Of our Lady*

10. Su. PENTECOST VI
11. M. St Benedict, Abbot of Monte Cassino, c. 540
12. Tu. *Requiem*
13. W.
14. Th. St Bonaventure, Bishop of Albano, 1274
15. F. St Swithun, Bishop of Winchester, 862
16. Sa. William White, Bishop of Pennsylvania, 1836

17. Su. PENTECOST VII
18. M. *Requiem*
19. Tu.
20. W. St Margaret, Martyr at Antioch (3rd c.)
21. Th.
22. F. SAINT MARY MAGDALENE
23. Sa. *Of our Lady*

24. Su. PENTECOST VIII
25. M. SAINT JAMES THE APOSTLE
26. Tu. The Parents of the Blessed Virgin Mary
27. W. William Reed Huntington, Priest, 1909
28. Th. *Requiem*
29. F. SS. Mary & Martha of Bethany
30. Sa. William Wilberforce, 1833

31. Su. PENTECOST IX

CALENDAR FOR AUGUST

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

CALENDAR FOR SEPTEMBER

1. Th. St Giles, Hermit in Provence (7th c.)
2. F. The Martyrs of New Guinea, 1942
3. Sa. *Of our Lady*
4. Su. **PENTECOST XIV**
5. M. *Votive for Labor Day*
6. Tu. *Requiem*
7. W.
8. Th. **THE NATIVITY OF THE BLESSED VIRGIN MARY**
9. F. St Peter Claver, Priest, 1654
10. Sa. *Of our Lady*
11. Su. **PENTECOST XV**
12. M. John Henry Hobart, Bishop of New York, 1830
13. Tu. St Cyprian, Bishop & Martyr of Carthage, 258
14. W. **HOLY CROSS DAY**
15. Th. The Compassion of the Blessed Virgin Mary
16. F. St Ninian, Bishop of Galloway, c. 430
17. Sa. The Stigmata of St Francis, 1224
18. Su. **PENTECOST XVI**
19. M. St Theodore, Archbishop of Canterbury, 690
20. Tu. John Coleridge Patteson, Bishop of Melanesia, & his Companions, Martyrs, 1871
21. W. **SAINT MATTHEW, APOSTLE & EVANGELIST (EMBER DAY)**
22. Th. *Requiem*
23. F. **EMBER DAY (St Linus, Bishop & Martyr of Rome, 1st c.)**
24. Sa. **EMBER DAY**
25. Su. **PENTECOST XVII**
26. M. Lancelot Andrewes, Bishop of Winchester, 1626
27. Tu. St Vincent de Paul, Priest, 1660
28. W. St Wenceslaus, Duke of Bohemia & Martyr, 938
29. Th. **SAINT MICHAEL & ALL ANGELS**
30. F. St Jerome, Priest & Monk of Bethlehem, 420

ALTAR FLOWER MEMORIALS

- June 5—Trinity Sunday, Albert & Charlotte Grant
 June 9—Corpus Christi, Henry Neeson Botts & James Murchison Duncan, Priests
 June 12—Pentecost II, William Wise Raymond, Marion Woodworth Raymond, & Irving Woodworth Raymond
 June 17—Sacred Heart, John Michael Hamilton
 June 19—Pentecost III, Paul & Henri Chavasse & David Thayer Batchelder
 June 26—Pentecost IV, Elizabeth Sibyl Thomas
 June 29—SS. Peter & Paul, George Krauser Boyer
 July 3—Pentecost V, Louise Wenz
 July 10—Pentecost VI, Philip & Anicia Martin
 July 17—Pentecost VII, Merton Leonard Garfield
 July 24—Pentecost VIII, Mabel Heyny & Eldorus Shaw
 July 31—Pentecost IX, Sydney Jones
 August 6—Transfiguration, Charles Augustus Edgar
 August 7—Pentecost X, Alfred & Catherine Handy
 August 14—Pentecost XI, Edith Kellock Brown
 August 15—Assumption B.V.M., Selena & Anne Arnold
 August 21—Pentecost XII, John Alexander Lewis
 August 28—Pentecost XIII, Eliphal Beard & Carrie Briggs Streeter
 September 4—Pentecost XIV, Hallie Wilson
 September 8—Nativity B.V.M., Leonice Thompson Garfield & Minnie Adell Brown
 September 11—Pentecost XV, Mary Longley
 September 14—Holy Cross Day, Sydney James Atkinson, Priest, OHC
 September 18—Pentecost XVI, Harold E. Pim
 September 25—Pentecost XVII, Mary Fargher
 September 29—Michaelmas, Lillian Tompkins Blackford



FROM THE PARISH REGISTER

BURIALS

"My flesh shall rest in hope."

- April 19—Gudrun Logergren
 May 18—Priscilla Garfield Bruns



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 5—TRINITY SUNDAY

- Organ-mass in E flat Franz Josef Haydn (1732-1809)
 Benedictus sit Deus Giovanni Pierluigi da Palestrina (1526-1594)
 O salutaris hostia Anton Bruckner (1824-1896)

5:30 p.m.

George Novak, organ

JUNE 12—SOLEMNITY OF CORPUS CHRISTI

- Messe Solennelle McNeil Robinson, 1976
 Sacerdotes Domini William Byrd (1543-1623)
 O salutaris hostia McNeil Robinson, 1977
 Tantum ergo McNeil Robinson, 1977

5:30 p.m.

John McCarthy, organ

Summer Sundays: Mass and motets sung by men's voices

AUGUST 15—ASSUMPTION B.V.M.

6 p.m.

- Missa cum jubilo Maurice Durufle (1902-)
 Ave Maria Ron Roxbury, 1977
 Ave verum corpus Ron Roxbury, 1977



NEW FRIENDS

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|------------------------------|----------------------------------|
| Miss Katherine Allen | Robert Park Fisler |
| Mrs J. Richard Grudier | Irvington, New York |
| The Rev'd Richard L. Harbour | The Very Rev'd Harold F. LeMoine |
| Gambier, Ohio | Garden City, New York |
| Mr & Mrs John H. Bensing | The Rev'd David B. Lowry |
| Mount Vernon, Ohio | Bloomington, Indiana |
| The Rev'd Jack D. Bowling | Tom Pearsall |
| Howe, Indiana | New York City |
| Mr & Mrs H. Peers Brewer | Douglas R. Perry |
| Wilton, Connecticut | New York City |
| Frank M. Burton | Alden E. Whitney, M.D. |
| New York City | Danbury, Connecticut |
| | Joseph R. Wright |
| | New York City |

CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anon., \$15; J. Blum, \$1; Mrs Stephen Briggs, \$5; Douglas G. Carner, \$5; William E. Dear, \$5; Mrs Pauline Fritts, \$2; The Rev'd Vincent H. Ioppolo, \$10; Mrs Helen Keller, \$5; The Rev'd G. Raymond Kemp, \$5; The Rev'd Harry B. Kraft, \$5; The Rev'd Kent H. Pinneo, \$10; John Douglass Ruff, \$15; Mrs M. L. Schelle, \$5; The Ven. Webster L. Simons, Jr, \$10; Miss Grace Taylor, \$5; C. Lloyd Tyler, \$5; Mr & Mrs Charles E. Wiegner, Jr, \$5; Mrs Miles Lowell Yates, \$10.

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., <i>also</i>
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, Cosfirmations, 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 G. Morris Dolby, <i>Head Usher</i>	LEXington 3-2243
The Rev'd John L. Scott	KRAehen 5-9214
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
Judith 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.