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• A • MONTHLY • BULLETIN •
 • OF • THE •
 • CHURCH • OF • SAINT • MARY • THE • VIRGIN •
 • NEW • YORK •

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

My dear people,

We do not need much reminder of "changes and chances" of this life: life reminds us daily that the fixed point only is God, and our true joy only is to be found in serving him.

Here at Saint Mary's we have witnessed God act in blessing us and, through us, other people. We see that almost daily — certainly Sunday by Sunday, as we welcome those who want God, want goodness, want in their lives a fixed point and the joy that is ultimate and eternal.

Yet God seems to be staying out of our world, leaving us to our self-centeredness and self-destruction. Even the Church seems to be less a rock than on the rocks. Unhappy divisions — divisions I think are not going to save the Church — plague that branch of it which we call the American Episcopal Church. Pray for our peace, pray for God's truth to prevail.

I have said, "seems": one may be tempted to suppose God wills the things that disturb the Church and her members, but I believe he only permits them to test our faith and devotion. Decisions have to be made by us, by the Holy Spirit's guidance, we pray: the luxury no longer is ours of "Father says" and "Holy Church says". Remember what Saint Paul says: "Work out your own salvation with fear and trembling." But remember we have responsibility to listen for the Spirit in the Church. If the Spirit seems to speak less precisely than heretofore, is it because we have grown cold in love? because we have tried to sell creed, code, and cult as something to be accepted — "or else"? And "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Changes and chances in life come too close for comfort — what we most cherished can test the devotion and vocation of any of us, and we must be ready to respond in discipline and love. Testing has come to me. I am changing, not my vocation, which is to serve God as his priest, but my way of doing it. I cannot as I write be sure what the way will be, but I know that by the end of the

summer a change will have been made in my life, and therefore in yours. I am resigning my rectorship of Saint Mary's, and on October 1, by election of the Trustees, will become Rector Emeritus. I beg you to take it with grace, and with gratitude for what, together, we have done for Christ and his Church. I think of our welcome to the hundredth Archbishop of Canterbury, our strong place in the diocese of New York, our liturgical leadership in the Episcopal Church, Father Boyer's scholarship, and our work with old people of Times Square, as contributions we have made together. But working together, not by me alone, these accomplishments have found their place in my thirteen years at Saint Mary's.

What I have valued most is less tangible, and that is our spirit of friendliness which is remarkable in a city church — remarkable, literally, because visitors remark on it often, and with expression of appreciation. Be friends! As you are my friend, do not question me because I am making a change in my life: to do so is hard enough, but I must seek God's will. In a challenge to new life in Christ's Church, I hear his words: "Lo, I am with you always." And I even borrow that promise of Christ's and tell you that always I will bear you in my heart, as I know you will me in yours.

Always affectionately your friend,
Donald L. Garfield



PARISH NOTES

A PARISH PICNIC is being planned for Sunday afternoon, June 18. Bring your own food and drink to the Cathedral close around 2 o'clock. Details from Mabel Lewis or George Blackshire.

THE BISHOP OF BALLARAT, the Right Reverend John Hazlewood, will stop on his way from Australia to the Lambeth Conference, and preach at Saint Mary's on Sunday, June 25, at 11 o'clock.

TWO GREAT SUMMER FEASTS will be marked by High Mass with Procession: Our Lord's Transfiguration, Sunday, August 6, at 11; our Lady's Assumption, Tuesday, August 15, at 6.

ECM, the Evangelical and Catholic Mission, now has its headquarters in Saint Mary's Mission House on the third floor. An ECM congress will be held at Saint Thomas Church, New York, in early September — date to be announced.

CHANGED INTO GLORY

Sermon by the Reverend Alan V. Carefull, Administrator
Shrine of Our Lady of Walsingham

THE LONDON 'CHURCH TIMES' has done it again. Recently it had this to say about the definition of the Assumption: "It was an act that occasioned much joy under the Mediterranean sky, where Mary has always been beloved by the simple and the poor; an act nevertheless causing acute uneasiness, not to say dismay, in the wider Church, where it was felt that it might harm the cause of reunion."

Once more we encounter this Anglican lack of theological nerve about the consequences of the Incarnation; once more one feels obliged to make assertions about Our Lady for which there should really be no need.

I want to make such assertions today by considering the implications of a particular word. And the word is "glory". "Blessed be her glorious Assumption," we sometimes say. So how and why is it glorious? When we've answered those questions, perhaps the 'Church Times' will change its tune!

To begin with, let's put glory into a particular context. Listen to these splendid words of the apostle Paul which he sent to the Christians in Rome.

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies." (Romans 8: 18-23)

"The sufferings of this present time are not worth comparing with the glory that is to be revealed to us." Paul indicates that glory is primarily something that *will* be seen, it is a future state which we haven't *yet* attained. Perhaps we can best understand it if we think about it in three closely connected ways: 1.) the work; 2.) the waiting; 3.) the wonder. First, then, the work.

Come into my garden and see a dreadful sight — a parcel of ground chock full of burdocks, daisies, dandelions, plantains, nettles, and that foulest of all infestations, the rank and rampant polygamum vitae with stems like bamboo and roots as big as tree trunks. See amidst all those the manifold components of a rubbish heap — the broken cups and saucers, the discarded pots and pans, bits of old cast-iron fittings, chairs, bottles, broken bricks and tiles, rubble, wire, stones, old cast clouts and rotten rags. We called it all Gehenna.

Now picture to yourselves what went on the other week — such a pulling up of weeds, such a scraping up of rubbish, such a filling up of barrows, such a carting away and tipping, such a digging over, such a levelling and a raking over and over again. It took a week.

There was one last job — the sowing. Late on the Friday evening the ground was prepared. I got the bag of seed and scattered the contents liberally over the soil. It was finished.

Then there was the waiting. Each day we went to the place and looked closely at the seed covering the face of the ground. It looked forlorn and damp. It seemed impossible for anything to happen. And the wind blew to dry the soil and waft away the seed, so we had to get the sprinkler out to moisten it. And it turned cold, so that the seed looked even more forlorn and shrivelled than before. How long, O Lord, how long?

Not really long. One afternoon I went to look and I saw it — one tiny green blade of new grass. There it was amidst all the other seeds — an earnest of future glory. And as I looked I could see another and another thrusting upwards to the light.

Go back now, and what can you see? A pale green carpet spreading like a blush over what once was a desolation. Beauty and order have prevailed over horror and chaos. Glory has come. We have reached the third stage of our process. We stop to wonder.

The work, the wait, and the wonder. Transfer your thoughts now from my garden, and apply them to the mystery of Christ and his Church. How similar the story really is.

There is the work of preparing the ground, the removal of all the old rubbish. That's the preaching of the Gospel, that's the conversion of souls, that's the mortifying of our lower nature. "Go ye into all the world," says our Lord. And this has been

happening since Pentecost. "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the Gospel." Yes, Christ is preached, the whole body of sin is assaulted.

And the word is sown. Up and down the earth, the sowers have scattered the Gospel seed. It began in Jerusalem and in all Judaea, in Samaria and to the uttermost part of the earth — Antioch, Ephesus, Thessalonika, Athens, Rome — we read thus far in Acts, but the work has never stopped, and never will till the end of time.

And, pilgrims, there is the waiting and how long it can seem! We were christened long ago, we have been blessed in Christ with every spiritual blessing in the heavenly places, but we seem to live oblivious of the stupendous fact. "The good that I would, that I do not; the evil that I would not, that I do . . . O wretched man that I am, who will deliver me from this body of death?" We look beyond ourselves — as if there was any need! — and we feel with the hymn writer,

"When comes the promised time
That war shall be no more,
Oppression, lust, and crime
Shall flee thy face before?"

Yes, we look at life again and again, and there are times when we are tempted to think the Gospel has been preached in vain. The field is full of tares, the stony ground kills off the seed. We continually hear about the tremendous decline in religious belief. And love grows cold.

Yes, the waiting and the watching are long indeed.

But, suddenly one day, glory shines upon us. We see it perhaps at someone's death-bed: a Christian dies in faith and peace, and we know that glory has come. Doubt gives place to wonder. A parish once in the doldrums is transformed by a holy, diligent priest. People flock to hear a prophetic preacher. We know that glory has come. We meet a saint, and we are thrilled. We know that glory has come. We lift up our eyes and gaze out upon our world, and everywhere there are flashes of glory in the converted lives of sinners like us. We are surrounded by a great cloud of witnesses — multitudes of new people, re-made in Christ, multitudes whom no man can number spreading over creation the light of purity and truth. Oh, the wonder of it all!

The work, the wait, the wonder. We can now be more specific about the doctrine of Our Lady's Assumption. Glory is coming. Jesus is risen, ascended, glorified. He has attained his end, his perfection, and this the New Testament clearly reveals in the staggering majesty of the Easter Christ. But this glorious Christ is no solitary figure. The light of his glory envelops his disciples. "You have died," writes St Paul, "and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory."

In another context, but on the same theme, St Paul enlarges this scope of glory to include the entire creation. "There is one glory of the sun and another glory of the moon and another glory of the stars; for star differs from star in glory." In fact we all — creatures animate and inanimate, men and women, beasts and cattle, green things and creeping things — we all "are being changed into Christ's likeness from one degree of glory to another." Christ's perfection knows no limit, in other words. Nothing is outside the scope of this transfiguring power of glory.

But according to the 'Church Times' someone is. Is it Judas Iscariot, Pontius Pilate, or Herod? No, none of these. Is it Nero, Hitler, or Stalin? No, none of these. It is Our Lady!

To deny Mary's assumption into glory is to deny the efficacy of her Son's whole work and to deny ourselves all future. For Mary is like that green blade of grass seen in my garden — the precursor of the glorified Church. In her the glory is realized in full attainment. We are *being* glorified; she *is*, as the purest of creatures.

But Mary's glory isn't her own, of course. It is her Son's glory she has attained, and this is where we find Anglican doubts about her Assumption so inexplicable. Such doubts ultimately deny the Resurrection, to say nothing of the mystery of the Word made flesh. The doubters are left in the end with the Myth of God Incarnate.

But we are not doubters. We believe that Christ's glory has enveloped Mary as it will envelop us. "So we do not lose heart. Though our outer nature is wasting away [in this time of working and waiting] our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison." (II Corinthians 4:16,17) There is the wonder in which we Christian pilgrims live our lives.

ALTAR FLOWER MEMORIALS

June	4—Pentecost III, A thank offering
June	11—Pentecost IV, Edith Kellock Brown
June	18—Pentecost V, Paul & Henri Chavasse & David Thayer Batchelder
June	25—Pentecost VI, Philip & Anicia Martin
June	29—SS. Peter & Paul, George Krauser Boyer
July	2—Pentecost VII, Merton Leonard Garfield
July	9—Pentecost VIII, Louise Wenz
July	16—Pentecost IX, Herod & Elizabeth Pruitt
July	23—Pentecost X, Alfred & Catherine Handy
July	30—Pentecost XI, Sydney Jones
August	6—Transfiguration, Charles Augustus Edgar
August	13—Pentecost XIII, Mabel Heyny & Eldorus Shaw
August	15—Assumption B.V.M., Selena & Anne Arnold
August	20—Pentecost XIV, John Alexander Lewis
August	27—Pentecost XV, Eliphail Beard & Carrie Briggs Streeter
September	3—Pentecost XVI, Hallie Wilson
September	8—Nativity B.V.M., Leonice Thompson Garfield and Minnie Adell Brown
September	14—Holy Cross Day, Sydney James Atkinson, Priest, OHC
September	10—Pentecost XVII, Mary Longley
September	17—Pentecost XVIII, Harold E. Pim
September	24—Pentecost XIX, Mary Fargher
September	29—Michaelmas, Lillian Tompkins Blackford



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)
Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)

Vêpres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

Postcards, colour pictures, interior and exterior, 15¢ each (mailing 13¢)

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WE HAVE SPOKEN HITHERTO OF A CERTAIN CAPACITY within Judah — to a far greater degree than was ever noticeable in Israel — for self-reform. And the initiative for this capacity, we have noted further, lay to a surprising degree with the Royal House, the tenacity of whose hold on the country's affections we illustrated last month by telling the story of the signal failure of Athaliah's abortive attempt against it.

This is not to say there were no bad kings. There were, in fact, some extraordinarily bad kings, who were duly denounced by the great prophets, and whose careers were duly censured after the event by the compilers of the sacred history. It is to say, however, that the royal family itself — in sharp contrast to the fragmented and abortive dynastic attempts of the Northern Kingdom — perhaps because of its long and unbroken tradition as the guardian and protector and even (in a sense) the *founder* of the sacred institutions of Temple and cult, found itself less likely to be in an inherently adversary relationship with the religious leaders. At least certain kings were amenable to instruction from that quarter, and there were two especially, whom we shall begin to look at briefly this month, in whom the religious spark took fire; coals carried to the king from prophet or priest blazed up, and it was as a reforming conflagration that the fire was returned from the king, then, to the people. This never happened in Israel, to the north; the closest thing would be the coup of Jehu, but that was mere brutal reaction, with little staying power, as the all-too-quickly resumed prophetic denunciations both of Jehu himself and of his immediate descendants tell.

The first of the two greatest reforming kings was Hezekiah [ca. 715-687 B.C.], in whose reign, though not exclusively then, Isaiah prophesied. Now, it must be remembered that we cannot talk, in biblical terms, of religious reform apart from political independence. This does *not* mean, as it might to a modern person, that the "real" motive was political and that the religious situation was "only" a mask for political ends. It does mean, however, that ancient man did not think in compartments, with some separable quality called "religion" off in a corner someplace, not really part of the mainstream of life, to be indulged in, when

convenient, as a kind of "hobby" by those who had a special taste for that sort of thing. On the contrary, life was seen as a composite whole, and "religion", to the point it could be separated out at all as a discrete quality, was the mainspring of it. In Hezekiah's case, one might as well say that politics was a mask for religion, which was the "real" motivating force.

Nonetheless, politics and religion were, thus, inseparable. In the reign of Hezekiah's father, Ahaz, Judah was virtually an Assyrian vassal. This was the price she had paid for calling in Assyrian help in face of the threat from the Syrian-Israelite coalition which was trying to force her cooperation. Judah thus was saved from the Syrian-Israelite wolf only to be confronted by the Assyrian lion. Tribute was taken from her, and the symbol of her new dependent status was formally attested by the setting up of altars to the Assyrian gods in the courts of the Temple itself. Thus the indigenous paganism of Baalism — as represented some generations before by Athaliah — was replaced by the far more ominous paganism of imperial Assyria.

It was this situation Hezekiah sought to reverse. At first he moved cautiously, not daring to antagonize the awesome figure of Sargon II [722-705 B.C.], and his reforms were confined to an inward purging of pagan elements in Yahwism. But after Sargon's death, sensing a lesser man in his son and successor Sennacherib, who was in any event beset with troubles enough at home, and trusting overmuch, perhaps, in the help available from a newly resurgent Egypt, he threw caution to the winds, withheld the tribute, and suppressed the foreign cults. This, of course, was open rebellion, and against the advice, apparently, of Isaiah (the great prophets seem almost without exception to have been also extremely astute political realists), a coalition was formed by Judah, Egypt, and most of the neighbouring states (notably Tyre).

By 701, however, Sennacherib, having crushed a revolt in Babylon, was free to move west. The result was devastating: the coalition fell apart, and in Judah alone forty-six cities were taken and their populations deported (what was left of them after a fearful slaughter), and only Jerusalem remained. As advised by Isaiah (cf. Isaiah 1: 5), Hezekiah asked for terms, and these, though granted, were ruinous, both in territorial concessions and

in tribute — the Temple itself was stripped to meet the initial payment. And, needless to say, the Assyrian altars were set up again in the courts of Jerusalem.

At this point we have some confusion, for more details of a campaign of Sennacherib in Judah are given in the Bible (cf. II Kgs. 18: 17 — 19: 37 and Isa. chs. 36ff.), which fit poorly with the events described above. Some scholars dismiss them as legendary (a bias your author does not share!), some think, in spite of the difficulties, that the events must all refer to the same campaign, and some think there was a second rebellion and a second campaign, unlikely, at first sight, though that might seem. The question is too technical to discuss here. Suffice it to say that I incline to the last position, and that what follows presumes it, though the reader should be aware that there are complex questions involved, with which I am not unfamiliar.

After 701, Sennacherib had renewed difficulties in Babylon, which demanded his nearly undivided attention. Moreover, a new and expansionist Pharaoh had arisen in Egypt, named Tirhakah. It seems likely that Hezekiah took advantage of this combination to try to recoup his earlier losses, relying again on Egyptian aid. But by 689 the revolt in Babylon had been crushed with the utmost savagery. The following year, if we are correct, he turned again to Judah, vengeance, no doubt, in his heart. Once again the frontier fortresses were reduced, and once again Jerusalem was besieged. And once again, too, Egypt proved a broken reed, for Tirhakah's relief force was stopped (and presumably defeated) on the way.

The situation seemed hopeless, but the prophet Isaiah, sensing that Assyria had overreached herself, put heart into the king and people. And indeed, in the eleventh hour, help came. The Bible says that the angel of God smote the Assyrian host (II Kgs. 19: 35), and also that troubles at home recalled the Assyrian king (19: 7); Herodotus says a horde of mice (rats?) devoured the Assyrian bow-strings — a plague of vermin which, like the sudden smiting of the angel, suggests a sudden epidemic. In any event, Sennacherib, his army decimated, disturbed by reports from home, raised the siege. Jerusalem had been spared — for a time.

J.P.B.

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

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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.

CALENDAR FOR JUNE

1. Th. St Justin, Martyr at Rome, c. 167
2. F. **THE MOST SACRED HEART OF JESUS**
Abstinence dispensed
3. Sa. The Martyrs of Uganda, 1886

4. Su. PENTECOST III
5. M. St Boniface, Archbishop of Mainz, Missionary to
Germany, & Martyr, 754
6. Tu. St Norbert, Archbishop of Magdeburg, 1134
7. W. *Requiem*
8. Th.
9. F. St Columba, Abbot of Iona, 597
10. Sa. St Ephrem of Edessa, Syria, Deacon, 373

11. Su. PENTECOST IV
12. M. **SAINT BARNABAS THE APOSTLE (Tr.)**
13. Tu. *Requiem*
14. W. St Basil the Great, Bishop of Caesarea, 379
15. Th.
16. F. Joseph Butler, Bishop of Durham, 1752
17. Sa. St Botolph, Abbot of Boston, c. 700

18. Su. PENTECOST V
19. M. SS. Gervasius & Protasius, Martyrs at Milan, c. 100
20. Tu. St Edward, King of England & Martyr, 978
21. W. *Requiem*
22. Th. St Alban, First Martyr of Britain, c. 304
23. F. St Etheldreda, Abbess of Ely, 679
24. Sa. **THE NATIVITY OF SAINT JOHN THE BAPTIST**

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

CALENDAR FOR JULY

1. Sa. *Of our Lady*

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

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

16. Su. PENTECOST IX
17. M. William White, Bishop of Pennsylvania, 1836
18. Tu. *Requiem*
19. W.
20. Th. St Margaret, Martyr at Antioch, (3rd c.)
21. F.
22. Sa. **SAINT MARY MAGDALENE**

23. Su. PENTECOST X
24. M. Thomas a Kempis, Priest, 1471
25. Tu. **SAINT JAMES THE APOSTLE**
26. W. The Parents of the Blessed Virgin Mary
27. Th. William Reed Huntington, Priest, 1909
28. F. *Requiem*
29. Sa. SS. Mary & Martha of Bethany

30. Su. PENTECOST XI
31. M. St Joseph of Arimathea

CALENDAR FOR AUGUST

1. Tu. St Peter's Deliverance
2. W. *Requiem*
3. Th.
4. F.
5. Sa. St Oswald, King of Northumbria & Martyr, 642
6. Su. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
High Mass with Procession 11
7. M. John Mason Neale, Priest, 1866
8. Tu. St Dominic, Priest & Friar, 1221
9. W. *Of Pentecost XII*
10. Th. St Laurence, Deacon & Martyr at Rome, 258
11. F. St Clare, Abbess at Assisi, 1253
12. Sa. *Of our Lady*
13. Su. PENTECOST XIII
14. M. Vigil
15. Tu. THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Evening Prayer 5:30
High Mass with Procession 6
16. W. St Stephen, King of Hungary, 1038
17. Th. *Requiem*
18. F. St Helena, Empress, c. 328
19. Sa. *Of our Lady*
20. Su. PENTECOST XIV
21. M. *Requiem*
22. Tu.
23. W. St Rose of Lima, 1617
24. Th. SAINT BARTHOLOMEW THE APOSTLE
25. F. St Louis, King of France, 1270
26. Sa. *Of our Lady*
27. Su. PENTECOST XV
28. M. St Augustine, Bishop of Hippo, 430
29. Tu. The Beheading of St John Baptist
30. W. *Requiem*
31. Th. St Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

1. F. St Giles, Hermit in Provence (7th c.)
2. Sa. The Martyrs of New Guinea, 1942
3. Su. PENTECOST XVI
4. M. *Votive for Labor Day*
5. Tu. *Requiem*
6. W.
7. Th.
8. F. THE NATIVITY OF THE BLESSED VIRGIN MARY
9. Sa. St Peter Claver, Priest, 1654
10. Su. PENTECOST XVII
11. M. *Requiem*
12. Tu. John Henry Hobart, Bishop of New York, 1830
13. W. St Cyprian, Bishop & Martyr of Carthage, 258
14. Th. HOLY CROSS DAY
15. F. The Compassion of the Blessed Virgin Mary
16. Sa. St Ninian, Bishop of Galloway, c. 430
17. Su. PENTECOST XVIII
18. M. Edward Bouverie Pusey, Priest, 1882
19. Tu. St Theodore, Archbishop of Canterbury, 690
20. W. EMBER DAY (John Coleridge Patteson, Bishop of Melanesia, & his Companions, Martyrs, 1871)
21. Th. SAINT MATTHEW, APOSTLE & EVANGELIST
22. F. EMBER DAY
23. Sa. EMBER DAY (St Linus, Bishop & Martyr of Rome, 1st c.)
24. Su. PENTECOST XIX
25. M. St Sergius, Abbot of Holy Trinity, Moscow, 1392
26. Tu. Lancelot Andrewes, Bishop of Winchester, 1626
27. W. St Vincent de Paul, Priest, 1660
28. Th. St Wenceslaus, Duke of Bohemia & Martyr, 938
29. F. SAINT MICHAEL & ALL ANGELS
30. Sa. St Jerome, Priest & Monk of Bethlehem, 420

SUMMER MUSIC

AUGUST 6—TRANSFIGURATION

Missa ad Fugam Reservatum Standley, c. 1400
 Gloria et honore McNeil Robinson, 1978
 Ave verum corpus Edward Addiss, 1978

AUGUST 15—ASSUMPTION

Missa cum júbilo Maurice Durufle (1902-)
 Ave Maria McNeil Robinson, 1978
 Jesu dulcis memoria McNeil Robinson, 1978

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



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 1—Edwina J. Eddy April 6—Frank Henry Ewart Preene
 May 1—Hugh H. Tidwell



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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 100th Archbishop of Canterbury 12th Bishop of New York

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Miss Jane Brooks, New York City
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CONTRIBUTIONS to cost of AVE are gratefully acknowledged: Mrs Elizabeth Burnett, \$6; The Rev'd John A. Cranston, Jr., \$20; William Dear, \$5; Mrs Frank Dries, \$8; R. C. Goode, \$5; Miss Charlotte Lickell, \$10; Howard Stringfellow, \$6; The Rev'd R. L. Scott, \$15; Richard Wilson, \$6.

Annual contributions of six 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, New York 10036
 Office hours from 9 a.m. to 4 p.m.
 Monday-Friday except legal holidays
 Laurence Jones, Parish Secretary
 PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
 Evangelical and Catholic Mission
 Saint Mary's Center for Senior Citizens
 PLaza 7-3962

Mr Irving P. Graeb, Treasurer PLaza 7-6750
 Mr McNeil Robinson, Director of Music .. MONument 3-3259
 Mr Andrew P. Attaway, Head Server CEremony 7-1356
 Mr G. Morris Dolby, Head Usher LExington 3-2243
 The Rev'd John L. Scott KRaehen 5-9214
 Miss Teresa Rogers, Church School CAnal 8-4263
 Miss Mabel Lewis, Hostess PResident 1-5793
 Mr Kenneth C. Ritchie, Tours OXFord 1-4915
 Miss Virginia O. Greene, Bookshop OREGon 3-0159
 Miss Judith Lanham, Sacristan SYmbol 9-2117
 Mr Ralph M. Morehead, Funeral Director . RHineland 4-2500

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