

May-June AD 2002

Volume LXXI, Number 3

AVE

*A Bulletin of the Church of Saint Mary the Virgin
in the City of New York*



AVE

CHURCH OF SAINT MARY THE VIRGIN
145 WEST 46TH STREET
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THE CHURCH OF SAINT MARY THE VIRGIN
145 West Forty-Sixth Street, New York City

*The church is open Sunday from 8:00 AM to 6:00 PM,
Monday through Friday from 7:00 AM to 7:00 PM,
and Saturday from 11:00 AM to 6:00 PM.*

WORSHIP

The Holy Eucharist

On Sunday, Mass is said at 9:00 AM and (starting in June) 5:00 PM; Sung Mass is offered at 10:00 AM and Solemn Mass at 11:00 AM. Monday through Friday, Mass is said at 12:15 PM and 6:20 PM. On Saturday, Mass is said at 12:15 PM.

The Daily Office

On Sunday, Morning Prayer is said at 8:30 AM, and (through Trinity Sunday) Evensong & Benediction is sung at 5:00 PM. Monday through Friday, Morning Prayer is said at 8:30 AM, the Noonday Office at 12:00 noon, and Evening Prayer at 6:00 PM. On Saturday, the Noonday Office is said at 12:00 noon and Evening Prayer at 5:00 PM.

The Reconciliation of Penitents

Confessions are heard on Saturdays from 11:30 AM to 12:00 noon and from 4:00 PM to 5:00 PM, and by appointment at other times.

DIRECTORY

The Parish Office

The office is open Monday through Friday from 9:30 AM to 5:30 PM.
Telephone: 212-869-5830 Facsimile: 212-869-7039
Worldwide Website: www.stmvirgin.org E-mail: info@stmvirgin.org

The Parish Clergy

The Reverend Stephen Gerth, *rector*;
The Reverend Matthew Weiler, *curate*; The Reverend James Ross Smith, *assistant*;
The Reverend Canon Maurice Garrison, The Reverend Amilcar Figueroa,
The Reverend Rosemari G. Sullivan, *assisting priests*;
The Reverend Canon Edgar F. Wells, *rector emeritus*.

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

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April 15, 2002

Dear Friends in Christ,

The parish community of Saint Mary's is made up of many different congregations and a wide variety of friends. During this Easter Season yours truly has been speaking a lot about this part of the Body of Christ and how I pray that every member of our assembly experiences his or her presence as essential to the Eucharist. Not far behind that in my heart is the prayer that those who are not present really do experience their connection to this part of the Body of Christ as essential. Saint Mary's has never been just a local parish. It has always been that but more.

Some members of our wider community live in Europe or Australia or Canada. One is shortly to move to Sorrento, Italy. There may be a state or two without a friend of Saint Mary's, but my sense is that the prayers and support of people throughout the nation have played an important part in keeping the doors of the Episcopal parish in Times Square open since its beginnings. Its witness today is no less important.

FOR SOME TIME now we have conducted all services at the high altar. It's not that we don't like the side altars—frankly, I love saying Mass at the Saint Joseph altar in particular—but when we are at the high altar the people who come into the church, as well as many, many people who walk by and pause ever so briefly, see a community at prayer three or more times every day. The witness of our open doors and the warm and smiling welcome guests receive here from clergy and members of the assembly is a powerful witness to God's love.

Most who are present for weekday Offices and Masses sit in the chancel, close to the altar. The nave lights are always on for the liturgies; however, when one is presiding at the high altar, it is very difficult to see much of the nave. Our church lighting has elements of stage lighting (surprise), and when the very bright chancel lights are on, the presider cannot really see how many people are in the church. I find it crucial always to wear and use a body microphone at weekday Masses because I cannot tell you how many times people come to Mass and don't feel they can sit close, and yet they want to participate. The witness of our worship and our intentional welcome often means we see people at the altar rail for the ministration of Communion who were sitting in the shadows. Almost always, when they return they sit up front, in the light.



Photo by Alice V. Manning

"Let these branches be for us signs of his victory."

I could write many pages on many other ways in which I believe the witness of this parish is important. There is great joy here. There is great love. There is great devotion. And the parish church building is itself almost the definition of "holy space." No matter what community of faith (or no faith) people may bring into this building, when they enter they know they are in an unambiguously sacred space. At a significant level, all people of faith—again, of whatever tradition, Christian or non-Christian—find a respectful welcome here, because this is a place where God is recognized and adored.

We never, however, apologize for our Christian faith except in the sense of Christian "apologetics"—that is, classically, a written defense. We continue to trust in the presence of the Holy Spirit to lead the Church into all truth. I hope and pray that it is the Holy Spirit alive in our common life that is leading Saint Mary's to a new sense of its mission for Christ in this place.

AS I WRITE, we have just had a wonderful celebration of Holy Week and Easter Week. My two words for this year's celebrations are "phenomenal" and "unearthly." It was simply extraordinary. The Body of Christ is alive and faithful in this place, and very joyful.

This year, May brings the celebrations of Ascension Day, Pentecost, and Trinity Sunday. Bishop Richard F. Grein will be with us for the Solemn Mass on Pentecost. Bishop E. Don Taylor will be with us to officiate and preach at the final Sunday Evensong & Benediction of this winter and spring season. The Paschal Candle burns daily for Offices and Masses. As the weeks pass, I can see it is getting shorter, but it still stands

tall beside the high altar. The Season after Pentecost—"Ordinary Time," as our Roman sisters and brothers say—will be with us very soon.

In other mailings you will hear about some small building projects that we need to do this summer and for which we need help. We need about \$10,000 for work on the organ, including the first full tuning in many years. We don't know how much we will need for repairs to the music gallery balcony: last fall, our new music director suddenly realized that when he was leaning over the balcony, the balcony leaned with him. Speaking of music, one of the many reasons Holy Week and Easter were so special was the very fine work our organist and music director, Robert McCormick, brings to us. Music is also a joyful part of our common life.

As always, this notice comes to you with my thanks for your prayers and gifts. It also comes with my hope that as the years pass I will be able to meet more and more of the wider parish community through your letters and visits. It is a privilege to serve as your pastor and priest. I thank you for your love, your generous love which maintains this witness to Jesus Christ in Times Square.

Yours faithfully,

Stephen Coe

REMEMBER SAINT MARY'S IN YOUR WILL

Bequests may be made in the following form:

I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift].

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Please make checks payable to the Church of Saint Mary the Virgin.

Thomas Kamm, \$15; Eleanor Pritchard, \$10; John Bush, \$25; James Wood, \$20; Roger B. White, \$10; the Rt. Rev'd James W. Montgomery, \$25; the Rev'd John H. B. Rye, \$25; Peter Dannenbaum, \$25; C. Lloyd Tyler, \$30; Dan Franks, \$100; Henry Cooper, \$25; Charles Dickinson-Marks, \$50; Jerry C. Martin, \$50; and John Smihal, \$25.

Reminder to our Canadian friends: Our bank will accept only international bank drafts denominated in U.S. dollars, or checks drawn in U.S. dollars on an American bank or the American branch of a Canadian bank.

The Handmaid of the Lord

The following homily was preached at the Church of Saint Mary the Virgin on the Feast of the Annunciation, April 8, 2002, by the Reverend Louis Weil, James F. Hodge Professor of Liturgics at the Church Divinity School of the Pacific.

“Behold, I am the handmaid of the Lord. Let it be to me according to your word.”—Luke 1: 38

ABOUT TWO years ago, a new statue of Our Lady and the Infant Jesus was installed in St. Matthew’s Church in London. It caused a minor furor in the religious press. When you look at the statue head-on, the Blessed Mother is presenting her Son to you. Neither figure has a sweet or pretty face—there is nothing sentimental about the Mother and Child. What you see is a very basic depiction of our humanity.

The Child is naked. But that is not unusual in much Christian art—as, for example, in the Della Robbia here at St. Mary’s. But when you look at Our Lady, holding the Child, you realize that she, too, is unclothed. This is what set off the critics, of course. They said it was inappropriate, even demeaning of the Blessed Virgin, that she should be depicted naked.

I asked the sculptor, Guy Reid, about the furor. After the first articles appeared, he had been asked for an interview; and he said that he was amazed by the negative reaction. He was, he said, “simply depicting Our Lady as the second Eve.” At that, the critics fell silent. The artist had tapped into one of the most basic theological images of the Mother of Our Lord: as the one in whom the disobedience of humanity was reversed; the one whose acceptance of the will of God enables the Church to sing at the Easter Vigil, “O blessed iniquity which won for us so great a redemption.” The sin of Adam is reversed in Mary’s “Be it unto me according to your word.”



Photo by Ian Cole

“Madonna and Child,” by Guy Reid, at Saint Matthew’s Church, Westminster, London

The statue in London reminds us of our tendency to domesticate images—to tame them, to make them safe and unchallenging, to choose a narrow set of images from the great range of images which have emerged from the Church’s experience of the Holy.

We need many images, if we are to avoid the literalization of a few *safe* ones. With regard to the Blessed Virgin, the range is vast: from the great icons of the *Theotokos*, the God-bearer, which speak to us of Mary’s exalted role, all the way, for example, to the astounding opening scene of Pasolini’s film *The Gospel According to Matthew* in which we see Mary as a bewildered teen-aged girl who is great with child, and whose face seems to ask, “What have I agreed to?” Here we see Mary in all the vulnerability of her humanity.

We need the whole range of such images so that we may avoid the trap of thinking that *any* one image captures the meaning of the mystery of God’s action in human history. The great danger of identifying the Holy with one image is that the one image can become an idol, an idol which limits our vision of God to itself, and inhibits our encounter with the glory of God which is beyond all of our images, and to which, at best, our images may lead us.

And so the statue of the Mother and Child at St. Matthew’s, London, is not the last word in our depictions of Mary and Jesus, but it is, I believe an important one within the great spectrum—and it is one which challenges us in a particular way. To a remarkable degree, the figures of Jesus and Mary are both strong and vulnerable at the same time. It is a rare combination: strong and vulnerable. The two figures embody Our Lady’s response to the Annunciation of Gabriel: “I am the handmaid of the Lord.” Here is strength: I know who I am—I am a child of God. But even in the strength of that identity, there is also vulnerability: “Be it unto me according to your word.” Here is a statement of absolute dependence—a vulnerability which we do not usually associate with strength. The nakedness of the two figures makes this vulnerability evident, while at the same time the figures are strong.

In this way, the statue speaks to us of our own relation to God. It summons us to be strong and secure in our identity as the children of God. At the same time it reminds us that we are ultimately naked. We are vulnerable to all the “changes and chances of this mortal life.” In this vulnerability, we are identified with Mary as the bewildered teen-aged girl, and must respond with her to a life for which we are given no blueprint: “Be it unto me according to your word.”

Or as we say in the Lord’s Prayer: “Your will be done.”

IN THIS season of Easter, a primary image of Our Lady is as “Queen of Heaven.” This is an early image in the tradition. Already in the fifth century we have a mosaic in Rome of Our Lord placing a crown upon his mother’s head. It is a fitting image of Mary as the God-bearer. But we need to remember that it is an image which comes to us from our historical experience of power and authority. I am reminded of the encounter between Jesus and Pilate which we heard proclaimed in Holy Week. Pilate asks Jesus, “Are you a king then?” And Jesus responds, “King is your word.”

And this is true: “King,” “Queen”—these are our words. They are our stutters and stammers as we human beings attempt to find words and images to express our awe and wonder when we encounter the Mystery of God present and active in our lives. We need *all* the images:

King of Kings—Suffering servant—Child in a manger
Queen of Heaven—Second Eve—Handmaid of the Lord.

But beyond the images is the glory and otherness of God, the Holy One who came to share our humanity when a Jewish peasant girl said, “Let it be to me according to your word.”

—Louis Weil

Thoroughly Modern Matthew

At Saint Mary's, our new curate believes, open doors can do little to help us grow unless we also have open minds and open hearts. Oh, and a sense of humor.

IT WAS the kind of job interview, disguised as a friendly lunch, that every recent graduate both dreams of and dreads. Don't spill soup on the white linen tablecloth. Don't knock your water glass over. Use the proper silverware. And skip the spinach salad so green things don't get stuck in your front teeth. You're close to landing the job. Don't blow it.

On that hot Sunday, July 1, 2001, Deacon Matthew Weiler, fresh from Yale Divinity School at the age of 30 and seeking his first curacy, could hardly have been blamed for feeling ruthlessly scrutinized. Nor could his young wife, Janna, sitting opposite. For strategically positioned in the other chairs around the restaurant table were the rector of Saint Mary the Virgin, the vice president of the board of trustees, and the sitting curate—who had much to say in the matter of finding his own replacement. And they all had plenty of questions.

But the rector's, understandably, carried the most weight, and so everyone eagerly awaited the answer when Father Gerth suddenly leaned forward and inquired, "Matthew, tell us how you are at handling money."

"Oh, don't ask him," Janna cheerfully retorted from the other side of the table. "I took the checkbook away from him a long time ago. And he's never missed it." By that time, everyone present knew that Janna is trained in accounting and is enthusiastic about the profession, so the chuckles were polite. Still, it's a rare job-seeking husband who relishes a wifely joust in front of a potential employer. What would happen now? "Well, Matthew," Father Gerth beamed with anticipation, "what do you have to say to that?"

"I'm very happy about it," Matthew recovered with a warm grin, settling back in his chair. "It lets me do what I do best—play to people's strengths."

Two weeks later, Matthew was the new curate at Saint Mary's.

Now, grace under pressure and the ability to laugh at oneself weren't the only, or even necessarily the most important, job requirements for the new curate. But they do border on the indispensable for anyone hoping to navigate in a high-strung, urban, aggressively Anglo-Catholic environment like the Church of Saint Mary the Virgin—particularly when you're new to it all. The instincts of everyone at lunch that day said the same thing: the Weiler equanimity seemed up to the job.

That's especially fortunate since little in Matthew's background had served to point him in our direction, or prepare him for what he'd find once he got here. Certainly not those bucolic summers on his sister's Wisconsin farm—not far from his birthplace, Milwaukee—which began when he was barely old enough to help with planting and harvesting grain, and which continued through his high-school years. And probably not his

undergraduate work at the University of Central Florida, which culminated in a degree in Biological Sciences. Nor his graduate degree in the relatively arcane specialty of plant pathology from the University of Florida. "It's actually called phytopathology," Weiler points out, adding with mischievous wonderment: "The University of Florida, you see, had the most *obscure* kinds of majors."

IF PLANTS didn't necessarily help pave the way, however, parochial school did. "My parents are Roman Catholic, so I was raised Roman Catholic and sent to parochial schools, where it's standard operating procedure to encourage young adults to think about a religious vocation," he explains. But he was young. Life was good. And he was not in any great hurry—nor, apparently, was the calling. It kind of moved in and out of the background "depending on who I was dating at the time," he chuckles, remembering the fleeting romantic distractions of adolescence. "Depending on who I was dating, it was either far in the background, or *way* in the foreground."

In college, however, "a time when you're moving away from your parents and thinking more seriously about what you're going to do," the balance began to shift. Weiler gradually became a "much more serious Christian." And, fortuitously, he discovered the

Episcopal Cathedral Church of Saint Luke in Orlando, Florida, which, though he was already a young adult, was "the first non-Roman Catholic church I ever set foot in." The reception was warm, the timing was right, the attraction was powerful, and the Holy Spirit was evidently busy, for, "not long after that, I became an Episcopalian." And as his conviction grew that he was meant to "seek the Lord," encouraged by people at the Cathedral, Weiler started to attend Morning Prayer there almost daily, hoping for guidance. "I prayed about lots of things, of course, but it was mostly an effort to come to some kind of decision." Eventually he had a "good, serious talk with the Episcopal Bishop of Central Florida," and that finally settled it. He knew he'd been called. "Ever since," he jokes, "I've loved Morning Prayer."



Photo by Alice V. Manning

Deacon Matthew Weiler, moments before his priestly Ordination

But why a call to Episcopal orders rather than to those of his birth faith? Because, growing up in that place at that time, he had never experienced, as he puts it, "an expression of fervency



Photo by Alice V. Manning

"Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to Matthew; fill him with grace and power, and make him a priest in your Church."

"to be at a university-based divinity school, rather than a seminary, which is an independent institution. What a university gives you is a different context for learning, a student population that is studying everything—undergraduate, graduate and professional students in law or medicine or what have you, doctoral candidates, a vast universe of study. And you can relate your theological work to that, if you apply yourself.

"There is something to be said for seminaries as independent institutions where you get a certain focus by not having these other things to interact with. But I like that . . . that . . ."—he pauses to give words to the concept, then hits on it: "that *dance* of subjects." Religion not as something aside from everything else, but as something that's a part of everything else.

Fitting, then, for this worldly theologian to have landed his first church job in that most worldly of places, Times Square. But although the contrast between the teeming "Crossroads of the World" outside our doors and the empty pews inside is not lost on Weiler, the chief challenge for the parish, as he sees it, goes much deeper than a simple increase in the head count. "I don't think we need to be shy about the fact that we'd like to have, and *should* have, more people at Saint Mary's," he concedes. "But we shouldn't

Somehow [my religion] never involved my whole person; it stayed on the outside." Matthew draws a clear distinction between the outward signs of faith, and faith itself. "It's one thing to grow up in a church and seemingly participate quite fully; it's another to have that really soak down deep into you. My parents were devout but old-fashioned Roman Catholics. Their religious life was devoted, but quiet. Religion was kind of a subsection of their life. So my Christian life, too, was 'on the side' somewhere. Not the hub of the wheel, so much as one of the spokes. It would 'come around' on Sundays, and go away again."

No more. Having set his sights on the priesthood, Matthew knew that faith not only needed to "soak down deep into you," it needed to be experienced among, and shared with, others. And it was chiefly this growing commitment to evangelism that drew him to Yale Divinity School. "I wanted," he says firmly,

be crass about playing the numbers game, saying that 'success' in the religious life is always measured by how many people are in a parish. Or that faithfulness to the Gospel or to the Lord's call is measured in terms of numbers." In other words, growth by itself doesn't count for much; there has to be a sound underpinning to it. "I would like to see more of an across-the-board, real, active, and genuine spirit of evangelism, of mission, here," Weiler says, edging eagerly out onto the front of his chair. "Opening oneself up individually and as a community, and drawing others in. It's not just hospitality, it's really an orientation, an abiding direction. You're so enthralled by the whole thing, by the Christian life, that you want to draw other people into it too."

THE PIECES are already in place. First, there is what Weiler refers to as our "fullness of worship." We have a diverse congregation from many different backgrounds, who "worship early and often," as he puts it. "And late, too, sometimes. Worship fills the day, day by day." But it's more than just a busy calendar. "The other aspect of fullness is the full expression of the Christian tradition over time. That is to say, we worship in ways that are early and ancient, and we worship in ways that are contemporary." And as we go on doing so, and as our numbers grow in consequence, "we can be a place that people think of as an excellently worshipping congregation, a kind of school for liturgy. I think that's one of the places we're going."

Given the parish's traditional richness of liturgy, passion for music, and enthusiasm for the full range of ceremony, it will not be a journey suited to those just looking to get by. "People often have a kind of minimalism about their religion, wondering, 'What is the least I can do, and get away with? How often do I have to come to church?' The whole idea of 'have to' is not a good context in which to understand the Christian life," Weiler warns, most especially not at this place. "That kind of minimalism is something we never have quite understood at Saint Mary's. In terms of participating in life with God, we tend to be maximalists."

Unapologetically so, for richness in worship, Weiler contends, is its own justification. "We often run into these battles in worship about whether something is education or whether it is entertainment, and I find that whole dichotomy fruitless," he says impatiently. What's wrong with devout entertainment, anyway? "If you don't enjoy being in the presence of God, then you've missed something very important," he says flatly. And that settles the matter.

This may be a surprising vote in favor of the grand use of ceremony and music from someone who cut his liturgical teeth in a diocese, Central Florida, that is nowadays relatively low-church. Saint Mary's has apparently done its own work of, in Matthew's words, "drawing him in"—and surely the pomp of being ordained at our High Altar by none other than the Presiding Bishop of the Episcopal Church, scarcely four months after Matthew's first day on the job, can't have hurt.

Still, even after such a prestigious beginning, Weiler has no illusions about the clout of a curacy. Pressed to share whatever activist hopes he might have of putting at least a little of his own stamp on life here at Saint Mary the Virgin, Weiler is all happy deference to canon law, patiently pointing out to those of us who might have forgotten that "All



Photo by Alice V. Manning

The Feast of the Annunciation: the Rev. Louis Weil, Celebrant, the Rev. Matthew Weiler, Deacon of the Mass

the clergy—anyone who is not the rector—serves at what canon law makes very clear is ‘the rector’s good pleasure.’” Accordingly, he sees his job description in the simplest possible terms: “The curate should be about the business of assisting the rector in his ministry—to participate in that and to share in that and to bring one’s own strengths to bear on it, to make it richer and thicker and more effective.”

That said, however, Weiler does realize he has at least one gift that distinguishes him from the rest of the clergy and that can be uniquely helpful to the parish: youth. Yet far from being smug, he talks about it with some evident discomfort, appearing almost embarrassed by the luxury of his lack of years. “By virtue of my age,” he says haltingly to the carpeting, “I think it’s only fitting that I make it a point to . . . to . . . to . . . [once again the thoughts come faster than the words to carry them] to focus on, I really don’t like the word focus, but . . . to focus . . . there should be another word . . . on people who are younger . . .”

And then, with a pleading grin, “I don’t know what I’m saying. Do you know what I’m saying?”

Of course, Matthew. No need to apologize. There are—we hope—lots of unchurched souls in the generations out there waiting to be “drawn in,” as you would put it. And there’s nothing quite like someone of your own generation to start the drawing process.

BUT ALWAYS, for this new priest in his very first position, the outreach of parish-building is a means, not an end. “Having more people, or having more money, or having more outreach . . . if you focus on being the kind of people who draw people into the very life of God, then those other things all come as part of that.

“You can have pews filled without hearts being filled. It’s not easy to do, but you can do it. The question is, Are we the kind of people who imitate God in this work?” Or, put another way, if we let the tenets of our Christian faith “soak down” so far that they become who we are as a community, much of the rest will take care of itself, Weiler is sure. “If we focus on being those kinds of people,” he says softly, “then almost always God is faithful to that.”

—John Delves



THE CALENDAR FOR MAY



- 1 W Saint Philip & Saint James, *Apostles*
 2 Th Athanasius, *Bishop*
 3 F Easter Weekday *No abstinence*
 4 Sa Monnica, *Mother of Augustine*
- 5 SU THE SIXTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa “Dixit Maria,”* Hans Leo Hassler (1564–1612)
 Motet: *Regina coeli,* Cristóbal Morales (c. 1500–1553)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 6 M Rogation Day
 7 Tu Rogation Day
 8 W Rogation Day
Eve of Ascension Day 6:00 PM
- 9 TH ASCENSION DAY**
 SUNG MASS 12:00 NOON
 PROCESSION & SOLEMN MASS 6:00 PM
 Mass ordinary: *Missa “Ascendens Christus in Altum,”* Tomás Luis de Victoria (1548–1611)
 Motet: *Ascendit Deus,* Peter Philips (1560–1628)
- 10 F Easter Weekday *No abstinence*
 11 Sa Of Our Lady
- 12 SU THE SEVENTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Short Communion Service,* Adrian Batten (1591–1637)
 Anthem: *O sing joyfully,* Adrian Batten
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 13 M Easter Weekday
 14 Tu Easter Weekday
 15 W Easter Weekday
 16 Th Easter Weekday
 17 F Easter Weekday *No abstinence*
 18 Sa Of Our Lady
- 19 SU THE DAY OF PENTECOST (WHITSUNDAY)**
 PROCESSION & SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa “Pater noster,”* G. P. da Palestrina (1525–1594)
 Motet: *Loquebantur variis linguis,* Thomas Tallis (c. 1505–1585)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 20 M Alcuin, *Deacon & Abbot of Tours*
 21 Tu Weekday
 22 W Ember Day

23 Th Weekday
 24 F Jackson Kemper, *Missionary Bishop* *Abstinence*
 25 Sa The Venerable Bede, *Priest & Monastic*

26 SU THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
 PROCESSION & SOLEMN MASS 11:00 AM
 Mass ordinary: *Mass in the Dorian mode*, Herbert Howells (1892–1983)
 Anthem: *Duo seraphim*, Richard Dering (c. 1580–1630)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Right Reverend E. Don Taylor, Vicar Bishop of New York City,
Officiant & Preacher

27 M Weekday
Memorial Day (Federal holiday schedule: One Mass only, at 12:15 PM)

28 Tu Weekday

29 W Weekday

30 Th Weekday

Eve of the Visitation 6:00 PM

31 F The Visitation of the Blessed Virgin Mary *Abstinence dispensed*
Sung Mass 6:00 PM

13 Th Weekday
 14 F Basil the Great, *Bishop* *Abstinence*
 15 Sa Of Our Lady

16 SU THE FOURTH SUNDAY AFTER PENTECOST
 SOLEMN MASS 11:00 AM

17 M Weekday

18 Tu Bernard Mizeki, *Catechist & Martyr*

19 W Weekday

20 Th Weekday

21 F Weekday *Abstinence*

22 Sa Alban, *Martyr*

23 SU THE FIFTH SUNDAY AFTER PENTECOST
 SOLEMN MASS 11:00 AM

24 M The Nativity of Saint John the Baptist
Sung Mass 6:00 PM

25 Tu Weekday

26 W Weekday

27 Th Weekday

28 F Irenaeus, *Bishop* *Abstinence (no abstinence after the evening Mass)*

Eve of Saint Peter & Saint Paul

Sung Mass 6:00 PM

29 Sa Saint Peter & Saint Paul, Apostles

30 SU THE SIXTH SUNDAY AFTER PENTECOST
 SOLEMN MASS 11:00 AM



THE CALENDAR FOR JUNE



1 Sa Justin, *Martyr*

2 SU THE BODY & BLOOD OF CHRIST
 SOLEMN MASS, PROCESSION THROUGH TIMES SQUARE, & BENEDICTION
 11:00 AM

Mass ordinary: *Canterbury Mass*, Anthony Piccolo (b. 1946)

Anthem: *Panem de coelo*, Rick Austill (b. 1955)

3 M The Martyrs of Uganda

4 Tu Weekday

5 W Boniface, *Archbishop & Martyr*

6 Th Weekday

Eve of the Sacred Heart 6:00 PM

7 F The Sacred Heart of Jesus *No abstinence*

Sung Mass 6:00 PM

8 Sa The Immaculate Heart of Mary

9 SU THE THIRD SUNDAY AFTER PENTECOST
 SOLEMN MASS 11:00 AM

10 M Ephrem of Edessa, *Deacon*

Eve of Saint Barnabas' Day 6:00 PM

11 Tu Saint Barnabas the Apostle

12 W Weekday



Weather permitting, everyone gets palms on Palm Sunday—from cab-drivers (this page), to families waiting in the TKTS line in Duffy Square (cover).

Photos by Alice V. Manning