

AVE

CHURCH OF SAINT MARY THE VIRGIN
145 WEST 46TH STREET
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Volume LXXII, Number 3

May-June AD 2003

AVE

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



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; 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. (See p. 14 for summer schedule.)

The Daily Office

On Sunday, Sung Matins are offered at 8:30 AM, and Solemn Evensong and Benediction 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. (See p. 14 for summer schedule.)

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 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 Rosemari G. Sullivan, *assisting priest*,
The Reverend Robert Rhodes & The Reverend John Beddingfield, *assisting deacons*,
The Reverend Canon Edgar F. Wells, *rector emeritus*.

The Parish Staff

Mr. Vince Amodei, *bookkeeper*,
The Reverend John Beddingfield, *rector's administrative assistant*,
Mr. Mervin Garraway, *building superintendent*, Mr. Robert McCormick, *organist & music director*,
Mr. Robert McDermitt, *assistant organist*, Mr. Noah Evans, *seminarian*.

The Board of Trustees

Mr. Howard Christian, Ms. Gloria Fitzgerald, The Reverend Stephen Gerth, *president*,
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A Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City

Volume LXXII, Number 3

May–June AD 2003

April 11, 2003

Dear Friends in Christ,

I write to you on the last Friday in Lent. It has been raining a lot in New York these past two weeks, but www.weather.com promises a beautiful Palm Sunday. I'm not complaining about the rain at all. There has been a drought here in New York City for almost two years now. After the winter we've had, the drought is completely over. The reservoirs are full. Water is running in most of the city fountains I've walked past since April 1—even when it's raining. And people are beginning to wash sidewalks again.

Water is one of the greatest of God's creatures. It's particularly on my mind this week as we finish preparations for Holy Week and the Easter Triduum. The Nile River, the Red Sea, the Jordan River, and the Sea of Galilee keep coming up in all of our readings. There is a river flowing from the throne of God in the heavenly vision of Saint John the Divine. In the waters of Baptism the Christ still rises from the dead. Of all the things we wish to see at Saint Mary's this coming week, most of all we want to see the Body of Christ, to discern the Body among his Holy Ones, God's children, the People of God.

At Saint Mary's we try to do this in many ways. No one who knows this community personally could ever think Saint Mary's is only about worship. Just speak to people who are part of the community and you realize that the love of Christ flows in so many directions in our lives. Yet worship is central to who we are because in worship God reveals himself and his plan for us. In worship those who have been reborn to eternal life are given eternal food for this journey. In the hearing and praying of the Scriptures we discover God's love and his loving plans for his world.

Father Matthew Weiler turns more than a few phrases. One of my recent favorites is his remark that, at Saint Mary's, "We worship beyond our means." It really captures something about the nature of commitment here to Christ, to each other, and to the hundreds of people who walk through our doors every week and find the welcome of their Father's house. Father Weiler also remarked this week that one could go almost anywhere and find fewer opportunities to worship. Almost anywhere there is less. This is possible only because of the prayers and gifts of people throughout the world who are



Photo by Alice V. Manning

committed to seeing this witness continue in the heart of America's greatest city.

Many of our readers are aware that our American Church, the Episcopal Church, has one custom that makes it unique among the churches of the worldwide Anglican Communion. Until 1926, the senior bishop of the Episcopal Church in order of consecration was presiding bishop. He remained bishop of his diocese while he was presiding bishop. In 1926 our Church started electing its presiding bishops from among its bishops. Since 1944 we have required the person elected presiding bishop to resign as bishop of his own diocese. Thus, today we have a presiding bishop who does not have a diocese or a cathedral.

The Station at the Statue of Our Lady, the Feast of the Annunciation

The Archbishop of Canterbury has a diocese for which he is responsible. Yes, he has assisting bishops who necessarily do much of the work, but he is pastorally responsible for Canterbury as well as being Primate of All England. Most provinces of the Anglican Communion work as we did until 1944. The archbishop of the province is elected from among the diocesan bishops and remains bishop in his or her diocese. Our presiding bishop has never been given the title archbishop. (I think all the other primates are archbishops.) Perhaps we would have to give him or her a cathedral and a diocese if he or she had the traditional title!

In the meantime, however, the Presiding Bishop & Primate of the Episcopal Church lives and works here in New York City. We love having him so near. Many of you know that the Presiding Bishop will celebrate the entire Easter Triduum here this year. Next week he will celebrate for the second time the liturgies of Maundy Thursday, Good Friday, and Easter Eve at Saint Mary's (and this will be his third Easter Vigil with us). We are a parish church, not a cathedral. But we are a particular kind of parish church that has been around since at least the fourth century, an urban liturgical parish church.

These parish churches celebrate the great rites of the Church almost as if they were cathedrals. Saint Mary's has been such a parish since its inception. Saint Mary's is a place for rite.

A great number of parishioners were able to be at Father John Beddingfield's ordination to the transitional diaconate on March 8 at the Cathedral of Saint John the Divine. Father is to be ordained priest in September. In addition, until the end of the school year, our senior seminarian, Father Robert Rhodes, has been serving in his new role as a transitional deacon at the Sunday Masses. There are a lot of clergy in the sanctuary most Sundays. And it's just great to have both of our deacons here.

In addition to Bishop Griswold's presence for the Easter Triduum, the Right Reverend E. Don Taylor, Vicar Bishop for New York City, will be with us for the Procession & Solemn Pontifical Mass on the Second Sunday of Easter, April 27.

MAY HAS LONG been a month of Marian devotion among catholic Christians. The May Crowning, the crowning of a statue of the Blessed Virgin Mary, will be done at the end of the Solemn Mass on the first Sunday in May. Ascension Day is May 29. Our great friend, the Right Reverend C. Christopher Epling, ecumenical officer of the Episcopal Church, will be with us to celebrate and preach at the evening liturgy. And because this is Saint Mary's, where we do more, not less, on Friday, May 30, the Eve of the Visitation of the Blessed Virgin Mary, there will be a Sung Mass at 6:00 PM.

By the time this number of AVE reaches you it will be Eastertide. I hope and pray that it will be a time of peace in our world, that our soldiers, sailors, and airmen will no longer be in harm's way, that Iraq will be at peace, and that peace may come to the city the Lord loves most of all, Jerusalem.

Please keep us in your prayers, too. Please help us with your gifts. Please come to worship with us so that you can see for yourself how important it is that there is a place like the Church of Saint Mary the Virgin in the City of New York.

Yours faithfully,

Stephen Covert

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].

That They May Be One

The following sermon was preached at Evensong on the first day of the Week of Prayer for Christian Unity, January 19, 2003, by the Reverend Kevin D. Robb, O.P., Prior and Pastor, St. Vincent Ferrer Priory and Church, New York City.

I AM DEEPLY HONORED to be with you today, most likely the first Dominican Friar to ascend the steps of this pulpit. It's always touching for a member of the Order of Preachers to wander into this Church of St. Mary the Virgin and discover carved in the base of this pulpit, one of seven great preachers, St. Dominic de Guzmán, the Order's holy founder, but it is somewhat startling to discover him so prominently pictured on the high altar's reredos, although there, iconographically, St. Dominic seems to have been blended with St. Vincent Ferrer. I wonder, did the artist Valentine Francis d'Ogries in the early 1920s mistakenly assume that the statue of St. Vincent Ferrer in his new church uptown was that of St. Dominic? The most recent guidebook for this church notes St. Dominic's role as the institutor of the devotion of the Holy Rosary, kindly ignoring his heirs' conspicuous role as the Hounds of the Lord, especially in the Holy Inquisition. Several years ago, Father Edgar Wells, preaching here for the first time as Rector Emeritus, on the Church's patronal feast, articulated a more nuanced, even negative, reason for Dominic's visibility on the reredos. While St. Anselm of Canterbury praises the divine favor, Dominic is wordless, as the theological position of his sons, especially St. Thomas Aquinas in the mid-thirteenth century but also other Dominicans into the sixteenth century, denied the Immaculate Conception of the Blessed Virgin Mary as detracting from the dignity of Christ as the universal savior of all, including his Mother. It can take centuries to arrive at the truth when seekers are coming from various directions and from vastly different theological perspectives.

The prescribed second office reading for this Second Sunday after Epiphany comes from the fourth chapter of John's gospel, describing the aftermath of Jesus' conversation with the Samaritan woman at the well. In that exchange, she was not immediately forthcoming about herself, lingering over the animosity between Jews and Samaritans, discussing well water and living water, buckets and such. Yet, when Jesus speaks the truth of her condition, "You are right to say, you have no husband. You have had five husbands and the man you now have is not your husband. You spoke the truth there," she immediately recognizes his power and compassion, responding, "I see you are a prophet, sir." Only then does she return to her village to announce the good news, to proclaim that she has encountered the saving truth.

For centuries, Dominic's Order of Preachers has proudly, boldly, and even, at times, a wee bit arrogantly proclaimed as its motto *Veritas*, Truth. Indeed, all Christians boast, perhaps with less humility than is appropriate, of their possession of the saving truth. Sadly, going back a full millennium to the break between Eastern and Western Christianity, and, even more sadly for us, going back almost half a millennium to the fractious dissolution of Western Christianity, possession of the saving truth became a battle of ownership rather than the communion of graced gift it is meant to be. Thankfully, in recent decades, significant strides have been made among Christians to bring to fulfillment once again the Lord Jesus Christ's prayer on the night before he died,

"[I pray] that they may all be one" (John 17:21). Unfortunately, the pace of official ecumenical work is slower than many of us, hopefully most of us, would wish.

A few snapshots from my own ecumenical scrapbook over the past year and a half—please pardon the event-naming and the name-dropping. In the autumn of 2001, Edward Cardinal Cassidy, the recently retired President of the Pontifical Council for Promoting Christian Unity, made a stop here in New York during his valedictory tour en route to his native Australia. He spoke glowingly at a dinner of The Church Club of New York regarding the new common understandings among the principal Christian denominations, especially between Anglicans and Roman Catholics. The dinner ended on a somewhat sour note when a member of the audience, an Episcopalian, challenged Cardinal Cassidy: "But we are not yet kneeling side by side at the communion rail—at least at the Roman Catholic communion rail." His Eminence, with some sadness, hurried home to Australia.

THIS PAST AUTUMN, Archbishop William Levada of San Francisco, the Roman Catholic co-chair of the Anglican–Roman Catholic dialogue in the United States, gave the William Reed Huntington address at Grace Church; he too spoke glowingly of the progress towards full communion that has been made, but he also had to admit that such documents as ARCIC's "The Gift of Authority" had been more favorably received on the Roman Catholic side than the Anglican, with Anglican evangelicals objecting particularly that it did not reflect the Protestant side of their heritage.



Photo by Alice V. Manning

The Solemn Pontifical Mass on Ash Wednesday

The religious media noted the December 1996 visit of the Archbishop of Canterbury and other Anglican bishops to the Bishop of Rome. His Holiness Pope John Paul II presented the Primate of England with a gold pectoral cross and the accompanying bishops with silver pectoral crosses, just as he would present the same to Roman Catholic archbishops and bishops on an official *ad limina* visit. Roman Curial eyebrows arched with the unspoken question: “In actuality, does the Pope hold a different view from that of Pope Leo XIII regarding Anglican Orders?”

In the vesting room of St. Thomas Church, Fifth Avenue, this past September 10, Archbishop George Carey told me about his recent farewell visit with the Pope, who, when Dr. Carey knelt to kiss the papal ring, raised him and hugged him as a brother primate. More interestingly still, Dr. Carey related kneeling with the Bishop of Rome and the representative of the Ecumenical Patriarch before the Holy Door of the Jubilee Year three years ago, with the Pope whispering, “Please push. I can’t do this by myself.” The pace of official ecumenical work is slower than many of us, hopefully most of us, would wish, yet it would be wrong to suggest that there is nothing substantive happening.

WALTER CARDINAL KASPER, the new President of the Pontifical Council for Promoting Christian Unity, has said clearly that the whole truth is “only found all together.” For us Anglicans and Roman Catholics, the more we learn about each other’s tradition, overcoming the “complacency, indifference, and insufficient knowledge” to which Pope John Paul II refers in his encyclical “*Ut Unum Sint/That They May Be One*,” the more rapidly we can hope to advance along the path to Christian unity. We must pray together, we must talk and debate together in charity, so that friendship, mutual respect, and deeper understanding of each other’s tradition

will engage us all. Through such a process, we can come to see the past not as two separate stories, but as one history which we share in common, albeit coming at it from different directions and from vastly different perspectives, theological and otherwise. We need to reach a common mind on what did happen if the past is ever to be healed, so that we are free to move on, to move forward, and to do so together. We’re all Samaritans at the well. If we are to know the whole truth, we’ve got to find it together, and, to do that, we must face together, across that wellhead, the cleansing and purifying Truth Incarnate. We cannot announce the Truth, the good news, together until we have acknowledged together the untruth of our Christian division, opening ourselves up to be healed by the one Lord Jesus Christ, who alone can bring about the full communion of his followers for which he prayed.

—Kevin D. Robb



Photo by Alice V. Manung

Ashing goes on all day on Ash Wednesday

The Saint Mary’s Lectionary Project

THE BOOK OF COMMON PRAYER provides four ways to announce a lesson at Mass and three ways to conclude a lesson. This kind of flexibility enables the Prayer Book to meet the needs of the wonderful range of parish communities that make up our Episcopal Church. There is something good to be said for each of the options. However, this flexibility means that publishing a lectionary—that is, a book containing the readings to be used by a reader during Mass—presents an editor with a number of decisions that must be made.

It is hard for me to get out of my mind the phrase from the Second Vatican Council that calls for the full, active, and conscious participation of the assembly in the liturgy. Our Prayer Book makes this entirely possible, and, using different words, it calls for the same thing. One sign of this participation is that at every Mass the Prayer Book prefers that a layperson read the lessons and lead the appointed psalm.

The computer has done more to enable good liturgy than one might imagine. Anyone attending a sung service at Saint Mary’s has a bulletin which contains everything he or she needs to participate actively as a member of the assembly in the liturgical tradition. This takes a great deal of time and effort.

One enormous aspect of our liturgical preparation for every Mass and every Solemn Evensong & Benediction is the printing out of the proper lessons for the lectionary. It is a huge project, full of many, many details. It has been going on since shortly after I arrived at Saint Mary’s. We shall be making small refinements for years to come. But we are getting close to the point where the issues become refinements—catching the occasional mistake or improving the style—and not basic production.

We have adopted one way to start all lessons at Mass and one way to conclude all lessons. These introductions—for example, “A Reading from the Letter of Paul to the Romans”—are printed without the other Prayer Book possibilities. We always conclude lessons with the versicle and response, “The Word of the Lord. Thanks be to God.”

The materials produced by Church Publishing, Inc., are extremely helpful to us in this project, but they still require a great deal of work to be made user-friendly. Like us, Church Publishing is not perfect. Occasionally there are differences between the published text of the Book of Gospels and the one on the CD-Rom. For example, on the First Sunday of Advent, Year B, the published Book of Gospels begins, “Jesus said, ‘In those days . . .’” The CD-Rom version (from the same Church Publishing, Inc.) begins, “Jesus said, ‘But in those days . . .’” It may seem as if these kinds of things can be checked quickly. They actually take a great deal of time. We make mistakes around here too, but we aim for perfection.

The published lectionaries also do not contain psalm selections—another big issue. We put the appointed psalm in our lectionary so that the reader can announce the passage and lead it.

Another level of preparation includes decisions about what we will actually read. Although there are a few choices across the year about what is to be read on a given Sunday, it is the weekday Mass lectionary that presents the greatest variety of options and, thus, requires the most work for a parish like Saint Mary's. Which "lesser feasts" should we observe? Which lessons should we use for those feasts—the suggested ones, or the ones from the regular daily lectionary (another option)?

"A Two-Year Weekday Lectionary" was included in Lesser Feasts and Fasts 1997. This was the first daily Mass lectionary the Episcopal Church has had. Although Lesser Feasts and Fasts 1997 gives credit for this lectionary to The Book of Alternative Services of the Anglican Church of Canada, it really is the two-year lectionary of the Roman Catholic Church, first borrowed, I believe, by an Anglican province in the Alternative Service Book of the Church of England in 1980. (I can remember as a teenager attending my paternal grandparents' Roman Catholic Church and finding that a cardinal was given credit for "arranging" "A mighty fortress is our God." Martin Luther's name was nowhere to be found. Is this the same kind of thing?)

ALTHOUGH I AM delighted by this lectionary, its psalm selections are not really edited for ordinary liturgical use. It is one thing for a reader to say, for example, "Please join me in reading Psalm 8, found in the Prayer Book on page 592." It is another thing for a reader to say and a congregation to remember and follow, "Please join me in reading Psalm 50, verses one through seven and verse fourteen, found in the Prayer Book beginning on page 654." Thus, to enable a congregation to participate in the reading of the psalm, it makes sense to have six or eight verses in a block, no skipping. For us, it requires more work to make this happen.

Morehouse Publishing produces every year a lesson calendar that is widely used in the



Photo by Alice V. Manning

The Solemn Pontifical Mass on Ash Wednesday, with Bishop Epting as Celebrant

Church. The 2003 edition is the first one to include the daily Mass lectionary. Until then, parishes that had a daily Eucharist but whose rectors were reticent about using the Roman lectionary would follow the Prayer Book provision and simply repeat the Sunday lessons every day during the week unless there was another commemoration. I experienced this as a curate just out of seminary, and it was deadly.

Finally, we include a

gospel acclamation, following the current Roman pattern for all Masses. The Episcopal Church published in the early 1980s a series of gospel acclamations for the principal Eucharistic lectionary. These are still widely used by liturgical parishes. We make use of similar resources to provide us with an "Alleluia and Verse" for all the weekdays of the year (except, of course, in Lent, when a "tract" is read without "Alleluia").

I hope at some point we may be able to produce these materials, with all the appropriate copyrights and permissions, and make them available to others. But don't expect this to be a big money maker! Few parishes in the United States do church every day of the week, even the Daily Office—something which amazes Anglicans from any other part of the world.

The point of the lectionary project is to enable "rite"—that sacramental action of word, song, gesture, and presence by which members of Christ's Body come together to be his Body. I think this project enables the work of the assembly, which, in the catholic and liturgical tradition, gathers to hear the word of God and to respond to it as a community.

—Stephen Gerth

The American Boychoir in Concert

Mr. Vincent Metallo,
Music Director



On Saturday, May 17, at 7:30 PM

Tickets (\$30 general, \$15 students) may be purchased
by calling (212) 869-5830, extension 25.



THE CALENDAR FOR MAY



- 1 TH SAINT PHILIP & SAINT JAMES, APOSTLES**
 2 F Athanasius, *Bishop* *No Abstinence*
 3 Sa Of Our Lady
- 4 SU THE THIRD SUNDAY OF EASTER**
 SOLEMN MASS & MAY CROWNING 11:00 AM
 Mass ordinary: *Missa "Il me suffit,"* Orlande de Lassus (1532–1594)
 Motet: *Regina coeli,* Ludovico da Viadana (1560–1627)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 5 M Easter Weekday
 6 Tu Easter Weekday
 7 W Easter Weekday
 8 Th Dame Julian, *Anchoress*
 9 F Gregory, *Bishop* *No Abstinence*
 10 Sa Of Our Lady
- 11 SU THE FOURTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: Communion Service in A minor, Harold Darke (1888–1976)
 Motet: The Lord is my shepherd, Lennox Berkeley (1903–1989)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 12 M Easter Weekday
 13 Tu Easter Weekday
 14 W Easter Weekday
 15 Th Easter Weekday
 16 F Easter Weekday *No Abstinence*
 17 Sa Of Our Lady
- 18 SU THE FIFTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: Canterbury Mass, Anthony Piccolo (b. 1946)
 Motet: Rise up, my love, Healey Willan (1880–1968)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 19 M Dunstan, *Bishop*
 20 Tu Alcuin, *Deacon & Abbot of Tours*
 21 W Easter Weekday
 22 Th Easter Weekday
 23 F Easter Weekday *No Abstinence*
 24 Sa Jackson Kemper, *Missionary Bishop*

- 25 SU THE SIXTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa "L'hora passa,"* Ludovico da Viadana (1560–1627)
 Motet: *Exsultate justi,* Viadana
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 26 M Rogation Day
Memorial Day; federal holiday schedule: one Mass only, at 12:15 PM
- 27 Tu Rogation Day
 28 W Rogation Day
- 29 TH ASCENSION DAY**
 SUNG MASS 12:00 NOON
 ORGAN RECITAL 5:30 PM
Patrick J. Allen, D.M.A., Grace Church, New York City
 PROCESSION & SOLEMN PONTIFICAL MASS 6:00 PM
 Mass ordinary: *Missa Paschalis,* Orlande de Lassus (1532–1594)
 Motet: *Omnes gentes, plaudite,* Christopher Tye (c. 1505–c. 1572)
Celebrant & Preacher: The Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church
- 30 F Easter Weekday *No Abstinence*
Eve of the Visitation
 Sung Mass 6:00 PM
- 31 SA THE VISITATION OF THE BLESSED VIRGIN MARY**



THE CALENDAR FOR JUNE



- 1 SU THE SEVENTH SUNDAY OF EASTER**
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa brevis,* Giovanni Pierluigi da Palestrina (1525–1594)
 Motet: O God, the King of glory, Henry Purcell (1659–1695)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 2 M The Martyrs of Lyons
 3 Tu The Martyrs of Uganda
 4 W Easter Weekday
 5 Th Boniface, *Archbishop & Martyr*
 6 F Easter Weekday *No Abstinence*
 7 Sa Of Our Lady
- 8 SU THE DAY OF PENTECOST: WHITSUNDAY**
 PROCESSION & SOLEMN MASS 11:00 AM

Mass ordinary: Holy Communion “Collegium Regale,”
Herbert Howells (1892–1983)
Motet: Draw us in the Spirit’s tether, Harold Friedell (1905–1958)
SOLEMN EVENSONG & BENEDICTION 5:00 PM
*Preacher: The Reverend Charles Chan, Priest-in-Charge, Church of Our Savior,
New York City*

9 M Columba, *Abbot*
10 Tu Ephrem of Edessa, *Deacon*
Eve of Saint Barnabas’ Day 6:00 PM
11 W **SAINT BARNABAS THE APOSTLE**
12 Th Weekday
13 F Weekday *Abstinence*
14 Sa Basil the Great, *Bishop*

15 SU **THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY**
PROCESSION & SOLEMN MASS 11:00 AM
Mass ordinary: *Missa “De la Batalla escontez,”* Francisco Guerrero
(1528–1599)
Motet: *Tibi laus,* Peter Philips (1560/61–1628)
Te Deum (Solemn Tone), Plainsong
SOLEMN EVENSONG & BENEDICTION 5:00 PM
*Preacher: The Right Reverend C. Christopher Epting, Ecumenical Officer of the
Episcopal Church*

16 M Joseph Butler, *Bishop*
17 Tu Weekday
18 W Bernard Mizeki, *Catechist & Martyr*
19 Th Weekday
20 F Weekday *Abstinence*
21 Sa Of Our Lady

22 SU **THE BODY & BLOOD OF CHRIST**
SOLEMN MASS, PROCESSION THROUGH TIMES SQUARE
& BENEDICTION 11:00 AM
Mass ordinary: *Missa brevis,* Jackson Hill (b. 1941)
Motet: *O sacrum convivium,* Olivier Messiaen (1908–1992)
*The summer Sunday evening schedule begins today. Evening Prayer will be said at
5:00 PM. Mass will be offered at 5:20 PM.*

23 M Weekday
Eve of the Nativity of Saint John 6:00 PM
24 TU **THE NATIVITY OF SAINT JOHN THE BAPTIST**
SUNG MASS 6:00 PM
25 W Weekday
26 Th Weekday
Eve of the Sacred Heart 6:00 PM

27 F **THE SACRED HEART OF JESUS** *No Abstinence*
SUNG MASS 6:00 PM
28 Sa Irenaeus, *Bishop & Martyr*
29 SU **SAINT PETER & SAINT PAUL, APOSTLES**
SOLEMN MASS 11:00 AM
30 M Weekday

Friday Abstinence: The ordinary Fridays of the year are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord.



Cover photo: The Bishop of New York, the Right Reverend Mark Sisk, presiding at Stations of the Cross

This page: Bishop Epting in the pulpit

Photos by Alice V. Manning