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AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE

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

VOL. XLVIII

MAY, 1979

NO. 5

My dear People,

This letter is being written to you on Tuesday of Easter week, with Lent and Holy Week scarcely behind us, and with the physical exhaustion of the moment mitigated to a great extent by the euphoria of the Easter season. And what a Lent and Holy Week it has been! I am sure that no parish could more rightfully share in the exhilaration of Easter this year than our own parish congregation. Our people's participation in our Lenten worship was superb, and from my own observation the depth of that participation speaks to the care and pastoral zeal of the clergy who have preceded me here. For your new pastor it has been a humbling and thrilling few weeks. Bishop Wetmore commented at the Easter Vigil, most graciously, that, if the Vigil was to be done, it should be celebrated at a place like Saint Mary's where people knew what they were doing. And our Bishop Suffragan's sharing in the solemnity was a moment of grace itself, as he confirmed and received a class of Candidates, and preached to us movingly of the joy of our Lord's resurrection. We are fortunate indeed at Saint Mary's to have a Bishop's Visitation coincide with the Easter Vigil, for at no time is the Christian community more itself than when it is offering the eucharistic Sacrifice with its Father-in-God.

As I think back on my first Holy Week at Saint Mary's I am moved beyond words at the care with which we went about our devotions. It had been many years since I attended Tenebrae: our offering of that service on Wednesday of Holy Week surpassed anything I remembered, and was but the beginning of a weekend

which spoke to nothing less than the glory of our God. Our Bishop Suffragan commented also on Saturday night that Saint Mary's is obviously a parish in which the laity take their part. They certainly do, and the worship of our parish during the Sacred Triduum can only be described as perfection. On Maundy Thursday, for the first time in our history, the actual foot-washing was incorporated into the liturgy. One would have guessed that we had been doing it for years. Whether in the choir, the sanctuary, or the congregation, it was the same. The business of Saint Mary's is the business of Christian worship. We certainly were about our, and our Father's business this weekend. My continuing prayer is that everyone in Saint Mary's family will be blessed this Eastertide, and that our Easter joy will know no bounds.

With my love in Christ,
EDGAR F. WELLS

A LETTER FROM THE REVEREND DAVID A. OUSLEY -

Saint Richard
3 April 1979

My dear friends at Saint Mary's,

I want to thank you for your many cards and letters which you sent me on the occasion of my ordination to the Diaconate. But more than that, I want to thank you for the prayers and loving concern which they represent. This support is a great blessing to me as I begin my diaconal ministry, and as I prepare to come to Saint Mary's.

I look forward to meeting you all when I arrive in June, and to finding my place in the Saint Mary's family. Know that you are in my prayers especially as we approach this most holy time of the Christian year.

Faithfully,
DAVID A. OUSLEY

FATHER DAVID OUSLEY WAS ORDERED DEACON BY THE BISHOP OF CHICAGO IN ST. ANDREW'S CHURCH, MILWAUKEE, on the Feast of Blessed John Donne, March 31st, 1979. The following sermon was preached by Father Wells on that occasion.

"But I am among you as one who serves": words of Our Lord, taken from this morning's gospel.

It is certainly a great pleasure to be standing once again in the pulpit of Saint Andrew's Church. Some of you may not know it but this parish stands for something special in the life of the Episcopal Church. Part of it is your continuing witness to Christ in a part of the city where human problems are often matters of simple existence and of life and death. In the parish of Saint Andrew's there is little that can be camouflaged where contemporary society is concerned. Life here is real, and so is the gospel of Jesus Christ.

That something special involves also the priests who have served this parish so well. The men who serve at Saint Andrew's are under no illusions either about the world we live in or about the nature of Christian ministry within that world. Careerists do not last long in Saint Andrew's parish. No, the kind of priest who comes here is the kind of priest whose life is not his own. In terms of the value system of contemporary American society, and of the Church as well, there is no reason for a priest to be willing to serve in Saint Andrew's Church. In terms of the Christian gospel, however, and in terms of the kind of society which the Christian Scriptures envision for human living, a parish like Saint Andrew's is in many ways the only kind of parish which makes sense. The stark realities of human existence in our cities provide part of the special quality of Saint Andrew's corporate life. The kind of ministry which the clergy of this parish are called upon to live is another essential in this overall view. But at the heart of it all, and this is why you are still here at Lloyd Avenue and 33rd Street, and it is why you continue to receive the kind of priests you do, at the heart of it all there is the full and uncompromising witness of Catholic faith and practice over many years' duration, a faith and practice taught us by a God whose human Name is Jesus, and who in his humanity came to live among

us. What a life that was! There had never been anything like it before, and the most we humans have been able to do since has been to imitate it as best we can. The life of Jesus Christ on this earth was a life of service to his fellow men. It was a life in which he waited on other men and women, serving them in the name of his Father. It was a service which involved the giving up of his own life for others, proving on the altar of the Cross that he could indeed change the world. Thus in the gospel for this morning's Mass he speaks to his disciples, and he talks to them as if they were the clergy who would serve Saint Andrew's parish: "Let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table or one who serves? Is it not the one who sits at table? But I am among you as one who serves."

The reason for your parish celebration here this morning, and the reason that so many of your friends have come from all over the lot to share this occasion with you, is that this morning Saint Andrew's is a parish where, for a brief moment, the servanthood of Jesus Christ is being proclaimed to the world. Jesus says, "But I am among you as one who serves," and just two Fridays from now, on Good Friday, you and I will see once again just where that service took him. Saint Paul would write about it this way: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." Yes, the servanthood of Jesus Christ, and the obedience of our blessed Lord. Servanthood, obedience, the cross: that, my friends, is why Saint Andrew's Church continues to sit on the corner of 33rd and Lloyd, in the city and diocese of Milwaukee.

This morning, then, we rejoice in the obedience and service of the one life which makes your lives and mine worthwhile. We do it in the context of an Ordination to the Sacred Diaconate of the Catholic Church. Of the three orders of ministers established by Christ as the means whereby his Church might live, the Order of the Diaconate is the first to which a Candidate for Holy Orders is admitted. In our old Prayer Book the Diaconate is referred to as an "inferior office" within the Sacred Ministry, thus perhaps sug-

gesting to us that the Order of Deacons is of lesser importance than the priesthood to which it usually leads, and certainly of lesser importance than the episcopate itself, that order of Bishops which is the guarantee that the ministry which is ours comes of Christ and is not in fact the invention of men. We sometimes say that bishops are the only "complete" ministers in the Church's life, and that all other Christian ministry devolves from the episcopate itself. This is certainly true. What is also true is that every bishop is first of all a priest and a deacon, and that every priest is first of all a deacon. The diaconate, then, lends its character to the total reality of what we call Holy Orders in the Catholic Church. For what bishop is not first of all a servant to the entire diocese over which he is the overseer? And what priest is not first of all a servant to the people over whom his bishop has placed him? The term, Father, is more than a title; it is the earned expression of that relationship which a good priest establishes with his people. He is their Father because he waits upon them. and our Bishop is our Father-in-God because his life, like the life of his Lord, is a life of service to the Church throughout the world. *There* is the diaconate of Jesus Christ! Saint Paul tells us that deacons are serious, that they are moderate in their use of the things of this world, that they tell the truth, that they are not careerists, and that, as he puts it, they "hold the mystery of the faith with a clear conscience." Surely it is this ministry of service, this living out of the servanthood of Jesus Christ, which is the key to the apostolic ministry in any of its forms.

Not a word has been said in this sermon up until now of the young man who in a few minutes will receive the grace of Christ's servanthood at the hands of his bishop. Some of you, I'm sure, have come to this service thinking that everything which will take place here has to do with David Alan Ousley. This is his ordination. His life and his good character are the subject of our concern this morning. Nothing could be further from the truth. The object of this Ordination Mass today is the God and Father of us all. He it is to whom we render thanks and praise. The ministry being conferred on this young man this morning is the Diaconate of Jesus Christ, nothing less. The Church has judged this man worthy of this gift, and the Church's chief minister will confer that gift in a few minutes' time. What a gift it is! To baptize and preach, where licensed;

to read the saving words of the gospel to the people of God; to administer the Blessed Sacrament of Christ's Body and Blood to a believing and devout community: to do all of these things in the name of the bishop, whose special minister the deacon always is. And finally, as is his bishop, and as is his Lord and Saviour, to be a servant to the suffering and alienated people among whom he will minister. All of this as his bishop's man; all of this in the Name of Jesus Christ.

David, only God knows the mixed motives which have brought you to this moment this morning. Much of what is occurring today is the result of your own desires, and of your own hopes and plans. But the validity of what takes place today depends in one sense on the degree to which, if your vocation is true, your hopes and your desires have become one with God's plan in your own life. You are not your own man. What God says to you today is what he said to the prophet Jeremiah: "Before I formed you in the womb I knew you, and before you were born I consecrated you." That is the way religious vocation always occurs. Everything you thought beforehand to be free-will, will turn out to be, if your vocation is indeed true, preordained by God. You have not chosen him but he has chosen you, and he now ordains you, so that you may speak his truth, and always in his Name. David, I have known you for just a few years. I have seen your life only slightly in this parish, but I have heard of your life in another parish in Chicago, and I have watched you carefully in the wonderful parish where, until recently, I was the pastor. You are not perfect, far from it, but you have your mind and heart set on the road to perfection. Your inclinations are good, and your desire to love is a desire which God will expand and exploit. You will come in just two months' time to a unique and great parish in the American Church. It is great in its search for holiness, and that search is equalled by its proximity to the worst in human life. God's glory and man's weakness await you there. Gird yourself, therefore, with the armor which God gives you this day. Gird yourself, and when you meet the lonely and the despised, when you see men and women not only in the reflection of God's glory but in the helplessness of their fallen humanity: when you see this, remember that Christ became a servant for them as well as for you, and that he has raised you up to be a mirror of his love within their

broken lives. Like Jesus himself, you will be among them as one who serves. But be of good cheer and put your trust in him. As he did to Jeremiah in today's lesson, so he will do to you: he will put his words into your mouth.

FROM THE PARISH REGISTER

CONFIRMATIONS & RECEPTIONS

by The Right Reverend Stuart J. Wetmore, DD

"Grieve not the Holy Spirit, whereby ye were sealed unto the day of redemption."

April 14- Jon Aldus Bankert

Otto Adolph Meyn

Isaura Lazo

John Lloyd Rice

Gary Leon Williams

RECEIVED BY CANONICAL TRANSFER

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

March 2 - Marion Campbell, Jr.

April 19 - Ruth M. Shanz

ALTAR FLOWER MEMORIALS

- May 6 - Easter IV, Christian & Ada Troutwine
 May 13 - Easter V, Martha Viola Schaefer
 May 20 - Easter VI,
 May 24 - Ascension Day,
 May 27 - Easter VII, Arthur & Augusta Emma Dinter

MUSIC FOR MAY

- May 6 - EASTER IV
 Missa Brevis Claudio Casciolini (1645-1710)
 Lauda anima mea Rolande de Lassus (1532-1594)
 5:30 p.m. Wagner College Chorale
- May 13 - EASTER V
 Mass for Mixed Voices (1960) Vincent Persichetti
 Four Motets (1921) Aaron Copland
 O Sacrum Convivium (1977) McNeil Robinson
 5:30 p.m. Choir of All Saints, Ashmont, Mass.
- May 20 - EASTER VI
 Missa Brevis (1979) Premiere Ron Roxbury
 (Commissioned by St. Mary the Virgin)
 Jubilate Deo (1972) McNeil Robinson
 5:30 p.m. Kingsley Ganson, organ
- May 24 - ASCENSION DAY
 Missa a tre voci Giacomo Carissimi (1605-1674)
- May 27 - EASTER VII (SUNDAY AFTER ASCENSION DAY)
 Missa Brevis in G Wolfgang Amadeus Mozart (1756-1791)
 Benedicte gentes Rolande de Lassus (1532-1594)
 5:30 p.m. Fili et Filiae Chorus, St. Hilda's & St. Hugh's School

Wednesday, May 23 at 8 p.m.

ORGAN RECITAL
 GEORGE NOVAK

Associate Organist, Church of St. Mary the Virgin
 Works by Alain, Mendelssohn, Bach, Franck, and Duruflé

SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS are needed to support musical activities which lie beyond the essentials of liturgical worship and will be gratefully received through the parish office. Such activities include: orchestras for solemn occasions, organ recitals, expansion of the music library, and the commissioning of new music.

CALENDAR FOR MAY

- 1 Tu. SAINT PHILIP & SAINT JAMES, APOSTLES
 2 W. Saint Athanasius, Bishop of Alexandria, 373
 3 Th. Requiem
 4 F. Saint Monnica, Mother of Augustine of Hippo, 387
 Abstinence dispensed
 5 Sa. Of our Lady
- 6 Su. Easter IV
 7 M. Requiem
 8 Tu. Dame Julian of Norwich, c. 1417
 9 W. Saint Gregory of Nazianzus,
 Bishop of Constantinople, 389
- 10 Th.
 11 F. Abstinence dispensed
 12 Sa. Of our Lady
- 13 Su. EASTER V
 Evening Prayer, 4:45
 May Festival, 6
- 14 M.
 15 Tu. Requiem
 16 W.
 17 Th.
 18 F. Abstinence dispensed
 19 Sa. Saint Dunstan, Archbishop of Canterbury, 988
- 20 Su. EASTER VI
 Litany in procession after Evensong
- 21 M. ROGATION DAY
 22 T. ROGATION DAY
 23 W. ROGATION DAY
 24 Th. ASCENSION DAY
 Evening Prayer 5:30 p.m.
 Solemn Mass with Procession, 6 p.m.
- 25 F. St. Bede the Venerable, Priest & Monk of Jarrow, 735
 26 Sa. Saint Augustine, First Archbishop of Canterbury, 605
- 27 Su. EASTER VII (SUNDAY AFTER ASCENSION DAY)
 28 M.
 29 Tu.
 30 W. Requiem
 31 Th. THE VISITATION OF THE BLESSED VIRGIN MARY

THE FEAST OF THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY was kept this year on Monday, March 26th. The following sermon was preached by The Rev'd. Norman J. Catir, Rector of The Church of the Transfiguration, New York City, on that occasion.

Luke 1:38 - "Here am I," said Mary; "I am the Lord's servant; as you have spoken, so be it."

I am very pleased to be here at St. Mary's, preaching on the Feast of the Annunciation, 1979, and I am particularly happy to be in the pulpit on this day which is the twenty-ninth anniversary of Father Scott's Ordination to the Priesthood. Just about this time twenty-nine years ago I met Father Scott in the south aisle of the Portland (Me.) Cathedral, and asked him how I could get confirmed. As you can see, he got me there, and a considerable distance further, as he has many others over the years. I know that you join me in common sentiments of thanksgiving for his past twenty-nine years, and in wishing him many more years in the love and service of the Lord Jesus.

Some of you may remember that I preached here on the Feast of the Annunciation, 1977. Naturally, when one is asked to preach a return engagement on the same feast, so soon after the occasion of his former sins or graces, he is tempted to think one of two things: either that he was so good that a near replica of the former triumph is expected, or that he was so terrible that his host compassionately offers him a chance to try again. Since, however, there have been two different, both dearly loved and esteemed hosts in this case, I may be spared either from the heights of vanity or from the depths of despair.

This circumstance does, however, present the present preacher with the challenge of what to say, so soon again on the scene of his former crimes. You may or may not remember that, two years ago, the text was the same one which I have chosen again tonight: "Here am I," said Mary, "I am the Lord's servant; as you have spoken, so be it." Surely Mary's acquiescence enshrines the core and kernel of this feast, does it not? In 1977 I said that the chief glory of the Blessed Virgin exists in her willingness to say "Yes" to God, to

accept his will for her life. That, indeed, such willingness is the chief glory of all human creativity. I am willing to stand by those statements still. But tonight I want to talk more about the implications of the human "Yes" of Mary for each one of us. For as the Second Vatican Council has affirmed, Mary is the Mother of the Church. This means that her life stands as a pattern for all Christian lives, past, present, and future. When we glory in the "Yes" of Mary, it is only so much cheap talk, until we see the path of Mary's "Yes" for ourselves, when God announces himself to us and in us. Let us not "Sing of Mary, pure and holy," unless we seek her purity and holiness.

You know, our curate at Transfiguration, Fr. Allan Warren, is from the South. He has taught me a great deal about human nature, through his southern stories and homilies. One of his favorites (I can't imagine why) is a homily about "preacher talk." You see, he says, in the South there is a certain category of human expression labelled "preacher talk." It refers to a lot of fine, uplifting words, which are meant to cut absolutely no ice on the human and practical level. That's preacher talk! "I used to see people in my congregation who were attentive during the service until the sermon, and then, before they heard what I had to say, you could see a glazed expression come over their eyes," Father Warren told me. "You just knew they were in neutral gear for the duration." Of course, New York congregations are never glazed of eye! Now my words about Mary's "Yes" will be so much preacher talk if each of us does not try to find what her "Yes" means for his own life. Indeed, every hymn which we sing tonight, and every prayer which we say, will be so much empty piety if their sentiments do not seek some sort of real level of fulfillment in your being.

Tonight let us consider the three qualities which characterized Mary's "Yes." Then I ask you to examine your own life: no one else's, just your own; and to see how you measure up to them.

First, Mary's "Yes" at the Annunciation characterized a certain readiness on her part to accept God's call. There is a passivity, perhaps, in her willingness. There is a readiness to accept what is. Mary was a creature. You and I are creatures. The plain Ash Wednesday fact about us is that "We are dust, and to dust we shall return." From the time of our conception much of our success and

and growth, as human beings, depends on our willingness to accept that which God gives and infuses into our "dustiness." There is much in your life, and much in my own, which cannot be changed. Can we accept the unchangeable things willingly? But there is also much in our lives which can be transformed, when we willingly accept God's invitation, God's annunciation. So often, it is a blank check on the future which we must accept willingly when God's angel announces his will for you and for me. Can we accept God's call faithfully, hopefully, joyously? Mary had no idea of the embarrassment, pain, and shame that would come to her when the angel called her to bear the Son of God. Most of the time we do not know how much discipleship to the Son of God will cost us either. Can you live the willingness of Mary's reply, at the Annunciation: "Here am I, the Lord's servant," in your corner of existence?

Second, Mary's "Yes" demanded a certain venturesome spirit in order to live with her unique Motherhood. For there never was and never will be a motherhood like unto her own unique vocation. If the willingness of Mary implies a sort of passivity towards life, it is only the passivity of an intelligent, sensitive creature, who knows herself to be the daughter of the Most High God. It is the passivity which all creation bears joyfully, knowing that "It is God who made us and not we ourselves." But, by the same token, the God who made us formed us in his own image and likeness. We must not then be entirely passive. For surely the freedom of choice with which God has called us into life must be reflected in some immediate way in our own lives. In our own human way we are meant to manifest the image of a free God. Thus our Lady was a venturesome, adventurous lady, was she not? Surely some of her serenely passive faces, which barely look out from the canvasses of renaissance paintings, do not tell the entire story. Our Lady was the woman who argued for a bit with the angel at the Annunciation. "How can this be, seeing that I know not a man?" And she is the mother who gave her twelve year old Son "what for" when he tarried behind in the Temple, revealing certain of his own precocious qualities. And she is the mother who went after her Son and annoyed him when she thought that his teaching was getting him into trouble, as it surely was to do. She is the Jewish mother, who had the temerity to approach Jesus at the wedding feast of Cana with the complaint,

"They have no wine . . ." Get busy and do something about it, Sonny.

There are visual portrayals of Mary, other than those I have mentioned, many in the late Middle Ages, some in our own time, which suggest some of her playful, forward, perhaps even venturesome qualities. I think particularly of the almost coquetish Fourteenth Century statues in which she carries her Son proudly on her flexed right hip, or with the trace of a smile on her face which we discern on more than one medieval miniature. Do you face life with some of that quality? And can you follow the call of God with a sense of confident improvisation? Can you do a little free improvisation now and then in life? Perhaps few of us can improvise in life as freely and skillfully as McNeil Robinson improvises on the organ. But we should all take lessons from him on this score. Mary had to improvise, and did, many times over. "Here am I, the Lord's servant." Be his servant, then, but with a sense of adventure.

Third, Mary's "Yes" called for a steadfast faith in God, to endure both the challenge and the anguish of her Motherhood. "Thou shalt keep him in perfect peace whose mind is stayed on thee." But Mary was not always in perfect peace, not in the peace which we look for in secular life. Simeon, at her Purification, said perhaps the first and the last word on that: "Yea, and a sword shall pierce your own heart also." The sort of steadfast resolve which Mary's vocation called out of her seems almost an antithesis to the adventuresome maid and mother whose qualities we have just discussed. For Mary stood by the cross at the hour of greatest danger when all the men had fled. Mary is the Great Mother of the Icons, the Great Mother of the apsidal, Byzantine mosaics, brooding, watching over her Son's creation. She is the woman whose almost naive willingness and whose sense of robust adventure both rest on the steadfast faith in the living God. We often think of steadfastness as an Anglo-Saxon virtue, but I am sure that God offers this grace to all. And Mary's steadfastness, is it ours? We live in a time when humor is rare, and faith dim. This is no coincidence. It is a rocklike confidence in Christ our God which quickens humor and enlivens faith. It is such steadfast confidence which enables both passive human willingness and active human adventure. And there is room for failure, room for improvement, in this Christian ideal of willingness, venturesomeness,

and steadfastness. Indeed, Mary herself was human and did not always see eye to eye with her Son. But, in the good old Jewish rabbinic tradition, they argued it out.

By contrast, lately we have learned about Islam as it is practiced under the new regime of Ayatollah Khomeini in Iran. What an education! For Islam means "submission," total submission, I have come to believe more clearly. How much better have I come to understand my own Christian heritage by contrast to this harsh and rigid submission which the desert Allah demands. Several weeks ago, according to the New York Times, the Ayatollah Khomeini decreed, "Sin may not be committed in Islamic ministries of state . . . Women should not be at work naked in these ministries." Rubbish! Sin has, is, and will be committed in these ministries; albeit not so much by a few women removing a veil as by a few autocrats treating women like goods and chattel.

What a contrary approach Jesus shows us. And how graciously Mary has lived it all out. Sin for the Ayatollah seems to be contravention of a specific ethnic custom. Yet Mary and her Son differed, disagreed, and argued - but loved and respected each other. The image of such a relationship of respect and latitude provides the pattern from which most of us Christians understand God's dealings with humanity and with ourselves. If God had said, "There must be no sin in my ministries," the entire human story would have been nipped in the bud, with nothing beyond the Garden of Eden. And if God had lost his patience with us there would have been no Israel, no Bible, no Church - indeed, no Ayatollah Khomeini, no you, no me. We call this attitude towards us the Divine Graciousness, and we recognize God's gifts as Grace.

All of which brings us back to the beginning of this story, when God cared for us enough to consult a woman about his plan for the human race. She was, of course, a woman, a person, who was to be intimately involved in the plan; and so are we. But she was also a woman who quickly recognized the gracious style of her Creator. And so, I hope, are we, men and women who see God's grace in all creation. For it is in knowing the profound and thorough Grace of God that we shall grow into Willing, Venturesome, Steadfast sons and daughters.

METROPOLITAN BRASS QUARTET TO GIVE CONCERT ON MAY 22nd

The Metropolitan Brass Quartet, whose members rehearse at Saint Mary's, and who have occasionally augmented various musical occasions here in the parish, is scheduling a special concert on May 22nd at the Hunter College Playhouse, located on 68th Street between Lexington and Park Avenues. Admission at the door will be \$5.00, and the evening's program will begin at 8:15 PM. Works by J.S. Bach, Gabrieli, and William Ramsøe will be played, as well as two premieres:

"Desperate Measures" by Bruce Adolphe

"Quartet for Brass" by Vivian Fine

A FORTY-FIFTH ANNIVERSARY OF ORDINATION TO THE PRIESTHOOD

Father Leslie J. A. Lang, known to and beloved by many people of Saint Mary's celebrated the forty-fifth anniversary of his ordination to the Sacred Priesthood at a pontifical Mass at Saint Thomas, Fifth Avenue, on Sunday afternoon, the 29th of April. Father Wells was in attendance, as were many people from Saint Mary's congregation.

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.

SAINT MARY'S PARISH COUNCIL

AN ELECTED COUNCIL of parishioners which meets the Second Wednesday of every month in St. Joseph's Hall. Meetings are open to all parishioners and friends. Telephone numbers of Andrew Attaway, President and Judy Lanham, Secretary are listed on the inside back cover of AVE, and suggestions for further consideration are welcome.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.

SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.

SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.

SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday Solemn Mass. Volunteers will be trained for this mission of welcome.

BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after Solemn Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.

SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York
(East of Times Square, between 6th & 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 REVEREND EDGAR F. WELLS, *Rector*
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-Fridays, except legal holidays*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
THE REVEREND RONALD T. LAU
PLaza 7-3962

Evangelical and Catholic Mission
398-9745

The Rev'd John L. Scott KRuez 5-9214
Mr. Irving P. Graeb, *Treasurer* PLaza 7-6750
Mr. McNeil Robinson, *Director of Music* PLaza 7-6750
Mr. Andrew P. Attaway, *Head Server* CERemony 7-1356
Mr. G. Morris Dolby, *Head Usher* LEXington 3-2234
Mr. George H. Blackshire, *Hospitality* ULster 8-5797
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

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