

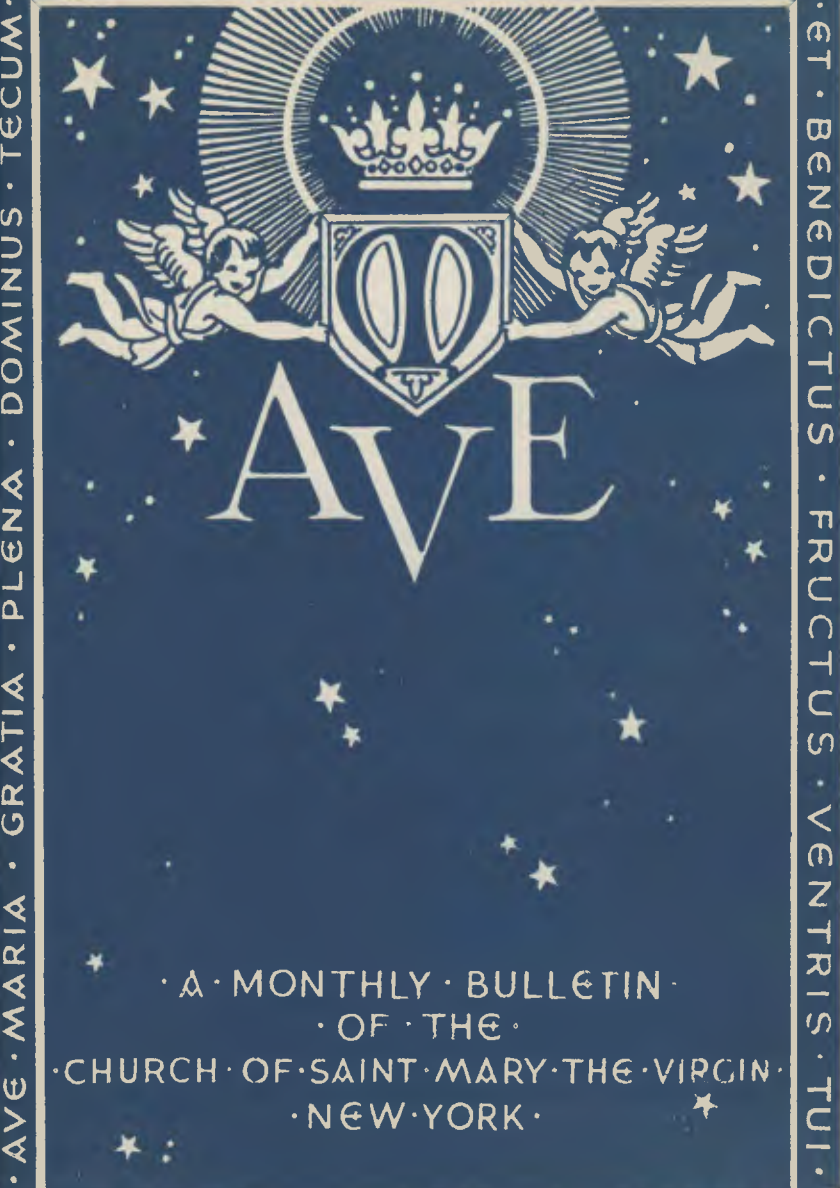
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# AVE

• ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI ·



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• A · MONTHLY · BULLETIN ·  
• OF · THE ·  
• CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
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*The Sacred Heart Shrine is carved in varicolored stone by Lee Lawrie, also known for his figure of Atlas in Rockefeller Center.*

# AVE

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

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VOL. XLIX      JUNE-SEPTEMBER, 1980      NO. 6

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My dear People:

*“What he did, at supper seated,  
Christ ordained to be repeated,  
His memorial ne'er to cease;*

*Very Bread, good Shepherd tend us,  
Jesus, of thy love befriend us,  
Thou refresh us, thou defend us,  
Thine eternal goodness send us  
In the land of life to see.”*

Hymn 1933

With these words did St. Thomas Aquinas express his love for Jesus in the Blessed Sacrament at the Feast of Corpus Christi one year at the end of the Thirteenth Century. And in singing these words will we at Saint Mary's express our devotion to Our Lord in the Eucharist on the same feast this month. June 8th is the day, and, in keeping with current Western usage, we will on that Sunday celebrate Corpus Christi here in our parish. Certainly this day is one of the loveliest feasts of the Church year, and our celebration of it here is unmatched. Please come, and please share with us the joy of the whole Church in Christ's continued sacramental dwelling among us. In many ways I think that Corpus Christi is one of the most glorious feasts of the Church year. Its position on the calendar is reflective of our deep devotion where the Eucharist is concerned, and of the Church's desire to have a special time each year when our love for the Eucharist might be adequately expressed. Naturally there is Maundy Thursday, with its yearly commemoration of the

Institution of the Eucharist by Our Lord on the night before his Crucifixion. But the joy of Maundy Thursday is a momentary reprieve from the dark events of Holy Week, and really mitigates against the kind of rejoicing which should be ours in Christ's gift to the Church of the Blessed Sacrament. Corpus Christi is the feast which fills that need — a need which will be felt by all Catholics until the end of time.

And of course June brings other joys as well. We begin the month with the celebration of the Feast of the Most Holy Trinity, marking the completion of God's revelation of his inner life to the Church on earth. We shall be concluding the month with the glorious feast of Saints Peter and Paul, and the Superior of the Order of the Holy Cross, Father Connor Lynn, will be preaching for us that Sunday. As Catholic Anglicans we belong to a tradition which has for many years looked beyond the boundaries of the Anglican Communion where the focus of Christian unity is concerned. Our celebration of the feast of St. Peter and St. Paul will enable us to express at Saint Mary's our commitment to that tradition.

Since last writing to you there are some other matters which I want to share with you. The first is to tell you of my trip to the Midwest at the end of May, and of my participation, for the first time, in the deliberations of the Board of Trustees of Nashotah House. I suppose that the General Seminary and Nashotah each exercise a unique appeal where the loyalties of their graduates are concerned, more so than any other seminary in the American Church. And their histories are closely interrelated. Nashotah's beginnings were bound up in the work of the Oxford Movement, and in the American Church's first missionary expansion beyond the Alleghanias. I often visit the graveyard at Nashotah when I am there, a place where my own mortal remains will one day be laid to rest, and there I see some of the great names of the Catholic revival of the last century, from Bishop Jackson Kemper, our Church's first missionary bishop, and Bishop McKim, the second Bishop of Tokyo, to priest after priest who went to that seminary to learn the Catholic priesthood, and who were willingly sent to places where many other priests were reluctant to go. Nashotah's vision is still the vision of

the Catholic priesthood, and the seminary today occupies a position of excellence which is surpassed by no other institution of its kind in this country. I love that place very deeply, and I hope over the years that many of you will come to love it, too. It has been good to be there again this spring — except that the time was just too short.

And speaking of seminaries, I want you to share with you my pride in our curate, Father Ousley, who has been asked by the Dean and faculty of the General Seminary to be Tutor at GTS this coming fall. I am delighted at this development, for it will mean that Saint Mary's will continue in that relationship with the Seminary which it has so long enjoyed, and which hopefully now will once again be strengthened. When asked earlier on in the year for my opinion in the matter, I was delighted to lend my support, and I know that you will rejoice with me both for Father and for Saint Mary's. Here again is an opportunity for our point of view to be heard and dealt with in one of the centers of Anglican learning in this country. It is both our privilege and our duty to be there.

Beyond this, I want to write you just a bit about an effort of Christian renewal here in New York in which our parish is playing an important part. This coming October, beginning on Sunday afternoon, October 19th, and continuing through Wednesday, October 22nd, Saint Mary's is joining with our friends at St. Thomas Church, the Church of the Transfiguration, and various other parishes to sponsor a preaching Mission of Christian renewal here in New York. The preacher for this occasion will be The Rev'd Richard Holloway, rector of Old Saint Paul's, Edinburgh, Scotland, and rector-elect of the Church of the Advent, Boston, Massachusetts. Father Holloway is a man of exceptional talent and grace, and is one of the leading preachers among contemporary Catholic Anglicans. I know you will want to hear him, and I am asking you now to put these dates aside, and to begin praying for the Mission. It will take place at St. Thomas Church, and our clergy will be deeply involved on its behalf. So, I hope, will you. In preparing for the Mission much work needs to be done, and financial support is also badly needed. I wonder if every member of Saint Mary's would be willing to give \$10 or \$20 towards the success of this work, and I would like here

to ask you for your support. Will you please draw your checks to *The Emergency Fund, Church of St. Mary the Virgin*, place them in envelopes, and put them in the offering plate some Sunday soon at Mass? Your support of this effort will, believe me, be deeply appreciated.

And speaking of things financial, it is my joy to tell the parish of the election, at our May Board of Trustees' meeting, of Mr. Henson Markham as Treasurer of the Society of the Free Church of Saint Mary the Virgin. Mr. Markham replaces Mr. Irving Graeb in this position, and I am glad to tell you that Mr. Graeb will continue as an active member of our Board of Trustees. Mr. Graeb's resignation was occasioned by a real sense on his part that the time for such action was at hand. We have appreciated his efforts, and will be glad of his advice as we proceed with the various aspects of this important work. And where our parish is concerned, please know of my own great appreciation for your attention to the prompt paying of your pledges during the present fiscal year. Now that summer is almost upon us, your loyalty in this regard will be doubly appreciated. Things are better for us financially at this point – but we have only made a beginning, and there is a long, long way yet to go. You will be hearing more from me in this regard as fall approaches.

Last of all, let me ask of all of you that measure of loyalty to Catholic teaching which will keep you faithful at Mass all during the months immediately ahead. Where ever you are, your first duty on Sunday morning is your faithful attendance at the Holy Mysteries. I hear a lot about the "Episcopal Season" in New York. So far as I am concerned there is only one Episcopal Season, and it lasts fifty-two Sundays a year, without fail. God bless you all. Have a wonderful summer.

Affectionately in Christ,  
EDGAR F. WELLS

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**CONTRIBUTIONS** to *AVE* are gratefully acknowledged:  
Harriet M. Cook, \$25; The Rev'd Birney W. Smith, \$5; The Very Rev'd William D. Willoughby, \$15; Oscar Wilson, \$50; The Rev'd Lee W. Gross, \$20; Mrs. Ruth E. Keith, \$15; The Rev'd James A. Winters, \$6.

## A STRIKE, HOLY WEEK, AND EASTER

It was April Fool's Day in more ways than one. Many New Yorkers were fooled into thinking there would not be a transportation strike. Still, New Yorkers are notoriously fond of their crises and take a quaint pride in their misfortunes. They congratulate themselves for surviving the calamities that befall them. I take a fatalistic approach to these municipal crises, and rather than stand around waiting for someone to pick me up I preferred to depend on my own two legs, and simply began my trek to the office on a bright sunny morning.

The closer I approached the Brooklyn Bridge, the more people I saw converging upon it. At the approach to the bridge itself there was actually a waiting line. And once on the bridge it was wall-to-wall people. Cars roared past underneath and helicopters roared over us. I passed several people on crutches or wearing leg braces, all seemingly undaunted by their plight, and I had a pang of guilt because I was rather enjoying not only the fresh morning stroll but the wonderful vistas of the harbor and lower Manhattan that the bridge offers.

Of more concern than getting to work and home each day was getting to Saint Mary's for Holy Week services. Some friends of mine who have a car had some time ago planned to attend Tenebrae on Wednesday evening, so the four of us would have a ride home after the service. I left work in the Wall Street area and walked over to the World Trade Center to take the Port Authority tube (not on strike) to 33rd Street and Sixth Avenue. A jam-packed, sauna-like atmosphere in the cars; weary and surprisingly polite people patiently pass the time and are startled when the train rolls into a station in Jersey City. It seems there is no direct PATH train uptown, so we had to travel all the way under the Hudson and return on an uptown track.

Up in the fresh air, I walked to 55th Street to meet a friend for supper before the service. The walk was not unlike an exodus; one might have thought a major calamity had befallen the city and it had to be evacuated. It was exciting, adventurous, and carnivalistic.

Tenebrae at Saint Mary's is one of the most impressive services of Holy Week. Cantors in the chancel intone the Lamentations. The cantors in the choir loft intone the appointed psalms, and the a capella mixed choir sings the responds by Gesualdo. At the end of each psalm one candle on the "hearse" candelabra is extinguished until eventually only one candle remains. The church lights are gradually diminished also until the final candle, the Light of the world, is carried out of the sanctuary and the church is in total darkness, representing the days Christ spent in the tomb. While the church is in darkness, the choir, now situated behind the High Altar, alternates verses with the cantor in the choir loft of Palestrina's Benedictus, after which the final Miserere is sung to a musical setting by Allegri. The single lighted candle is then returned to the hearse, symbolizing the Resurrected Christ, and the worshippers leave in silence. It is a dramatic and beautiful evening to start the sacred and traditional Holy Week exercises.

Meantime, the strike goes on. Again I used the New Jersey PATH train to get uptown after work so I could attend Maundy Thursday Solemn Mass. Fr. Wells had asked me to be an Apostle and have my feet washed. He did not have to beg me; after all that walking I thought it might be a very comforting thing to have them bathed in warm water and toweled. As it turned out, it felt so good when it happened that I was all for taking off my jacket and letting them give me a body sponge.

I had gone to Holy Thursday services without any idea of how I would get back to Brooklyn, but I trusted the Lord to look after me, and He did. Martin Moore met someone he knew from Brooklyn, and though the gentleman was on his way to meet friends in Manhattan for dinner, he most graciously consented to drive us both over the bridge at least, after which it would, for me, be only an hour's walk, although through some nebulous neighborhoods. Martin and I paid his garage fee for his kindness, and after that gesture on our part, he insisted on driving each to his own doorstep, making a phone call first to his friends.

I had Good Friday off from work, which was fortunate. It poured rain that morning, and I was grateful that I did not have to walk for

two hours in it. To be honest, I was already exhausted and bone-weary from getting up at 5:00 a.m., the strain of the long walk to work, getting uptown for services, and worrying about getting home. I begged God's understanding for staying home from the three-hour service; I read my offices and decided it were much better to regain some strength and to rest, because I knew I would not miss the Saturday night Vigil service at which I was to be received; I would get there if I had to crawl.

Saturday evening I left home at 7:00 for the 10:00 p.m. Vigil. I figured three hours should be enough, especially if I could get a ride or hail a cab once I got off the bridge into Manhattan. The evening was delightfully balmy, and I could even see bright stars shining in the sky, a rare sight in Brooklyn. As I crossed the bridge I saw more stars that night than I have ever seen in New York. There was one particularly bright one, and I thought of it as the Star of the East that was to guide me to Saint Mary's in the night, although Saint Mary's is on the west side of Manhattan — but then, I flunked geography. It took me 55 minutes to get to the bridge, another 30 to cross it. But at the end of the bridge lies lower Manhattan, near City Hall and the courts. On Saturday night it is as deserted as a desert. Not a cab in sight, so I just kept walking. I stayed on Broadway because it cuts a diagonal path from east to west and would take me directly to 34th Street and Sixth Avenue. It was a lonely walk from lower Broadway. To allay my fears, I sang the hymns and the Cursillo songs I know, but mostly I sang "Get Me to the Church on Time." It was exactly 9:00 p.m. when I reached Grace Church at Broadway and 10th Street. My legs ached and my hips. But I was undaunted and felt if I had walked this far I could, like Rocky, go the distance. And so I did. I met David Garrett just above Union Square, who was coming from Vigil at Transfiguration, whose service was at 8:00, and it was now 9:20. We exchanged the Easter greetings, and I continued on my trek northward.

At precisely 9:45 p.m. I reached the doors of Saint Mary's. It had taken me two and three-quarter hours of steady walking, and I understand from someone who has driven from Brooklyn to Saint Mary's that I covered twelve miles.

But there were Terry Rogers and Ben Mayo handing out programs, and their warm felicitous greetings perked me up right away. Ben told me I was to take a seat in a reserved section up front left in the pews roped off. The church was in darkness at the start of the service. This was my first Easter Vigil, and I was ignorant of what was ahead. Until everyone got seated, however, lights were kept dim, and just before the service started, put out completely. Saint Mary's at night is black inside. It is bordered by tall buildings, and no light comes through its stained glass windows. I had gotten myself settled, having ducked under the rope, when I heard Ben's voice telling me to move up a pew and save space, as I was the last one in the group. There was one Baptizand, about a dozen Confirmands, and two receptionists (now I am stuck for the right word there!). Well, I got my things together and stepped on some toes in the darkness changing my seat, and ended up sitting by Fred Deutschen, the other receptionist, also leaving Rome behind. It was pitch black. I heard Ben's voice again as he escorted someone down the aisle: "Imogen! Imogen! Where are you?" "In here." "Well, Peter is here." A vague form moved into the pew ahead of us, which we presumed to be Peter. "Looks just like him," I said, and that sort of broke the tension and I relaxed.

Most of you may have been to an Easter Vigil, and if you have you know that the Bishop and the other clergy light the new fire in the back of the nave with flint. From that fire, candles in the hands of all the congregation are lighted, and the church is filled with flickering candlelight. The procession moved down the darkened nave toward the altar as Fr. Wells chanted three times, "The light of Christ," raising the Paschal candle each time. When all had arrived in the sanctuary, the seven sanctuary lights were lighted and the church lights raised only enough for congregants to follow the prayers that came after. Five lessons were intoned, the first from, naturally, Genesis. I expected all the lights to go on at "Let there be light. And there was light." But I had to wait for midnight for that.

Then there was a procession to the font, which went up the nave to the back and down the side aisle to the font. I guess that is the only time I will be in a procession, and it was a very lofty feeling,

carrying my candle next to the lovely Aricha Harker. We just happened to be first after the thurifer, so I know now what it is to be enshrouded in all that smoke during procession, and I loved it.

At the font John Britt was baptized, and I watched as he knelt on the step and tilted his head over the font at Fr. Wells' direction. He then joined the line to be confirmed by the Bishop. Fred and I were last, as we were only to be received. As it turned out, the Bishop didn't ask me any of the questions Fr. Wells had written down; all he asked me was, "Do you believe in the One, Holy, Catholic and Apostolic Church?" Well, that certainly presented no problems for me; I have believed that all my life and I told him yes, I surely did. He beamed me a wonderful smile, shook my hand, and asked God to bless me and I asked God to bless him. Bishop Dennis has a natural smile in his eyes even when he does not smile with his face. I rather expected him to put his hand on my head, but then he was just receiving and welcoming me into the Episcopal Church. There was no thunder or lightning, just a moment of blessed joy and peace. And the feeling that I had merely come home!

At precisely midnight, the Bishop intoned "Gloria in excelsis Deo." And there was the sudden blazing on of all the lights in the church; bells were shaken and rung, and Neil Robinson let forth with a fanfare on the organ that surely resounded for blocks around, and I was uplifted and transported for the next few moments with such joy that if the Lord had called me at that moment, I could not have gone happier. Mass followed and was its customary reverent, respectful, beautiful act of worship it always is at Saint Mary's. And when Mass was over, Terry Rogers and Victor Horvath just across the aisle came over and greeted me with great warmth, and I felt I belonged for sure to the great family of Saint Mary's parishioners. In the narthex, big Ben Mayo grabbed me and held me up high, crying, "He is risen!" and, while I think he broke two of my ribs, I felt emotionally uplifted and cried out, "He is risen indeed, and so am I."

Martin Moore, knowing my transportation plight, introduced me to Deborah Thomas, who would drive back to Brooklyn and offered to find room for me. But before we left, we were invited to the

Rectory for a social, some food and drink. I was really too excited still to want to eat; I just wanted to talk to someone, everyone, and I did. I wore Fr. Ousley's biretta and noted it was made by Duffy and Quinn — noble names, even on an Anglican head. As Fr. Wells sat beside me on a stairway, I teased him that he was fortunate not to have had to sing one more "Great Alleluia," the one that ascends a note higher each time you sing it. He had begun just a shade too high, so that by the time he got to the third one he had to reach for that final high note.

Easter morning. Bright, brilliant, radiant. Friends were joining me for Solemn High Mass at 11:00 a.m. I would not miss that Mass at Saint Mary's on Easter Sunday even if the Pope were in town elsewhere. As an afterthought, the Pope would do well to see just how majestic and Catholic the Mass can (and used to, in the Roman Church) be. Anyway, one of my companions lives in Queens and has a car, so he picked us up. We had a good breakfast and were in our pew just as Neil began the Franck "Grande Piece Symphonique." This was the most glorious Easter Mass I have ever known, not only spiritually, emotionally, and esthetically, but because all these elements together coalesced into my first Solemn High Mass as an Anglican and Catholic. (We had no Kyrie at the midnight First Mass of Easter.) And because the three close friends with me, none Episcopalian, had voluntarily offered to share this beautiful Easter Mass with me, a gesture which, combined with the occasion and glorious Mass, caused my emotional cup to run over.

At the procession, we sang the great ones with all the wonderful Alleluias in them: Lyra Davidica and Vaughan Williams' "Haec Festa Dies." For the common, the choir sang — superbly — the Schubert Messe en F. A glorious paean to the glory of God! For the offertory, there were two "Terra Tremuits," one by William Byrd, the other by McNeil Robinson. I know I am prejudiced (aren't we all?) but I go for the Robinson version. You *felt* the tremuit as you listened. Mass ended at 1:15 p.m., and none of us suspected we had sat down at 10:40; it ended all too quickly for me.

The strike plodded on for eleven days, coming to an unexpectedly sudden if tentative end Friday night just as I was

beginning to worry about getting to Saint Mary's Sunday.

I wish to end on a positive note, and at this Eastertide it is not at all inappropriate to offer one Great Alleluia for the Brooklyn Bridge itself, a thing of beauty and surely a joy to all who cross it. I never tired of looking at its spiderlike network of white cables, changing perspective and patterns with each footstep. At night she became a green garland of lights spanning the East River, assuring those on either side of the river of her gracious support for those who needed her. From her topmost center span one could survey the Manhattan skyline from Battery Park all the way up to midtown; see out across the lower harbor to Staten Island, the Brooklyn waterfront, and the variety of shipping that plows the waters of the East River and harbor. The Brooklyn Bridge for me was the one compensatory factor throughout the strike, the one part of my day I truly looked forward to, seeing her bathed in morning sunlight or even shrouded in the mists of rain or fog.

Sic transit one more transit strike!

—Kevin Farley

*Mr. Farley is (now) a member of Saint Mary's.*



Father Wells will be preaching at All Saints Church, Ashmont, Boston on June 5th, the Feast of Corpus Christi. McNeil Robinson will be playing a recital at the American Guild of Organists' Convention in Minneapolis on June 16th, and during the week of June 22nd he will conduct a Church Music Workshop at St. Michael's College, Burlington, Vermont. Among our scheduled guest preachers are the Rev'd Donald Shearer, rector of the Church of the Holy Communion, Paterson, New Jersey, on the Visitation of the Blessed Virgin Mary; and the Rev'd Connor Lynn, OHC, the Superior of the Order of the Holy Cross, on Pentecost V, June 29th.

## ASCENSION, 1980

The following is a sermon preached at Saint Mary's on the Feast of the Ascension by the Reverend William T. Lawson, Rector of the Church of the Annunciation of Our Lady in Waukegan, Illinois.

*"Jesus said, '... I tell you the truth: it is for your good that I am leaving you. If I do not go, your Advocate will not come, whereas if I go, I will send him to you. When he comes, he will confute the world, and show where wrong and right and judgment lie.'"* (St. John 16:8-9)

Perhaps you remember as I do the time in the life of the Church when the great Paschal candle was extinguished immediately after the Gospel of this day, signifying thereby the departure of Jesus from the earth and the end of the Church's celebration of Easter. Now in the Church, we understand that the real end of the Paschal celebration comes at Pentecost, and it is now at that time that the Paschal candle is put out.

This alteration of liturgical action represents something significant in our change of attitude. Today, most Biblical scholars and theologians understand the Resurrection of Jesus and his Ascension to be concurrent events. The old attitude of separating these occurrences by forty days is now understood to be theologically inappropriate. Jesus' resurrection and his ascension are of one and the same type; the risen life of Jesus and his glorified life begin together. Yet, the Church continues to observe the celebration of Christ's ascension as a separate festival. It is in order that we may consider the nature of divine glory.

Perhaps it would appear foolish to attempt to meditate upon divine glory beyond the Resurrection. What could be more glorious than the Risen Christ? Indeed, his glory is overwhelming to the mind; yet, it is important for us to consider the nature of divine glory, pure and simple, apart from any thought of reward bestowed upon the human nature of Jesus Christ.

This evening then, I should like for us to meditate briefly together upon this feast as the celebration of God's glory. Jesus is

raised from the dead and taken to the presence of the Father's glory where he is made to sit at the right hand of the Father, judging the human race.

In ascending to the Father, Jesus points us toward the future. The word of the angels to the gaping apostles might be words spoken to us as well: "Men of Galilee, why do you stand looking up into heaven?" Awe and wonder are the obvious, immediate, and natural responses to such an event as we have heard described tonight. Yet, immediately the Apostles (and we) are told that our vocation consists not in wonderment but in returning to the routine of our daily lives. It is in those daily affairs that the experience of the outpouring of the power of the Holy Spirit is to be given. When the day of Pentecost came, the Apostles were filled with power and transformed from a timid, fearful group of undirected individuals into the Holy Catholic Church which has borne witness to the power of the Risen Christ through all the changes and turns of its complex, and often checkered, history. The commemoration of the Ascension stands as the prelude of that stupendous outpouring of vivifying power which made the Church possible.

It is to this mystery that I would like to direct our attention on this evening. The glory of God is not *essentially* contained in great miracles or displays of power. The glory of God is not exhausted in the magnificence of courtly ceremonial and gorgeous liturgy. The essential glory of God is the transformation, the transfiguration of human lives. That is the essential gospel of the Resurrection, a human life transformed through self-oblation, changed into a risen glory. "The glory of God is," as St. Irenaeus reminds us, "man fully alive."

Let me illustrate what I mean by that glory. Last weekend it was my privilege to serve as Spiritual Director for a women's Cursillo in the city and diocese of Chicago. It was a thoroughly marvellous time. On the first evening of the Cursillo, following the Stations of the Cross, I had remained in the Church for Confessions. I was approached by a woman whom I had noticed earlier: let's call her Joan. Joan came to me in a very dejected mood; she was obviously sad and burdened down by some great weight. Her soul was so



troubled that her entire body sagged. I discovered that she had much on her mind; her husband had deserted her and had sued her for the custody of their daughter, and he had used against her the most intimate knowledge possible to win his day in court. Since that time, years before, Joan had been angry and resentful; she had not been able to make her confession, and she perceived that her spiritual life was slowly and painfully dying. That evening she made her confession, and the rest of the weekend was a wonderful experience for her as she became more and more liberated from those burdens which she had carried for so long. By the end of the weekend she positively glowed with a newly discovered power and love. Having given up her sins to God she was invigorated with his grace and was transfigured. I shall never forget the excitement and joy which she radiated as she shared the transformation of her soul with us at the end of the weekend.

Many are like Joan, existing in the world, but not really living free, creative, and joyful lives. In a city such as this, mere survival is frequently a full-time job. Loneliness, fear, and the necessity of meeting the most mundane obligations are enough to burden many to the point of surrendering to a real sense of existential despair. The Resurrection points us toward a new life; the Ascension apprises us of its true character.

Because of the Ascension and its consequence in the event of Pentecost, we may live grace-filled lives of joy and power. The Ascension makes possible the outpouring of the Spirit and the foundation of the Church. If you should want to know about God's glory look at the Church — at the lives of men and women who have discovered a wonderful freedom to live in peace and joy despite the grave roadblocks placed in their way by the circumstances of earthly existence. It is the Word of God proclaimed and the Sacraments faithfully celebrated and taken which allows God's glory to flow into the world. The medium of that redemptive flood is the Church of God, those faithful persons whose lives, transformed by Word and Sacrament, radiate joy, hope, peace, kindness, gentleness, love, and perseverance. These fruits produced by the Holy Spirit are the truly miraculous evidence of the glory of God present in the world.

The glory of God, then, is the life of transformed Christians who are empowered to radiate joy and love to a world which is desperate for such a gospel. Left to our own devices, we are often burdened and sickened; filled with the risen glory of Christ and empowered by the Holy Spirit we are incredibly transformed. Do you want to know the glory of God? Do not look for it in the splendor of liturgy, though you may find glimpses of it there; do not look for it in miraculous healings or in powerful miracles. If you want to see the glory of God, look for it in the transfigured lives of Christian men and women who have been filled with the power of the Word of God and His Sacramental grace. "Men of Galilee, why do you stand looking up toward heaven?" It is not gazing upward that we shall see his glory, but in experiencing his transforming power in our lives as He lives through us in the Church and in the world.

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## FRIENDS OF SAINT MARY'S

The Friends of Saint Mary's is a group of people from around the country pledged to support the life and work of Saint Mary's. They wish in this way to identify with the work of Saint Mary's and support its witness in the Episcopal Church and the Catholic world. We benefit significantly from their prayers and their contributions.

As you have noticed in *AVE*, we are constantly encouraging new Friends for Saint Mary's, and we ask again and again that those who are already Friends continue their spiritual and financial support of our efforts here. This June issue is a good time to tell all of you who are already Friends just how much we appreciate your relationship to this parish, and to invite those of you who are not to join our greater parish family — those who have long looked to Saint Mary's for Catholic leadership in the Episcopal Church and beyond — as Friends.

Your prayers and your financial support are needed if Saint Mary's is to continue her unique witness to Forty-sixth Street, Manhattan, and beyond to the Christian world.

## CALENDAR FOR JUNE

1. Su. TRINITY SUNDAY  
*Solemn Mass with Procession 11*
2. M. The Martyrs of Lyons, 177
3. Tu. The Martyrs of Uganda, 1886, 1979
4. W. *Requiem*
5. Th. St. Boniface, Archbishop of Mainz, Missionary to Germany, & Martyr, 754
6. F. *Holy Hour 7*
7. Sa. *Of Our Lady*
  
8. Su. CORPUS CHRISTI  
*Solemn Mass with Procession 11*  
*No Evensong & Benediction. Parish Picnic.*
9. M. St. Columba, Abbot of Iona, 597
10. Tu. St. Ephrem of Edessa, Syria, Deacon, 373
11. W. SAINT BARNABAS THE APOSTLE
12. Th. *Requiem*
13. F. THE MOST SACRED HEART OF JESUS  
*Abstinence dispensed*
14. Sa. St. Basil the Great, Bishop of Caesarea, 379
  
15. Su. PENTECOST III
16. M. Joseph Butler, Bishop of Durham, 1752
17. Tu. *Requiem*
18. W. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
19. Th.
20. F.
21. Sa. *Of Our Lady*
  
22. Su. PENTECOST IV
23. M. St. Alban, First Martyr of Britain, c. 304 (transferred)
24. Tu. THE NATIVITY OF SAINT JOHN THE BAPTIST
25. W.
26. Th.
27. F. *Requiem*
28. Sa. St. Irenaeus, Bishop of Lyons & Martyr, c. 202
  
29. Su. SAINT PETER AND SAINT PAUL, APOSTLES
30. M.

## CALENDAR FOR JULY

1. Tu. The Precious Blood of Our Lord Jesus Christ
2. W.
3. Th. *Requiem*
4. F. INDEPENDENCE DAY
5. Sa. *Of Our Lady*
  
6. Su. PENTECOST VI
7. M. *Requiem*
8. Tu.
9. W. St. Thomas More, Martyr, 1535
10. Th.
11. F. St. Benedict of Nursia, Abbot of Monte Casino, c. 540
12. Sa. *Of Our Lady*
  
13. Su. PENTECOST VII
14. M. St. Bonaventure, Bishop & Doctor, 1274
15. Tu. *Requiem*
16. W. Our Lady of Mount Carmel
17. Th. William White, Bishop of Pennsylvania, 1836
18. F.
19. Sa. *Of Our Lady*
  
20. Su. PENTECOST VIII
21. M.
22. Tu. SAINT MARY MAGDALENE
23. W. *Requiem*
24. Th. Bl. Thomas a Kempis, Priest, 1471
25. F. SAINT JAMES THE APOSTLE
26. Sa. The Parents of the Blessed Virgin Mary
  
27. Su. PENTECOST IX
28. M. *Requiem*
29. Tu. Martha & Mary of Bethany
30. W. William Wilberforce, 1833
31. Th. St. Joseph of Arimathea

## CALENDAR FOR AUGUST

1. F. St. Peter's Chains
2. Sa. *Of Our Lady*
  
3. Su. PENTECOST X
4. M. St. John Vianney, Priest, 1859
5. Tu. Our Lady of the Snows
6. W. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
7. Th. John Mason Neale, Priest, 1866
8. F. St. Dominic, Priest & Friar, 1221  
*Holy Hour, 7*
9. Sa. *Of Our Lady*
  
10. Su. PENTECOST XI
11. M. St. Clare, Abbess at Assisi, 1253
12. Tu. *Requiem*
13. W. Jeremy Taylor, Bishop of Down, Connor & Dromore, 1667
14. Th. *Vigil*
15. F. THE ASSUMPTION OF THE BLESSED VIRGIN MARY  
*Evening Prayer 5:30*  
*Solemn Mass with Procession 6*  
*Abstinence dispensed*
16. Sa. St. Stephen, King of Hungary, 1038
  
17. Su. PENTECOST XII
18. M. William Porsher Dubose, Priest, 1918
19. Tu.
20. W. St. Bernard, Abbot of Clairvaux, 1153
21. Th.
22. F. *Requiem*
23. Sa. *Of Our Lady*
  
24. Su. PENTECOST XIII
25. M. SAINT BARTHOLOMEW THE APOSTLE (transferred)
26. Tu. St. Louis, King of France, 1270
27. W. *Requiem*
28. Th. St. Augustine, Bishop of Hippo, 430
29. F. The Beheading of John the Baptist
30. Sa. *Of Our Lady*
31. Su. PENTECOST XIV

## CALENDAR FOR SEPTEMBER

1. M. St. Giles, Abbot, c. 708
2. Tu. The Martyrs of New Guinea, 1942
3. W.
4. Th.
5. F. *Requiem*
6. Sa. *Of Our Lady*
  
7. Su. PENTECOST XV
8. M. THE NATIVITY OF THE BLESSED VIRGIN MARY
9. Tu. *Requiem*
10. W.
11. Th.
12. F. John Henry Hobart, Bishop of New York, 1830
13. Sa. St. Cyprian, Bishop & Martyr of Carthage, 258
  
14. Su. THE TRIUMPH OF THE HOLY CROSS
15. M. Our Lady of Sorrows
16. Tu. St. Ninian, Bishop in Galloway, c. 430
17. W. EMBER DAY
18. Th. Bl. Edward Bouverie Pusey, Priest, 1882
19. F. EMBER DAY (St. Theodore of Tarsus,  
Archbishop of Canterbury, 690)
20. Sa. EMBER DAY
  
21. Su. PENTECOST XVII
22. M. *Requiem*
23. Tu.
24. W. Our Lady of Ransom
25. Th. St. Sergius, Abbot of Holy Trinity, Moscow, 1392
26. F. Lancelot Andrewes, Bishop of Winchester, 1626
27. Sa. St. Vincent de Paul, Priest, 1660
  
28. Su. PENTECOST XVIII
29. M. SAINT MICHAEL AND ALL ANGELS
30. Tu. St. Jerome, Priest & Monk of Bethlehem, 420

## ALTAR FLOWER MEMORIALS

- June 1 — TRINITY SUNDAY, Mildred Klassen, Albert & Charlotte Grant, Paul & Henri Chavasse, David Thayer Batchelder
- June 8 — CORPUS CHRISTI, Henry Neeson Botts & James Murchison Duncan, Priests; Irving Woodworth Raymond, Marion Woodworth Raymond, William Wise Raymond
- June 18 — SACRED HEART, John Michael Hamilton
- June 15 — PENTECOST III, Merton Leonard Garfield
- June 22 — PENTECOST IV
- June 29 — PENTECOST V, Philip & Anicia Martin
- June 30 — SS. PETER & PAUL, George Krauser Boyer
- July 6 — PENTECOST VI
- July 13 — PENTECOST VII, Edith Kellock Brown
- July 20 — PENTECOST VIII, Louise Wenz
- July 27 — PENTECOST IX, Alfred & Catherine Handy, Sydney Jones
- August 3 — PENTECOST X, Mabel Heyny & Eldorus Shaw
- August 6 — TRANSFIGURATION, Charles Augustus Edgar
- August 10 — PENTECOST XI
- August 15 — ASSUMPTION B.V.M., Selena & Anne Arnold, Richard W. Johnson, Jessie Baker
- August 17 — PENTECOST XII, Eliphah Beard, Carrie Briggs Steeter, Thomas Lee Brown, Edgar Fisher Wells
- August 24 — PENTECOST XIII, John Alexander Lewis
- August 31 — PENTECOST XIV, Edgar & Hattie Wilson
- September 7 — PENTECOST XV
- September 12 — NATIVITY B.V.M. (A Thank Offering)
- September 14 — PENTECOST XVI, Harold E. Pim
- September 15 — HOLY CROSS DAY, Leonice Thompson Garfield, Minnie Adell Brown, Sydney James Atkinson, Priest, OHC
- September 21 — PENTECOST XVII
- September 28 — PENTECOST XVIII, Guy Sterling Weston
- September 29 — MICHAELMAS, Lillian Thompkins Blackford

## AVAILABLE FROM THE BOOKSHOP

- A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50 cents (mailing 15 cents)
- Music at Saint Mary's*, James L. Palsgrove's historical review, with music lists: 50 cents (mailing 26 cents)
- Worship in Spirit and in Truth*, papers at the 1970 liturgical conference on the then Proposed Prayer Book: reduced to 40 cents (mailing 60 cents)
- Picture postcards: interior and exterior of Saint Mary's, in color: 15 cents each (mailing in envelope, 15 cents)
- 1980 Ordo Calendar, with the days in liturgical color, with a picture of the Lady Shrine and High Altar: reduced to \$1.00 (mailing 50 cents)
- A Walk Around Saint Mary's*, self-guided tour of the church and chapels, with plan: 25 cents (mailing 15 cents)
- New York State residents, add state/local tax.*

## RECORDS FROM SAINT MARY'S MUSIC FUND

- Alessandro Scarlatti's *Messa di Sancta Cecilia*, recorded by the Schola Cantorum of the Church of Saint Mary the Virgin under the direction of McNeil Robinson:
- Marc-Antoine Charpentier's *Messe pour le Samedi Pasques*. A new recording by the Schola Cantorum of the Church of Saint Mary the Virgin under the direction of McNeil Robinson:
- Each recording is \$6.95. (Postage and handling, \$1.00 – New York city and state residents please add appropriate sales tax). Proceeds from the sales of these two records benefit the music program of the Church of Saint Mary the Virgin. Please make checks, for these two records only, payable to the Church of Saint Mary the Virgin Music Fund.
- Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.*

## CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday at 9:50 and during the week. All are welcome. Individual instruction can also be arranged with the clergy.

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### 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 Clergy.

\*\*\*

### 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 Clergy.

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### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

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### SAINT MARY'S BOOKSHOP

*BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday Solemn Mass.*

## SERVICES

### SUNDAYS

Morning Prayer . . . . .	10:30 a.m.
Mass . . . . .	8:00, 10:00 a.m., and 5 p.m.
Family Mass & Church School . . . . .	9:00 a.m.
Solemn Mass with Sermon . . . . .	11:00 a.m.
Evensong and Benediction . . . . .	6:00 p.m.

### WEEKDAYS

Morning Prayer . . . . .	7:40 a.m. (11:45 a.m. Saturdays)
Mass daily . . . . .	8:00 a.m.,* 12:10 and 6:15 p.m.
	<i>*Except Saturdays</i>
Evening Prayer . . . . .	6:00 p.m.

### FIRST FRIDAY

Holy Hour . . . . .	7 p.m.
<i>Other services during the week and on festivals as announced on the preceding Sunday</i>	

### CONFESSIONS

DAILY, 12:40
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 10:30 - 10:50 a.m.



### FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York  
 (East of Times Square, between 6th and 7th Avenues)  
*Church open daily from 7 a.m. to 7 p.m.  
 except Saturday, open from 11 a.m.*

RECTORY

144 West 47th Street, New York  
 THE REVEREND EDGAR F. WELLS, *Rector*  
 THE REVEREND DAVID A. OUSLEY, *Curate*  
 (212) 757-6750

PARISH OFFICE

145 West 46th Street, New York, New York 10036  
*Office hours from 9 a.m. to 4 p.m.  
 Monday - Friday, except legal holidays*  
 (212) 757-6750

MISSION HOUSE

133 West 46th Street, New York  
 Mr. Otto Meyn, Sexton  
 (212) 757-3962  
 The Evangelical and Catholic Mission  
 The Reverend James Wattlely  
 (212) 398-9745

The Rev'd John L. Scott . . . . .	575-9214
J. Henson Markham, <i>Treasurer</i> . . . . .	757-6750
Mr. McNeil Robinson, <i>Director of Music</i> . . . . .	921-2939
Mr. Benjamin B. Mayo, <i>Head Usher</i> . . . . .	982-6016
Mr. George H. Blackshire, <i>Hospitality</i> . . . . .	858-5797
Mr. Martin Moore, <i>Tours</i> . . . . .	834-1565
Miss Virginia O. Greene, <i>Bookshop</i> . . . . .	673-0159
Mr. Ralph M. Morehead, <i>Funeral Director</i> . . . . .	744-2500

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

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND EDGAR F. WELLS, *Rector*  
 THE REVEREND DAVID A. OUSLEY  
 THE REVEREND JOHN L. SCOTT  
 THE REVEREND DONALD L. GARFIELD, *Rector Emeritus*

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Parish founded 1868

Church built 1894



REMEMBER SAINT MARY'S IN YOUR WILL

REQUESTS 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]."