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Photograph by Martin Wechselblatt.

*Conception of the Blessed Virgin Mary  
December 8, 1980*

# AVE

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

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VOL. L

JANUARY, 1981

NO. 1

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The Feast of the Holy Name  
1981

My dear People:

“Ave – Hail!”

“The first word of the angelic Messenger seems a not inappropriate title for this little magazine which, from time to time, will bring you news relating to the interests of your parish church of St. Mary the Virgin. May we make the word to be also a word of personal greeting to all of our friends and parishioners to whom the first number of *AVE* comes? For it goes out to you with the Christmas greetings of your Rector, and of the other Fathers and the Sisters who are privileged to serve you here. May God grant you all a merry and joyful Christmas, happy in God, because you hold the Eternal Christ Child in your hearts – happy in Him, no matter how difficult the outward circumstances of life may be.

“We hope that *AVE* may appear monthly, except in July and August, and that it may serve as a further bond of unity between members of St. Mary’s family. Many of our parishioners and friends are widely scattered and cannot, therefore, get to the parish church as often as they would like. *AVE* will let them know that they are not forgotten and will keep them in touch with parish events and interests. We hope that the little magazine will meet with your approval.”

In the words just quoted, Father Granville Mercer Williams, S.S.J.E., inaugurated the first issue of *AVE* in January of 1932. With this present issue we begin our fiftieth year of publication. And as I write to you now, the Cowley Fathers are long since departed from

our midst, and our beloved Sisters of the Holy Nativity are gone as well, though both Orders continue to thrive, and their members occasionally visit us still. But the dream of Father Williams continues to be fulfilled where *AVE* is concerned, and in the year after his death we find our magazine still forging that bond which he began, and still uniting our Friends and Parishioners in the knowledge that they are not forgotten, and that here at St. Mary's the Catholic Faith is flourishing. I hope during this coming year to include various quotes from some of those early issues of *AVE*, and I will comment from time to time on some of the insights which can be gathered about our parish life during that period. I can tell you already that, in the main, many things were very much the same, the parish faced problems in some instances identical with problems we face today, and Father Williams' prayer for this parish was that its people would become holy. And that of course is the prayer of any pastor where his people are concerned. We can on occasion forget our first calling. We can be deflected from our search for God by many matters, some of them deserving in their own right of our serious attention, and we can become fatigued and dispirited by many things. It is at such times that Catholics will sometimes become remiss about their prayers, their attendance at Mass, and ultimately, of course, their confessions. In the first issue of *AVE* Father Williams wrote of the discipline of sacramental confession, and of its necessity in our preparation before Christmas. Fifty years later I would write you about it as well, and, now that we are well into Christmas, I can tell you at the end of my second year here that the frequency of confessions in this place is far less than it ought to be, far less, I am sure, than it was some years ago. During the past generation we have witnessed an abandoning of this sacrament by many people of so-called Catholic conviction. For many people it no longer seemed relevant. What perhaps has been taught us through this experience is that the world is still a fallen place, men and women still commit sin, and our need for forgiveness and restoration to God is as great today as ever it was. Surely our vocation in places like Saint Mary's is to recover the use of this sacrament, and to trust God enough so that our Catholic convictions may be matched by our faithfulness in the

use of the Catholic sacraments. The road to holiness has never been easy. The marvel of our Catholic way of life is that we are possessed by a God who draws us to himself without coercion, who lends us his help, and who by the free gift of his grace would change and refashion us. In my depressed moments I wonder sometimes if we really want to be changed and whether, apart from occasional bouts of guilt, we really trust in God's power to direct and motivate our lives. In my moments of hope I am strengthened by the witness of so many people I have known and continue to see, and who through renewed lives have been signs to me of God's grace and healing. Theirs is the witness we need at St. Mary's during this fiftieth year of *AVE*'s publication.

And on this first day of the secular New Year, and on what for us is most appropriately the Feast of the Holy Name, I would add just a few words about what we may expect during the weeks and months immediately ahead. We are very happy this month to welcome a new seminarian assistant to the parish. He is Mr. John Scott who, not surprisingly, is the elder son of Father John and Barbara Scott. Thus he is known to many of you already. John will be taking his place in the sanctuary during Solemn Mass, and has expressed the hope that he may help facilitate some of our parish's outreach into our immediate neighborhood. He is a Postulant for Holy Orders from the Diocese of Maine. In addition, we have a seminarian of our own at the General Seminary this year in the person of David Taylor. David is doing remarkably well, and we can be proud that he is there. He is in a real sense an ambassador of Saint Mary's in the seminary, and is thought of as such by his peers.

As we look towards the spring, the matter of greatest importance awaiting our attention is our second Mission of Catholic Renewal, and I am overjoyed to be able to tell you that our Missioner this year will be The Right Reverend Robert Terwilliger, Bishop Suffragan of Dallas. Bishop Terwilliger is well known to us already, and I am confident that his presence here will be an attraction for our fellow churchmen throughout this area. Because of the press of his own schedule, the Bishop cannot be with us during Lent, and so we are making this event a Mission during Eastertide to our congregation.

Please write the dates on your calendar now: May 3rd, 4th, and 5th.

And speaking of calendars, we are pleased again to be using the Churchman's Ordo Kalendar here at St. Mary's, which finally this year has been adapted to current Catholic usage. For this we can thank Father Donald Garfield, who during the past year took on the difficult job of bringing the Ordo Kalendar up to date. Catholic Anglicans in the United States are in his debt for this work. And you will be pleased to know as well that Father Garfield is now in residence at Grace and St. Peter's Church in Baltimore, and is involving himself in parish work there. Please keep him in your prayers.

With this letter go my affectionate greetings to you all, and the hope that our life of renewal at Saint Mary's may increase and prosper during the months ahead.

With my love in Christ,  
EDGAR F. WELLS



Photo by Martin Wechselblatt

*Patronal Festival 1980. The Right Reverend  
Horace W. B. Donegan pontificating.*

The familiar story of Martha and Mary of Bethany (Luke 10:28-42) is usually understood to be about activity and quiet: Martha is the one active in good works and Mary is the contemplative. Beyond this, however, the story has something to say about the basis of Christian life in love, and the corresponding place of justice.

Martha appeals to Jesus to tell her sister to help her. She appeals to the justice of the situation, and in terms of justice, she is right. Mary ought to help her. But this is not what Jesus says. He sets aside the issue of justice, asking Martha to change her perspective. Martha is to see that it is good for Mary to sit and listen. She is to rejoice that by doing all the serving herself, she can make it possible for Mary and the others to listen to Jesus undistracted. In short, she is to be guided by what is best for Mary: she is to live by selfless love rather than by justice.

By viewing the situation exclusively in terms of justice, Martha is blinded to the true character of the situation. Her devotion to justice is a burden to her. It exercises a certain tyranny over her, because it has usurped the proper place of love. Justice, though itself a virtue, can be perverted if it is not exercised in selfless love.

The reason for this is not hard to find. Justice can be used for self-justification in a way that selfless love cannot. Selfishness is never consistent with selfless love, which always seeks the good of the other. But selfishness can find an ally in justice, which seeks not the good of the other but an impersonal ideal. Given the ambiguities of any given situation, an appeal to justice can be used as a cloak for self-justification.

For a Christian, self-justification is to be rejected: the only justification of any interest is that received from God as a gift. Jesus consistently rejects people's attempts at self-justification, as he does with Martha. He does so not by accepting the premise and refuting the argument — telling Martha that her demand is unreasonable or unjust, but accepting her appeal to justice. Instead he undercuts the basis of the appeal. He rejects justice as the basis for human relationships because it is so susceptible to selfish manipulation. For the Christian, there is the higher way of love.

Like so many of the demands of Christian life, this sounds difficult, but it is in fact liberating and joyous. Think of the person

passionately devoted to some cause of social or political justice. All too often such people communicate judgmentalism, anger, and even hatred in their commitment to justice, rather than a personal interest of love for the victims of injustice. Their error is not their commitment to ending injustice. It is that they have elevated justice to the place reserved for love. This leads to self-righteousness, which is but another form of selfishness.

Such people are in fact enslaved by their devotion to justice. They are not free to love, or to receive love, or to enjoy creation. So long as there is injustice they will not be free. And since the world is full of injustice, they will not attain freedom through their devotion to justice. The true freedom is the gift of God's love, something very different from the tyranny of justice.

Jesus would deliver us from this tyranny – as with Martha. He would save us from using justice as an idol, from enthroning it in our lives where only love should be. Love is to have a special place in the center of our being, where it can guide all our actions; because we are made in God's image, and He Himself is love.

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## FROM THE PARISH REGISTER

### Received by Canonical Transfer

*“And they continued steadfastly in the Apostles’ teaching and fellowship, in the breaking of the bread and the prayers.”*

September 19	–	Doria J. Weller
October 29	–	John E. White
November 6	–	Ida R. Marshall
November 25	–	David G. Baker

### Burials

*“My flesh shall rest in hope.”*

November 12 – Mrs. Harold Pim

*The following article should prove amusing as well as informative for those who know Saint Mary's. It shows how the parish was viewed from without in 1939 – namely, by Time Magazine. It appeared on the Religion page of the May 1st issue, together with an article on the appointment of Bishop Spellman as Archbishop of New York. It included a picture of Father Williams in cope and biretta, with the caption, “Fortesque he did not eschew.”*

## MONKS OF ST. MARY

Of the monkish orders of the Protestant Episcopal Church in the U.S., oldest is the Society of St. John the Evangelist.<sup>1</sup> Members of this order are commonly called the Cowley Fathers, after the village near Oxford, England, where the order was founded in 1865 – and where Viscount Nuffield first made his Morris Cowley and Morris Oxford cars. Mother house of U.S. Cowley Fathers is the Monastery of St. Mary and St. John, on the banks of the Charles River in Cambridge, Mass.

Last fortnight the U.S. Cowley Fathers got a new black-cassocked, shovel-hatted leader. Rev. Spence Burton, Superior General of the Society since 1924, had resigned to accept the suffragan bishopric of Haiti and the Dominican Republic. Elected to succeed him was Rev. Granville Mercer Williams, handsome onetime metallurgical engineer. Last week Father Williams resigned a rectorship which he and his assistant Cowley Fathers had made noteworthy for nine years: St. Mary the Virgin in Manhattan.

Low-church Anglicans call high churchmen “spikes” (for their sharp, uncompromising churchmanship). Under the “merry monks” – as the low-church Episcopal *Chronicle* called them – St. Mary's became one of the great spike churches of the U.S. It used quantities of incense and holy water, burned vigil lamps in its shrine of Our Lady, reserved the Blessed Sacrament (i.e., kept it on the altar for adoration), bought fancy vestments by the trunkful. It celebrated such rare feasts as the Falling Asleep of the Blessed Virgin. The church was perhaps the only one in the U.S. which maintained an orchestra (until 1938) for High Mass.

Annually St. Mary's was pontifically visited by a Canadian high churchman, Bishop Rocksborough R. Smith of Algoma, Ont., who wore red slippers and episcopal gloves, presided at long and ceremonious services worked up from Fortescue.<sup>2</sup> A story became current in the Episcopal Church: that New York's Cardinal Hayes, upon learning that a choirboy had fainted during a Mass, had said, "We'd better be careful; the first thing you know they'll be copying that at St. Mary the Virgin." Latest innovation at St. Mary's: the use of a vimpa, a scarf of thin white silk worn around the neck, by which a bishop's mitre and crozier are held, to protect them from the human touch.

Rumor in Manhattan last week was that, along with Father Williams, the other Cowley Fathers would leave St. Mary the Virgin, presumably taking the vimpa with them. In Boston next week Father Williams is to be an attending presbyter at the consecration of his predecessor, Bishop-elect Burton. At this service no vimpas will be used: the consecrator will be the Presiding Bishop of the Church, Henry St. George Tucker, who has never worn a cope, much less a mitre.

1. Most famed others: the white-robed Order of the Holy Cross, whose Father Frederick H. Sill founded and heads Kent School; the grey-robed Order of St. Francis.

2. Rev. Adrian Fortescue's *The Ceremonies of the Roman Rite Described* is the most exhaustive work of its kind.

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### Editors' Note

As we begin the fiftieth year of *AVE*, it is most fitting that we extend our appreciation to Miss Phyllis Bracket, the artist responsible for the familiar blue cover of *AVE*. Long a faithful parishioner of Saint Mary's, she designed the cover when the magazine was launched in 1932. Through its long use, it has come to characterize the spirit of *AVE*, and to proclaim the veneration which we hold for our Blessed Mother.

## MUSIC FOR JANUARY

- Jan. 1  
Messe pour le Port-Royale  
Marc-Antoine Charpentier (1634-1704)
- Jan. 4  
Messe Basse . . . . . Gabriel Fauré (1845-1924)
- Jan. 6  
Messe Solennelle . . . . . Jean Langlais (1907- )
- Jan. 11  
Missa Choralis . . . . . Franz Liszt (1811-1886)
- Jan. 18  
Messe in G . . . . . Franz Schubert (1797-1828)
- Jan. 25  
Mass for Mixed Voices (1960) . . . . . Vincent Persichetti

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Settings of the Mass in January range from the modest and subtle Messe Basse of Gabriel Fauré to Schubert's extended and lyrical Mass in G for solo voices and chorus. Marc-Antoine Charpentier, whose Midnight Mass of Christmas was heard at St. Mary's on Christmas Eve, is represented by his Messe pour le Port Royale, which is familiar to summer visitors at St. Mary's. A third French setting, the Messe Solennelle of Jean Langlais, is the choice for the Feast of Epiphany. Franz Liszt's youthful and brilliant Missa Choralis will be sung on Epiphany Sunday, and the Mass for Mixed Voices of Vincent Persichetti on Epiphany III.

A note is in order concerning the Persichetti Mass; this work will be the major offering on the fourth in the series of recordings by St. Mary's choir of repertoire associated with this parish. Idiomatically American, proportionally well suited to the expressive and functional requirements of St. Mary's, this work is to be performed a number of times at Mass this season preparatory to the recording

itself, so that what emerges is an interpretation satisfactory to composer and performers and properly representative of contemporary interpretations in this church. Many of you who remember earlier performances of the Persichetti Mass will welcome this opportunity to become more familiar with it.

N.S.

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### 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.

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### CONTRIBUTIONS to AVE are gratefully acknowledged:

Mrs. Anne R. Hieber, \$10; Mr. George L. Gurney, \$10; Mr. Albert Fuller, \$5; Mr. Edgar Gartrell, \$20; Mr. Jack R. Cortner, \$20; The Rev'd Christopher Morley, Jr., \$10; Mr. William P. Wolf, \$5; Mr. & Mrs. Austin M. Wynne, \$5; The Rev'd & Mrs. John G. Shirley, \$5; Mr. Oscar D. Wilson, \$25; The Rev'd Canon John O. Bruce, \$10; The Rev'd John D. Barker, \$10; The Rev'd John F. Daniels, \$6; Anonymous, \$25; Emily M. Green, \$6; Mr. Frank T. Green, \$6; The Rev'd Stuart K. Frane, \$20; Dr. Henry R. Cooper, Jr., \$15; Fred & Margaret C. Wright, \$10; Mr. & Mrs. John Watkins, \$6; Mr. & Mrs. George A. Johnston, \$6; Mr. Harold O. Everett, \$10.



Photo by Martin Wechselblatt

*Patronal Festival 1980. The Reverend  
Leslie J. A. Lang preaching.*



### ALTAR FLOWER MEMORIALS

- January 1 — The Holy Name: Helen Elizabeth Butler
- January 4 — Christmas II: Charles Augustus Edgar
- January 6 — The Epiphany: Edwin Gorham, Sr.; Caroline Gorham; Edwin Gorham, Jr.; James H. Gorham, Priest, OHC; Robert Howell Schumann, Priest
- January 11 — The Baptism of Christ: Grieg Taber, Priest & Rector
- January 18 — Epiphany II: Mary Louise Raymond
- January 25 — Epiphany III: Charles Moran; Richard W. Johnson; M. Eleanor Stone  
M. Eleanor Stone

## CALENDAR FOR JANUARY

1. Th. **THE HOLY NAME OF OUR LORD JESUS CHRIST**  
*Solemn Mass with Procession, 11*  
*No afternoon services*
2. F. *Abstinence dispensed*
3. Sa.
4. Su. **THE SECOND SUNDAY AFTER CHRISTMAS DAY**
5. M. St. Elizabeth Anne Seton, Religious, 1821 (transferred)
6. Tu. **THE EPIPHANY OF OUR LORD JESUS CHRIST**  
*Solemn Mass with Procession, 6*
7. W.
8. Th.
9. F. *Requiem*
10. Sa. Bl. William Laud, Archbishop of Canterbury, 1645
11. Su. **THE BAPTISM OF OUR LORD JESUS CHRIST**  
*Solemn Mass with Procession, 11*
12. M. St. Benedict Biscop, Abbot of Wearmouth, 690
13. Tu. St. Hilary, Bishop of Poitiers, 367
14. W. *Requiem*
15. Th. St. Paul of Thebes, Hermit, c. 340
16. F.
17. Sa. St. Anthony, Abbot in Egypt, 356
18. Su. **EPIPHANY II**
19. M. **THE CONFESSION OF SAINT PETER THE APOSTLE (transferred)**
20. Tu. St. Fabian, Bishop of Rome & Martyr, 250
21. W. St. Agnes, Martyr at Rome, 304
22. Th. St. Vincent, Deacon at Saragossa & Martyr, 304
23. F. Phillips Brooks, Bishop of Massachusetts, 1893
24. Sa. St. Francis de Sales, Bishop of Geneva, 1622
25. Su. **EPIPHANY III**
26. M. **THE CONVERSION OF SAINT PAUL THE APOSTLE (transferred)**
27. Tu. St. John Chrysostom, Bishop of Constantinople, 407
28. W. St. Thomas Aquinas, Priest & Friar, 1274
29. Th. *Requiem*
30. F. Bl. Charles, King & Martyr, 1649
31. Sa. *Of Our Lady*

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**ADVANCE NOTICE:** Christmas cards depicting various scenes of Saint Mary's will be available for purchase in the fall of 1981. Watch for them!

## PARISH NOTES

On Epiphany III, January 25th, the Rev'd Canon Charles Osborn is scheduled to preach at Saint Mary's. Canon Osborn is the newly appointed General Secretary of the Evangelical and Catholic Mission. We look forward, as well, to welcoming the Rev'd Canon Edward West to the pulpit on the feast of the Presentation of Our Lord in the Temple, February 2nd. Canon West is well known in this diocese, having served for many years on the staff of the Cathedral of Saint John the Divine.

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### 1981 Ordo Kalendar

For the 1981 Ordo Kalendar, we are returning to the Ashby Calendar Company because Father Donald L. Garfield, our Rector Emeritus, was the editor instead of the American Church Union, which had previously been responsible. Father Garfield was on the Standing Liturgical Commission of the Episcopal Church and had much to do with the Rite I services in the new Book of Common Prayer. The photograph, in two colors this year, will be of the large calvary just inside the doors of St. Mary's. Order from St. Mary's Bookshop; price \$2.00; add 50 cents for mailing and postage. New York residents, please add appropriate sales tax.



### FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all 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.



**CHRISTIAN EDUCATION**

CLASSES are held for study and discussion at several times during the week. On Sunday at 9:50, there is a discussion of the Sunday propers with Father Ousley. Father Wells teaches a course on Christian Spirituality based on the readings of several major Christian writers, after the 6:15 Mass on Mondays. Also, an adult inquirer's class meets with Father Wells on Tuesdays, after the 6:15 Mass.



**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.



**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.

**SERVICES**

**SUNDAYS**

Morning Prayer . . . . . 10:30 a.m.  
 Mass . . . . . 8:00, 9:00, 10:00 a.m., and 5:00 p.m.  
 Church School . . . . . 9:50 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.  
*\*Except Saturdays*  
 Evening Prayer . . . . . 6:00 p.m.

**FIRST THURSDAY**

Holy Hour . . . . . 7 p.m.  
*Other services during the week and on festivals  
 as announced on the preceding Sunday*

**CONFESSIONS**

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



St. Mary's Music Department is in urgent need at this time of contributions to its Special Music Fund to complete its programming for the year, to engage additional singers and instrumentalists for special occasions, and to commission new works. Your contribution will enable St. Mary's to continue and expand her unique witness and will be deeply appreciated. Please send your check today payable to the "Church of St. Mary the Virgin – Special Music Fund."

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

The Rev'd John L. Scott . . . . .	575-9214
Mr. 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. Otto Meyn, <i>Sexton</i> . . . . .	757-3962
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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 CHARLES ARTHUR SCHAEFER

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Parish founded 1868

Church built 1894

★ ★ ★

MURDER IN THE CATHEDRAL

Some working funds are currently needed for costume material and publicity for this drama to be performed during Lent as a benefit for Saint Mary's. Please watch the parish bulletin weekly for work calls as the play is cast and many hands will be needed.