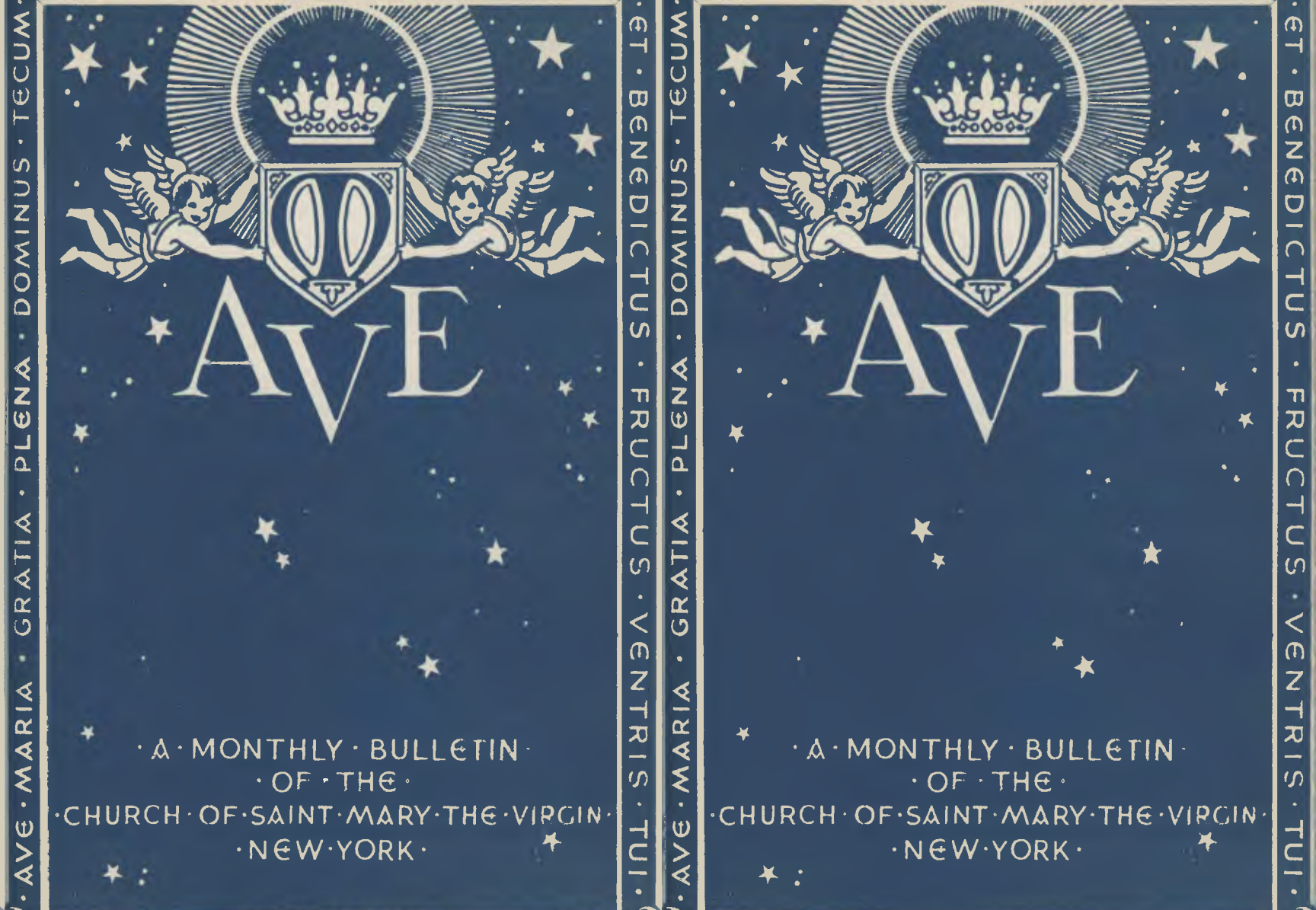


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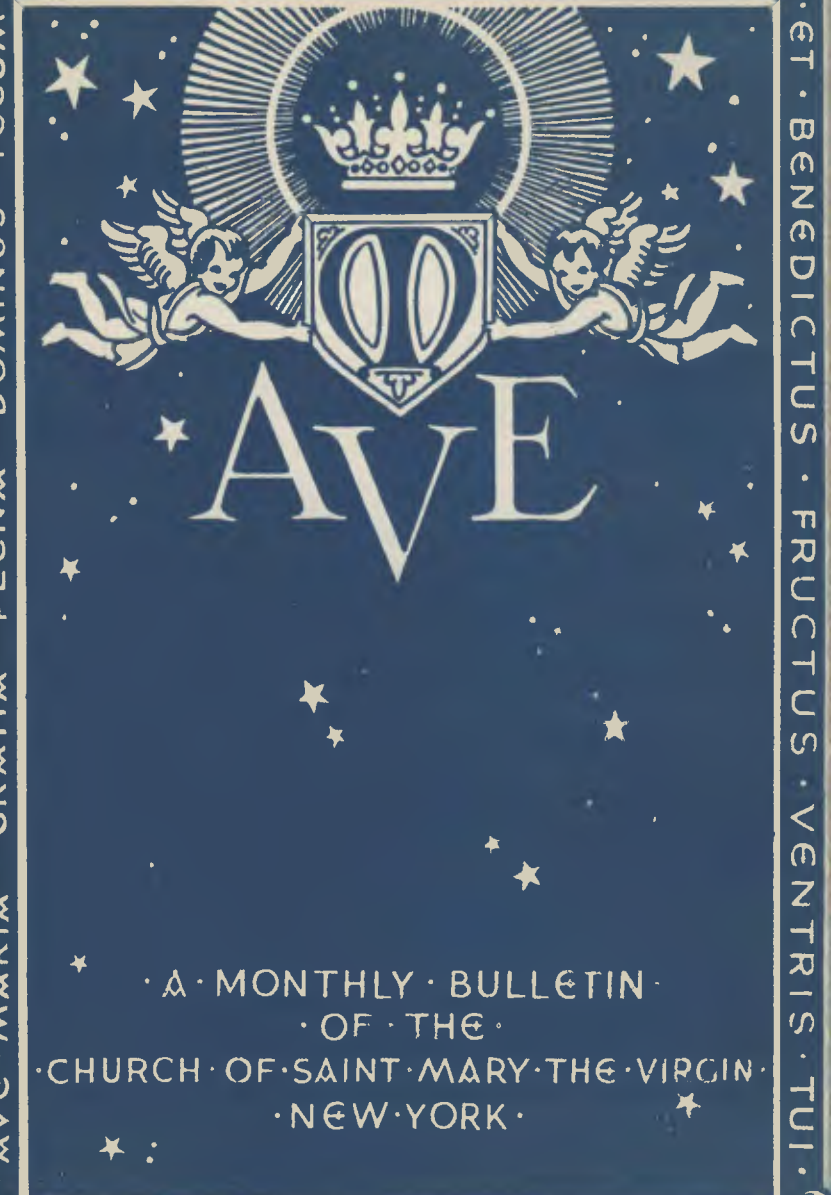


• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •

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

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Photo by Martin Wechselblatt

At the ordination of the Reverend Philip Bradley to the Sacred Priesthood on Christmas I, 1980

AVE

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

VOL. I

FEBRUARY, 1981

NO. 2

My dear People:

As we enter the month of February we are looking forward to our annual celebration of Candlemas Day, the Feast of the Presentation of our Lord Jesus Christ. It is always a glorious occasion at St. Mary's, and this year we will, on Monday, February 2nd, keep the feast with our usual solemnity. There will be a procession at 6:00 PM, with Solemn Mass, and we are delighted this year that our preacher will be the Rev'd Canon Edward N. West, Sub-dean of the Cathedral of St. John the Divine. Canon West is known throughout the Church, and it is indeed our good fortune that he has consented to be with us on this occasion. As we continue our celebration of the fiftieth anniversary year of our parish magazine, AVE, I note with interest the article written by Father Granville Mercer Williams in February of 1932 about this lovely feast: "CANDLEMAS Day—the beautiful Feast of the Purification of Our Lady. She who was the lamp of burnished gold came into the Temple, bearing the Light of the world. We shall keep the Festival with low Masses at 7, 8 and 9:30, and a Solemn High Mass at 11 o'clock. This Mass, which will be offered

for the intention of the Religious Life in the American Church, will be attended by the members of the several Religious Communities in this part of the country. For them and their associates a part of the church will be reserved. Before the high Mass, candles for the year will be blessed, and votive candles will be distributed to the people in the congregation for the procession. The preacher at this service will be The Reverend Spence Burton, S.S.J.E., Superior of the American Congregation of the Society of St. John the Evangelist." It must have been a glorious occasion. Later in that same issue of AVE, Father Williams had some further comments on both the religious life and the need for our parish to support sound teaching enterprises in the mission field. "It is our hope and constant prayer," he wrote, that St. Mary's will become one of the great missionary churches of the country, that it will not only pay its quota in full each year, but that it will also raise many vocations for the priesthood, the religious life, and the mission field. In 1931, besides sending Clifford Nobes to the Philippines, it sent three other young men to try their vocations in the Society of St. John the Evangelist, and four young women to the novitiates of three communities for women."

As I copied these words of Father Williams quoted above, I wanted to shout AMEN! with all the strength that I possess. In that short paragraph he captured the vocation of St. Mary's—and the vocation of any Catholic parish—in the life of the Episcopal Church. Our vocation is not to sit here on West Forty-sixth Street and bask in the accomplishments of our forebears. If Catholic Anglicanism has anything to say to the Episcopal Church today, and we believe firmly that it does, then the function of our parish, and of our sister parishes across this country, and beyond, is to feed new life into the Church beyond our doors in the

persons of men and women who will go out into the world to convert their brothers and sisters to the faith that is practiced here. Whenever I go to visit the Sisters of Saint Mary in Peekskill, I happily recall that two of the nuns there were confirmed in this parish, and both, presumably, also found their vocations here. We need to send men into our religious orders again from St. Mary's. We need to send women into our convents who have learned the Catholic faith in this parish. We need to send men into seminary who have a vision of the Catholic priesthood—and, thank God, at the present time we do in fact have one. We need to train men in the priestly life here who will take the discipline and compassion they have learned in this place into other parishes across our Church, and in those parishes both witness as holy priests and teach a new generation of churchmen the treasures which we have preserved here. Only in this way will our life at St. Mary's find any justification whatsoever. Only in this way will we witness to the Church as we should.

The next time I write you, I will be talking to you about the keeping of the season of Lent. Even now it is none too soon to begin thinking about your Lenten rule. Ash Wednesday falls this year on the 4th of March. In the meantime, I want each of you to keep this parish in your thoughts and prayers. And I ask each of you to ask God for the grace to witness in your own life truths which you have been taught here. Since the debacle of the General Convention of 1976 many Catholic Anglicans have wondered from time to time just what our witness in the Episcopal Church ought to be. On the last two Sundays of February, and on the first Sunday in March, I hope to preach three sermons which will deal to some extent with issues which Catholic Anglicans find important in terms of

their own continuing life as members of the Episcopal Church. My sermon topics will be as follows:

February 15th - Catholic Anglicans and the Episcopal Church

February 22nd - Catholic Anglicans and the question of Priestly Ordination

March 1st - Catholic Anglicans and the Book of Common Prayer, 1979

These sermons will not be definitive pronouncements, nor will they by any means exhaust the subjects at hand, but perhaps they will be of help, and that at least will be their intent.

As I write these words, the Church is bringing us into the glorious season of Epiphanytide. It is a time when we recall the missionary thrust of all sound Catholic teaching. It is a time, I think, when the words of Father Williams which were quoted earlier in this letter take on special meaning.

With my love in Christ, and every (+) blessing,

EDGAR F. WELLS

LITURGICAL DRAMA AT SAINT MARY'S

Consider drama: the drama of dawn over mountains, the drama of a Rembrandt canvas, the drama of a spire against the sky, the drama of old enemies reconciled. Think of the drama of Holy Week liturgy, of gold brocade against black velvet, of banners in the rain, of an Angelus bell in nocturnal silence. Think of the communicative power of drama.

Christianity is a religion rich in drama, with a liturgy that conveys mystery and wonder at every turn of phrase. And the Church of Saint Mary the Virgin, an institution conceived for the

purpose of illustrating the central and pervasive drama of Christian worship, is a structure of marvelous architectural drama, lighted by the foremost stage lighting designer of the time, and furnished and vested in keeping with this end by a parish determined to maintain priestly and musical traditions proper to it.

With these intentions and the high level of consciousness of heritage around us, it is remarkable that this parish ventures so rarely and hesitantly into liturgical drama. On Easter morning it comes as a surprise that the *Victimae Paschali*, containing the dialogue out of which all our drama—sacred and secular—arose, is not sung responsively at Saint Mary's, although roles are assigned in the Gospel Passion charted a week earlier. Yet the earliest preserved record of this ancient dramatic enactment is English: a tenth century monastic effort of Canterbury to standardize the form of the *Quem quaeritis* trope customarily inserted in the Introit of Easter. There has been a revival of late Medieval miracle plays in recent years, the Daniel, Herod, and Nicholas plays, for example.

Drama developed in the Church as an enterprise of priests. Charlemagne is said to have had a hand in it. Benedictines were the first librettists. St. Gall provided music. Priests were actors, directors, producers. The first stage directions and costume sketches are monkish marginalia. Collections of Medieval drama survive, Cathedral repertories at Wakefield, York, or Chester. These are cycles of plays setting forth the scriptural events of the Church year and lives and legends of martyrs and saints. The cycles, first in Latin and then in the vernacular, were conceived, enacted, revised, and preserved as literature by the Church.

A characteristic of the dramas of the great Medieval cycles is the portrayal of eternal or historical events by contemporary or individual details. In them the dialogue of shepherds or soldiers is a reminder of the petty, bawdy, violent lives into which the love of God comes as a miracle more profound than any singular events enacted. Such dramas need no apology when presented to modern audiences. The chief difficulty in performance is achieving the

skill and dedication needed to mount them within the Church. For, outside the Church, or brought into the Church by outsiders, the essential dynamic of these dramas is lacking. Oberammergau's Passion Play does not go on tour.

During Lent this year, a religious drama, T.S. Eliot's *Murder in the Cathedral*, will be presented in the nave at Saint Mary's, by some parishioners of the Church of the Transfiguration and Saint Mary's.

Murder in the Cathedral deals with change and renewal, with the interaction of individuals, historic forces, and divine purposes. It uses a specific event, a well known martyrdom, and the general form of a Medieval Church drama. It employs spectacle, music, poetry, and particularly discontinuity of action to absorb the spectator wholly, to evoke if you will empathic pity and terror that leave the witness changed and renewed. It was written for performance at Canterbury Cathedral. When it was brought to the Old Vic Theatre in London, one reviewer commented that "It is difficult to improve upon the production in a church"

T.S. Eliot is of our own time. The secular issues brought to mind by the speeches of his 12th century characters are unresolved in 1981 as they were in 1935. The women of Canterbury who are the *turba*, the Everyman, of *Murder in the Cathedral* are as aware, articulate, and helpless as you and I. More profoundly, *Murder in the Cathedral* is a religious drama, as completely ecclesial as the earliest dramatic extensions of the liturgy are an outgrowth of worship, more profoundly theater than the stage.

T.S. Eliot, some present parishioners remember, often attended Saint Mary's when he was in New York. He was a devout and knowledgeable Anglican, entirely unselfconscious, in poetry and in drama for the Church or the stage, about expressing a Christian point of view. Eliot was aware of the violent political and social forces in conflict in the 12th century, aware of the thorny personality on whom this drama pivots, aware of the strategic and shifting allegiances of the Church in 12th century Europe, and of the slippery geographical circumstances which

constantly confuse our 20th century frame of reference. But he did not write a play about Henry II, who was in nominal control of more of Europe than the Holy Roman Emperor, in confrontation with his former mentor and chancellor whom he had made the foremost prelate of the Church in that same vast Norman kingdom. Eliot did not write a play about political intrigue, about secret envoys, privy councils, Vikings and antipopes hovering in menace, purloined parchments, agreements foresworn, and excommunications hurled like artillery salvos.

Eliot's drama is uncluttered by any of these specifics. The salient details which constantly enliven *Murder in the Cathedral* arise from the timeless rituals of the Church in jarring contact with earthy images of daily life and allusions to modern secular reality.

Because this planned presentation will be an experience of public interest, value, and enjoyment, four performances are scheduled during two weekends in March with admission for the benefit of the two parishes. More importantly, all of us who participate in preparation for the production, including the Lenten studies of Saint Thomas a Becket's time and Eliot's drama, which precede the performances, and the many hours of work involved in mounting the drama itself, will enjoy the stimulation of lively communal effort and the challenge of change and renewal in encounter with this manifestation of the Holy Spirit.

"We wait, we wait,
And the saints and martyrs wait,
for those who shall be martyrs and saints.
Destiny waits in the hand of God,
shaping the still unshapen:
Destiny waits in the hand of God,
not in the hands of statesment"

Nancy E. Sartin

Our Second Mission of Catholic Renewal here at Saint Mary's will be held Sunday - Tuesday, May 3rd - 5th at 6:00 p.m. The Right Reverend Robert Terwilliger, Bishop Suffragan of Dallas, will be the missionary.

The following is an article by Newbury Frost Read printed in the October, 1947 issue of AVE. Mr. Read was, for many years, a Trustee of St. Mary's and is the author of the The Story of Saint Mary's.

SIDELIGHTS OF OLD ST. MARY'S

"The Church of St. Mary the Miracle—that's what it should be called; not the Church of St. Mary the Virgin."

Thus spoke the Euthusiastic Young Man, toward the end of his two hour visit with the Old Timer. It will not be necessary to introduce either, both are familiar figures in any parish. Suffice to say that a sudden shower after Vespers had led the Euthusiastic Young Man to seek shelter in the Old Timer's library—and had thus delivered him up to a flood of reminiscence about the early days of the parish they both love, although perhaps not quite in the same way.

"You have been very courteous to listen so patiently", said the O.T., as at length he released his victim.

"Not at all", replied the E.Y.M., who had been carefully brought up, "it has been most interesting."

And it is probable that, his training to the contrary notwithstanding, the E.Y.M. spoke only the truth. Certainly his enthusiastic outburst about the name seems almost justified when one considers the circumstances attending the founding and early days of the Church of St. Mary the Virgin, in New York City.

It was, under God, literally the creation of The Reverend Thomas McKee Brown, of whom it is certainly not too much to say that he is one of the great spirits, and should be one of the great saints, of the Catholic Church. He was graduated from the General Theological Seminary in 1865, and on the eighth of December, 1870, become Rector of the Church of St. Mary the Virgin, which he founded. In the intervening five years he had married Miss Mary E. Scott, been curate in three parishes and rector of one.

If these activities should seem to indicate that Fr. Brown was a "fast worker", it may be pointed out that he had decided to

found the Church as early as 1867, and was only delayed in doing so by a lack of money and the necessity of finding someone to donate the necessary land in that part of the city which Bishop Horatio Potter designated as the most suitable for the kind of church Fr. Brown wished to found. This is the euphemistic way of referring to the people to whom Fr. Brown wanted to bring the help of the Catholic faith.

Mr. John Jacob Astor, Jr. presented three lots, Nos. 226, 228 and 230 West 45th Street, as soon as Aaron S. Wood, Deputy Secretary of State, had issued the necessary Certificate of Incorporation to The Society of the Free Church of St. Mary the Virgin, which he did on the fifth of December, 1868. The next two years were spent trying to raise enough money to erect a church building. Finally about \$16,000 was subscribed, of which one-half was to be paid at once. With this, and promissory notes, certain contractors were persuaded to erect the church, which was far enough advanced to be opened on the Patronal Festival, Thursday, the eighth of December, 1870.

It is worth noting that the church was dedicated by the Right Reverend Horatio Southgate, sometime Bishop of Constantinople, and the event was reported in an inconspicuous position in The New York Herald of the following day under the headline "A New Ritualistic Chapel".

All this indicates some of the changes which have occurred during the past seventy-seven years, but the wonder is not so much that the Parish has grown in size and influence, but that it survived the first few perilous years of its precarious existence. On the day before the dedication Orleans had been occupied by the Prussians and the Germans were approaching Blois; Bismark and Napoleon were shaking Europe. On the same day, on one of the lawsuits that arose out of the panic of Black Friday, action was taken in the loss of \$2,500,000 in gold; New York was still trying to recover from the crash of the previous September, which had ruined so many people financially.

But, in the face of these, and many other shocks and uncertainties, a handful of men and women, under the leadership

of a twenty-nine year old priest, who had had less than five years of experience in Holy Orders, dared to found a ritualistic chapel, and launch it on a sea of promissory notes. That it did not founder at once, as in all business-inspired expectation it should have done, was due, of course, to God's providence. His gracious care has been manifested in various and sometimes amusing ways which may form the subject of further papers if the Editor happens to run out of worthier articles.

TO AIM HIGH

Most Christians are mediocre sinners. Their virtues are also mediocre. They muddle along, clinging to the familiar sins, which become comfortable like an old pair of shoes. The big and obvious sins are avoided, but all the little ones of petty selfishness are tolerated all too easily.

In the book of Revelation, the Spirit of God says to the church in Laodicea, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." There is simply no future in being lukewarm. Love—which is the essence of being a Christian—is either hot or cold. It allows no place for mediocrity. Christian life is lived in the fire of love which desires God and will not rest until that desire is satisfied. The Christian desires not to be acceptably good: the Christian desires God, to possess Him and to be possessed by Him. The Christian's goal is simply: God. Because he desires God with all his being, he will also want to be good and holy. He will avoid sin because it separates him from God. He will frequent the sacraments as God's means of self-communication. He will persevere in prayer and study of the Bible and the Fathers, because he wants to know his Beloved. But he will not mistake these means for the end. His goal is nothing less than God Himself.

Such a goal is high indeed, and the attempt is not without risk. It would be more comfortable to settle into a lukewarm life of moderate virtue and moderate sin. Then the risk of failure is not so great, and success seems attainable. To break out of the familiar sins means that one *might* fall into some greater sin. But the conservative approach is not God's way. Think of the risk He took to redeem us: He risked His only Son. Jesus was truly tempted, as truly as any of us. And He Himself had to risk the uncertainties of death. Jesus' love for us, a love which would suffer even death, is a full-bodied love which knows no bounds. It is a love which takes risks. It takes the ultimate risk, death, in its desire to restore mankind.

We are called to share in that full-bodied love which is willing to aim high. We are not to be satisfied with mediocre virtue. We are to desire God. God has so made us that we will be satisfied with nothing less. For it is His great desire to have us, if only we will consent to desire it as well.

David A. Ousley



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 Mr. Robert L. Hobbs, \$6; Mrs. Winifred T. Tompkins, \$10; Mrs. June E. Craig, \$15; Mr. George Salerno, \$15; Miss Lily S.M. Lasham, \$25; Mr. & Mrs. Lloyd Tyler, \$10; Mr. T.L. Nickey, \$10; The Rev'd & Mrs. William C. Bergmann, \$6; The Rev'd Charles A. Weatherby, \$5; Mr. William J. Miles, \$25; Mr. Richard M. Pietro, \$6; Miss Bernice E. Anderson, \$5; Mrs. Frank Dries, \$8; D. McKenzie, \$25; Mr. William P. Haithcoat, \$10; Sister Janet V. Lee, \$6; The Rev'd R. Michael Darrow, \$5; Mr. Henry R. Cooper \$15; Mr. Raymond Bronikowski, \$5; Miss Justina Sanchez, \$5; Mr. Joshua E. Zia, \$10; Mr. Harold Everett, \$10; Mr. William Draper, \$5; Mr. & Mrs. Howell, \$10; The Rev'd Richard L. Kunkel, \$25; The Rev'd F.V. Wood, \$10.

CALENDAR FOR FEBRUARY

1. Su. EPIPHANY IV
2. M. THE PRESENTATION OF CHRIST IN THE TEMPLE
& PURIFICATION OF THE BLESSED VIRGIN
MARY
Evening Prayer 5:30
Solemn Mass with Candlemas Procession, 6
3. Tu. St. Anskar, Archbishop of Hamburg, Missionary to
Denmark & Sweden, 865 (Comm. St. Blase, Bishop &
Martyr)
4. W. Cornelius the Centurion
5. Th. The Martyrs of Japan, 1597 (Comm. St. Agatha, Martyr)
6. F. *Requiem*
7. Sa. *Of Our Lady*
8. Su. EPIPHANY V
9. M. *Requiem*
10. Tu. St. Scholastica, Abbess at Monte Casino, 543
11. W. Our Lady of Lourdes
12. Th.
13. F. Comm. Absalom Jones, Priest, 1818
14. Sa. SS Cyril, Monk, & Methodius, Bishop, Missionaries to
Slavs, 869, 885
15. Su. EPIPHANY VI
16. M.
17. Tu.
18. W. *Requiem*
19. Th.
20. F.
21. Sa. *Of Our Lady*
22. Su. EPIPHANY VII
23. M. St. Polycarp, Bishop & Martyr of Smyrna, 156
24. Tu. SAINT MATTHIAS THE APOSTLE
25. W.
26. Th. *Requiem*
27. F. George Herbert, Priest, 1633
28. Sa. *Of Our Lady*

MUSIC FOR FEBRUARY

- Feb. 1 — EPIPHANY IV
Missa Sao Sebastiao Heitor Villa-Lobos (b. 1887)
- Feb. 2 — THE PRESENTATION
Messe in e-moll Anton Bruckner (1824-1896)
- Feb. 8 — EPIPHANY V
Messe Solennelle Gioacchino Rossini (1792-1868)
- Feb. 15 — EPIPHANY VI
Messe Solennelle Cesar Franck (1822-1890)
- Feb. 22 — EPIPHANY VII
Missa Sancti Hieronymi Michael Haydn (1737-1806)

February begins with a first performance at Saint Mary's of a Mass from Brazil, the Mass of Saint Sebastian by Heitor Villa-Lobos. This remarkable setting for treble voices incorporates some of the melismatic and rhythmic character of liturgies from the interior of Brazil, where Villa-Lobos repeatedly sought inspiration for the national musical style he hoped to develop.

Following this come three Masses composed within a single decade in Europe: Bruckner's exalted Mass In E Minor (1866), which will be sung at Candlemas, Rossini's Petite Messe Solennelle (1863), which will be sung on Epiphany V, and the Messe Solennelle of Franck (1858), to be sung Epiphany VI.

Rossini felt that operatic enthusiasm had overpowered his intentions in the Mass and forbade its public performance while he lived. In its entirety it is impractical as service music, as is the Bach B Minor Mass or the Verdi Requiem. In an abbreviated form it was first sung at Saint Mary's on Trinity Sunday in 1976, and has since been heard several times. Franck, on the other hand, wrote most of his choral works for performance at Sainte Clotilde in Paris; and they are consistently on a more modest scale than the major organ works which are so familiar to us.

The last Sunday of February has the month's only pre-19th century offering, the charming and youthful Mass of Saint Hieronymus by Joseph Haydn.

CURSILLO

N.Y. Cursillo # 7
February 5th - 8th
Spiritual Directors:
Father Norman Catir
Father Edgar Wells
Father James Wattley



N.Y. Cursillo # 8
March 26th - 29th
Spiritual Directors:
Father Edgar Wells
Father Jay Gordon
Father Leslie Lang

These cursillos take place at Saint Mary's Institute for Christian Studies in Peekskill, N. Y. Applications are available from the parish clergy.



PREACHING IN FEBRUARY

- February 1 — EPIPHANY IV, Father Wells
February 2 — PRESENTATION, The Rev'd Canon Edward West
February 8 — EPIPHANY V, Father Ousley
February 15 — EPIPHANY VI, Father Wells
February 22 — EPIPHANY VII, Father Wells



ALTAR FLOWER MEMORIALS

- February 1 — The Fourth Sunday after Epiphany, Joseph Schumann
February 2 — The Presentation of Christ the Lord, Arthur and Georgina Margaret Huck, Mildred Anne Handy
February 8 — The Fifth Sunday after Epiphany, James & Loretta Hamilton
February 15 — The Sixth Sunday after Epiphany, Robert & Kate Greene
February 22 — The Seventh Sunday after Epiphany

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. (11:40 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.

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December*18, 1980 — Mary Theresa Rogers
December 31, 1980 — Mr. & Mrs. John Bartholomew

BAPTISMS

"As many as have been baptized into Christ, have put on Christ."

January 11 — Brian Weatherhead Markham

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.*

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 THE REVEREND DAVID A. OUSLEY, *Curate*
 (212) 757-6750

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145 West 46th Street, New York, New York 10036
*Office hours from 9 a.m. to 4 p.m.
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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

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EDITOR'S NOTE

We apologize for the lateness of this issue of *Ave*. The shop of our typesetter was completely destroyed by fire a few days before he was to receive the material for this issue. We were thus forced to make other arrangements on rather short notice. We hope that he will soon be back in business and doing his usual fine job on typesetting *Ave*.