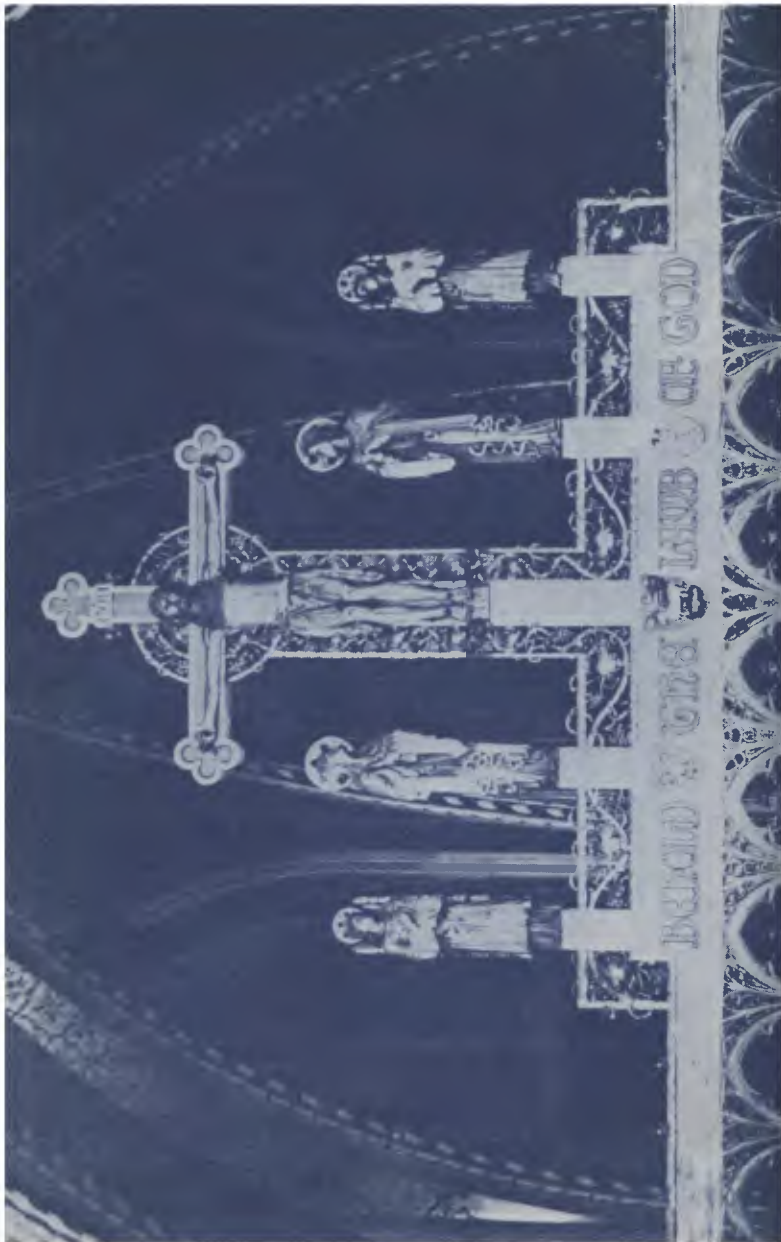


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• A • MONTHLY • BULLETIN •
 • OF • THE •
 • CHURCH • OF • SAINT • MARY • THE • VIRGIN •
 • NEW • YORK •



AVE

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

VOL. I

APRIL, 1981

NO. 4

Mid-Lent, 1981

My dear People:

As this issue of *AVE* goes to press, we are in the midst of our Lenten devotions at Saint Mary's. Ahead of us lies Holy Week, and just beyond it there is the inexpressible joy of Easter. This will be my third Holy Week in our parish. I am sure that there is scarcely a church in the United States where the power and majesty of the final week of our Lord's earthly life are more beautifully conveyed. And the power is of course the power of God to save. Holy Week provides the final proof that God not only loves the world but that in Christ Jesus He has saved the world. And the majesty is without doubt the majesty of the man born to be king. He is crowned with thorns by the soldiers in the courtyard of Pontius Pilate. His walk to the place of execution is accomplished with simple dignity. He is nailed to the wood and lifted up among His people. And from the Cross He reigns! The drama of it all is re-lived for us this week. We see it in the great service of Tenebrae on Wednesday night, in the mandatum and gift of the Eucharist on Maundy Thursday, and in the Veneration of the Cross on Good Friday. It reaches its fulfillment in that outburst of joy on Holy Saturday night. "The strife is o'er, the battle done."

I would only refer to one related, and one unrelated, matter before bringing this letter to its end. Our parish clergy will share fully in the preaching schedule of Holy Week, as they have in the past. Apart from the listing of guests and special series, any identifying of those who ordinarily preach the Word seems unnecessary in a parish of our tradition. We will have one guest in the pulpit during Holy Week, and that will be The Right Reverend J. Stuart Wetmore, Suffragan Bishop of New York, who will confirm and receive a class of candidates at the Easter Vigil.

The unrelated matter has to do with our Second Mission of Catholic Renewal here at Saint Mary's on May 3rd, 4th, and 5th. You will read about it elsewhere in this issue of *AVE*. But because it is so important, and because possibly our May *AVE* may not reach you in time, I want you to know how much I hope that you will plan ahead now, and will join us at 6 p.m. on the evenings of those days. Our Missioner of course is Bishop Terwilliger, who needs no introduction to Saint Mary's. Please pray for him, and for all those who will come to hear him.

And now, finally, this letter brings you my deep wishes, and those of our assisting clergy, for a joyous and magnificent Easter. God bless you all!

Affectionately in Christ,
EDGAR F. WELLS



CONFESSIONS IN HOLY WEEK

Monday	12:40	Fr Bradley	5-6 Fr Wells
Tuesday	12:40	Fr Wells	5-6 Fr Ousley
Wednesday	12:40	Fr Henery	5-6 Fr Scott
Thursday	12-1	Fr Wells	5-6 Fr Ousley
Friday	3-4	Fr Wells	3-4 Fr Ousley
	4-5	Fr Scott	5-6 Fr Wells
Saturday	12-2	Fr Ousley	2-3 Fr Wells
	5-6	Fr Scott	9-10 Fr Wells

CATHOLIC ANGLICANISM IN THE EPISCOPAL CHURCH

On the last three Sundays of the Epiphany Season this year, Father Wells preached a series of sermons on the place of Catholic Anglicanism in the Episcopal Church today. These sermons are being printed in AVE, beginning with this issue. The following sermon concerned itself with the role of Anglo-Catholicism within the Episcopal Church today.

In the language of the New Testament the relationship between our Lord and His Church is of such intimacy that at different times in history identical expressions have been used to describe them both. Thus we speak of the Blessed Sacrament of our Lord's Body and Blood as the Body of Christ, and, similarly, we refer to the Church which He founded as the Body of Christ as well. To help differentiate between the two, we sometimes call the Eucharist the Body of Christ, and the Church the Mystical Body of Christ, but even this does not always help — especially when we discover that, at an earlier period of history, the Mystical Body referred to the Eucharist, and the Body of Christ referred to the Church. Suffice it to say, Catholic Christians have understood the Church to be the sacramental extension in time of Christ's own risen presence, the continued intrusion in human history of the very life which was begun on this earth at Bethlehem, which sacrificed itself willingly on Calvary, and which rose again. St. Paul says that Christ "is before all things, and in Him all things hold together," and he adds, "He is the head of the Body, the Church." (Col. 1:17-18a) Perhaps the most beautiful description afforded us by Scripture is contained in that glorious analogy in Ephesians which St. Paul makes between the love which husbands should have for their wives and the love which Christ bestows on the Church. "Husbands, love your wives, as Christ loved the church and gave himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word, that He might present the church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own

bodies. For no man ever hates his own flesh but nourishes and cherishes it, as Christ does the church, because we are members of His body.” (Ephesians 5:25-30)

Thus we see in the pages of Holy Scripture that the Church is far more than an organization of like-minded individuals. Men and women did not found the Catholic Church. Rather, the Church to which we belong is God’s gift to this world, conceived within the very life of the Blessed Trinity, and given substance by the descent of the Holy Spirit on the Day of Pentecost. Indeed, the divine origin of the Church is expressed for us by the four marks which identify the Body of Christ in her earthly dimension: the Church, we say, is One because she is one with her Lord. She is ontologically the Body of her Lord. And we say that the Church is Holy, for the Spirit of God breathes His life into her members, just as truly as He breathed life into the cosmos at the dawn of creation. And the Church is Catholic, proclaiming God’s total revelation of himself to the whole world in every age of human existence. Not a faith thought up by man but the faith revealed by God to this world: this is the Catholic faith. And finally we say that the Church is Apostolic, which means that the custody of Catholic teaching has been given by our Lord to the men whom He called to Himself, whom He trained in a special way, whom He commissioned, and to whom the Spirit was sent on Whitsunday. Catholic Christians believe that the bishops of their Church are in fact successors to the apostles, and that the Catholic episcopate is an extension in time of the very life of that apostolic band. When Catholics talk of Apostolic Succession, we are speaking of the sacramental unity between the episcopate today and those eleven men at Pentecost, and we are talking as well of the unity in faith which binds Catholics around the world in their understanding of Christian revelation. The bishops of the Church are the source both of the sacramental unity of the Church and of the purity of Catholic teaching, and it is for this reason that the Apostolic Fathers could write so compellingly during the second century of the centrality of the episcopate as the source of the Church’s sacramental life. St. Clement writes that “the apostles have

preached the Gospel to us from the Lord Jesus Christ; Jesus Christ has done so from God. Christ therefore was sent forth by God, and the apostles by Christ.” The apostles in a particular way were to be witnesses of our Lord’s resurrection. We read about that in the Book of Acts. St. Clement says that, “Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand” (Chapter XLII, The First Epistle of Clement). Certainly our Roman Catholic and Eastern Orthodox brethren have never doubted the authority of the Church’s teaching magisterium in the ministry of the episcopate. That some Anglicans have done so is a fact of our Church’s life, and points to the confusion that exists today when we attempt as Anglicans to discuss the nature of the Church’s authority with our brother Christians. But the lesson for the Early Church was clear and unequivocal: the Church had a message to proclaim, and it was the apostles and their successors who were given the authority to proclaim it. No wonder that the very word, church, conveys to us both the source of our teaching and the imperative to proclaim the Christian message. Because one root meaning of church is contained in a Greek word, *kuriakon*, which means the thing belonging to the Lord, and was used originally to refer to church buildings themselves. But there is another root, found in the Greek word, *ekklesia*, which in the Septuagint was used to refer to the community of Israel as a body distinct from gentile outsiders. It is within this context that the word comes into Christian usage, ultimately in the Latin *ecclesia*, and is used in this sense to describe the Church as the body of called-out ones, the body of people which has been sent forth by our Lord into the world. Thus in this sense all Christians are apostles, for we are all commissioned at baptism to represent Christ to the world. Nonetheless there is a restricted meaning to the word apostles as well, by which we identify that small band of men and their successors to whom was given a special authority and responsibility within the community of faith, the *ekklesia*, the *ecclesia*, the Church. The Church is that Body which belongs to her Lord, which in a sacramental sense is

the Body of her Lord in this world, and which has been sent into the world to draw all men to the life of Jesus Christ.

This, then, is what we mean by the Church, by that mysterious reality which we call the One, Holy, Catholic, and Apostolic Church, and into which at our baptisms we were engrafted and implanted. It is the Body which claims our first loyalty as Catholic Christians, and it is the Body which claims the first loyalty of the Episcopal Church and the Anglican Communion to which we belong. I will be talking about the Sacred Ministry of our Church from this pulpit next week, and I shall be referring then to those formularies by which, in both the Church of England and in those Churches which remain in communion with the see of Canterbury, the intention of our Church always has been to perpetuate and witness to the sacraments and ministry of the Catholic Church. We have, as Archbishop Fisher once said, no faith of our own. Our one possession as Anglicans is the Catholic Faith enshrined in the Catholic Creeds. We are not a confessional Church in the sense of those Reformation bodies whose life began in the XVIth century on the continent of Europe. And so there is a depth and comprehension to our understanding of the nature of the Church which speaks to us ultimately of the creative Spirit of God. The Church is God's creation, not ours. And the Church can command from us a measure of respect and loyalty which are commensurate with her divine origin.

What then do we say about the witness of Catholic Anglicans within the Episcopal Church today? Why are we still here? We are here, my friends, because in all essentials the Episcopal Church continues as a visible and true part of Christ's One, Holy, Catholic, and Apostolic Church. We are here because, in terms of those essentials, our vocation is to proclaim the Catholic Faith to our fellow churchmen, and to anyone else who will listen to us. We are here because God has placed us here, because He has given us a goodly heritage, and because that heritage is true. It is true for all Anglicans or it is true for none of us. It really does not matter one whit that some Anglicans have no theological understanding either of the nature of the Church or of her ministry. The point is

that we do, and our vocation from the 1830's until the present day has been to witness to, and to teach, the truth. The truth has never been popular, because in some way or another it always infringes upon some private area in each of our lives in which we would like to think that we in fact hold the most appropriate point of view. The Catholic Faith is the whole faith, and it speaks to the totality of the human condition in every area of our lives. We are passing through a period today in which all of the constants of a former time are being brought into question. It is a period of disruption, of dislocation at many levels, and a time in which many churchmen have either left the Church for safer shores or have simply given up in the pursuit of their own Christian witness. The truth is that the Church has passed through these crises before, and she will pass through them again, and the disruptions of the late XXth century are in the end not that much different than the matters which vexed the Church's life in earlier times. We human beings are not all that original in discovering new insights which seemed lacking to those who preceded us. But the truth also is that the age-old problems faced by our forebears have become our own problems in our generation, and the vocation of the Church is in part a calling to help us face them.

Of one thing we can be sure: there is no safe place, no place of escape, for those who seek truth in the Church today. There are no safer shores. Because the question no longer is a question of the failure of the Episcopal Church to be faithful in her pursuit of Catholic teaching and practice. The alternative is no longer, if indeed it ever was, the stability of Christian teaching in other parts of the Catholic world. Safe places no longer exist for any of us. And if it is at first shocking, it is in the end illuminating to realize that there are as many problems in other parts of Catholic Christendom as there are in the Episcopal Church. We do not have a corner on theological liberalism, and we are not the only Christian body in which liberation theology is more often than not a reflection of the various causes which currently dominate the secular world. So do not envy Rome, for the issues facing the Holy Roman Church are precisely the issues which we are facing in our

own church life today. And do not envy those who have left us in an attempt to preserve a pure and unadulterated Anglican witness in some so-called continuing Anglican Church. We are the Anglican Church in the United States, and we continue in communion with the see of Canterbury, and thus with the mother Church of our Anglican heritage.

The history of schism is a sorry history at best, as schismatic groups divide and then divide again in their determination to be the sole possessors of Christian truth. The history of the present schisms among ex-Episcopalians in this country is a history of bitter in-fighting which began while they were still living among us, and which contributed to the weakening of our own Catholic witness during a period when we should have been strong. A few of them like Canon du Bois were once respected leaders of the Catholic movement within the Episcopal Church. But for the most part they represented nothing, they represent nothing now, and the truth is that our Church is better off without them. We Catholics have not spent our lives in this Church for naught. It was not in vain that we Catholic clergy have largely worked in poorer parishes, have generally accepted lower levels of financial remuneration than our liberal counterparts, and have represented in the Church a quality of commitment and discipline which the liberal Christian can never understand. No, it has not been in vain. Believe me, we have not endured only to be robbed of our hope. We have endured, my friends, and we continue to endure, because we know that we are right, and because we believe that this old Episcopal Church is still a part of the Mystical Body of Christ. She has given us the Cross, but what Church worthy of the name would allow us to bypass Calvary? The Episcopal Church deserves our loyalty, and she is worthy of our love.

In or about the year 1865, as the terrible years of internecine strife drew to a close in the American Civil War, the General Convention of the Episcopal Church met, I believe, in Philadelphia, and for the first time since the beginning of hostilities it was possible for the representatives of our southern dioceses to join their northern brothers in the great triennial

gathering of the national Church. The question was, would they come? And so the Secretary of Convention began calling the roll, beginning with Alabama and continuing through the diocesan listings of the entire Episcopal Church. When he had finished, every southern diocese had returned to our Church's fold. The entire Convention stood, and sang the Doxology. The emotion was overwhelming. We were the only non-Roman Catholic Church in this country not to be permanently divided by the events of the Civil War. What had saved us was our understanding of the nature of the Church, and our deep belief that our loyalty was to a revealed religion which was the sacred treasure of the Church that had given us life. Many of us believe deeply that that treasure is still ours. And we believe further that we Catholic Anglicans are the only people in the Church who can appreciate this treasure for what it truly is, and who can commend it to the men and women of our time. The place for Catholic Anglicans is within the Episcopal Church. The vocation of Catholic Anglicans is the conversion of the Episcopal Church.

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A LENTEN QUIET DAY — Saturday, April 4th

The Church of St. Mary the Virgin

Conductor: The Rev'd Paul Weed, Chaplain,
The House of the Redeemer,
New York City

Morning Prayer	—	10:00 AM
Coffee	—	10:20 AM
1st Meditation	—	10:45 AM
Mass	—	12:10 PM
Lunch*	—	1:00 PM
2nd Meditation	—	2:00 PM
Benediction	—	2:45 PM

*The Church provides coffee & soup; each person brings his own sandwich.

There will be opportunity for confessions, and for private conferences with the Conductor.

A preaching mission at
The Church of Saint Mary the Virgin
SECOND MISSION OF CATHOLIC RENEWAL
MAY 3, 4, 5 — 6 p.m.



The Right Reverend Robert E. Terwilliger
Bishop Suffragan of Dallas
Missioner

Bishop Terwilliger is well-known in Saint Mary's, being a Friend of Saint Mary's, and a frequent guest in her pulpit over the years. He spent more than twenty years serving parishes in New York and elsewhere before becoming the Founding Director of Trinity Institute. In 1975 he was elected Bishop Suffragan of the Diocese of Dallas. He is known throughout the Church as an outstanding preacher and apologist of the Catholic faith.

STOUT FUND

As some of you may know, the Trustees of the Society of the Free Church of Saint Mary the Virgin have at their disposal the *Alice L. Stout and Mabel T. Stout Fund* for the "relief and care of the poor, sick and needy." The Fund has been used to help individual persons both within and outside of the parish, and gifts have been made on an annual basis to various diocesan and extra-diocesan organizations from the interest which is earned each year by the Fund. This January the Trustees of the parish voted to support the following works through designated gifts from the parish during the year 1981:

The Episcopal Camp and Conference Center
The Episcopal Mission Society
St. Luke's Hospital Chaplaincy
The Roosevelt Hospital Chaplaincy
The Hospital Chaplaincy (New York Hospital)
St. Barnabas' Hospital
Manhattan North Interparish Council
South Bronx Interparish Council
Hartley House
The Police Athletic League
Covenant House
Project FIND

The Diocese of Port Moresby, Papua, New Guinea

All but the last of these efforts are taking place within the City and Diocese of New York, and three of them (Hartley House, Covenant House, and Project FIND) involve work in our own neighborhood with teenagers, young girls caught in the web of prostitution on the West Side, and the aged. In addition to our gift of funds, various parishioners and our parish seminarian are giving personally of their time in some of these efforts. Our gift to Archbishop Geoffrey David Hand of Port Moresby is intended for the relief of the needy in that remote and primitive outpost of Anglican witness.

MUSIC FOR APRIL

April 5 — LENT V

Missa L'Hora Passa Ludovico da Viadana (1564-1627)

April 12 — SUNDAY OF THE PASSION

Missa in Die Tribulationis McNeil Robinson (1980)

April 15 — WEDNESDAY IN HOLY WEEK, 8 pm

Responsoria of Tenebrae Carlo Gesualdo di Venosa
(1560-1613)

April 16 — MAUNDY THURSDAY

La Messe de Nostre Dame Guillaume de Machaut
(1300-1377)

April 17 — GOOD FRIDAY

Improperia Tomas Luis da Victoria (1549-1611)

April 18 — FIRST MASS OF EASTER, 12 Midnight

Deuxieme Messe Charles Gounod (1818-1893)

April 19 — EASTER DAY

Missa Brevis Zoltan Kodaly (1882-1968)

April 26 — EASTER II

Missa Brevis Richard Donovan (1891-1975)



CONTRIBUTIONS to *AVE* are gratefully acknowledged:

The Rev'd Whitney Gilbert, \$5; Mr. & Mrs. Jacob J. Klaus, \$10;

The Rev'd David L. Manning, \$6; Mr. & Mrs. Charles L. Ayers,

\$20; The Rev'd Marshall J. Vang, \$10.



ALTAR FLOWER MEMORIALS

April 15 — Maundy Thursday, Albertina Russell

April 19 — Easter Day, Grieg Taber, Priest & Rector

April 26 — Easter II, Francis Young, Evelyn Caylor Chapman



DONATIONS FOR EASTER MUSIC

Donations, *given in addition* to regular and Easter contributions, will be gratefully accepted to help offset the extra expense incurred in producing the Easter music. Please make payment to Church of Saint Mary the Virgin — Special Music Fund, in care of the church office.

CALENDAR FOR APRIL

1. W. Lenten Weekday (Frederick Dennison Maurice, Priest, 1872)
2. Th. Lenten Weekday (James Lloyd Breck, Priest, 1876)
3. F. Lenten Weekday (St. Richard, Bishop of Chichester, 1253)
Stations of the Cross, 7 p.m.
4. Sa. Lenten Weekday
5. Su. LENT V
6. M. Lenten Weekday
7. Tu. Lenten Weekday
8. W. Lenten Weekday (William Augustus Muhlenberg, Priest, 1877)
9. Th. Lenten Weekday (William Law, Priest, 1761)
10. F. Lenten Weekday
Stations of the Cross, 7 p.m.
11. Sa. Lenten Weekday (George Selwyn, First Missionary Bishop of New Zealand, 1878)
12. Su. SUNDAY OF THE PASSION: PALM SUNDAY
13. M. MONDAY IN HOLY WEEK
14. Tu. TUESDAY IN HOLY WEEK
15. W. WEDNESDAY IN HOLY WEEK
Tenebrae, 8 p.m.
16. Th. MAUNDY THURSDAY
Evening Prayer 5:30; Solemn Mass & Procession, 6
17. F. GOOD FRIDAY
Solemn Liturgy with Sermons, 12 noon
Stations of the Cross 6:15
Strict Fast & Abstinence
18. Sa. HOLY SATURDAY
Solemn Vigil 10 p.m.
19. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY
First Solemn Mass, 12 midnight
Solemn Mass & Procession, 11 a.m.
Solemn Evensong, Procession & Benediction, 6 p.m.
20. M. MONDAY IN EASTER WEEK
21. Tu. TUESDAY IN EASTER WEEK
22. W. WEDNESDAY IN EASTER WEEK
23. Th. THURSDAY IN EASTER WEEK
24. F. FRIDAY IN EASTER WEEK
Abstinence dispensed
25. Sa. SATURDAY IN EASTER WEEK
26. Su. EASTER II
Solemn Mass with Procession, 11 a.m.
27. M. SAINT MARK THE EVANGELIST (Transferred)
28. Tu.
29. W. St. Catherine of Siena, Religious & Doctor, 1380
30. Th.

HOLY WEEK (APRIL 12-19)

SUNDAY OF THE PASSION, OR PALM SUNDAY

Morning Prayer	7:40
Mass	8:00, 9:00, 10:00, 5:00
Blessing of Palms, Procession & Solemn Mass	11:00
Evensong & Benediction	6:00

MONDAY, TUESDAY, WEDNESDAY

Morning Prayer	7:40
Mass	8:00, 12:10, 6:15
Evening Prayer	6:00
Tenebrae (Wednesday only)	8:00

MAUNDY THURSDAY

Morning Prayer	9:00
Evening Prayer	5:30
Solemn Mass & Procession to the Altar of Repose	6:00

Watch before the Blessed Sacrament until the
Liturgy of Good Fridays

GOOD FRIDAY

Morning Prayer	9:00
The Three Hours	
Sermon	12:00 noon
Solemn Liturgy with Sermon	12:30
Sermon, ending at	3:00
Evening Prayer	6:00
Stations of the Cross	6:15

HOLY SATURDAY

Morning Prayer	11:40
Evening Prayer	6:00
Solemn Vigil, Confirmation & First Solemn Mass of Easter	10:00

EASTER DAY

Mass	8:00, 9:00, 10:00, 5:00
Solemn Mass with Procession	11:00
Evensong, Procession & Benediction	6:00

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.
	<i>*Except Saturdays</i>
Evening Prayer	6:00 p.m.

FIRST THURSDAY

Holy Hour	7 p.m.
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*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.

★★★

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

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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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