

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •
• BENEDICTA • TU • IN • MULIERIBUS •



A VE

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

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

If you would like to give flowers in 1980 and have not had a day in the past year, please inform the Clergy at this time. If you already have a day, it will be continued unless notice is given that you wish to change or discontinue it. We ask an offering of fifteen dollars, at least. Flowers may be given as thank offerings as well as memorials.

AVE

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

VOL. L JUNE-SEPTEMBER, 1981 NO. 6

The Fourth Sunday of Easter
10 May 1981

My dear People:

May has certainly been our month this spring. We began it with our Second Mission of Catholic Renewal, transferred this year into Eastertide in order to accommodate our Missioner, Bishop Terwilliger, and a more wonderful occasion could not have been ours! The graciousness of the Bishop Suffragan of Dallas, his charge to us as Catholics to witness anew to the love of God for this world, and the marvelous response of our people to his coming among us, all combined to bring us to a new realization of God's will for this parish and its people in the life of the Church today. In several ways Eastertide has turned out to be a fine time for a mission of Christian renewal. The weather has been in our favor, and spring in New York is always a lovely time of the year. More important, the busy involvements that come our way during Lent were all behind us by the time our Mission began. People are tired by the time Holy Week rolls around, they need a respite, and the intensity of a mission of renewal is perhaps something we ought to avoid during a season that demands as much as Lent does. There is a buoyancy to Eastertide, a sense of uninhibited joy, which can only serve to help an effort like our parish Mission. As of course it has, and we are grateful not only to Bishop Terwilliger but to the many people who came to this place during our Mission to have their Easter joy confirmed.

May is also the month of Mary, and once again we began the month with our May Festival, crowning Our Lady during our first Mission Service in the presence of Bishop Terwilliger. For those of us who have been to Walsingham it was a small imitation of the great Marian pilgrimage at Whitsuntide which has attracted so many people from across Britain over the years. Last year's English pilgrimage was graced by the presence of the Archbishop of Canterbury, who was the preacher, and this year's May Festival in New York was incorporated into our first Mission Service with Bishop Terwilliger, so that we are not doing too badly on the American side of things.

And of course Archbishop Runcie has been in New York this spring as well. He is here right now, and this afternoon many of us heard him preach at a glorious Service of Witness in our Cathedral Church of Saint John the Divine. I think we realized, as we listened to him there, that it is a friend who occupies the Chair of Saint Augustine, in the tradition of Michael Ramsey.

And soon it will be June. Eastertide will be over, visiting prelates will have returned to their homes, and the Church will observe the great Feasts of Pentecost and the Most Holy Trinity. Here at Saint Mary's we have a special devotion to the beautiful Feast of Our Lord's Body and Blood, the wonderful celebration of Corpus Christi, and we will keep it at Solemn Mass on June 21st. Once again we hope to have our Parish Picnic on that day as well, and I hope that many of our people will travel to Staten Island for another wonderful afternoon together. We have so few opportunities to share as a parish family, and this is certainly one of the best.

And with the end of June summer will be here again. I hope that the inevitable dispersion that occurs during vacations will in no way lessen your devotion, no matter where you may find yourselves. While you are away, many others will come here during their own vacations in this city. But we count on you throughout the year, first in terms of your faithful attendance at the Altar of God, and secondly in terms of your generous and faithful financial support of your parish church. Please do not forget.

There is so much for which we have to give thanks, and the season of Pentecost is that long period in the course of each year during which we rejoice in those gifts of the Spirit that God has given to His Church. Indeed, there is a sense in which this season is meant to be a part of our lives forever. A great rector of this parish, Dr. J. G. H. Barry, wrote about this once in a book on *The Office and Work of the Holy Spirit*:

The coming of the Holy Spirit is a permanent thing. He has come to abide with us forever. It is not a temporary inspiration of the Apostles that we witness at Pentecost, but a permanent inspiration of the Church. The Church is born with the descent of the Holy Spirit, and henceforth the Holy Spirit will act through it. He is Christ's Vicar carrying on in the Church the work of the Incarnation. —
(Pages 52-53)

With this letter go my love and prayers for each of you. Have a lovely summer. I shall think of you while I am in England and France at the end of August, and I hope this year I shall get to Chartres.

Ever faithfully,
EDGAR F. WELLS

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.

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 within the Episcopal Church today. The first two sermons appeared in the April and May issues of AVE, respectively. The following sermon, the last of the three, concerned itself with our Catholic attitude toward the 1979 Book of Common Prayer.

Christian worship is quite simply the rendering of worth to our Creator, the giving back to the Giver of all good gifts of that which from the beginning has been His own. "Thou art worthy at all times to be praised by happy voices, O Son of God, O giver of life, and to be glorified through all the worlds" (Phos Hilaron, p. 64, BCP). Man's duty and privilege is the rendering of worth to his God. To that effort he has through the centuries brought the finest in talent and skill, and the refining of man's gifts in the service of God has produced the flowering of what we call Christian civilization. And at the heart of it all, and fundamental to the rest, has been man's love for his Lord, the fruit of that desire which St. Augustine reminds us has been planted within every human heart by God Himself, and which causes us to seek God even when we do not know Him.

Surely of all the peoples of the ancient world, it was the Jews who said they did know Him, and their history is very simply the history of God's revelation of Himself to a particular people. That He dwelt among them in a special way was the source of their conviction and joy, and the purpose of the Temple in Jerusalem was to identify the immanence of God in a special spot and location, and thus to become the heartbeat of all worship within the Jewish faith. So that Solomon could say, "But can God indeed dwell on earth? Heaven itself, the highest heaven, cannot contain thee; how much less this house that I have built!" (1 Kings 8:26). And the psalmist could write, "One thing have I asked of the LORD; one thing I seek; that I may dwell in the house of the LORD all the days of my life; to behold the fair beauty of the LORD and to

seek him in his temple" (Ps. 27:4-5). God's presence among his people: it is this which has evoked man's worship in temples and synagogues, in great cathedrals and in the parish churches of Christendom. "The Lord is in his holy temple; let all the earth keep silence before him." (Habakkuk 2:20)

And so we can define worship in the first place as the entire attitude or inclination of redeemed humanity towards its Creator, the returning of worth for worth in all that we are, and in all that we do. In the second place, we can define worship in a somewhat narrower sense, as we use the word to describe the precise setting and format by which the people of both the Old and the New Covenant have rendered praise to their God. As the oral tradition of the Hebrew people yielded to the written tradition of the Torah, so the nomadic existence of early Jewish life was replaced by the establishment of settled communities, most important of which was the city of Jerusalem. There it was that the Temple was established, and it was the worship of the Temple, a worship entrusted to a sacrificial priesthood, that beame the wellspring of everything we understand about the worship of the Catholic tradition within the Christian Church. It was at Jerusalem that Jewish liturgical life found its expressions, and the very word, liturgy, tells us that the worship of the Temple was in the most refined sense the work of the entire Jewish people. For that is what liturgy is, the work of the people, and Eastern Orthodox Christians to this day reserve the use of this word for their description of the Eucharistic Sacrifice or the Mass.

Liturgical worship has form, which is another way of saying that liturgical worship involves ceremonial as a means of illustrating and giving life both to the sacred texts of Holy Scripture and to the set formularies of prayers which have become ours in the Jewish and Christian traditions. We call those formularies of prayers the rites or ritual of our worship, and it is important that we remember that ceremonial refers always to what we do in our worship, and that ritual has reference always to what is read. Many people tend to confuse the two. Our use of ceremonial in worship is the natural expression of the fact that man by his nature is a sacramental being. All of creation is

sacramental as well, and our Jewish forebears understood this to a degree that was lacking to their pagan neighbors. They understand it still, and the ceremonial richness of Catholic worship represents the flowering of our Jewish inheritance. Of course the created order is good. Our recognition of its goodness is reflected in the visual manifestations of our redemption: in the architectural glory of a Hagia Sophia in Constantinople, in the stained glass masterpieces at Chartres, and in the homely beauty of many a medieval English country church. It is reflected in music and art, and in all that we mean by sights, and sounds, and smells. And it is reflected in the glorious vestments of Christian worship, which were the pride of a bygone age. It is reflected most significantly for us here in the grandeur of this parish church, and in the remarkable way in which the rites and ceremonies of the Catholic Church have combined in the past century to create a liturgical life whose expression has been unique in the experience of the Episcopal Church. We have gloried in our uniqueness, and that is both good and bad. And we have boasted of our grandeur, and in our boasting we have sometimes yielded to sin. But nonetheless there has been a magic in the worship of this place, a magic of music and architecture, of rites and ceremony, and for the most part we can see the magic still.

Were this all there is to say, we could assume that all is well, and that the worship in which you and I are presently engaged represents the unchanged continuity of the Christian ages, and that it does so to a perfection that is rarely achieved. And of course we can say that, and this is precisely the point. In matters of importance we always look to the stable and enduring, and we fear change with our emotions even when we can accept it with our intellects. And in a parish like Saint Mary's, sometimes the two become confused, simply because we love this place so much. Unfortunately, one result of this is that we can reject even legitimate change by assuming that what affects churchmen elsewhere does not apply to us, and that by being aloof we can preserve the continuity of the ages when it is seemingly lost to those around us. Some Catholic Anglicans have tended to view the world from this perspective in recent years. We have done so

legitimately with regard to the Apostolic Ministry and our participation in the life of the Episcopal Church. Our fears have been less solidly based where the revision of the Book of Common Prayer is concerned.

And it is to the Book of Common Prayer that I want to address the remainder of my remarks this morning. In 1979 the General Convention of the Episcopal Church approved a new edition of the Book of Common Prayer as the official manual of Anglican corporate worship in this country. In doing so the General Convention was acting absolutely within its realm of competence, as had other General Conventions before it beginning in the year 1789. On the face of it there should have been no problem at all, for the revision of the Prayer Book has been repeated on two other occasions in our history as well, in 1892 and in 1928. And in all revisions of the American Book of Common Prayer, including our new Book of 1979, the identifying of this document with the other Prayer Books of the Anglican Communion, and most particularly with the Prayer Book of the Church of England, has been clearly emphasized. Our new Prayer Book, no less than its predecessors, is a compendium of Anglican belief and practice. This is stated in the Prayer Book Preface, where it says that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require" (page 10). In the Episcopal Church as a whole, and in the witness of this parish, the 1979 Book of Common Prayer provides the texts and rites of our corporate worship. It has in fact been the means of our worship since the publishing of the first Services for Trial Use in the year 1967. From the beginning Saint Mary's has led the way in interpreting and making use of those revisions that are now a part of our new Book of Common Prayer.

And since Saint Mary's has led the way, it is probably here that something should be said about the attitude of Catholic Anglicans generally where the 1979 Book of Common Prayer is concerned. And our attitude has been an attitude of positive support. Most of us welcomed the new Prayer Book, and some of us, and not least the distinguished rector emeritus of this parish, gave of our talents

in its preparation. I should like to have shared in that work myself. The Second Canon of the first Eucharistic Rite, and the Sacrament of Reconciliation, bear the imprint of Father Garfield's interest and scholarship. Now, in a general way Anglo-Catholics have seen in the new Prayer Book a great Catholic victory. For the first time since the First Prayer Book of King Edward VI there is no doubt whatsoever about what the Episcopal Church teaches regarding the primacy of eucharistic worship. For worship is the main business of the Christian community, and the worship that is of the essence of Christian living is the worship of the Eucharist.

In our new Prayer Book there is no hedging about this. Our new Eucharistic Lectionary, arranged in a three-year cycle, joins us with Roman Catholic Christians, and with some Lutherans and Presbyterians as well, in an almost identical use of Holy Scripture in our liturgical worship. Our use of three lessons at Mass has brought about the re-introduction of the rich treasury of Old Testament literature into our eucharistic worship. And the lectionary for the Daily Office, arranged in a two-year cycle, has enriched our use of the Bible at Morning and Evening Prayer. Add to this the restoration of the Noonday Office and Compline to our Prayer Book, and our daily and Sunday cycle of liturgical worship is complete indeed. We note as well the strengthening of the office of Baptism in our new Prayer Book, and the wonderfully received Celebration of Christian Marriage, and we realize that there has been no de-emphasizing of Catholic teaching where the Sacraments of the Church are concerned. We perhaps rejoice especially that the Sacrament of Penance now appears in its entirety within our Prayer Book, and is being used in that context for the instruction of a new generation of Catholic laypeople. And where our people are concerned, there is more opportunity in our new Prayer Book than ever before for our laity to participate more fully in the various aspects of our common worship.

And this brings me to say a few words about the Ordinal in our new Book of Common Prayer. So much is contained within its pages that a separate consideration is needed in order adequately

to give it its due. But one matter needs touching on here. And that is this: the intention of the Episcopal Church is no different today than it ever was where the nature of its ministry is concerned. Its Preface echoes the Preface of earlier Prayer Books in stating that the Apostolic Ministry of Bishops, Priests, and Deacons has been the ordained ministry of the Catholic Church throughout the world. And it strengthens this declaration by adding this: "It is also recognized and affirmed that the three-fold ministry is not the exclusive property of this portion of Christ's catholic Church, but is a gift from God for the nurture of his people and the proclamation of his Gospel everywhere" (page 510). As I mentioned last week, even the proponents of women's ordination have not intended in any way to change the nature of the priestly ministry within our Church. The action of the General Convention in 1976 relative to the ordination issue was a canonical action and not a constitutional one. It was permissive rather than directive. And because of this the Episcopal Church is still a part of the Anglican Communion.

And this being the case, why is it that some people are not at home with our new Book of Common Prayer? Part of the reason has to do with our general reluctance to accept change of any kind. This is a human predicament, not simply an Episcopalian one. The truth is, there has not been a revision of the Book of Common Prayer that has not been problematical for someone. The First Prayer Book of Edward VI in 1549 was the occasion, when its use became mandatory, of riots in the West of England on June 10th of that year. Procter and Frere, the great Prayer Book scholars of the beginning of this century, described the complaints of the rioters in this way (page 56): "they demanded . . . the restoration of the Mass in Latin without any to communicate, and of the Reservation of the Blessed Sacrament: Communion in one kind, and only at Easter . . . 'we will not receive the new service, because it is but like a Christmas game; but we will have our old service of Mattins, Mass, Evensong and procession in Latin, not in English.' They demanded the restoration of the custom of praying by name for the souls in purgatory, and the recall of the English Bible as tending to encourage heresy." In our own day churchmen have

perhaps wanted to riot but have generally expressed their concern in milder ways over the introduction of contemporary English into the eucharistic and other rites of the Church, over the de-sexing of the translation of the Psalter, and over other matters which can be concerned with genuine issues of importance, but which also reflect a longing for the familiarity of the past.

In the voicing of this concern our laity have been more prominent than our clergy. It has been said, in general terms, that the ordination issue is a clerical preoccupation, and that the Prayer Book issue belongs to the laity. Obviously that is not entirely true. Some Catholic clergy have been extremely exercised, where the Prayer Book is concerned, over the de-sexing of the Psalter, yet at the same time there has been a reluctance on our part to perpetuate the use of the older translation when Catholics in general have both accepted and are using the new. It does not serve the purpose of Catholic renewal for any of our parishes to be individualists in this matter. Both in our parishes and in our religious orders the new Psalter is becoming the fare of our daily worship, and the one religious order in my experience which has not yet used the new Psalter will shortly be making some changes in that direction.

The marvel is—and it is the cause of our rejoicing—that there is so much in our new Prayer Book about which we can enthusiastically agree. It is our book in more ways than not. Furthermore, a new generation of Anglicans in this country is being nurtured from the riches of the 1979 Book of Common Prayer. When that generation matures, and when as young men and women its members come to places like New York, and to parishes like the Church of Saint Mary the Virgin, what they will find will hopefully be an intelligent if sometimes critical use of the liturgy on which they have grown up. As Father Leslie Lang once said to a seminarian of my generation, we Catholics do not worship the Book of Common Prayer, we use it.

And that of course is exactly what we have been doing here on West 46th Street. Our task is to employ the contents of the Book of Common Prayer in the most intelligent and creative way possible. Until the advent of the Trial Liturgy of 1967 we did so

through the use of the Anglican Missal. We loved it, and we love it still. It no longer adequately reflects, however, the present state of Catholic worship within the Christian world. In many ways it is anachronistic, though the language of its rites is exceedingly beautiful. If there is a problem with the use of contemporary language in our restored eucharistic rites, it is the problem of such language not being capable of the perfection of expression we associate with earlier revisions of our Prayer Book liturgy. The point to be emphasized, however, is that our new Prayer Book gives us a choice in this regard. With this in mind we will do as well as we can, and where improvement can be made we will make it. But we will not do it in isolation from other parishes like our own. Parishes like Saint Mary's must not be known because they are exceptions to what the Church intends. Parishes like Saint Mary's must be known because, in the dignity and splendor of their worship, they reflect the best of that larger Church to which they belong. This has always been our Catholic vocation. It is our vocation still.

PARISH NOTES

At their monthly meeting in April, the Board of Trustees of the Society of the Free Church of Saint Mary the Virgin made history by electing a woman for the first time to serve as a member of the Board. She is Mrs. John C. Klett, Jr.. Her election reflects the desire of our Board to engage devout and gifted people of either sex in the service of our parish, and Barbara Klett qualifies in terms both of devotion and competence. Both Mr. and Mrs. Klett are enthusiastic members of Saint Mary's, John Klett having been received by Bishop Wetmore at the Easter Vigil this year.

Cursillo #8 has been rescheduled for Marymount in Tarrytown, New York, for the weekend of June 18-21. The first one in the fall will be held at the same place October 29-November 1.

In May, Father Wells went to Wisconsin for the spring meeting of the Board of Trustees of Nashotah House and Commencement. On his way back, he stopped in Rosemont, Pennsylvania, to preach at the Church of the Good Shepherd on May 24th.

ALTAR FLOWER MEMORIALS

- June 1 — The Visitation of the Blessed Virgin Mary; Arthur & Augusta Emma Dinter, & Mildred Klassen
- June 7 — Pentecost, George Martin Christian & Joseph Gale Hurd Barry, Priests & Rectors
- June 14 — Trinity Sunday, Albert & Charlotte Grant
- June 18 — Corpus Christi, Henry Neeson Botts & James Murchison Duncan, Priests
- June 21 — Pentecost II, William Wise Raymond, Marion Woodworth Raymond, & Irving Woodworth Raymond
- June 26 — Sacred Heart, John Michael Hamilton
- June 28 — Pentecost III, Merton Leonard Garfield
- June 29 — SS. Peter & Paul, George Krauser Boyer
- July 5 — Pentecost IV
- July 12 — Pentecost V, Philip & Anicia Martin
- July 19 — Pentecost VI, Martha Viola Schaefer
- July 26 — Pentecost VII, Edith Kellock Brown
- August 1 — Lammas Day, Sydney Jones
- August 2 — Pentecost VIII, Louise Wenz
- August 6 — Transfiguration, Charles Augustus Edgar
- August 9 — Pentecost IX, Alfred & Catherine Handy
- August 15 — Feast of the Assumption, Selena & Anne Arnold, Richard W. Johnson, Jessie Baker
- August 16 — Pentecost X, Mabel Heyny & Eldorus Shaw

- August 23 — Pentecost XI
- August 30 — Pentecost XII, Eliphah Beard, Carrie Briggs Streeter
- September 6 — Pentecost XIII, John Alexander Lewis
- September 8 — Nativity B.V.M., A Thank Offering
- September 13 — Pentecost XIV, Frederick George Murray Burton & Hallie Wilson
- September 14 — Holy Cross Day, Leonice Thompson Garfield & Minnie Adell Brown, Sydney James Atkinson, OHC
- September 20 — Pentecost XV
- September 27 — Pentecost XVI, Harold E. Pim
- September 29 — Michaelmas, Lillian Thompkins Blackford

A LETTER FROM ENGLAND

The following is from a letter received recently by Father Wells from Father John Gaskell, Vicar of Saint Alban the Martyr, Holborn, London. It may be of interest to some of our readers.

"I expect you know this church, but you may not know that we have here a *residential hostel for women (only)*. I wonder if you would be good enough to mention it in your monthly magazine, as I guess that people from your parish do visit this country? I am anxious to keep our accommodation full in the holiday — and Royal Wedding — period, and if possible to be of service to church members. I regret that we are able only to accept ladies.

"We are able to receive visitors in July and August and we provide Bed and Breakfast and evening meal, with lunch on Saturdays and Sundays instead. There are 3 double rooms and the maximum number we expect to receive as visitors is 16 or so — otherwise the house is occupied by permanent residents. The charge is £65 per week plus 15% V.A.T."

The address is: Saint Ursula's, Brooke Street, Holborn, London, England (EC1N 7RD).

FROM THE PARISH REGISTER

CONFIRMATION BY
THE RIGHT REVEREND J. STUART WETMORE

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

April 19 — Albert John DeRuiter
Sandra Lee Higgins

RECEIVED BY
THE RIGHT REVEREND J. STUART WETMORE

April 19 — Richard Geiselhart
Carolyn Eugenia Reed Pappas
Cyril Joseph Hall
John Cleveland Klett, Jr.
James Gregory Hickey

RECEIVED BY CANONICAL TRANSFER

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

March 23 — Tilsia Isabel Stephens
March 26 — James Vincent Ball



CONTRIBUTIONS to AVE are gratefully acknowledged:

Miss Dorothy A. Proudfit, \$5; Mrs. F. Quindslan, \$10; Mr. Harold V. Toop, \$10; The Rev'd & Mrs. Frank S. Walinski, \$5; Mrs. Danielle Duteau, \$6; Mr. Larry C. Lewis, \$12.50; Miss Laura C. Colvin, \$12.50; The Rev'd Whitney W. Gilbert, \$5; The Rev'd Canon Harold T. Lewis, \$5; Mr. Paul W. McKee, \$10; The Rev'd C. Frederick Barbee, \$10; Mr. Bernard P. Brennan, \$20; The Rev'd John S. F. MacLean, \$25; Miss Suzanna Stops, \$6. Mrs. Margaret Bulova, \$10.

"MURDER IN THE CATHEDRAL"

NANCY SARTIN and PAUL SOLEM, along with other members of our choir and other laity from Saint Mary's, took a leading part in the production of T.S. Eliot's *Murder in the Cathedral* at the Little Church Around the Corner (Church of the Transfiguration) this Lent. All who had the privilege of seeing it owe a special debt of thanks to Nancy, whose idea it was in the first place to present the play for the benefit of the two parishes. And it was largely her persistence and determination that brought the project to fruition in spite of many setbacks. She recruited her Staten Island neighbor, Dr. William H. Ellis, as producer, director, and fellow actor; she composed and arranged the music, created six separate roles from the Chorus of the Women of Canterbury, and invented stage business that made good theatre of this reverent, poetic drama about the murder of Saint Thomas Becket in 1170.

Members of our choir and parish who had acting roles were John Britt, Marie Grippo, Imogen Howe and her daughter Katie Foote, Patrick Mason, as well as Nancy and Paul, whose three sons Vik, Kristian, and Leif Erik also took part.

Other Saint Mary's parishioners involved in the production were Nancy's daughter, Melanie Burrows, who with Beth Baker, Mabel Lewis, Ouida Dumoret and others designed the costumes. Melanie was also responsible for the poster and program art. Martin Wechselblatt was stage manager, and Emil Denworth and Virginia Greene helped with publicity.

Very special thanks are due Father Norman Catir, Rector of Transfiguration, who so generously provided the setting, and to the boys of the choir of that Church.

The performances drew increasingly large attendance as they went on, and there was some hope that the play could be shown over an additional weekend. Unfortunately, this could not be done. For our own part, we are very proud of the other members of Saint Mary's who joined in this effort. Indeed, the whole enterprise points up the cordial relations that have existed between the two parishes for many years, and this is in itself a source of great satisfaction to us all.

CALENDAR FOR JUNE

1. M. VISITATION OF THE BLESSED VIRGIN MARY
Procession and Solemn Mass, 6
2. Tu. The Martyrs of Lyons, 177
3. W. The Martyrs of Uganda, 1886
4. Th. *Holy Hour, 7*
5. F. St. Boniface, Archbishop of Mainz, Missionary to Germany,
and Martyr, 754
Abstinence dispensed
6. Sa. *Vigil*
7. Su. THE DAY OF PENTECOST
Solemn Mass with Procession, 11
8. M. The First Book of Common Prayer, 1549
9. Tu. St. Columba, Abbot of Iona, 597
10. W. Ember Day (St. Ephrem of Edessa, Deacon, 373)
11. Th. SAINT BARNABAS THE APOSTLE
12. F. Ember Day
13. Sa. Ember Day
14. Su. TRINITY SUNDAY
Solemn Mass with Procession, 11
15. M. *Requiem*
16. Tu. Joseph Bütler, Bishop of Durham, 1752
17. W.
18. Th. Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896
19. F.
20. Sa. *Of Our Lady*
21. Su. CORPUS CHRISTI
Solemn Mass with Procession of the Blessed Sacrament, 11
No Evensong & Benediction
22. M. St. Alban, First Martyr of Britain, c. 304
23. Tu.
24. W. THE NATIVITY OF SAINT JOHN THE BAPTIST
Requiem
25. Th.
26. F. THE MOST SACRED HEART OF JESUS
Abstinence dispensed
27. Sa. *Of Our Lady*
28. Su. PENTECOST III
29. M. SAINT PETER AND SAINT PAUL, APOSTLES
Requiem
30. Tu.

CALENDAR FOR JULY

1. W. The Precious Blood of Our Lord Jesus Christ
2. Th. *Holy Hour, 7*
3. F.
4. Sa. Independence Day
5. Su. PENTECOST IV
6. M.
7. Tu.
8. W.
9. Th. St. Thomas More, Martyr, 1535
10. F. *Requiem*
11. Sa. St. Benedict of Nursia, Abbot of Monte Casino, c. 540
12. Su. PENTECOST V
13. M. *Requiem*
14. Tu. St. Bonaventure, Bishop of Albano & Friar, 1274
15. W. St. Swithun, Bishop of Winchester, 862
16. Th. Our Lady of Mount Carmel
17. F. William White, Bishop of Pennsylvania, 1836
18. Sa. *Of Our Lady*
19. Su. PENTECOST
20. M. St. Margaret, Martyr at Antioch, 3rd century
21. Tu.
22. W. SAINT MARY MAGDALENE
Requiem
23. Th.
24. F. Bl Thomas a Kempis, Priest, 1471
25. Sa. SAINT JAMES THE APOSTLE
26. Su. PENTECOST VII
27. M. William Reed Huntington, Priest, 1909
28. Tu. *Requiem*
29. W. Martha & Mary of Bethany
30. Th. William Wilberforce, 1833
31. F. St. Joseph of Arimathea

CALENDAR FOR AUGUST

1. Sa. Saint Peter's Deliverance
2. Su. PENTECOST VIII
3. M. *Requiem*
4. Tu. St. John Vianney, Priest, 1859
5. W. Our Lady of the Snows
6. Th. THE TRANSFIGURATION OF OUR LORD
JESUS CHRIST
Holy Hour, 7
7. F. John Mason Neale, Priest, 1866
8. Sa. St. Dominic, Priest & Friar, 1221
9. Su. PENTECOST IX
10. M. St. Laurence, Deacon & Martyr of Rome, 258
11. Tu. St. Clare, Abbess at Assisi, 1253
12. W. *Requiem*
13. Th. Jeremy Taylor, Bishop of Down, Connor & Dromore, 1667
14. F. *Vigil*
THE ASSUMPTION OF THE BLESSED VIRGIN MARY
Evening Prayer, 5:30
Procession & Solemn Mass, 6
15. Sa. Assumption
16. Su. PENTECOST X
17. M.
18. Tu. William Porcher DuBose, Priest, 1918
19. W.
20. Th. St. Bernard, Abbot of Clairvaux, 1153
21. F. *Requiem*
22. Sa. *Of Our Lady*
23. Su. PENTECOST XI
24. M. SAINT BARTHOLOMEW THE APOSTLE
25. Tu. St. Louis, King of France, 1270
26. W.
27. Th. *Requiem*
28. F. St. Augustine of Hippo, 430
29. Sa. The Beheading of Saint John the Baptist
30. Su. PENTECOST XII
31. M. St. Aidan, Bishop of Lindisfarne, 651

CALENDAR FOR SEPTEMBER

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

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.

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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

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. Emil Denworth, <i>Head Usher</i>	595-6805
Mr. George H. Blackshire, <i>Hospitality</i>	858-5797
Mr. Otto Meyn, <i>Sexton</i>	757-3962
Mr. Philip Parker, <i>Tours</i>	582-0807
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.