My dear People:

Once again I find myself writing you in another issue of AVE, this one to prepare us for the months of May and June. Thus you will receive your copy during Eastertide, and I want you to know of the various developments in our common life that have taken place this winter and spring.

And let me write you first of the marvelous response that we have received from our people in our financial stewardship for this new year. Put briefly, by mid-March we had received promises of more than $114,000 in pledges from our people, the largest amount ever pledged to this parish in its history. This anticipated income, together with monies that are available to us from the interest of our small capital funds, has enabled us to anticipate total receipts of $227,000 during this year, a figure that is reflected precisely in the budget adopted by our Trustees earlier this month. Thus, without forsaking our commitment not to invade the principal of our capital funds, we have finally achieved what we have every hope will continue to be a balanced budget for our parish. And we intend to keep it that way. I am so proud of our people here, and of those Friends of the parish who have joined us in this responsibility, and I want you to know that I see this development as a vindication of the ministry we are working so hard to maintain in this place, and as the proof of your love for all that this parish represents. One of our suffragan bishops said to me last month that it is inconceivable to the Diocese of New York, and to the Episcopal Church, that the witness of this parish should cease. I told him that it was inconceivable to us as well, and in this letter I want all our readers to know of our joy, and of our deep...
conviction that this is all happening because we have been faithful to the truth that we represent. How could it be otherwise?

And I think you should know also that the Board of Trustees has voted also to increase the stipends of the clergy who serve here. The minimum salary of a priest in the Diocese of New York today is $16,900. Father Sloane’s salary has been raised from $10,000 to $13,500, and mine from $12,500 to $17,000. We are both exceedingly grateful for this action, and I know that each of us will do all that he can to make our people feel that it is justified. I think, too, that this must be just the beginning where the stipends of our assistant clergy are concerned. We want to attract the best sort of Catholic clergy to the priestly ministry of this parish, and if we work them hard, as we seem to do, we will want to treat them well in return. Father Sloane is a joy in our life in this place. When finally he leaves us, as he is bound one day to do, we will want a successor who is worthy of all that this young priest has come to mean in our lives.

Let me direct your attention now to the various events about which we should be concerned during the two months immediately ahead. Some of you will remember, as I do from my childhood, the Haggerston Catechism written by Father Wilson at St. Augustine’s, Haggerston, in London’s East End, during the decades between the two World Wars. I still have in my library another volume, E2, in which Father Wilson divided the year up by months, and in which he wrote rather beautifully about the activities of his congregation throughout the year. May, of course, was the month of Mary, and I remember well his description of the Crowning of the Virgin in that working-class parish each year. I walked through parts of the East End two summers ago, but the area is no longer as Father Wilson depicted it. Fire bombs destroyed much of it in the 1940’s, and after the war English working people, like their American counterparts, moved to the suburbs. What with their departure, and the rebuilding of bombed out areas, the character of it all has changed. Not unlike, it seems to me, the old Hell’s Kitchen in New York, from which some people were drawn to St. Mary’s during the same period of time. Except that for us the slum at least partially remains, only with a new set of inhabitants and a babel of tongues.

May at St. Mary’s also has its May Festival, and this year will be no different. Evensong and Benediction, with a Solemn Procession and Crowning of the Virgin, will take place here at 4 PM on Sunday, May 6th. Our preacher this year will be Father Charles Lynch, SSC, national Chaplain to the Order of Saint Vincent, Rector of St. James’ Church, Milwaukee, and retired Warden of the Alumni Association of Nashotah House. Father Lynch and I were in seminary together, he and his wife are old friends, and I look forward to his visit here.

With the coming of June, we enter that month when we remember with special devotion the gift of the Eucharist, and in which we celebrate the marvelous feast of Corpus Christi. Easter is late this year, almost as late as it ever can be, with the result that Ascension Day, Pentecost, and Trinity Sunday will fall much later as well. As, of course, will Corpus Christi. Ascension Day is May 31st, and our preacher at Mass that night will be The Rev’d Dr. J. Robert Wright, Professor of Ecclesiastical History at the General Theological Seminary. More or less to provide equal time, our preacher on the Fourth Sunday of Easter, May 13th, will have been Father James Griffiss, the William Adams Professor of Philosophical and Systematic Theology at Nashotah House, and once a curate here at St. Mary’s in the 1960’s. Fathers Wright and Griffiss each have a deep interest in St. Mary’s, and we rejoice in our relationship with both their seminaries.

But the end of it all will be Corpus Christi. I think I look forward to this feast more longingly than to anything else, save possibly Holy Week. We will celebrate it on the last Sunday of June 24th and although inevitably it will be hot, the occasion demands our sharing in it. Our preacher that day will be Father Robert N. Willing, Archdeacon of the Mid-Hudson Region of the Diocese of New York, and a classmate of mine at Nashotah House. Father Willing was subdeacon at my Ordination to the Diaconate in 1960, and I have loved and admired him as a friend and priest through these many years. He and his family live in Boiceville, New York, and they have been trying to lure me to its beauties for the past five years.

And, liturgically at least, Corpus Christi will be the culmination of two months of Easter joy. That is as it should be. As part of
our preparation for Corpus Christi, and for six weeks on Tuesday evenings beginning May 15th, we will be offering an evening course in the Development of Eucharistic Doctrine and Piety during the Christian centuries, and we anticipate the participation of Orthodox, Roman Catholic, and Lutheran clergy in our discussions. Naturally Father Sloane and I will share in it as well. One of the joys that has come my way this past winter has been my appointment by Bishop Wetmore to the Anglican-Roman Catholic dialogue in New York. It is this dialogue that I have always felt to be the most significant in our Anglican ecumenical endeavors, and I feel honored to be included in its proceedings. At the first session I attended, we began a discussion of Anglican-Roman Catholic doctrinal convergence in matters of eucharistic belief, and of the Joint Statement of our two international Ecumenical Commissions. I pray, as I hope you do, that God will hasten the day when our altars may officially welcome the people of each other’s jurisdictions.

And so the summer approaches. More about that later, including the possible summer residency of a graduate student from the Mid-West, and a young man from Keble College, Oxford, who will be preparing for the priesthood at Mirfield next fall. Perhaps the best news of all is that Clark Berge, our seminarian for the past two years, will be ordained to the Diaconate this spring by the Bishop of Olympia, and will spend his year as a Deacon running and further developing the Shelter Program in our Mission House, while taking a full part in the pastoral and liturgical life of our parish. Grants have been received from the national Church for the funding of this ministry, and we are thankful beyond measure that Clark will be with us. “Mr.” is the proper way to address a deacon, but I am sure Clark will forgive us if we occasionally forget and, by way of anticipation, simply call him “Father.”

It seems, despite my wordiness, that I have run out of things to say. God bless you all.

With my love,

Eugene F. Wells

ASCENSION DAY
Thursday, May 31st
PROCESSION AND SOLEMN MASS, 6:00 pm
Sermon: The Rev’d J. Robert Wright
Missa in simplicitate
Jean Langlais (b. 1907)
Motei, O rex gloriae
Luca Marenzio (1533/4-1599)
CORPUS CHRISTI
A Meditation

In Eastern Africa, in Kenya, there is a great mountain where, according to tribal tradition, the gods dwell. In the arid heat of an African summer, the mountain is an oasis for the tribesmen and their herds. Each year they make their way by the thousands, men, women, children, flocks and herds across the dry plains, plains whose lifeblood, water, is being mercilessly evaporated by the blazing sun. The mountain, however, remains green and lush, and its gentle slopes become the shady pasture for these summer visitors. Then, when the rains begin once again, the migration home to the plains gets under way, and the tribes with their flocks and herds have, thanks to the godly mountain, survived another summer.

There is much in the life of today's primitive Africa that in a way seems to represent a living tableau of the people of the Old Testament, and such a description of the holy mountain reminds us of the journey towards the "Promised land", the land "flowing with milk and honey", the land of gentle and green pastures. The people of Israel wandered for forty years in the desert in the hope of reaching the 'holy mount'. They were on pilgrimage, and on pilgrimage as a people of God, individuals who were part of a sacred band, single souls within a corporate existence. The people of Israel were tormented by their desert existence, by lack of food and water, and, like the Messiah who would follow them, they were sorely tempted in the desert. But they were the People of God and their God did not desert them, he heard their "murmurings": "And the house of Israel called its name manna; . . . . . . And the people of Israel ate the manna forty years, till they came to a habitable land; they ate the manna, till they came to the land of Canaan." (Exodus 16:31, 35.)

The tribes of the Kenyan plains journey to the holy mount where they find the source of life and so they are strengthened to journey back to their homeland plains and so to survival. The people of Israel, in their great journey of faith, find in the manna their source of life and so they are strengthened to journey back to the promised land and so to the survival of the people of God.

Once a year in the Catholic tradition, there is a little journey that celebrates the source of life for the Christian journey. Some have suggested that this journey finds its roots in ancient field processions, the carrying of the Holy into the earthly dimensions of our life. Now, all too often, from both supporters and antagonists, the Corpus Christi procession is seen as a chance for Anglo-Catholic frills and excesses to reach their disarming extremes. That is the danger, but that cannot in itself destroy or deny the statement of faith which should underly any such celebration. What are we about on the feast of Corpus Christi with double genuflections and two thurifers and a canopy and all? Let us be clear of the Truth we celebrate before we condone or condemn its expression. Let us stop and think of the implications of what we do — much more difficult than the simple observance of an assumed right or rite.

It all begins with the first Maundy Thursday, with the Last Supper and the Institution of the Eucharist. "In the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me." And likewise with the cup. He knew he would die the next day, and before his death he assures his disciples and those who come after them that when they proclaim and give thanks for His death and Resurrection he will be present: "This is my Body, This is my blood". "he who eats my flesh and drinks my blood abides in me, and I in him . . . . he who eats this bread will live for ever." (St. John 6:55, 58.)

In the Eucharist then the Christian finds his food for spiritual survival. For the Christian, Jesus Christ present in the bread and wine of the Eucharist is the holy mount of the Kenyan tribes and the Manna of the People of Israel, the source of life that enables survival. The implications are the same: for the Christian too it is a corporate experience. There is no such thing as "my Mass" — a priest may not celebrate the Eucharist on his own for that reason; it is not his Mass. It is the Body of Christ for the Body of Christ — the bread must be broken and shared and the cup passed. It is also food for a journey — we stand still in the presence of God only so
that we can journey on. We gather to be fed so that we may be sent out into the world. “Ite, missa est.” Both dismissal and mission have the same derivation in Latin, “mittere,” “to send.” The Christian life begins at the font and is sustained at the altar, but it is also a pilgrimage and what is begun in worship must continue in daily life; we must return to the desert plains; “Mass” and “mission” are inseparable.

And so the procession of Corpus Christi is not just an excuse for frivolous carryings-on. It is a celebration and statement of the fundamental Christian facts, that Christ died and rose again and lives in the power of that Resurrection in us through the Holy Spirit given to us at our Baptism. He lives and makes himself available to us for sustenance on our Way, consecrating our earthly existence and pointing us to the End and the Beginning of all things; gathering “into one things earthly and heavenly”. One theologian has put it all this way:

“Because everything in its abundance grows out of one root and reaches out for one end, in the (Corpus Christi) procession man entwines the spaces and accomplishments of his being: the vast openness of the world becomes a church, the sun is the altar light, the fresh wind sings with the songs of man, the altars stand on the corners of every day life, the sober congregation of people standing before God becomes the gay and colorful procession of the marchers, and the carefree birds of heaven execute their flight right through the prayer which rises from the afflicted earth, already almost transmuted into pure songs of praise. And when the Christians of the Church walk this way through the spaces of their everyday existence, they want to carry along, they want to show, what in this movement of their existence, becomes tangible and visible, sustains them through the changeable to the enduring, what is already the sign and the promise, the sacramental presence of that toward which they are heading, the eternal salvation, infinite rest, life that no longer declines. The goal incorporates all movements into itself and changes it. And that is why they carry with them the sacrament of their altars.”

At St. Mary’s the Blessed Sacrament is enthroned on the High Altar, and from the desert and profane plains of Times Square hundreds come to this place to be fed and to adore. Return
MUSIC FOR MAY AND JUNE

May 6 — [Easter III] (May Festival)
11:00 am - Missa festiva, Opus 62
   Flor Peeters (b. 1903)
   Anthem - Ye choirs of new Jerusalem, Opus 125
   Charles Villiers Stanford (1852-1924)

4:00 pm - Magnificat and Nunc dimittis in C, Opus 115
   Charles Villiers Stanford (1852-1924)
   Motets - In pace
   William Blitheman (17591)
   Ave verum corpus, Opus 2, No. 1
   Edward Elgar (1857-1934)

May 13 — [Easter IV]
Mass in E (Collegium Regale)
   Harold Edwin Darke (1888-1976)
   Anthem - The King of Love my Shepherd is
   Edward Cuthbert Baisrart (1874-1946)

May 20 — [Easter V]
   Missa brevis
   Giovanni Pierluigi da Palestrina (1525-1594)
   Motet - Jubilate Deo
   Roland de Lassus (1532-1594)

May 27 — [Easter VI]
   Mass (Short Service)
   Thomas Tallis (c. 1505-1585)
   Motets - Cantate Domino
   Hans Leo Hassler (1564-1612)

May 31 — [Ascension Day]
   Missa in simplicitate
   Jean Langlais (b. 1907)
   Motet - O rex gloriae
   Luca Marenzio (1533-1599)

June 3 — [Easter VII]
   Mass in G
   Francis Jackson (b. 1917)
   Motet - Ascendit Deus
   Peter Philips (c. 1561-1628)

June 10 — [The Day of Pentecost]
   Messe D-dur (Opus 86) 1887
   Antonin Dvorak (1841-1904)
   Motet - Con/irma hoc Deus
   Gregor Aichinger (1564-1628)

June 17 — [Trinity Sunday]
   Missa brevis “Piccolomini Mass” (KV 258) 1776
   Wolfgang Amadeus Mozart (1756-1791)
   Motet - Heilig ist Gott der Herr
   Felix Mendelssohn-Bartholdy (1809-1847)

June 24 — [Corpus Christi]
   Messe solennelle, Opus 12
   César Franck (1822-1890)
   Motet - Panis angelicus
   César Franck (1822-1890)
   (from la Messe solennelle, Opus 12)

PREACHERS IN MAY AND JUNE

May 6 — EASTER III: 11:00 am
   Father Wells
   4:00 pm
   The Rev'd Charles Lynch, National Chaplain to the Order of St. Vincent, Rector of St. James, Milwaukee

May 13 — EASTER IV:
   The Rev'd James E. Griffiss, Sub-Dean and William Adams Professor of Philosophical and Systematic Theology at Nashotah House

May 20 — EASTER V:
   Father Sloane

May 27 — EASTER VI:
   Father Wells

May 31 — ASCENSION DAY:
   The Rev'd J. Robert Wright, Professor of Ecclesiastical History, The General Theological Seminary

June 3 — EASTER VII:
   Father Sloane

June 10 — PENTECOST:
   Father Wells

June 17 — TRINITY SUNDAY:
   Father Wells

June 24 — CORPUS CHRISTI:
   The Venerable Robert N. Willing, Archdeacon of the Mid-Hudson Region of the Diocese of New York

ALTAR FLOWER MEMORIALS

May 6 — EASTER III:
   Evelyn Caylor Chapman

May 13 — EASTER IV:
   Frederick George Murray and Frances Burton

May 20 — EASTER V:
   Merriman and Melvina Casey

May 27 — EASTER VI:
   Hugh McEdwards and Elizabeth Franck

May 31 — ASCENSION DAY:
   Charles Moran

June 3 — EASTER VII:
   Christian and Ada Troutwine

June 10 — THE DAY OF PENTECOST:
   George Martin Christian and Joseph Gale Barry

   Priests & Rectors

June 17 — TRINITY SUNDAY:
   Albert and Charlotte Grant, David Thayer Batchelder, Paul and Henri Chavasse

June 24 — CORPUS CHRISTI:
   Helen D. Maquie Gibson and Victoria M. VanHeymningen Davis

MAY THE SOULS OF THE FAITHFUL DEPARTED REST IN PEACE AND MAY LIGHT PERPETUAL SHINE UPON THEM
CALENDAR FOR MAY

1 Tu. SAINT PHILIP AND SAINT JAMES, APOSTLES
2 W. Athanasius, Bishop of Alexandria, 373
3 Th. Requiem
4 F. Monnica, Mother of Augustine of Hippo, 387 (No Abstinence)
5 Sa. of Our Lady
6 Su. THE THIRD SUNDAY OF EASTER
      MAY FESTIVAL
      Solemn Evensong, Benediction, Procession & Crowning of the Virgin,
      4:00 PM
7 M. of Easter III
8 Tu. Dame Julian of Norwich, c. 1417
9 W. Gregory of Nazianzus, Bishop of Constantinople, 389
10 Th. of Easter III
11 F. Requiem (No Abstinence)
12 Sa. of Our Lady
13 Su. THE FOURTH SUNDAY OF EASTER
14 M. Requiem
15 Tu. of Easter IV
16 W. of Easter IV
17 Th. of Easter IV
18 F. of Easter IV (No Abstinence)
19 Sa. Dunstan, Archbishop of Canterbury, 988
20 Su. THE FIFTH SUNDAY OF EASTER
21 M. of Easter V
22 Tu. Requiem
23 W. of Easter V
24 Th. Jackson Kemper, First Missionary Bishop in the United States, 1870
25 F. Bede, the Venerable, Priest, and Monk of Jarrow, 735 (No Abstinence)
26 Sa. Augustine, First Archbishop of Canterbury, 605
27 Su. THE SIXTH SUNDAY OF EASTER
28 M. Rogation Day
29 Tu. Rogation Day
30 W. Rogation Day
31 Th. ASCENSION DAY
   Evening Prayer, 5:30 PM  Procession & Solemn Mass, 6:00 PM

CALENDAR FOR JUNE

1 F. THE VISITATION OF THE BLESSED VIRGIN MARY (transferred)
      (No Abstinence)
2 Sa. The Martyrs of Lyons, 177
3 Su. THE SEVENTH SUNDAY OF EASTER (THE SUNDAY AFTER
      ASCENSION DAY)
4 M. of Easter VII
5 Tu. Boniface, Archbishop of Mainz, Missionary to Germany,
      & Martyr, 754
6 W. Requiem
7 Th. of Easter VII
8 F. of Easter VII (No Abstinence)
9 Sa. VIGIL OF PENTECOST
10 Su. THE DAY OF PENTECOST: WHITSUNDAY
     Procession & Solemn Mass, 11:00 AM
11 M. SAINT BARNABAS THE APOSTLE
12 Tu. The First Book of Common Prayer, 1549
13 W. EMBER DAY (Antony of Padua, Friar, 1231)
14 Th. Basil the Great, Bishop of Caesarea, 379
15 F. EMBER DAY
16 Sa. EMBER DAY (Joseph Butler, Bishop of Durham, 1752)
17 Su. THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
     Procession & Solemn Mass, 11:00 AM
18 M. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896
19 Tu. Requiem
20 W.
21 Th.
22 F. Alban, First Martyr of Britain, c. 304
23 Sa. of Our Lady
24 Su. THE FEAST OF CORPUS CHRISTI
     Solemn Mass with Procession & Benediction of the Blessed Sacrament,
     11:00 AM
25 M. THE NATIVITY OF SAINT JOHN THE BAPTIST (transferred)
26 Tu.
27 W. Requiem
28 Th. Irenaeus, Bishop of Lyons, c. 202
29 F. SAINT PETER AND SAINT PAUL, APOSTLES
30 Sa. of Our Lady
THE SEABURY PILGRIMAGES 1984

These will be offered every week from May 4th through September 28th leaving on a Friday, returning on a Sunday. Two tours offered: 1 nine-day tour of Scotland only; 1 sixteen-day tour of Scotland and England.

Schedule

Friday:   Fly to Prestwick, or Glasgow via London
Saturday: Erskine Bridge, Inveraray, Loch Awe, Oban.
Sunday:  Iona
Monday:  Fort William, Loch Ness, Inverness, Cawdor Castle
Tuesday: Spey Valley, Keith, Aberdeen
Wednesday: Aberdeen
Thursday: Balmoral, Scone Palace, Perth, Edinburgh
Friday:  Edinburgh
Saturday: At leisure in Edinburgh
Sunday:  Return to U.S. or continue: York, Lindisfarne
Monday:  Coventry
Tuesday: Bristol
Wednesday: Bristol, Bath
Thursday: London via Salisbury
Friday:  London
Saturday: Canterbury
Sunday:  Return to U.S.A.

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For further details, please contact Father Narman Catir, Church of the Transfiguration, 1 East 29th. Street, New York, NY 10016.
After prayerful consideration of the needs of my church and of God's gifts to me, I pledge for 1984:

$ __________ □ weekly: □ monthly: □ annually.

I □ want envelopes: □ do not want envelopes.

NAME: (please print) ____________________________

ADDRESS: ____________________________

I am a □ Parishioner of St. Mary's □ Friend of St. Mary's

Please check □ within each appropriate box. This pledge may be changed by notifying the Treasurer.

_________________       ______________________
Signature             Date

CHANGE OF ADDRESS?

Please check the address label on the other side of this page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible.

Name _______________________________________

New Address __________________________________

City ____________________________ State __________ Zip _______

Former Address __________________________________

City ____________________________ State __________ Zip _______

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