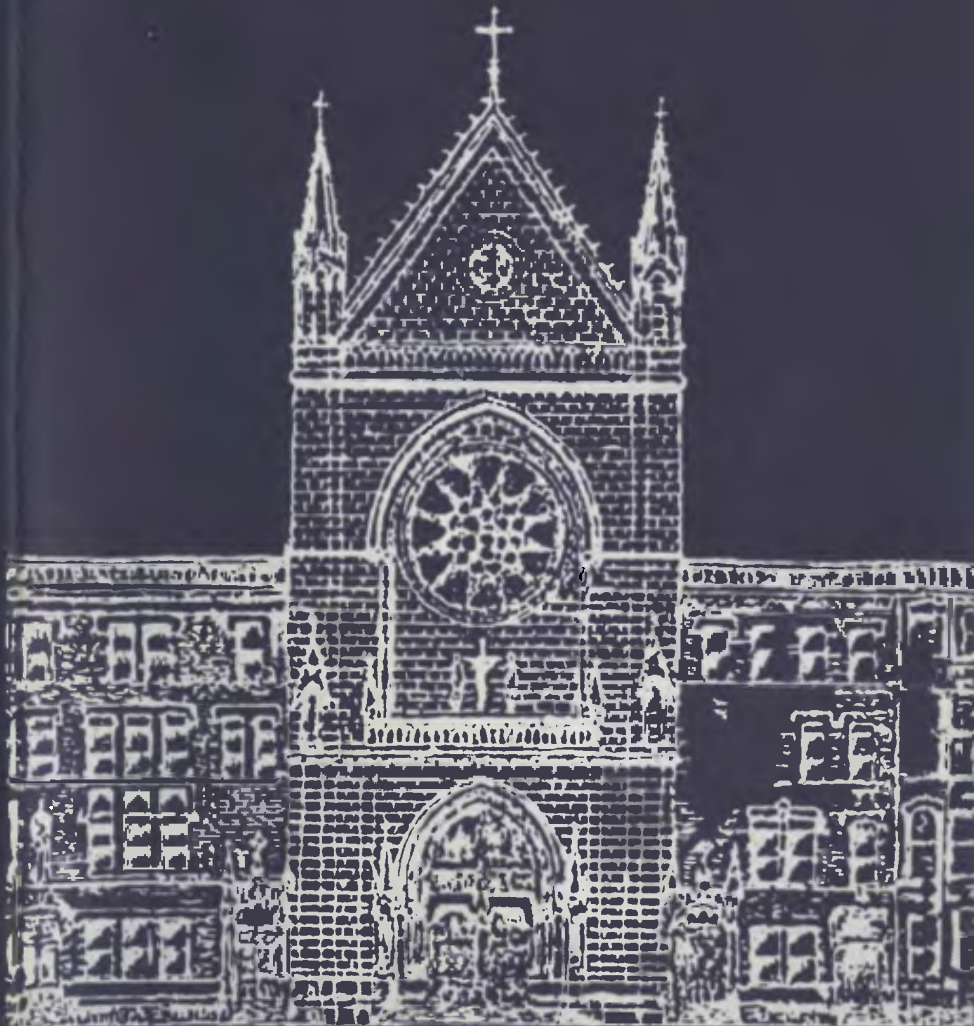


May - June, 1985

# AVE

Vol. LIV, No. 3



THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

## AVE

Church of Saint Mary the Virgin  
145 West 46th Street  
New York City

10036

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A Bulletin of  
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VOL. LIV

MAY-JUNE, 1985

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May Day, May 1st, 1985

My dear People:

What a strange observance I seem to be commemorating in the dating of this letter to you! In our calendar the 1st of May is the Feast of St. Philip and St. James, and undoubtedly I ought to have dated this letter accordingly. But in the Roman Catholic calendar, May 1st is the Feast of St. Joseph the Worker, and I am sure that the great socialist celebration of the secular May Day could not have a more fitting Christian underpinning than this feast that celebrates the dignity of ordinary life within the first Christian home in Nazareth. The Holy Family is indeed the model of Christian life, and I have always admired this baptism, if you will, of a secular celebration for laboring people by the establishing of a Christian feast on the very same day. History provides us with other examples during the Christian era.

And so May Day is a day that really belongs to us. My use of it in dating this letter has come about, of course, because of my participation this spring in an Anglican pilgrimage to the Orthodox Church of the Soviet Union during the two weeks beginning with our own Easter Day. By the time you read this, that pilgrimage will be over and done. It has been made possible for me by several parishioners of St. Mary's, two of whom will have accompanied me on this trip, and it is being sponsored by Trinity Church, Wall Street. My own participation, and that of our two parishioners, in this trip has come about largely because of the urging of our good friend, Father Robert Hunsicker, and because of his desire that there be a substantial Catholic presence among the pilgrims taking part in this trip.

And so as I write this, all of it still lies ahead of me. We shall be in the Soviet Union as guests of the Metropolitan of Odessa,



and we shall have spent the Russian Easter with him and his people on the night of April 13th. For myself, there are two focal points that are drawing me on this journey, and about which I hope to write more extensively in another issue of *AVE*. The first has to do with our pilgrimage to Zagorsk, a suburb of Moscow where the Patriarchate of the Orthodox Church has its headquarters, where the great St. Sergius is buried and, now, a theological college and monastery are still in existence, and where the roots of Russian spirituality reach to their deepest.

My second desire is, of all things, to visit Lenin's tomb in Red Square in Moscow! Not as a tourist, and certainly not as a communist believer, but simply in order to experience something of the incredible pervasiveness of a system that holds millions of people in its thrall. How has Christianity managed to survive in the face of it all? Certainly a short tour will not give me or my fellow pilgrims that answer. But perhaps there will be a glimmering - and, if so, it will well have been worth the while.

And of course for Catholics the month of May is also the month of Mary. It is the time, as spring comes to life around us, that the Church rejoices in the eternal springtime of our Lady's intercession for the Church on earth. We celebrate that intercession each year at our May Festival, and this year for the first time we are moving that festival from the first Sunday in May back one day, to Saturday afternoon. We have been prompted to do this by our wonderful experience last fall at the time of Father John Gaskell's mission to us, when on the Saturday we attracted many people from other parishes in the city to Evensong and Benediction, and to hear Father preach. Our hope is that we will have some of the same success this spring. On Saturday, May 4th, at 5 PM there will be Solemn Evensong and Benediction, with a Procession and the Crowning of Our Lady, and our preacher will be Father Marshall Vang, the rector of the parish of St. Anthony of Padua in Hackensack, New Jersey. I know you will want to be here.

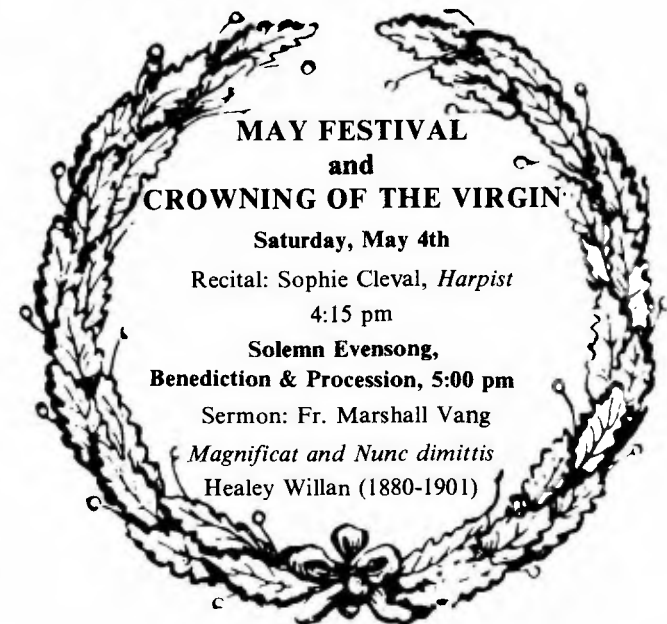
And with the coming of spring there follow as well those marvelous feasts that are the gift of our Easter joy: Ascension Day, Pentecost, the Feast of the Most Holy Trinity, and Corpus Christi. They are kept in a most beautiful fashion in our parish observance. Let me simply remind you that on Corpus Christi

this year our much loved Brother John Charles, SSF, is returning to us. He will be the Celebrant of the Solemn Pontifical Mass, he will preach to us, and of course there will be the usual Procession of the Blessed Sacrament and Benediction. And the music of the Mass that day will be Cesar Franck's. I don't imagine that one could ask for much more!

With this letter go my continuing prayers and love this Eastertide. God bless you all!

Affectionately in Christ,

Eugene F. Wells



## “ AVE ”

For some reason, the advanced technology of our age has had no impact on the production of *AVE*, and one cannot help but feel that fifty years ago the contributors to our parish publication did not have to work two months ahead! So it is that one finds oneself writing a piece about Our Lady for “her month” of May at the beginning of March!

But perhaps that, in this case at least, is appropriate, for March is the month of the Annunciation. It seems that this feast is sometimes underplayed in our parishes, and pales in comparison say to the Assumption or Feast of St. Mary the Virgin, or December 8th, the Conception. Yet the Annunciation is in fact the very beginning of the story which finds its culmination in Easter Day and then Pentecost. The saga of mankind’s redemption begins with Mary’s “yes”. In that “yes”, the eternal mind of God encounters a humble and obedient response in the context of time and space, in the context of human experience. “The Angel of the Lord announced unto Mary”, “And she conceived by the Holy Ghost”, heaven and earth meet in one and the stage is set for the Incarnation where earthly and heavenly are gathered into one so that there may be “at-onement” when the ultimate sacrifice is offered.

The medieval Latin play on the words “*Ave*” and “*Eva*” draws out the implications of this response. So Canon Allchin in his book *The Joy of All Creation* observes about the Annunciation: “Here is a moment which can change the direction and significance of all that has gone before, of all that follows after, the moment in which the proffer of eternity is met with the fullness of the response in time. In the response of the one who receives the angelic greeting, all is restored, renewed.” And so “*Ave*” and “*Eva*” are symbolically joined. Canon Allchin continues: “the word of the angelic greeting, the name of our first mother.....*Eva* is the name which signifies life, for in Genesis *Eve* is called the mother of all living”, and yet mankind had found itself in a kind of living death, a life which pressed on regardless towards death. It is this movement that is reversed in the annunciation; in the word “*ave*” is hailed a new, restored communication between God and man establishing a relationship which presses on towards a death which in the end

conveys eternal life; God loves man is the message of the Angel and the message of the Cross; man’s goal is dwelling in the fullness of that love.

It is interesting to note the major role played by the Annunciation in the piety of the Renaissance especially. Go into any art gallery and study these representations. Once you get past the Italian Renaissance architecture in which Our Lady finds herself, or the elaborate and aristocratic robes she is forced to wear, you will discover a truth of the Annunciation, what J.V. Taylor calls the “enraptured gaze of the angel and the Virgin, the dove-symbol of the Holy Spirit spinning as it were, the thread of attention between them”. Taylor, in this first Chapter of his book *The Go-between God* entitled *Annunciation*, goes on to quote from a poem by Edwin Muir, also one of the twentieth century poets to whom Canon Allchin draws our attention:

*“See, they have come together, see,  
While the destroying minutes flow,  
Each reflects the other’s face  
Till heaven in hers and earth in his  
Shine steady there...  
But through the endless afternoon  
These neither speak nor movement make,  
But stare into their deepening trance  
As if their gaze would never break.”*

And so we capture something of the significance and the timelessness of the Annunciation. One begins to grasp the implications of what can happen when the Grace of God is not only able to penetrate the human sphere, but finds there a willing and humble response.

The other poet observed by Canon Allchin in the chapter *The One Annunciation* in *The Joy of All Creation* is T.S. Eliot. It is in fact from one of Eliot’s poems *The Dry Salvages*, the third

poem in the *Four Quartets*, that the chapter title is taken. The first part of the poem, using the imagery of the sea and sea-faring ways paints a pretty hopeless picture of mankind's predicament, perhaps best summed up in these lines:

*"There is no end of it, the voiceless wailing,  
No end to the withering of withered flowers,  
To the movement of pain that is painless and motionless,  
To the drift of the sea and the drifting wreckage,  
The bone's prayer to Death its God. Only the hardly, barely  
prayerable  
Prayer of the one Annunciation."*

And so through the gloom and despondency breaks the eternal serenity of the Annunciation, and fully human means no longer the tolling bell reminding us of our end in death, but reminding us of intervention, or its possibility, of the divine into the ordinary human. Thus the death toll becomes the bell of the Angelus. So Eliot continues:

*"Lady, whose shrine stands on the promontory,  
Pray for all those who are in ships, those  
Whose business has to do with fish, and  
Those concerned with every lawful traffic  
And those who conduct them.*

*Repeat a prayer also on behalf of  
Women who have seen their sons or husbands  
Setting forth, and not returning:  
Virgine madre, figlia del tuo figlio  
Queen of heaven.*

*Also pray for those who were in ships, and  
Ended their voyage on the sand, in the sea's lips  
Or in the dark throat which will not reject them  
Or wherever cannot reach them the sound of the sea bell's  
Perpetual angelus."*

What has this all to do with our devotion to the Blessed Virgin Mary during her month of May? Surely she is a supreme prototype, the first Christian disciple. "Aided by her prayers, may we follow her example" are the time honoured phrases. Let us stop and look at that example and attempt each of us to

discover in our daily existence our own "Annunciations"; like her, they will happen when we are willing to be humble and obedient to God, and only then. Let us try too to capture the reality, the 'ordinariness' of the Grace of God at work in her. Of all the saints, Our Lady is Queen, the most perfect; yet at the same time she is entirely accessible and ordinary like you and me. It has been said that Mary was the first woman to say yes to God. He had asked many others to bear his Son, and the answer had been "no". An interesting picture which causes us to ask, how many times have I been asked to respond to the Grace of God, how many times has the Angel announced unto me, and I have said "no"? As a Body and as individuals we can allow the Grace of God to break through, to restore and to make whole, to set us on a new course where gloom and despondency have no place as we approach the harbour of God's love. But the Grace of God does not impose itself on me, I must ask for it, I must respond: "Behold, the servant or handmaid of the Lord; be it unto me according to thy word."

Father Sloane



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*The following sermon on the general topic of the relationship of our parish liturgical life to the larger work of Catholic Renewal, was preached by Father Wells on the Fourth Sunday after Epiphany this year. It was the Sunday immediately after our parish celebration of Candlemas, on which occasion Canon B of Rite Two had been the Eucharistic Prayer used at our parish liturgy.*

“And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.” - words of St. Mark from this morning’s gospel.

If I were to ask you where you were twenty years ago last night, I wonder what your response would be? Twenty years ago last night I was in the Church of St. Mary the Virgin, seated back there on the old epistle side of the nave, and taking part in the annual Candlemas festival in this parish. I was taking part in something else as well, because twenty years ago last night my predecessor, Father Donald Garfield, was instituted as the Seventh Rector of this parish. At the time I was completing my second year as a curate at St. Peter’s Church, Westchester, in the Bronx, that marvelous old parish founded by the Society for the Propagation of the Gospel, the SPG, in the year 1693. I had known St. Peter’s since my college days, and I had known its rector, Father Leslie Lang, since I was fourteen years of age. He was one of the priests in my young life who gave me a vision of what the priesthood might be. During my time at St. Peter’s, the experience of being a priest there was thrilling indeed. My rector was Father Thomas Brown, who as a young priest just out of Nashotah had served a short curacy here under Father Taber. The Church School at St. Peter’s had something less than 200 young people in its ranks at the time, and some of the Sisters of the Community of the Holy Spirit came each weekend to help staff its classes. We had only three Masses on Sunday mornings, but two of them were Solemn Masses, one for the Church School and their families, and the other for the older congregation. And on some Sundays people were lined up to get in for the 11 o’clock

Mass while people from the earlier Solemn Mass were on their way out. It was a marvelous congregation, filled with life, and my two years there were among the happiest of my priesthood.

I tell you all this because it will give you the background to an event concerning our own parish that occurred during that same period of time. Father Garfield was instituted here at the beginning of February, and so it was several months later, probably in April or May, when this incident took place. One morning in my office I received a phone call from a man I’d never met. I never knew his name, and I’m glad of that, and he told me that he lived in the Bronx, but that he was a member of the Church of St. Mary the Virgin in Manhattan. And the reason he was calling was to tell me something about St. Mary’s, and also to ask me something about St. Peter’s. What he wanted to know was, was St. Peter’s a Catholic parish? And before I could answer him, he went on to tell me that St. Mary’s was in fact no longer a Catholic parish. And so I asked him why. Because he said, St. Mary’s had a new rector, Father Garfield, and Father Garfield was turning St. Mary’s into a Protestant parish. I asked him how that could be. For two reasons, he told me: first, the clergy no longer wore birettas at Mass, though they were continuing to do so when they greeted the people at the door; second, St. Mary’s was now singing the “Protestant” Our Father at Mass. It took me a moment to realize what he meant, and then I remembered how, in the old days of non-communicating High Masses, the Celebrant would sing the first part of the Our Father as a solo, the way it was done in the old Roman Mass, finishing with the words, “and lead us not into temptation,” after which the congregation, some of you may remember, responded with the words, “But deliver us from evil”, (*sed libera nos a malo*, in Latin). And of course, following current Roman Catholic custom, the words, “for thine is the kingdom, and the power, and the glory...” weren’t said or sung at all. And what Father Garfield had done was to have the congregation sing the Our Father with the celebrant, as was being done in most other Catholic parishes, and as we have now done here for many years, and of course the words, “for thine is the kingdom, and the power and the glory, for ever and ever,” were a part of it as well.

I remember distinctly, as that man told me about the

aberrations from Catholic practice that had occurred at St. Mary's, asking myself how I could respond to him sympathetically and at the same time reassure him that all was not lost on West 46th Street. And, as so often happens in moments of that kind, I evidently failed to reassure him about anything. What I did was this: I told him in the first place that St. Peter's was indeed a Catholic parish, and that the Catholic tradition had been accepted there for many years. I then went on to say that I was afraid, however, that he wouldn't be very happy if he came to St. Peter's, because at St. Peter's we were no longer wearing birettas, and furthermore we sang the Our Father at our High Masses there just the way Fr. Garfield was having his people sing it at St. Mary's. I concluded by suggesting that my caller return to St. Mary's, that he give his parish priest another chance, and that he try and find out just why these ceremonial and liturgical changes had taken place. Needless to say, I might just as well have kept silent. My caller simply banged the phone down and hung up. I have never known what happened to him, and I never mentioned the matter to Father Garfield. And I suspect somehow that he left this parish and its life behind him many years ago,

As of course you know, the night before last we kept the Solemnity of Our Lady's Purification with a great procession around this church and a glorious High Mass. We always do that when feast days occur on Saturdays, because in our experience Saturdays are not good times to attract people into this area for special occasions. And so, on such occasions the Eve of the feast becomes the time of our celebration. There was a wonderful congregation here on Friday night, consisting as usual of many of our own people, but also of people from other parishes and Christian traditions across the city who love to come to St. Mary's to share our special occasions with us. I thought Father Richard Martin's sermon on Friday was remarkable, with its marvelous exposition, deep understanding of the sources of the Marian devotion within our Anglican life, and in the wonderful way in which Father developed the whole theme of what God's temple has meant - that temple at Jerusalem, the temple of the Church as the Body of Christ, and finally the temple of our own individual existences as baptized men and women. And of

course there was something else as well, because on Friday night the eucharistic liturgy offered at this altar was from the Second Rite of our new Prayer Book, along with Canon B, that second eucharistic canon in our contemporary rites that speaks so marvelously of the mystery of the Incarnation. Its use is recommended especially during the period of time from Advent through Epiphanytide. I suppose in fact that those of us who attend Mass daily have the least problem in adapting to these new canons, and in making them part of our own life of prayer. Our religious orders have been using them since they became available to us, as have our seminaries, and as have many of our parishes as well. When I first came to St. Mary's it had been several years since I'd used the First Rite, and during my first week or two here I had to be very careful not to make a mistake and slip into Second Rite language.

By contrast, since our parish norm is the First Rite, and since I say Mass using it practically every day, I now find when I go to our Sisters in Peekskill, and when I say Mass for them there, that I have to be careful in using the Second Rite for fear that I will say "thee" and "thine" when I should be saying "you" and "your." It is a matter of what one is used to, and the thing that has always to be kept in mind is that liturgy is not essentially one mode of language or another, but that liturgy is essentially the Church at prayer. And where language is concerned, Christians can pray to God in all sorts of ways.

Let me add two postscripts to my story about that man from St. Mary's that occurred almost twenty years ago. The first postscript is this: I was thinking the other night, as I waited to greet you all at the door, how really beautifully the Mass had gone, and of how marvelously well we had taken the slight changes in responses, and as most of you came by I realized from your expressions and comments that you felt exactly as I did. Suddenly, however, a man came by whom I didn't know, and as I attempted to greet him he barked something at me about how he presumed that the next thing would be an altar facing the people, or even a picnic table in the sanctuary. And of course you must all have had similar experiences, and you'll know what I mean when I say that five minutes later I thought of just the response I should have made to him. But at the moment I was caught off

guard, and I simply said that his supposition was not founded in reality, and that picnic tables would not be the case. But by then he was halfway out the door, and I gave it up as a lost cause.

My second postscript has to do with another member of this parish, a person who has not belonged here for some years, but who was an associate of the Community of St. Mary, where I serve as chaplain at Peekskill. Some of you will remember Sister Bonaventura, who for some years ran the House of the Redeemer on 95th Street. Sister died four years ago, and I went up to Peekskill to celebrate her requiem Mass. Naturally I used the liturgical norm those Sisters are used to, and Mass therefore was according to the Second Rite. And it was beautiful. But the person who had belonged to our parish and who was at that funeral thought otherwise, and in fact was so angry that she refused to receive Holy Communion at the funeral of a Sister whom she had loved. Think about it for a minute. Mass was being celebrated. Jesus was there. And an adult Christian refused to make her Communion because the language of the liturgy did not please her. Some time later that same person wrote me a terrible letter, asking to be removed from our parish list because she had now entered one of those breakaway groups claiming to be Anglican and Catholic. I did remove her name as requested, but I wrote and told her that the religious body with which she was now affiliated was unfortunately neither Anglican nor Catholic, and that in fact what she had done was to excommunicate herself from that portion of the Body of Christ that had fed and nourished her all those years.

Aren't we human beings incredible creatures? God has created us for glory, and so often God's glory passes us by because of our own fears, our own anxiety and our own sin. One purpose in telling you all this this morning is simply to illustrate the foolishness of which we are capable. A second purpose is to draw our attention to the truths of today's readings. The Jews at Capernaum were astonished to find that our Lord taught them as one who had authority. He not only taught with authority but he drove an unclean spirit out of a man on the sabbath day. He was courting disaster. But if Jesus is who he says he is, and if his

authority is the authority of God himself, as the Church has claimed it to be for the past twenty centuries - if these things are the case, then Jesus is to be worshipped and adored. And our chief business in this church is that worship and adoration of God. It is what brings us together in this place. Father Richard Holloway wrote recently in the Church Times that Anglo-Catholicism was "rapidly turning itself into a subculture of very limited appeal." If you know anything about the Catholic Movement, you will know that this is very often exactly the case. Our nostalgia for forms and expressions that are now dead; our narrow viewing of people who disagree with us as if in fact they were hardly Christian; our inability to understand that for Catholicism to live it must speak to us first of Jesus and his glory. That is what today's propers are all about. Jesus and his glory. Jesus who is the hope of our salvation. Jesus who came among us and loved us, yes loved us even unto death. I remember once hearing a young seminarian, a contemporary of mine, telling our same Father Lang that he would one day love to reserve the Blessed Sacrament in his church but that he would only do so if the Prayer Book allowed him to - and the 1928 Prayer Book made no provision for reservation whatsoever. And Father Lang laughed at him. Where do you think Catholics would be, he said, if we waited for permission in order to restore Catholic practices? No, we didn't wait, we restored them - and now we have a Prayer Book that makes provision for it all. And I remember what else he said. We do not worship the Prayer Book, he said, we use it. And when I go to my Sisters in Peekskill, and when I hear them using the various rites, both old and new, in the Eucharist, and when I listen to them singing the Psalter in the daily offices, I know that the first purpose of their lives is to worship God, not to argue about how we do it. Yes, the new psalter has its problems. But our sisters pray it, and so do our monks, and so do we here. Mother Mary Basil said to me once, "Don't worry, Father, they'll revise the Prayer Book again. And perhaps the next time they do it they'll do it without the pressures of special interest groups that have to some extent affected our present Prayer Book." In the meantime, Mother Mary Basil is praying from this Prayer Book, she is making it a part of her life. And so are her sisters. And so are we. The Book



of Common Prayer is not a document to be argued about. The Book of Common Prayer is a document to be used, it is a book to be prayed, and in our praying of it we are meant to take it to ourselves, so that the depths of its riches may truly become a part of our own religious life, and of our own religious experience. I was very proud of all of you this past Friday night. I am still proud of you today.

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### PREACHERS IN MAY AND JUNE

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May 4	MAY FESTIVAL & CROWNING OF THE VIRGIN, 5 PM	The Reverend Marshall Vang
May 5	EASTER V	Father Wells
May 12	EASTER VI	Father Willoughby
May 16	ASCENSION DAY 6 PM	Father Sloane
May 19	EASTER VII	The Rev'd Mr. Berge
May 26	PENTECOST	Father Wells
Jun 2	TRINITY SUNDAY	Father Sloane
Jun 9	CORPUS CHRISTI	Brother John Charles, SSF
Jun 16	PENTECOST III	Father Wells
Jun 23	PENTECOST IV	The Rev'd Mr. Berge
Jun 30	PENTECOST V	Father Wells

### CORPUS CHRISTI

Sunday, June 9th

*Pontifical High Mass & Procession  
of the Blessed Sacrament,  
with Benediction, 11:00 am*

Preacher: Br. John Charles, SSF

*Messe solennelle, Opus 12  
César Franck (1822-1890)*



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**CALENDAR FOR MAY**


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- 1 W. SAINT PHILIP AND SAINT JAMES, APOSTLES  
 2 Th. Athanasius, Bishop of Alexandria, 373  
 3 F. *of Easter IV (No Abstinence)*  
 4 Sa. Monnica, Mother of Augustine of Hippo, 387  
*MAY FESTIVAL*  
*Solemn Evensong, Benediction, Procession &*  
*Crowning of the Virgin - 5 PM*  
 5 Su. THE FIFTH SUNDAY OF EASTER  
 6 M. *Requiem*  
 7 Tu. *of Easter V*  
 8 W. Dame Julian of Norwich, c. 1417  
 9 Th. Gregory of Nazianzus, Bishop of Constantinople, 389  
 10 F. *of Easter V (No Abstinence)*  
 11 Sa. *of Our Lady*  
 12 Su. THE SIXTH SUNDAY OF EASTER  
 13 M. ROGATION DAY  
 14 Tu. ROGATION DAY  
 15 W. ROGATION DAY  
 16 Th. ASCENSION DAY  
*Evening Prayer, 5:30 PM Procession & Solemn Mass, 6 PM*  
 17 F. *Requiem (No Abstinence)*  
 18 Sa. *of Our Lady*  
 19 Su. THE SEVENTH SUNDAY OF EASTER  
 20 M. Alcuin, Deacon, and Abbot of Tours, 804  
 21 Tu. *of Easter VII*  
 22 W. *Requiem*  
 23 Th. *of Easter VII*  
 24 F. Jackson Kemper, First Missionary Bishop in the United States, 1870  
*(No Abstinence)*  
 25 Sa. Bede the Venerable, Priest, and Monk of Jarrow, 735  
 26 Su. THE DAY OF PENTECOST: WHITSUNDAY  
*Procession & Solemn Mass, 11 AM*  
 27 M. Memorial Day *Requiem*  
 28 Tu. *of Proper 3*  
 29 W. EMBER DAY *Abstinence*  
 30 Th. *of Proper 3*  
 31 F. THE VISITATION OF THE BLESSED VIRGIN MARY (Ember Day)  
*Abstinence Dispensed*

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**CALENDAR FOR JUNE**


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- 1 Sa. EMBER DAY (Justin, Martyr at Rome, c. 167) *Abstinence*  
 2 Su. THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY  
*Procession & Solemn Mass, 11 AM*  
 3 M. The Martyrs of Uganda, 1886  
 4 Tu. *of Proper 4*  
 5 W. Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754  
 6 Th. Corpus Christi  
 7 F. *Requiem (Abstinence)*  
 8 Sa. *of Our Lady*  
 9 Su. PENTECOST II: THE SOLEMNITY OF CORPUS CHRISTI  
*Pontifical High Mass & Procession of the Blessed Sacrament,*  
*with Benediction, 11 AM*  
 10 M. Ephrem of Edessa, Syria, Deacon, 373  
 11 Tu. SAINT BARNABAS THE APOSTLE  
 12 W. *Requiem*  
 13 Th. Anthony of Padua, Friar, 1231  
 14 F. Basil the Great, Bishop of Caesarea, 379 *(Abstinence)*  
 15 Sa. *of Our Lady*  
 16 Su. THE THIRD SUNDAY AFTER PENTECOST  
 17 M. *Requiem*  
 18 Tu. Bernard Mizeki, Catechist & Martyr in Rhodesia, 1896  
 19 W.  
 20 Th.  
 21 F. *Abstinence*  
 22 Sa. Alban, First Martyr of Britain, c. 304  
 23 Su. THE FOURTH SUNDAY OF PENTECOST  
 24 M. THE NATIVITY OF SAINT JOHN THE BAPTIST  
 25 Tu. *Requiem*  
 26 W.  
 27 Th.  
 28 F. Irenaeus, Bishop of Lyons, c. 202 *(Abstinence)*  
 29 Sa. SAINT PETER AND SAINT PAUL, APOSTLES  
 30 Su. THE FIFTH SUNDAY AFTER PENTECOST

## MUSIC FOR MAY FESTIVAL — CORPUS CHRISTI

- May 4 (May Festival)  
Magnificat and Nunc dimittis, Tones VIII,III (Fauxbourdons)  
- Healey Willan (1880-1968)  
Motet, Ave Maria (from Quattro Pezzi Sacri)  
- Fortunio Guiseppe Francesco Verdi (1813-1901)
- May 5 (Easter VI)  
Missa brevis "Piccolomini Mass," (KV 258)  
- Wolfgang Amadeus Mozart (1756-1791)
- May 12 (Easter VI)  
Missa brevis (1967) - Simon Preston (b. 1938)
- May 16 (Ascension Day)  
Missa in simplicitate - Jean Langlais (b. 1907)
- May 19 (Easter VII)  
The Western Wind Mass - John Shepherd (?-1565)
- May 26 (The Day of Pentecost)  
Missa brevis - Zoltán Kodály (1882-1967)
- June 2 (Trinity Sunday)  
Missa festiva, Opus 62 - Flor Peeters (b. 1903)
- June 9 (Corpus Christi)  
Messe solennelle, Opus 12 - Cesar Franck (1822-1890)

### ALTAR FLOWER MEMORIALS

- |                               |  |
|-------------------------------|--|
| May 5 - EASTER V:             | Merriman and Melvina Casey   |
| May 12 - EASTER VI:           | Hugh McEdwards and Elizabeth Franck; Frances Burton & Frederick George Murray Burton                       |
| May 16 - ASCENSION DAY:       | Charles Moran  |
| May 19 - EASTER VII:          | Christian and Ada Troutwine  |
| May 26 - THE DAY OF PENTECOST | George Martin Christian and Joseph Gale Hurd Barry, Priests & Rectors                                      |
| June 2 - TRINITY SUNDAY:      | Mildred Klassen; May Hopkins; Albert and Charlotte Grant; David Thayer Batchelder; Paul and Henri Chavasse |
| June 9 - CORPUS CHRISTI:      | Helen D. Maquire Gibson and Victoria M. VanHeyningen Davis   |
| June 30 - PENTECOST V:        | Philip and Anicia Martin   |

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

## DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN  
139 West 46th Street • New York • New York • 10036

*The Church is open for prayer and meditation*  
*Mondays-Fridays: 7 a.m.-9 a.m., 11 a.m.-7 p.m.*  
*Saturdays: 11:30 a.m. to 6 p.m.*  
*Sundays: 8:30 a.m. - 6 p.m.*

### RECTORY

144 West 47th Street • New York • New York • 10036  
THE REVEREND EDGAR F. WELLS, Rector  
THE REVEREND ANDREW L. SLOANE, Curate  
(212) 869-5831

### PARISH OFFICE

145 West 46th Street • New York • New York • 10036

*Office Hours from 9 a.m. - 4:30 p.m.*  
*Monday-Friday, except legal holidays*  
(212) 869-5830

Mr. Jack R. Cortner, <i>Treasurer</i> .....	869-5830
Mr. Quentin Lane, <i>Director of Music</i> .....	869-5830
Mr. Emil Denworth, <i>Head Usher</i> .....	263-6385
Mr. George H. Blackshire, <i>Hospitality</i> .....	858-5797
Mr. Philip Parker, <i>Tours</i> .....	582-0807
Miss Doreen Swan, <i>Bookshop</i> .....	431-3568
Mr. Ralph M. Morehead, <i>Funeral Director</i> .....	744-2500

*The Church of Saint Mary the Virgin depends for its operating expenses on the sacrificial giving of its clergy, parishioners, and friends. Pledge envelopes may be obtained from the Parish Secretary by phoning (212) 869-5830. We need and are grateful for your support.*



# THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

The Reverend Edgar F. Wells, Rector  
The Reverend William Willoughby III

The Reverend Andrew L. Sloane, Curate  
The Reverend Mr. Clark Berge

Parish founded 1868

Church built 1894

## SERVICES

### SUNDAY

Morning Prayer .....	8:40 am
Masses .....	9:00, 10:00 am, and 5:00 pm
Sunday School .....	9:45 am
Solemn Mass with Sermon .....	11:00 am
— Nursery Care Provided —	
Evening Prayer and Benediction .....	4:00 pm

### WEEKDAYS

Morning Prayer .....	8:30 am
Noonday Office .....	12:00
Daily Masses (except Sat.) .....	12:15 and 6:15 pm
Saturday .....	12:15 pm
Evening Prayer (except Sat.) .....	6:00 pm
Saturday .....	5:30 pm

## COUNSELING

A priest is available in the church daily, 12-1 pm

## SACRAMENT OF RECONCILIATION

Saturday . . . . .	11:30-12:00 noon (Father Wells)
	1-1:30 pm (Father Sloane)
Sunday . . . . .	10:30-10:50 am (Father Wells)
	(Father Sloane)
Major holy days . . .	5:30-5:50 pm (Father Wells)
	(Father Sloane)

## BOARD OF TRUSTEES

The Rev'd Edgar F. Wells, *President*  
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CHURCH OF SAINT MARY THE VIRGIN  
145 West 46th Street • New York, N.Y. 10036

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*Signature*

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*Date*

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