My dear People:

Lent's long shadows have departed; all his woes are over now. We have been singing these words, haven't we, as part of the joy of our Easter celebration, and along with it has come a merciful end to one of the more lingering and unpleasant winters in recent memory. I'm sure it's my age that makes me say that: children were happily tobogganing in March while I was grumbling about blizzards and low temperatures, but all that is behind us now. Spring has indeed arrived, and with it once again the unparalleled joy of Our Lord's resurrection. It began wonderfully for us this year, with a class somewhat larger than usual being presented to Bishop Dennis at the Easter Vigil for Confirmation or Reception into our Church, and it continues as we anticipate our Marian Festival in May, the wonderful feasts of the Ascension, Pentecost and the Blessed Trinity as May unfolds, and finally, but surely not least, the great Solemnity of Corpus Christi as we celebrate the gift of Christ's true Body and Blood in the Eucharist at the beginning of June. I shall be away when that last event is observed this year. Fr. John Gaskell has invited me to preach on Corpus Christi at St. Alban's, Holborn, in London, and it will be a profound honor for me to stand in that famous pulpit on that occasion this spring. Subbing for me in our pulpit will be The Venerable Robert Willing, Archdeacon of the Mid-Hudson Region of our diocese, who was my classmate at Nashotah House eons ago, and who over many years has exercised an exemplary ministry in the Diocese of New York. My one regret will be that of missing his
proclamation of eucharistic truth to us this spring.

But there are other guests in our pulpit this spring as well. Mother Madeleine Mary of the Community of the Holy Spirit will be our preacher on Ascension Day, and we will be hearing as well from this year's seminarian, Philip College, and from our sometime seminarian and current graduate student at Union Seminary, Fr. Matthew Harrison. Father Harrison returns to the Diocese of Durham in June, and how we shall miss him! Both Father Carlson and I have been enriched by the joy of his priestly life this year.

This letter comes to you with continuing Easter joy and love.

Edgar F. Wells

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**THE FOURTH SUNDAY OF EASTER**
(MARIAN MAY FESTIVAL)

Sunday, May 2nd

**SOLEMN MASS -- 11:00 AM**
(CROWNING OF THE BLESSED VIRGIN MARY)

Sermon: Fr. Carlson

Missa “Ave Maria”

*Giovanni Pierluigi da Palestrina*

Motet: Ave Maria *Tomas Luis de Victoria*

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Our lead article for this May/June issue of AVE was written by Dr. R. William Franklin, newly appointed Professor of Church History at the General Seminary. Dr. Franklin serves on ARCIC, the International Anglican-Roman Catholic dialogue.

Today ecumenical relations are fraught with ambiguity. At the Eucharist we profess our belief in one Catholic Church; yet in the West this Catholic fellowship has been broken for more than four centuries. In 1992, as it has now for almost two decades, a vote for the admission of women to the historic three-fold ministry of the Catholic Church, in the Church of England and also in the Australian Church, has been at the heart of a debate over the future definition of Catholicism. From the perspective of the Roman See such a vote has posed “a new obstacle” to the reconciliation of the family of Catholic Christians.

For example, on Christmas Day 1992 *The New York Times* published a letter from the distinguished Roman Catholic Benedictine liturgist, Aidan Kavanagh, under the headline “Ask Episcopal Church About Women Priests.” Here Fr. Kavanagh relates the admission of women to the priesthood to “overweening romanticism regarding modern culture,” and the Benedictine liturgist goes on to speak specifically of our Episcopal Church as one in which “ordaining women has not checked the slide in membership . . . [and it] may create a new sort of clericalism . . . that ends in driving everyone crazy.”

Fr. Kavanagh's sobering paragraphs are representative of a definition of Catholicism now emerging from an influential circle of American Roman Catholic theologians. These scholars and journalists are calling for a new agenda for Catholic theology in the United States in the final years of this century, an agenda which begins to prepare the “post-modern” American Christian community for the millennium by returning once again to an unambiguous articulation of and respectful following of the central tenets of classical Christianity. They seek doctrinal clarity for the purpose of a new evangelism of a secular civilization.
Central to this American Catholic project is a challenge to the presumed authority of the secular view of things in the parishes and seminaries of the nation. Opposition to the admission of women to holy orders has become one of the most visible symbols of this campaign; ordained women becoming a sign to some of the infiltration of the Churches by secular ideologies.

The rising spirit of American Roman traditionalism is a cause for concern because it cannot accept the ambiguity and diversity which have been the cornerstones of the ecumenical dialogue of Roman Catholics with the Episcopal Church and the search for a wider Christian unity. The new orthodoxy contrasts sharply with the Anglican conviction that the Catholic tradition can profit from the assimilation of a variety of elements excluded because of human ignorance in the past.

We as Anglicans hold to the Catholic doctrine of the Church as the authoritative, ever-living witness of God’s will. We believe that our Church is possessed of some kind of fidelity and rightness in discerning Christian truth, when it meets as the General Synod of the Church of England or as the General Convention of the Episcopal Church, which leads us out through the exercise of the gift of reason and in the light of new developments in knowledge to a deeper understanding of the truth of the Gospel. Bishop Charles Gore put our definition of Catholicism this way earlier in the century: “The process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movement of each age, and because ‘the truth makes her free,’ is able to assimilate all new material to welcome and give its place to all knowledge.”

There is in this Anglican definition of Catholicism a strain of optimism that sees human history and the created order as a focus of Divine Presence. We believe, from this Incarnational perspective, that various human factors -- personal, social, and historical -- have influenced the form and content of the Christian faith, not for the purposes of denying the credibility of God’s Word, but for more fully understanding its meaning. Anglicans trust that the saeculum has something to say to us that enables us to understand the Christian faith more profoundly and in its wider implications. We believe that in our age the Church, under the guidance of the Holy Spirit as it meets in Synod, has come to discern a whole priesthood of men and women in accordance with God’s will.

Such an Anglican definition of Catholicism in fact bears close relation to that of the eminent Roman Catholic Dominican Yves Congar. In the 1940’s, under the threat of Nazi totalitarianism, Fr. Congar wrote that the “Catholicity” or “universal nature” of Christianity is received from human beings. The goal of the “Catholicity of the Church” is to join together in one solidarity all persons, as well as every value of humanity. For Congar, all of humanity’s religious experiences must be assimilated into the Church for their divinely intended fulfillment.

No other theologian expanded the vision of the Roman Church in the matter of understanding unity to the extent and with the depth that Congar’s books did. Under that influence the Second Vatican Council for the first time recognized separated Christians as sisters and brothers. “We know where the Church is,” said the Council, “it is not for us to judge where the Church is not.”

The spirit of Congar lives on in the measured response of Roman Catholics outside the United States to the November 11 vote of the Church of England to proceed to the ordination of women to the priesthood. Here, as one example, are the words of the English Benedictine Cardinal Basil Hume of Westminster: “We shall continue to pray and work together despite the new and additional obstacle created by the Church of England. Within the Roman Catholic Church the search must continue in common with other Churches to find ways of developing the ministry of women.”

From Rome, Cardinal Edward Cassidy, president of the Vatican’s Pontifical Council for the Promotion of Christian Unity, defined the recent Anglican votes “as difficulties to be overcome, and not as impossible situations.” In a long interview, the Vatican’s chief spokesman on ecumenism summarized the stand of the Roman See as, in part: “We also try to remain open to the Holy Spirit who is
working for the unity of Christians. It is not for us to tell the Holy Spirit what’s to be done.”

The ecumenical climate at the moment does not give us easy or immediate answers to the problem of Catholic unity. The definitions are ambiguous on a variety of continents and in several Churches; elsewhere an icy clarity is emerging. In such an unclear situation the Churches “have to work hard,” according to former Archbishop of Canterbury Robert Runcie, “to develop what I can only describe as a ‘sense of Catholic solidarity’: a belonging together, an interdependence, a sympathy, a love, which forgets pride.” This is a time for spaces for the renewal of inner lives, for the absorption of fresh visions of how women and men, young and old, can combine prayer and social concern in the quest for Christian and human unity.

Author identification: R. William Franklin is Professor of Church History, The General Theological Seminary, New York City, New York.
CALENDAR FOR JUNE

1 Tu Justin, Martyr at Rome, c. 167
2 W EMBER DAY (The Martyrs of Lyons, 177)
3 Th The Martyrs of Uganda, 1886
4 F EMBER DAY (The First Book of Common Prayer) Abstinence
5 Sa EMBER DAY (Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754)

6 Su THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
7 M Proper 5
8 Tu Requiem
9 W Columba, Abbot of Iona, 597
10 Th CORPUS CHRISTI
11 F SAINT BARNABAS THE APOSTLE Abstinence
12 Sa of Our Lady

13 Su THE SOLEMNITY OF CORPUS CHRISTI
   Solemn Mass, Procession & Benediction, 11 AM
14 M Basil the Great, Bishop of Caesarea, 379
15 Tu Evelyn Underhill
16 W Joseph Butler, Bishop of Durham, 1752
17 Th Proper 6
18 F THE MOST SACRED HEART OF JESUS Abstinence dispensed
19 Sa of Our Lady

20 Su THE THIRD SUNDAY AFTER PENTECOST
21 M Aloysius Gonzaga, religious
22 Tu Alban, First Martyr of Britain, c. 304
23 W
24 Th THE NATIVITY OF SAINT JOHN THE BAPTIST Abstinence
25 F
26 Sa of Our Lady

27 Su THE FOURTH SUNDAY AFTER PENTECOST
28 M Irenaeus, Bishop of Lyons, c. 202
29 Tu SAINT PETER AND SAINT PAUL, APOSTLES
30 W First Martyrs of the Church of Rome

THE DAY OF PENTECOST

Sunday, May 30th

PROCEDURE & SOLEMN MASS
11:00 AM

Sermon: Fr. Wells

Mass for five voices William Byrd
Motet: O Lord, give thy Holy Spirit
   Thomas Tallis

TRINITY SUNDAY

Sunday, June 6th

PROCEDURE & SOLEMN MASS
11:00 AM

Sermon: Fr. Wells

Mass Brevis Jackson Hill
Motet: Salvator mundi Thomas Tallis
Solemn "Te Deum"
   (Organ versets by Kyler Brown)
PREACHERS IN MAY AND JUNE

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Preacher</th>
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<tbody>
<tr>
<td>May 2</td>
<td>4 Easter (Marian May Festival)</td>
<td>Father Carlson</td>
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<tr>
<td>May 9</td>
<td>5 Easter</td>
<td>Father Wells</td>
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<tr>
<td>May 16</td>
<td>6 Easter</td>
<td>Father Harrison</td>
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<tr>
<td>May 20</td>
<td>Ascension Day - 6 PM</td>
<td>Mother Madeleine Mary, CHS</td>
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<tr>
<td>May 23</td>
<td>7 Easter</td>
<td>Father Carlson</td>
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<tr>
<td>May 30</td>
<td>The Day of Pentecost</td>
<td>Father Wells</td>
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<td>June 6</td>
<td>Trinity Sunday</td>
<td>Father Wells</td>
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<td>June 13</td>
<td>The Solemnity of Corpus Christi</td>
<td>The Ven. Robert N. Willing</td>
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<td>June 20</td>
<td>3 Pentecost</td>
<td>Father Wells</td>
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<tr>
<td>June 27</td>
<td>4 Pentecost</td>
<td>Father Carlson</td>
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MUSIC FOR MAY

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Composer/Motet</th>
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<tbody>
<tr>
<td>May 2</td>
<td>THE FOURTH SUNDAY OF EASTER (Marian May Festival)</td>
<td>Giovanni Pierluigi da Palestrina Ave Maria Tomas Luís de Victoria</td>
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<tr>
<td>4</td>
<td>CONCERTS AT ST. MARY'S presents</td>
<td>KYLER BROWN, organist</td>
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<td>5</td>
<td>Music by Bach, Clerambault, Franck, Langlais &amp; Alain</td>
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<td>6</td>
<td>Tickets: $7; for information call 212/921-2939.</td>
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<tr>
<td>9</td>
<td>THE FIFTH SUNDAY OF EASTER</td>
<td>Herbert Howells</td>
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<td>16</td>
<td>THE SIXTH SUNDAY OF EASTER</td>
<td>Hans Leo Hassler</td>
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<tr>
<td>20</td>
<td>ASCENSION DAY</td>
<td>Justin H. Bischof</td>
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<tr>
<td>23</td>
<td>THE SEVENTH SUNDAY OF EASTER</td>
<td>Giovanni Pierluigi da Palestrina</td>
</tr>
<tr>
<td>30</td>
<td>THE DAY OF PENTECOST</td>
<td>William Byrd</td>
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CONTRIBUTIONS TO AVE

are gratefully acknowledged:
Please make checks payable to the
CHURCH OF ST. MARY THE VIRGIN

The Rt. Rev. Joseph M. Harte, $10.00; The Rev. John H. Shumaker, $20.00; The Rev. Peter Courtney, $100.00; The Rt. Rev. William H. Brady, $25.00; The Rev. David J. Tetrault, $25.00; The Rev. and Mrs. John L. Scott, $15.00; The Rev. Canon John O. Bruce, $25.00; The Rev. Barry Griffin, $25.00; Lawrence Zachow, $25.00; Frances N. Kahn, $15.00; Dorothy G. Rowan, $10.00; The Rev. Gary P. Fertig, $25.00; Mary E. Bagnell, $10.00; William P. Haithcoat, $30.00; Mr. & Mrs. C. L. Tyler, $10.00; Howard W. Christian, $20.00.
MUSIC FOR JUNE

6
Sunday, 11:00 am -- TRINITY SUNDAY
Missa brevis  Jackson Hill
Motet:  Salvator mundi  Thomas Tallis

13
Sunday, 11:00 am -- THE SOLEMNITY OF CORPUS CHRISTI
Missa “Pange lingua”  Josquin Despres
Motet:  Ego sum Panis  Juan Esquivel
Motet:  Laudate Dominum  Wolfgang Amadeus Mozart
Motet:  Tantum ergo  Maurice Durufle
Motet:  O sacrum convivium  Olivier Messiaen

20
Sunday, 11:00 am -- THE THIRD SUNDAY AFTER PENTECOST
The Full Choir will resume on Saturday, October 2, 1993 with the
singing of Evensong and Benediction at 5:00 pm. During the
summer months a small choir of musicians will sing Mass with the
exception of Sunday, August 15th when the Full Choir will
be present.

THE SOLEMNITY OF CORPUS CHRISTI

Sunday, June 13th

SOLEMN MASS & PROCESSION OF THE BLESSED SACRAMENT
11:00 AM
Sermon: The Ven. Robert N. Willing

Missa “Pange lingua”  Josquin Despres
Motet:  Ego sum Panis  Juan Esquivel
Motet:  Laudate Dominum  Wolfgang Amadeus Mozart
Motet:  Tantum ergo  Maurice Durufle
Motet:  O sacrum convivium  Olivier Messiaen

ALTAR FLOWER MEMORIALS

May 2  Easter IV
(Marian May Festival)
Edgar Wells
Christian & Ada Troutwine
Rudy Verdier

May 30  The Day of Pentecost/ Whitsunday
George Martin Christian
Joseph Gale Hurd Barry
Priests & Rectors

June 6  Trinity Sunday
Martha & Arthur Schaefer
Grace Craig

June 13  Corpus Christi
Toyoko Anne Morton

June 20  Pentecost III
Philip & Anicia Martin

Photo taken at monthly SafeSpace dinner in our Mission House. Volunteers from the Parish prepare and serve a meal on the second Sunday of each month. Pictured from left to right are Philip College (our Seminarian), Nina Pratt, Fr. David Carlson (our Curate) and Sarah Millee.
LAY MINISTRIES AT ST. MARY’S

SAINT MARY’S GUILD
Sacred vessels and vestments are cared for by men and women working together on assigned weekends each month, and at other specified times. Of special importance is the restoration of older vestments in the parish. To volunteer, please contact one of the clergy.

THE CURSILLO COMMUNITY
A group of men and women dedicated to the building of Christian community within our parish life. Members meet weekly at various convenient times for the purpose of sharing their experience of the Christian life in small groups, and come together monthly as a large body for common worship, adoration, and the sharing of Christian fellowship. In the strictest sense this is not a parish organization but a movement of spiritual depth, grounded in the principles and teaching of Catholic Renewal in our own day. All parishioners are welcome.

SAINT VINCENT’S GUILD
Acolytes’ Guild serving at Sunday and weekday services. Those interested should speak to the clergy. Guild members occasionally serve as Readers as well.

SAINT RAPHAEL’S GUILD
Ushers at parish services: Sunday morning and evenings, and on Feast days. Interested persons, men and women, should contact George Handy at (212) 757-1071.

SAINT MARTIN’S GUILD
Tours of the church are conducted after Sunday Solemn Mass, and Guild members are trained for this special ministry. If interested, please phone Philip Dean Parker at 582-0807.

BROTHER LAURENCE GUILD
Hosts and Hostesses in charge of refreshments after Solemn Mass on Sundays and Feast days, and at special parish meals.

SAINT MARGARET’S GUILD
A guild devoted to prayer and study, focusing on issues within the Church, with a particular concern for those involving women. Interested women should contact Vera Guarino at (718) 335-5084.
After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1993:

$______________ [ ] weekly [ ] monthly [ ] annually
[ ] want envelope [ ] do not want envelope

NAME: (Please Print)__________________________________________

ADDRESS:____________________________________________________
(No.) (Street) (Apt.)

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 outside of the back page. If your address is incorrect, or if you plan to move, please fill in the portion below and return to us as soon as possible.

NAME: (Please Print)__________________________________________

ADDRESS:____________________________________________________
(No.) (Street) (Apt.)

CITY________________STATE________________ZIP____

Former Address:______________________________________________
(No.) (Street) (Apt.)

City________________State_________Zip__________