

July-August, 1983

# AVE

Vol. LII, No. 6

*OXFORD MOVEMENT SESQUICENTENNIAL ISSUE*



The Church of Saint Mary the Virgin  
New York City



Church of Saint Mary the Virgin  
145 West 46th Street  
New York City 10036

**AVE**

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1833  
**THE OXFORD MOVEMENT:**  
**OMC**  
 1983

**RECALLED AND RENEWED**

150th Anniversary Celebration

Friday, October 21st.

**SOLEMN EVENSONG AND ADDRESS**  
**The History of the Oxford Movement**

Church of the Transfiguration, Manhattan  
 Address: The Rev. Henry Chadwick  
 Regius Professor of Divinity, University of Cambridge

Christ Church, Bronxville  
 Address: Brother John Charles, S.S.F.  
 Sometime Bishop of Polynesia

Church of the Resurrection, Hopewell Junction  
 Address: The Rev. Canon John Macquarrie  
 Lady Margaret Professor of Divinity, University of Oxford

St. John's Church, Fort Hamilton, Brooklyn  
 Address: The Rev. Richard Martin  
 Rector of St. George's Church, Washington D.C.

Cathedral Church of the Incarnation, Garden City, Long Island  
 Address: The Rt. Rev. and Rt. Hon. Graham Leonard  
 Lord Bishop of London

St. Paul's Church, Norwalk  
 Address: The Rt. Rev. William Stevens  
 Bishop of Fond Du Lac

Grace Church, Newark  
 Address: The Rt. Rev. Wilbur E. Hogg  
 Bishop of Albany

Saturday, October 22nd at 12 noon  
**SOLEMN PONTIFICAL MASS**  
 Church of St. Mary the Virgin, New York City  
 Chief Celebrant  
 The Presiding Bishop  
 Preacher  
 The Lord Bishop of London

Saturday, October 22nd.

**CONFERENCE**  
**Church of St. Mary the Virgin, New York City**

8:00 a.m. — onwards Registration  
 9:15 a.m. Morning Prayer  
 9:30 a.m. The Rev. Canon John Macquarrie  
 The Theological Implications  
 The Rev. Henry Chadwick  
 Response  
 10:45 a.m. The Rev. Richard Holloway  
 The Social and Ethical Implications  
 The Rev. Richard Martin  
 Response  
 12:00 noon Solemn Pontifical Mass  
 3:00 p.m. The Rev. Robert Wright  
 The Oxford Movement and America  
 Brother John Charles, S.S.F.  
 Response  
 4:00 p.m. Evening Prayer  
 5:00 p.m. Reception at St. Thomas Church

Sunday, October 23rd at 4:00 pm  
**FESTAL EVENSONG**  
 St. Thomas Church, New York City  
 Preacher  
 The Presiding Bishop

# AVE

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

VOL. LII

JULY — AUGUST, 1983

NO. 6

OXFORD  MOVEMENT  
**1833**  
 SESQUICENTENNIAL

Feast of the Precious Blood  
 July 1st, 1983

My dear People:

This is an extraordinary issue of *AVE*, and it marks the beginning of our parish observance of the 150th anniversary of the Oxford Movement. We have been preparing for it all spring, with those marvelous classes on the Oxford Revival attended by so many of our people, and with Father Sloane and several parishioners soon to be off for Oxford itself for the Sesquicentennial Observance there during the middle of this month. It was on July 14th, 1833, that John Keble preached the Assize Sermon on "National Apostasy", little realizing as he did so that he was launching a great awakening within the Church of England. At St. Mary's, and in places like it across the Anglican Communion, the effects of that rebirth are still being felt, and in fact are providing the basis for a deep renewal of Catholic life within the Church of our own day. I saw evidence of that renewal at Loughborough in England this past April, and I came home strengthened by the continuing sanity and wholeness of Catholic life within the Church of England. Many problems that we think to be uniquely American are being felt by our English brethren, and yet one senses in Britain an absence of the kind of crisis-mentality that has afflicted American Episcopalians in recent years. On balance, there was much at Loughborough to engender hope, not least the refusal of

English Catholics to be seduced into separating the Church's piety from the Church's witness in the world. Loughborough was an affirmation of the union of the two, as it also was of the attraction of Anglican Catholicism to all sorts and conditions among the English people. I only wish I might be in Oxford this July 14th: our parish representatives will join thousands of others in a great outdoor Mass in the Oxford parks, at which the Archbishop of Canterbury will be the preacher. You all of course are aware of our own celebration in New York next October. The center of that celebration will be this parish church, and at 12 Noon on October 22nd a concelebrated Mass, with the Presiding Bishop as chief Celebrant and the Bishop of London as the preacher, will take place here. It will be a marvelous occasion.

Do read the short biographies in this *AVE* of John Keble, E.B. Pusey, and John Henry Newman, as well as the short article on the background of the Oxford Movement, and look as well at the penetrating comments of our Treasurer, Jack Cortner, on St. Mary's current financial condition. Beyond that, keep this parish in your prayers and intentions as we seek anew to represent a great tradition to our Church.

God bless you all!

*Edgar F. Wells*



**THE FEAST OF THE ASSUMPTION**

Monday, August 15

**PROCESSION & SOLEMN MASS 6:00 pm**

Sermon: The Rev'd Benjamin Lavey, Rector,  
Church of Saint James by-the-Sea,  
La Jolla, California

*Mass Setting: Missa brevis Sancti Joannis de Deo*  
(*"Kleine Orgelmesse"*)

Franz Joseph Haydn  
(1732-1809)



The Most Reverend and Right Honorable Robert A.K. Runcie  
102nd Archbishop of Canterbury

## THE BACKGROUND OF THE OXFORD MOVEMENT

John Henry Newman regarded a sermon preached by John Keble as the beginning of what was to become known as the **Oxford Movement**. The sermon, with the title *National Apostasy*, was preached on July 14th, 1833 in the University Church of St. Mary the Virgin in Oxford before the judges of the Assize Court who were beginning their new session.

It is important first of all to capture something of the atmosphere of England and the Church of England in the 1830s and so to place the events and the leaders of the Oxford Movement in context, as well as note earlier history and its contribution to the development of the Movement.

The great battle of Waterloo had been won only eighteen years before Keble preached his Assize sermon, in 1815. That battle marked the end of a series of wars which had torn the country apart, and had left it financially and morally destitute. Only four years before the sermon, in 1829, Roman Catholics in England had been emancipated by Act of Parliament. One year before, in 1832, the Reform Act brought much needed change to the political fabric of England. The year 1833 itself marked the official abolition of slavery in the British Empire. G.M. Trevelyn in *A Shortened History of England* makes the following comment with regard to the year 1830:

“From squire to postillion, from cotton-lord to mill-hand, everyone was talking of the need for Reform, though with great varieties of meaning and emphasis.”

Things were ‘on the move’ then, and it is within such a political and social atmosphere in the reigns of William IV (1830-1837) and Queen Victoria (1837-1901) that the Oxford Movement took shape. “It is safe to say that the movement would not have taken the form which it took without the impetus of ecclesiastical and secular politics” — the observation of Owen Chadwick in his book, *The Mind of the Oxford Movement*. He goes on: “in 1833 dissent from the Church of England seemed more potent than at any time since the surrender of Charles I to the army of the Scots (1642). Irish Roman Catholics (or English

Roman Catholics, but less commonly and less vociferously) had begun (since Roman Catholic Emancipation of 1829) to sit in the Parliament at Westminster and to use their freedom against the Church of Ireland, still linked indissolubly to the Church of England.” The tensions of a Church/State relationship were heightened by the Whig government’s attempt to suppress ten bishoprics in the Church of Ireland. The Established Church of Ireland was really an anomaly, with Catholic peasants paying tithes to an alien Church. Geoffrey Faber states in his book *Oxford Apostles*: “It was the threat to the Irish Bishoprics, and to their revenues, which gave the initial impetus to the Oxford Movement.” It was the same threat that allowed the opportunity for Keble to broach the whole issue of the relationship of church and state in his assize sermon.

To us now, it may seem strange for bright and intelligent men to dig themselves into the Irish Bishopric ditch. The issues were greater than might at first appear however. If the State has authority over church affairs, where in the end does the Church’s authority rest? Indeed, where does a Bishop or Vicar or Rector find the basis for his authority? Keble, and eventually the movement as a whole, urges the rediscovery of the Church’s true nature as an institution whose origin, mission and authority are divine.

So Owen Chadwick may conclude: “There was then, a political impetus, a revolution in the relations between Church and State.....But a political impetus does not create religious thought. It affords it opportunity, gives it point and purpose, establishes it as effective.....The power of the Movement’s religious ideas sprang from somewhere deeper in men’s souls and minds than their contemporary ideas of ecclesiastical expediency.” Where was that?

### “High Church”

“High Church” did not begin in 1833! The word “high” began to be used with reference to churchmanship just before the revolution of 1688, and carried with it the meaning of “strict”. The rules of the Church were carefully and precisely followed by “High Churchmen”; dissent was strongly disapproved of and the

Establishment of the Church of England was keenly affirmed. There were also political overtones with close associations eventually with the Tory Party.

From a religious point of view, these churchmen held a “high” view of the church, that is they emphasized in particular the Church’s apostolic nature and the essential episcopate. They were also very clear about an important distinction to be maintained between the Protestant churches of the Continent and the Church of England — a distinction that was able to be maintained through the “golden mediocrity” of the Elizabethan Church of England. The great exponents of English Protestantism, men such as George Herbert, John Donne, Nicholas Ferrar and Launcelot Andrewes to name a few, reflect certainly the mind of the Reformation, but also the fruits of a fine knowledge of patristic works and Platonic philosophy. A look at Launcelot Andrewes’s *Private Devotions* with the richness of cross references and margin notes to patristic writers and ancient liturgies of the West and East will testify to this special and deep flavour of English Protestantism; “High Church” was very much a part of the Established Church of England, but it was also very definitely Reformed and Protestant. Or a look at the poetry of George Herbert, for example, will testify to the evident sacramental approach to nature and the world. These unique elements were to have a very significant influence on the later inheritors of the “High Church” tradition.

Such was the true and rich heritage of the ‘founders’ of the Oxford Movement. But it was a heritage, even for them, that had to be rediscovered. The “high” of the 17th. Century had become known as the “high and dry” by the 19th. Century.

### **The Nineteenth Century**

The nineteenth century was, after all, a time, certainly of industrial growth, but also, we must not forget, of a general recognition of the validity of “feelings” and emotion in the stiff English character. This growth was soon recognized and utilized by the so-called *Evangelical Movement* who at the turn of the 19th century had experienced some renewed importance under the influence of the Clapham Sect, and later, at the middle of the

century through Charles Simeon. As with any renewal, it caused reaction among what might be called rivals, and this was certainly true with the “High and Drys”. A closer look was demanded of their own insistence on Grace and Sanctification in face of the Evangelicals’ appeals to, say, conversion and Justification. So Owen Chadwick can comment: “.....in religion the Evangelicals taught the Oxford men not to be afraid of their feelings.” It is not difficult to appreciate a move from the acceptance of feelings to a sense of awe and mystery and beauty and holiness in religion.

The time was ripe in many ways for a significant event in the life of the Church of England. True, that was happening through the work of Evangelicals, though obviously they could not hope to address the total picture. From an ecclesiastical and secular political point of view, Reform was in the air demanding a reassessment of priorities and assumptions. From a religious and spiritual point of view, renewal and rediscovery were essential for the well-being of the Church. From an intellectual and emotional point of view, great changes were taking place where old and steadfast presuppositions were being questioned and even eventually resulting in works such as Darwin’s *Origin of Species* and Mill’s treatise *On Liberty*. From a social and pastoral point of view new and accute problems presented themselves with changes in working capacities and expectations brought about by the effects of the industrial revolution.

There is always a tendency to think of our own times, whenever they are, have been or will be, as the “new dark ages” with change, uncertainty, confusion and fear, and the varying reactions springing from such things, all around. There can be no doubt that the middle years of the nineteenth century saw all these things and in an unusually vivid way. Yet such intense change also presents a great challenge. In 1833 there were those who were eager to respond within the church, for the church and the world, to this challenge, even within the academic confines of the ecclesiastical life of Oxford University. Newman writes in his *Apologia*: “The following Sunday, July 14, Mr. Keble preached the assize sermon in the University Pulpit. It was published under the title of “National Apostasy”. I have ever considered and kept the day as the start of the religious movement of 1833.”

So Keble's sermon fanned into life a fire of renewal which was already smouldering in the minds and hearts of men like Newman and Pusey. The results of that renewal have since touched every parish throughout the worldwide Anglican Communion.

The influence of the Oxford Movement has been far more extensive than any of its founders could have imagined. It had led to great mission work among the poor of the cities, to the recovery of the beauty of the Church's acts of worship, to dramatic developments in church art and architecture, to the revival of the religious orders and to a rediscovered cogency and coherence to the Church's teaching. One hundred and fifty years after Keble's sermon, then, we have much to look back on, to celebrate and to which to look forward. Thank be to God.

Andrew Sloane



#### WILL YOU HELP?

Your prayers and support are needed for the success of the observance celebration of this very important part of our Anglican Heritage. Individuals, parishes and institutions are invited to give their support as a Patron (from \$500), a Sponsor (from \$100) or a Contributor (from \$10). Checks may be made payable to "The Oxford Movement 150th Anniversary Celebration" and sent to Charlotte Acquiviva at the Church of the Transfiguration in Manhattan. Further details will follow and inquiries may be directed to the Rev. Andrew Sloane at the Church of St. Mary the Virgin, Manhattan (212) 869-5830.



#### FRIEND'S 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.



#### JOHN KEBLE

Born in 1792, John Keble was to be the man who was the quiet and great mover of the first stirrings of the so-called Oxford Movement. He was the son of a priest, also John, whose sympathies lay very firmly with the "High Church" school. So the younger John was brought up with a practical knowledge of the great principles which he was later to espouse so passionately and eloquently, and with renewed vitality.

John was a brilliant student. After his undergraduate work at Corpus Christi College, Oxford he was elected at the young age of 19 to a fellowship at the academically renowned Oriel College where in 1817 he was to be appointed also as tutor just one year after his ordination to the Priesthood. In 1823 he resigned the tutorship in order to become his father's curate. During this time he worked on his now famous collection of poetry, *The Christian Year*. This collection was eventually published, with some reluctance on his own part, in 1827, and in 1831 he was elected Professor of Poetry at Oxford. His sermon in the University Church of St. Mary the Virgin became the initial catalyst around which the leaders of the Oxford Movement formed. From that time on he took a lead in the development of the Movement. A close friend of Pusey, and friend and adviser of Newman until 1845, Keble contributed to the publication of *Tracts for the Times*. As early as 1836 he had been appointed Vicar of Hursley, near Wichester in Hampshire where he remained a faithful and devoted parish priest, pastor and spiritual director until his death. He died in Bournemouth on March 29th, 1866. He was a man who was blissfully unaware of his own greatness and ability. He would have been amazed to have seen a college founded in his memory at Oxford in 1870, and to have heard people refer to him, as they still do, as the "saint" of the Oxford Movement.



### JOHN HENRY NEWMAN

John Henry Newman was born in London in 1801 and was the eldest of six children. Like Keble, he went up to Oxford, but unlike Keble he entered his college, Trinity, as an almost Calvinistic Evangelical. 11 years after Keble, Newman became a fellow of Oriel College, Oxford in 1822 and was ordained to the Diaconate in 1824. One year after he was appointed vice-principal of Alban Hall, and then in 1828 became Vicar of the University Church of St. Mary the Virgin.

He met Keble at Oriel and was immediately impressed by that man's ability and saintliness, and came to hold him in great reverence. Following the assize sermon, Newman really became the respected (among themselves) leader of the Oxford Movement. He wrote the first of the *Tracts for the Times* which was published less than two months after Keble's sermon, on September 9, 1833. It was a 4-page pamphlet entitled *Thoughts on the Ministerial Commission respectfully addressed to the Clergy*, and contained a defence of the Apostolic Succession. Tract 90, published in 1841 has perhaps become his most famous tract, and caused enormous controversy when it appeared. In this Newman advocated an interpretation of the Thirty Nine Articles which was entirely consistent with a Catholic view. Many saw this as the last straw in a move towards Rome, and Newman was condemned in all quarters, including the entire Episcopate. From 1841 he felt that he had lost all credibility and influence and eventually withdrew from the ecclesiastical and academic life of Oxford. In 1843 he resigned as Vicar of St. Mary's, and on October 9, 1845 was received into the Roman Catholic Church. His ideal of the Anglican "Via Media" had failed him, and he died a Cardinal of the Roman Catholic Church in 1890. In a way his is a sad story; regarded by his friends in the Church of England as a deserter, and looked upon with suspicion by Roman Catholics, it was not until after his death that his enormous contribution to both Communions was begun to be recognized.



### EDWARD B. PUSEY

Edward Bouverie Pusey, born in 1800, received a classic English education first at the famous Eton College and then at Christ Church, Oxford where he was an extremely able student. Like Keble and Newman, Pusey also was a Fellow of Oriel College, elected to that position a year after Newman, in 1823.

Pusey was a great biblical scholar with a vast knowledge of Semitic languages, including Hebrew and Arabic. In the year of his ordination to the Diaconate, he was also appointed as Regius Professor of Hebrew in the University of Oxford and a Canon of Christ Church Cathedral.

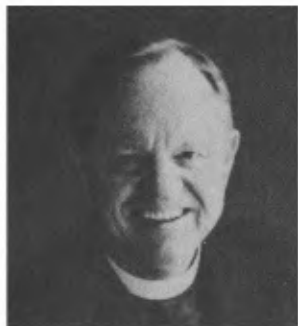
A friend and colleague of both Keble and Newman, Pusey was the first of them to append his initials to the end of a tract, No. 18 published on December 21, 1833. It was perhaps because of this that "Puseyism" became a somewhat abusive title applied by contemporaries to the "Oxford Movement" or the "Tractarian Movement". It was for his preaching, rather than his tracts, that he became most widely known as a contributor to the Movement. In 1843 he preached to the University of Oxford on *The Holy Eucharist a Comfort to the Penitent*. A 'court' consisting of the Vice-Chancellor and six Doctors of Divinity, before whom Pusey was not allowed to make a defence, found him guilty of teaching error and he was barred from preaching in the University for two years. While silenced in the pulpit, this served only to confirm his belief in the Real Presence of Christ in the Eucharist and to give his teaching of such wider publicity than would otherwise have occurred. His sermon of 1846 on *The Entire Absolution of the Penitent* expressed his other firm belief in the reality of Priestly Absolution. The publication of a Manual for Confessors caused a national outcry, and a condemnation from the Archbishop of Canterbury. Pusey was put in the leadership of the Oxford Movement following Newman's devastating secession to Rome. Throughout his life and work (he died in 1882) Pusey remained a loyal Anglican. The contribution he has made to the life of the Anglican Communion is beyond count, and its fruits are just reward for a priest and leader of great integrity, spirituality and courage.

## THE OXFORD MOVEMENT: RECALLED AND RENEWED

CONFERENCE — SATURDAY, OCTOBER 22nd

Church of Saint Mary the Virgin, New York City

### Guest Speakers

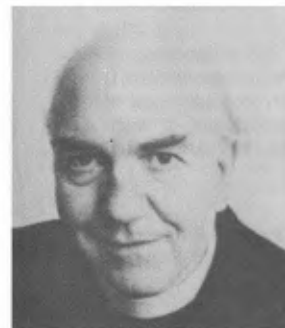


**The Most Reverend John Maury Allin**, 23rd Primate of The Episcopal Church in the U.S.A. will be chief Celebrant at a concelebrated Pontifical Mass at the Church of Saint Mary the Virgin on Saturday, October 22nd at 12 noon.

**The Rt. Rev. and Rt. Hon. Graham D. Leonard** became Lord Bishop of London in 1981. Consecrated Bishop of Willesden in 1964 and translated to Truro in 1973, Dr. Leonard's episcopate has been characterized by the evangelical fervor with which he proclaims the Catholic faith. As the champion of Catholic renewal in the Church of England, he brings to bear the lessons of the Oxford Movement upon all aspects of the Church's life, from personal devotion to social responsibility.



**The Rev. Henry Chadwick** has been Regius Professor of Divinity at the University of Cambridge since 1979, prior to which he was Dean of Christ Church, Oxford. He is a Fellow of the British Academy and a Foreign Member of the American Academy of Arts and Sciences. In his teachings and extensive writings he has focused his attention upon the development of life and thought in the early Church.



**The Rev. Canon John Macquarrie**, Lady Margaret Professor of Divinity at The University of Oxford, is the most distinguished Anglican theologian of our time. For nine years he was Professor of Systematic Theology at Union Theological Seminary, New York City, and it was during that time that he was received into the Episcopal Church, being both confirmed and ordained in New York City. His latest book, *In Search of Humanity*, has just been published in the U.S.A.



**The Rev. Richard Holloway** left his native Scotland, where he was Rector of Old St. Paul's, Edinburgh, to become Rector of the Church of the Advent in Boston in 1980. Father Holloway is known throughout the Church as a preacher and writer with a flair for illuminating the complexities of contemporary life with the truths of the faith.

**The Rev. J. Robert Wright** is the St. Mark's-Church-in-the-Bowery Professor of Ecclesiastical History at the General Theological Seminary. His acute historical understanding of the Church has placed him in the forefront of ecumenical discussion, and he presently serves on the Faith and Order Commission of the World Council of Churches and was recently appointed by the Archbishop of Canterbury to the new Anglican Roman Catholic International Commission.







## OXFORD MOVEMENT CELEBRATION

**Patron**  
HRH The Duchess of Kent

**President**  
His Grace the Archbishop of Canterbury

**Vice Presidents**

---

Mr. Christopher Ball    Professor John Macquarrie    Bishop Michael Ramsey    Bishop Patrick Roder  
Warden of Keble College    Lady Margaret Professor of Divinity    Bishop of Oxford

### OXFORD MOVEMENT CONFERENCE, JULY 11th-15th 1983

*You will find here details for this conference together with a registration form. Other details may be obtained from Father Sloane who will attend the Conference as the representative of the Church of Saint Mary the Virgin.*

As part of the commemorative events marking the 150th anniversary of the Oxford Movement a major conference is to be held at Keble College, Oxford, from July 11th to 15th, 1983. The aim of the conference will be to reconsider some of the major themes of the Oxford Movement, both historically, and in terms of contemporary theology, and thereby to contribute to the renewal of Anglican Theology.

Speakers and themes will include:

Professor Nicholas Lash (Cambridge) on 'Authority and Development'  
Professor Stephen Sykes (Durham) on 'Tractarianism and the Identity of Anglicanism.'

Dr. Alf Hardelin (Uppsala) on 'The Sacraments in the Tractarian spiritual universe.'

Canon Donald Allchin (Canterbury) on 'Theology and Spirituality'  
Dr. Peter Toon on 'An Evangelical critique of Tractarianism.'  
The Rev'd Gordon Wakefield (Birmingham) on 'A Methodist critique of Tractarianism.'

Dr. David Nicholls (Oxford) on 'The Social Theology of Anglo-Catholicism.'

Dr. Bill Pickering (Newcastle) on 'The Sociology of Anglo-Catholicism'  
The Rev'd. Andrew Louth (Oxford) on 'Newman and Gadamer: a study of theological method.'

Professor Louis Weil (Wisconsin) on 'The Liturgical Inheritance of the Tractarians reassessed.'

Dr. Frederick Bortsch (Princeton) on an aspect of Tractarian spirituality.

Members of the Anglican Religious Orders will be present for the latter part of the conference and will contribute papers on the Religious Life. On the anniversary of John Keble's sermon on 'National Apostasy' Archbishop Trevor Huddleston, CR, will preach on that theme in the University Church.

On July 16th, following the conference, there will be a pilgrimage Eucharist in the University Parks at which the Archbishop of Canterbury will preside and preach.

Cost: £95 (resident)  
£50 (non-resident)

A booking fee (non-returnable) of £30 is payable. It is hoped that it may be possible to make some small bursaries available to assist students of theology in Universities, parish clergy and religious to attend.

The conference will begin on the evening of Monday, July 11th and end after lunch on Friday, July 15th. Dinner and overnight accommodation will be available for those wishing to stay for the Festival Eucharist on July 16th, on payment of additional fee of £10.

Please complete the booking form below and return it to the Conference Organiser, Keble College, Oxford, OX1 3PG (Tel. 0865-59201), together with your booking fee as soon as possible if you wish to reserve a place. Cheques should be made payable to 'The Oxford Movement Conference'. Further details will be sent to you in due course.

Yours sincerely,

The Revd. Dr. Geoffrey Rowell,  
Conference Organiser.

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To: The Revd. Dr. Geoffrey Rowell,  
Oxford Movement Conference,  
Keble College,  
OXFORD, OX1 3PG.

(Block capitals)

NAME ..... TITLE .....

ADDRESS.....

.....  
.....

I wish to book a resident/non-resident place on the Oxford Movement Conference 1983 and enclose the booking fee of £30.

Signed .....

Date .....

I wish to apply for a bursary if these become available. (Please give details in a covering letter).



**THE ORDER OF HOLY CROSS**  
and

**SAINT MARK'S INSTITUTE**  
for

Formation and Continuing Education  
present

**CATHOLIC IDENTITY TODAY:**  
**The Oxford Movement after 150 Years**

a Retreat conducted by  
**THE VERY REVEREND JOHN S. REUF**  
*Dean of Nashotah House*

and  
**THE REVEREND DR. RICHARD VAGGIONE, OHC**  
July 13-15, 1983

at  
**Holy Cross Monastery, West Park, New York**

July 14, 1983, is the 150th anniversary of John Keble's Assize Sermon, which is generally regarded as the beginning of the Oxford Movement. Saint Mark's Institute is happy to offer a retreat which will focus on the question: "What does it mean to be a Catholic in the Episcopal Church today?"

The conductors of this conference for both clergy and the laity of the church will be The Very Rev. John Reuf, Dean of Nashotah House — a seminary founded in response to the growing awareness of the church's Catholic heritage, and The Rev. Dr. Richard Vaggione, OHC, a monk of the Order of the Holy Cross, author, patristics scholar and student of the Oxford Movement who earned his doctorate at Oxford University.

The retreat will begin with Vespers (5:30) on Wednesday the 13th and continue through lunch on Friday the 15th. Participants are asked to arrive at the monastery in time for Vespers and are encouraged to join the monks in the daily Offices and celebration of the Eucharist.

SUGGESTED DONATION: \$90.00

Please send a deposit check of \$25.00 payable to Holy Cross Monastery to

The Guestmaster  
Holy Cross Monastery  
West Park, New York 12493

I wish to register for the Oxford Movement retreat July 13-15 and enclose my deposit.

Name: \_\_\_\_\_ Telephone: \_\_\_\_\_

Address: \_\_\_\_\_ Zip: \_\_\_\_\_

## OXFORD MOVEMENT SESQUICENTENNIAL CELEBRATION

### TRI-STATE AREA COORDINATORS

#### MANHATTAN & STATEN ISLAND

The Rev'd Andrew L. Sloane  
Church of St. Mary the Virgin  
145 West 46th Street  
New York, N.Y. 10036  
(212) 869-5830

#### BROOKLYN

The Rev'd George Hoeh  
St. John's Church  
Fort Hamilton Parkway at 99th St.,  
Brooklyn, N.Y. 11209  
(212) 745-2377

#### WESTCHESTER & SURROUNDING AREA

The Rev'd Christopher Webber  
Christ Church  
13 Sunny Brace Place  
Bronxville, N.Y. 10708  
(914) 337-3544

#### LONG ISLAND

The Very Reverend Robert Wilshire  
Cathedral Church of the Incarnation  
Cathedral Avenue  
Garden City, N.Y. 11530  
(516) 746-2955

#### MID HUDSON

The Ven. Robert N. Willing  
Upper Boiceville Rd.  
Boiceville, N.Y. 12412  
(914) 657-2345

#### NEW JERSEY

The Reverend George Bowen  
Grace Church  
950 Broad  
Newark, N.J. 07102  
(201) 623-1733

#### CONNECTICUT

The Rev'd Timothy Campbell-Smith  
St. Paul's on the Green  
60 East Ave.  
Norwalk, Connecticut 06851  
(203) 847-2806

*If you or your parish would like to participate in the Sesquicentennial Celebration or you would like more information, please contact the Area Coordinator closest to you. If you reside outside the tri-state area, please address your request to the Reverend Andrew L. Sloane at the Church of St. Mary the Virgin.*

## FROM OUR PARISH TREASURER

Dear Parishioners and Friends of St. Mary's:

I submit a review of our financial position through April 30th, the first third of the year 1983.

Several items are praiseworthy. Pledges are up by nearly \$5,000. This is at an annual rate of \$15,000, and clearly demonstrates that many people have responded generously to our needs. It is all the more commendable because, at the end of 1982, through deaths and moves out of town, we lost former ongoing pledges of nearly \$10,000.

Also our Friends, both here in New York and virtually around the world, have responded in kind to our needs. Gifts are more than doubled to \$5,655 for the next year to date.

We are well into our stride to make St. Mary's totally supported by its Parishioners and Friends. As we have discussed in prior reports, St. Mary's Capital Funds have been almost completely depleted by constant invasion of principal over the past ten years to meet the spiraling costs of inflation. The need to be self-supporting is imperative if St. Mary's is to continue her witness.

Several items of the report are depressing. Costs remain high despite every effort to present an efficient budget. Look at Steam, Electric & Gas, up by nearly \$3,000 despite a much warmer winter, and subject to ever higher rates. Salaries to our clergy are just plain embarrassing. For several years our rector and curate have received salaries that are beneath the diocesan minimum stipends for each category.

Earlier this year, discussions were held between our Board of Trustees and the Episcopal Mission Society, whose director, Fr. James Gusweller, hoped to use our Mission House as a midtown headquarters for EMS. We were hopeful, too, and their presence here would have assured us a financial contribution that would have balanced our annual budget for the first time in memory. Unfortunately it did not work out. Legal complications over the use of the building could not be overcome, and EMS accepted the use of a different site in another part of town. Perhaps in the end we are better off for it. Now is the time for each of us to review his or her own giving, and to increase it if we are able.

At the present moment our operating deficit stands at \$20,000, and we are projecting a \$30,000 deficit by year's end. Were we to offset this deficit by invading our capital of \$135,000, we would be buying the nails to close our doors. Your support is the only viable answer. So many of you were so generous last year when, in the fall, we began our initial drive towards self-support, and I cannot help but believe that you will respond now. A source of great hope has been the number of new people attending Mass this winter and spring. I would ask these new members of our congregation to join our Parishioners in their support of this church. I would ask those of you who receive AVE in other places, and who could perhaps help support St. Mary's, to join the many Friends who already do. The last page of this issue of AVE contains a form on which you may either raise the pledge you are already making, or else may join us in this commitment for the first time.

As you know, 1983 is the Sesquicentennial Anniversary of the beginnings of the Oxford Movement. A great celebration here on October 22nd will bring clergy, religious, and laity to our parish from all over the American Church. They will be here because of their belief that St. Mary's is a leader of Catholic witness in the Episcopal Church. How much that witness is needed, and how much we need you! Won't you help?

In Christ,

JACK R. CORTNER, Treasurer

## THE CHURCH OF SAINT MARY THE VIRGIN 1983 — Four Month Comparative Operational Statement

	ACTUAL YR. TO DATE 1982	ACTUAL YR. TO DATE 1983
<b>DISBURSEMENTS</b>		
Salaries:		
Clergy	\$ 7,500.04	\$ 7,499.04
Music Director	3,666.68	3,666.68
Choir	7,825.00	6,730.00
Parish Secretary	2,150.00	4,400.00
Sextons	4,461.61	3,991.45
Bookkeeper	1,200.00	1,200.00
FICA (Social Security)	841.25	804.23
All Insurance	5,670.13	6,410.86
Steam, Electricity, & Gas	18,267.54	21,330.33
Office Expenses	731.86	2,181.42
Rectory Services	1,440.00	1,440.00
Telephones	1,902.76	2,477.30
Sacristy	763.40	633.11
Organ Maintenance	694.90	— 0—
Auditing	— 0—	— 0—
Printing	1,424.52	847.69
AVE	2,750.98	3,861.07
Clergy Pensions	697.89	— 0—
Diocesan Assessment	— 0—	— 0—
Postage	565.00	365.00
Repairs and Improvements	1,864.00	770.00
Cleaning and Maintenance	3,200.47	2,683.90
Advertising	1,332.85	937.08
Tracts	761.73	— 0—
Miscellaneous	1,017.53	50.00
Discretionary Fund	400.00	200.00
Special Purpose	135.00	1,016.70
Water Tax	81.20	— 0—
<b>Total Disbursements</b>	<b>\$ 71,761.04</b>	<b>\$ 73,709.12</b>
<b>RECEIPTS:</b>		
Plate Offerings	7,518.05	6,583.04
Pledges	25,201.00	30,017.85
Special Offerings	2,772.05	3,288.80
Shrine Offerings	1,338.21	1,267.00
Alms	88.33	74.00
Tracts	114.29	44.00
AVE	1,108.09	1,512.93
Friends	2,566.00	5,655.00
Donations	4,258.36	4,515.68
Easter	5,936.45	5,407.00
Interest on Capital	7,871.53	4,956.50
Special Purposes	1,535.00	— 0—
Repayment	118.24	1,074.25
Miscellaneous	— 0—	— 0—
<b>Total Receipts</b>	<b>\$ 60,425.50</b>	<b>\$ 64,396.67</b>
Bank Balance Jan. 1	\$ 22,961.96	\$ 7,246.55
Transfer from Capital	— 0—	5,333.00
<b>Total Funds 4/30</b>	<b>\$ 83,387.46</b>	<b>\$ 76,976.22</b>
<b>Less Total Disbursements</b>	<b>\$ 71,761.04</b>	<b>\$ 73,709.12</b>
<b>BALANCE April 30</b>	<b>\$ 11,626.42</b>	<b>\$ 3,267.10</b>
Bill Payable over 30 Days	\$ 15,727.00	\$ 19,468.00
	(4,100.58)	(16,200.90)
Loan from Principal Account	— 0—	(5,333.00)
	(\$ 4,100.58)	(\$ 21,533.90)

*This is an unaudited statement, Jack R. Cortner, Treasurer*

<b>CALENDAR FOR JULY</b>
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- 1 F. The Precious Blood of Our Lord Jesus Christ  
 2 Sa. *of Our Lady*
- 3 Su. PENTECOST VI  
 4 M. Independence Day  
 5 Tu. *Feria*  
 6 W. Thomas Moore, Martyr, 1535  
 7 Th. *Requiem*  
 8 F. *Feria*  
 9 Sa. *of Our Lady*
- 10 Su. PENTECOST VII  
 11 M. Benedict of Nursia, Abbot of Monte Casino, c. 540  
 12 Tu. *Feria*  
 13 W. *Requiem*  
 14 Th. Bonaventure, Bishop of Albano and friar, 1274  
 15 F. Swithun, Bishop of Winchester, 862  
 16 Sa. *of Our Lady*
- 17 Su. PENTECOST VIII  
 18 M. *Feria*  
 19 Tu. *Requiem*  
 20 W. Margaret, Martyr at Antioch, 3rd c.  
 21 Th. *Feria*  
 22 F. SAINT MARY MAGDALENE  
 23 Sa. *of Our Lady*
- 24 Su. PENTECOST IX  
 25 M. SAINT JAMES THE APOSTLE  
 26 Tu. The parents of the Blessed Virgin Mary  
 27 W. comm. William Reed Huntington, Priest, 1909  
 28 Th. *Requiem*  
 29 F. Mary and Martha of Bethany  
 30 Sa. comm. William Wilberforce, 1833
- 31 Su. PENTECOST X

<b>CALENDAR FOR AUGUST</b>
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- 1 M. Saint Peter's Deliverance  
 2 Tu. *Feria*  
 3 W. *Requiem*  
 4 Th. Jean-Baptiste Vianney, Cure d'Arts, 1859  
 5 F. *Feria*  
 6 Sa. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 7 Su. PENTECOST XI  
 8 M. Dominic, Priest and Friar, 1221  
 9 Tu. *Feria*  
 10 W. Laurence, Deacon and Martyr of Rome, 258  
 11 Th. Clare, Abbess at Assisi, 1253  
 12 F. *Requiem*  
 13 Sa. comm. Jeremy Taylor, Bishop of Down, Connor, & Dromore, 1667
- 14 Su. PENTECOST XII  
 15 M. THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY *Procession & Solemn Mass, 6:00 pm*  
 16 Tu. *Requiem*  
 17 W. *Feria*  
 18 Th. comm. William Porcher DuBose, Priest, 1918  
 19 F. *Feria*  
 20 Sa. Bernard, Abbot of Clairvaux, 1153
- 21 Su. PENTECOST XIII  
 22 M. *Requiem*  
 23 Tu. *Feria*  
 24 W. SAINT BARTHOLOMEW THE APOSTLE  
 25 Th. Louis, King of France, 1270  
 26 F. *Feria*  
 27 Sa. *of Our Lady*
- 28 Su. PENTECOST XIV  
 29 M. Beheading of Saint John the Baptist  
 30 Tu. *Requiem*  
 31 W. Aidan, Bishop of Lindisfarne, 651

**ALTAR FLOWER MEMORIALS**

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July 24 — PENTECOST IX: Alfred and Catherine Handy  
 July 31 — PENTECOST X: Mabel Heyny and Eldorus Shaw

August 7 — PENTECOST XI: Charles Augustus Edgar, Sidney Jones  
 August 14 — PENTECOST XII: Eliphah Beard & Carrie Briggs Streeter  
 August 21 — PENTECOST XIII: John Alexander Lewis  
 August 28 — PENTECOST XIV: Edgar Wilson & Hallie Wilson

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

**PREACHERS FOR JULY AND AUGUST**

July 3	— PENTECOST VI	Father Sloane
July 10	— PENTECOST VII	Father Wells
July 17	— PENTECOST VIII	The Rev'd Herman Blackman
July 24	— PENTECOST IX	Father Wells
July 31	— PENTECOST X	Father Sloane
August 7	— PENTECOST XI	Father Wells
August 14	— PENTECOST XII	Father Sloane
August 15	— ASSUMPTION (6 pm)	The Rev'd Benjamin Lavey
August 21	— PENTECOST XIII	Father Wells
August 28	— PENTECOST XIV	Father Wells

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:  
 The Rev'd James Kenyon, \$10.00; Horace M. Whyte, \$10.00;  
 Josephine Poindexter, \$10.00; Gilbert Farley, \$10.00; The Rev'd  
 George H. Bowen, \$25.00; An Anonymous Gift, \$25.00; The  
 Rev'd Ronald W. Forsyth, \$15.00; David K. Taylor, \$10.00; The  
 Rt. Rev'd John M. Krumm, \$25.00; The Rev'd Steven R. Ford,  
 \$10.00; Beatrice W. Showell, \$10.00; Florence Quindslan,  
 \$10.00; The Rev'd George Charles Hoeh, \$15.00.

**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 a.m.-7 p.m. (no Morning Prayer)*  
*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  
 Mr. Tony González, Parish Secretary  
*Office Hours from 9 a.m. - 4:30 p.m.*  
*Monday-Friday, except legal holidays*  
 (212) 869-5830

- The Rev'd John L. Scott ..... 575-9214
- Mr. Jack R. Cortner, *Treasurer* ..... 869-5830
- Mr. Quentin Lane, *Director of Music* ..... 869-5830
- Mr. Emil Denworth, *Head Usher* ..... 263-6385
- Mr. George H. Blackshire, *Hospitality* ..... 858-5797
- Mr. Philip Parker, *Tours* ..... 582-0807
- Miss Doreen Swan, *Gift Shop* ..... 431 3568
- Mr. Ralph M. Morehead, *Funeral Director* ..... 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.*