

May — June, 1989

AVE

VOL. LVIII, 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 10036-8591

Non-Profit Organization
U.S. Postage
PAID
New York, New York
Permit No. 3330

ADDRESS CORRECTION REQUESTED





THE CHURCH OF ST. MARY THE VIRGIN

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

Parish founded 1868

Church built 1894

SERVICES

SUNDAY

Morning Prayer	8:40 am
Masses	9:00, 10:00 am, and 5:00 pm
Sunday Adult Class	9:45 am
Solemn Mass with Sermon	11:00 am
Evening Prayer	4:45 pm

WEEKDAYS

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

SACRAMENT OF RECONCILIATION

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

The Reverend Edgar F. Wells, Rector	869-5830
The Reverend Allan Jackson, Assistant	840-0354
The Reverend William Crosby	869-5845
Mr. Kevin Farley, Parish Secretary	869-5830

BOARD OF TRUSTEES

The Rev'd Edgar F. Wells, *President*
 George H. Blackshire, *Vice President*
 Leroy Sharer, *Secretary*
 Ian R. McCart, *Treasurer*
 Clinton F. Beat
 Gertrude S. Butler
 Ronald L. Cox
 Harold M. Fischer
 Barbara L. Klett
 Barbara Q. Myers

AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York City 10036-8591. Telephone (212) 869-5830. The Rev'd Edgar F. Wells, editor; The Rev'd Andrew L. Sloane, associate editor. Your contribution of \$10.00 or more will be greatly appreciated, and will ensure future publication and distribution of A VE. All gifts made to A VE-Church of St. Mary the Virgin are tax-deductible.



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

VOL. LVIII

MAY — JUNE, 1989

No.3

Eastertide, 1989

My dear People:

CHRIST IS RISEN FROM THE DEAD, TRAMPLING DEATH BY DEATH!

With these words, Christians of the Orthodox Churches welcome the arrival of the Easter feast each year. I think that they are words that we may use as well. In fact I find them a fitting accompaniment to the Pascha Nostrum, the Invitatory provided for our use at Matins during Eastertide:
Christ our Passover is sacrificed for us, therefore let us keep the feast.

For in fact, do we not believe that Jesus is indeed our Christian Passover? In the threefold event of his passion, death, and resurrection, we see the power of God overcoming and transforming the experience of death for every Christian until the end of time. You and I have shared already in the human suffering of Jesus, and through our baptisms we have been incorporated into that suffering, we have already literally passed through death with him, and every one of us lives today in the power of his resurrection. This, you will say, is heady stuff, and it speaks to a truth that each one of us should know deeply within his or her own experience. Not by accident do the orthodox sing that Jesus has indeed trampled death by death. This was the teaching of the Fathers of the Church, it is the witness of St. Paul in Holy Scripture, and it can become realized within each one of our lives as we endure suffering, and as we learn through our own acceptance of life that the promises of our baptisms are indeed true. The resurrection of Jesus from the dead has changed your life, and it is changing it still. You and I can live in hope. Our lives can be changed. Thus the experience of the Church during Eastertide belongs to each one of us as well. Christ has risen, he has destroyed the power of death for those who believe in him, and in his new life we can indeed become

people of the resurrection, we can live indeed in a land of hope.

As you can imagine, our worship at St. Mary's during this season has been reflective of everything that I have tried to express as I write to you now. Our music has captured a magical beauty in our worship once again, and Gounod's St. Cecelia Mass was never lovelier than at Easter this year. The presence of Bishop John Charles, SSF, was an added gift during Lent, and again during the Sacred Triduum, and he was our preacher on Good Friday, again at the Easter Vigil when he confirmed or received five adults into the communion of this Church, and finally at the great Pontifical Mass of Easter Day. It made things much easier for our parish clergy, as you can imagine, and a few people have been heard to remark that we now have a resident bishop all to ourselves on West 46th Street. Would that it were true! John Charles is much loved here, in any case, and we shall always be glad for the time he is able to spend with us.

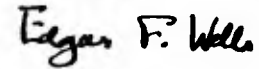
And of course, as many of you know, St. Mary's has been without a curate since the end of January this year. At that time Father Andrew Sloane left us after more than seven years here, and went off to become Rector of Grace Church, Sheboygan, in the Diocese of Fond du Lac. We miss him deeply, and at the same time we are terribly proud of him, and of the good things that we hear of his work in a solid and exceedingly fine parish of his own. He was instituted on April 12th as the twentieth rector of Grace Church, and some of St. Mary's people made the trek to America's hinterland for the occasion - an enlightening one for provincial New Yorkers, I gather, as they were introduced to one of the more beautiful parts of our country. At the present time I am busily searching for a new curate and, with several recommendations in hand, hope to have one placed here by the beginning of the summer. Once again St. Mary's will be host this summer to an English seminarian, thus continuing the ties established in recent years between this parish and the theological college at St. Stephen's House, Oxford. Our student in residence this summer will be Michael Heidt, the elder son of my seminary roommate, Father John Heidt, and Michael will be joined during his time here by his wife, Davina. We are looking forward to the presence of this young couple among us.

Let me conclude with some brief remarks related to my Charge to the parish at our Annual Meeting this past March. The

Church of St. Mary the Virgin remains, and will continue to be, a parish of vital Catholic witness within the Episcopal Church. Our relationship to that Church is a relationship of love and obedience, and it is lived out in a spirit of critical acceptance that in no way deflects from our loyalty to this portion of the Body of Christ. We are quintessentially Anglican! And it is in that spirit that I would enjoin our readers to a continuing faithfulness where the Episcopal Church is concerned. This part of Christ's vineyard is deserving of your loyalty and love. And loyalty and love must continue if we are to witness as we ought in the portion of Christ's Mystical Body within which by his grace God has entrusted our souls.

I write this to you with my love and prayers.

Faithfully yours,



Edgar F. Wells

OUR ANNUAL PARISH RETREAT

St. Benedict's Retreat House Peekskill, New York

Friday, May 5 - Sunday, May 7

beginning with dinner at 7 PM, Friday, and ending with
lunch on Sunday

Retreat Conductor: Father William Crosby

Our retreats take place on premises provided by the Sisters of the Community of St. Mary, and retreatants share in the full rota of services observed by the members of the Community in their daily schedule. The number of retreatants is limited to 18, and you are urged to make your reservation for this weekend with Kevin Farley, our parish secretary, as soon as possible. Please phone (212) 869-5830 for this purpose.

Cost of the retreat: \$80

Make checks payable to: St. Benedict's Retreat House

The Rector's Charge at the Annual Meeting of the Society of the free Church of Saint Mary the Virgin, March 5th, 1989.

In the Eighth Article of the Constitution of the General Convention of the Episcopal Church, it is required, before being ordered deacon, ordained to the priesthood, or ordained and consecrated to the episcopate, that the candidate subscribe and make the following declaration in the presence of the ordaining Bishop or Bishops:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church. And to this let me add words of Our Lord as they are recorded for us by St. John, and as they appear in the gospel reading appointed by our Ordinal for use at the consecration of a bishop (John 20:21b-22):

'As the Father has sent me, even so send I you.' And when (Jesus) had said this, he breathed on them, and said to them, *'Receive the Holy Spirit.'*

Today marks the eleventh occasion on which I have presided as Rector over the Annual Parish Meeting of the Society of the Free Church of St. Mary the Virgin, but it is only the first such occasion on which I have used this pulpit for the purpose of delivering my annual charge to the parish, and therefore from within the context of our Sunday liturgy. Essentially I am doing this for two reasons. In the first place, I believe that there are things needing to be said which must be voiced with authority and from this pulpit this morning. And they deserve to be heard in this holy place, and in the presence of Almighty God. And in the second place, and devolving from the first, I want what I am saying here to be heard by all our guests this morning, and I intend that it shall find its way by means of our parish publication, *AVE*, into the homes of our many Friends in this country and beyond.

In the year 1868 when Father Thomas Mckee Brown, guided and encouraged by Bishop Horatio Potter of New York, erected our first church building on the other side of Broadway, on land donated to us by John Jacob Astor, the kind of worship that you theses was pe EpChurch atn the edifice in which we find ourselves this morning marked the beginning of a liturgical

renewal that found its first fruition in this parish and in parishes similar to it, and what it meant was the recovering of the Mass as the central act of Christian worship Sunday by Sunday throughout the year, and done always with the rich liturgical splendor of the Catholic ages; and, along with this, the daily corporate offering of the Divine Office and the eucharistic liturgy as the normal pattern and the first business of Anglican parish life. And our renewal was not limited to the majesty of corporate worship. It issued also in a call to personal holiness that was exemplified by a renewal of Catholic devotion at every level of life, and which found its strength in the disciplines of rules of life, of frequent use of the Sacrament of Reconciliation, and of careful preparation before, and thanksgiving after, Holy Communion. It was a renewal marked by parish retreats and quiet days, by the offering by men and women of their lives in the burgeoning monastic orders that had again found their place within our Anglican life, and beyond our parish boundaries this renewal expressed itself in congresses and days of Catholic witness which attracted hundreds and sometimes thousands of people to these occasions and which was of such incredible strength and proportions that it literally redefined the Church to which we belong. In our corporate memory this morning what all this represented was a way of life that now seems a distant dream, but it was a dream that was real for many of us who are sitting here this morning, and not least for priests and laypeople of my generation, men and women who were the offspring of this renewal, and for whom the Catholic revival within the Episcopal Church provided the spiritual foundation for everything we believed. I remember Canon Bernard Iddings Bell preaching in my parish when I was a kid (do any of you know who he was?), and I remember serving Mass for a monk whose name turned out to be Dom Gregory Dix. I remember being told that I had sat next to Lord Halifax at early Mass one Sunday in my parish, and I remember seeing so many people, now dead and in the Church Expectant, who were the glory of our Church during the first half of this century. All of this is what I came from, and it has defined and made me what I am today. As indeed it has defined the parish church within whose walls we find ourselves this morning. These walls breathe the faith of the Catholic ages. This church building stands as

perhaps the greatest witness in stone that our Church has to offer to everything of which I am speaking. In 1868, when our parish was founded, Father Thomas Mckee Brown was part of a vision that would sweep and seemingly convert the Episcopal Church throughout this country. We represented the winds of change, and as recently as the 1940's and the 1950's the life of the Episcopal Church possessed an exuberance that was at least in part reflective of the renewal that Catholic Anglicanism had brought about within our Church's life. The liturgical flowering of that renewal would continue into the 1960's and 1970's as the Prayer Book that you now find in your pews came into being, and as scholars like my predecessor, Father Donald Garfield, labored to give to the Episcopal Church a volume of common worship that would make our Church a eucharistic community once again. The measure of their success is the centrality and the frequency of eucharistic worship within the Episcopal Church today. In the Book of Common Prayer of 1979 Catholic Anglicans achieved more for the Episcopal Church than we ever dared hope could be won. Today I believe that it was the last victory to come our way. Indeed, by 1979 events had already passed us by.

What I mean to say is simply this: you and I as Catholic Anglicans live in a Church today that in many ways is unrecognizable as the community of faith in which many of us received our spiritual formation. Our vulnerability as a Church has always been to the world, because we Episcopalians have always seen the world as the setting of the Incarnation, and Anglican theology has always been predisposed to serve and embrace the world in Christ's Name. That we have done so with recklessness will be argued by some. That we have done so with compassion will, I believe, be argued by many more. In either case, it is out of the maelstrom of American society during the past generation that there have emerged the great movements that today are at the heart of our Church's life. These are the movements that seem to have passed us by, and which by their own power are changing the Church of our day. Their root appeal lies in various causes of natural justice and human liberation, and I think there is probably hardly a person in this church this morning who has not at some level identified with at least one of them. The pluralism of American society as we stand

at the threshold of the 1990's is in my opinion the single most important factor in defining the inner life of the Episcopal Church today, and though you and I may dismiss it simplistically as the spirit of the age, it has done its work thoroughly, and in such a way as to go beyond facile answers or easy interpretation. All of this means that we live in a present existence that many of us do not understand, an existence that in the Church found its focus during the past month in the diminutive figure of a woman who for many Episcopalians has become the first female bishop in the history of Catholic Christendom. For them, her consecration has been the religious event of the century. For others among us, it is as if it had never occurred.

It is therefore within the complexity of American life that Christian experience in our time is seeking to define itself, and I just want to say right here that if you think the Episcopal Church is the only religious body being influenced by this confusion then you have another guess coming. Every major Christian community in this country, and not least the Roman Catholic Church itself, is feeling the effects of the various movements to which I am alluding. To speak simplistically about what our response to them ought to be is to miss the depth of the impact that they have made on the world in which we live. And that world includes the Episcopal Church, and it even includes the Church of St. Mary the Virgin.

It is because of all this that I am speaking to you as I am this morning. And what I believe deeply is that it is precisely within the confusion that exists around us that you and I are called to define, and to live as members of, a deeply Christian community in this parish. The place for the Church of St. Mary the Virgin is in the City and in the Diocese of New York. It is within these parameters that we must live the Christian life, not in the Church as we wish it idealistically might be, but as in fact it really is. And let me add to this that it is as a constituent part of the Diocese of New York that the Church of St. Mary the Virgin is called to be a Christian community within the Episcopal Church. Parishes have never defined themselves as the basic units of the Catholic Church. Dioceses always have. Let me make this point forcefully and clearly. And let me say as well that I do not myself have the final answer to the currents and

movements that are presently reshaping our Episcopal Church. I have my opinions about them, opinions that are very often mixed where my sentiments are concerned, and I also have my conscientiously held convictions where matters of first principle are involved, and these convictions will continue to guide me as long as I am the rector and pastor of this congregation. Above everything else I am a Churchman, and what this means is that I am not sectarian, and my sense of loyalty to the Catholic religion contains within it a loyalty to the Episcopal Church — not for its own sake, but for the sake of the Catholic Church, of which I believe it still to be a part. Were that not the case, I would have no moral right to stand here before you this morning. And let me say, despite what some of you may think, that at no time during these years of inner turmoil has the Episcopal Church formally abjured its fidelity to its title deeds. No matter what side we have found ourselves in our various matters of disagreement, the protagonists of our various points of view have never intended that our Catholic understanding of the nature of the Church, and the meaning of Holy Orders within it, be any different than it always has been. As most of you know, it is true to say that as a result of the consecration in Massachusetts two weeks ago there now exists a situation of impaired Communion between our own Church and much of the rest of the Anglican Communion, and not least between ourselves and the Church of England. The Archbishop of Canterbury has reiterated the urging of the Lambeth Conference last summer that respect be maintained “between Provinces of the Anglican Communion which come to different decisions about women bishops, while making clear that such respect and courtesy did not necessarily indicate acceptance of the principle involved in the issue.” What this means for us here is that similar respect must be maintained within our own Church, within our own diocese, and indeed within our own parish. We are called to live in charity with people with whom we disagree, and I hope in this context that you are as aware as I am that people at St. Mary’s are no more monochromatic in their opinions about the issues at hand than are Episcopalians within our Church at large. The problem is, most of what we hear in this regard involves personal opinions of any of us here, my own included.

This past January it was our Bishop Coadjutor, Richard Grein, who in the course of remarks made at his installation contrasted for us the confusion of our present world with the situation faced by St. Augustine of Hippo as he watched a whole civilization collapse around him. St. Augustine’s response was to take pen in hand, and from that pen flowed the thoughts and concepts that found their expression in that incredible volume, *The City of God*. Similarly, the Bishop said, we find ourselves poised between two worlds, and what we are experiencing is a Church - and I suspect he meant more than the Episcopal Church in these United States - that is itself in transition. I liked what our Bishop Coadjutor had to say. And I know that for me, and I am sure it is true of you as well, that transition is a frightening concept. It is frightening because it involves change. And on the one side of Catholic witness today are those among us who see within our own Church’s turmoil, and particularly in the Massachusetts consecration two weeks ago, a disaster of such dimensions that they are referring to it in writing as “the final crisis of the Episcopal Church”. Their goal is somehow to become the Church within the Church, and they are convoking a Synod this spring for the purpose of bringing to realization the principles to which they are committed. They will be very much in our prayers in this parish this June. And I must admit that there is a part of me that longs for that purer Church that the conveners of the Synod hope to preserve. There is another part of me that believes that such a Church has never existed in human terms. But beyond this, and as I said a moment ago, I am a Churchman. Thirteen years ago I was a signer of the covenant that inaugurated the Evangelical and Catholic Mission at a great Mass at the Church of the Ascension, Chicago. I was convinced then that only persons who shared my belief in the necessity of a male priesthood could legitimately call themselves Catholics in the Episcopal Church. I no longer hold that point of view. I realize that even among ourselves we are in disagreement on this issue. And my argument is for mutual toleration, and indeed for charity among ourselves, and I say this even as I tell you in the same sentence that my doubts about the theological possibility of the presence of women in the ministerial priesthood and in the episcopate have not gone

away. But what I will also say is that the spirit of fractiousness, and the temper of rebellion that pervade what remains of the Catholic Movement today are a spirit and temper that are alien to everything in which I believe. And behind the theological maneuverings of many of our traditionalist Catholic brethren there is a misogyny at work today that is unworthy of the Church in any age. Certainly my responsibility, and that of this parish, is to accept and obey the godly counsel of the bishop under whose jurisdiction we live, up to and as far as our consciences allow us, and for you and me that means living in the Diocese of New York and in communion with the Bishops of New York. And in saying this I do not mean to paint a false picture of the relationship under which we live. John Henry Newman, you may remember, once said that his bishop was his pope. Later, disappointed and betrayed by the Bishop of Oxford, he made his submission to the Holy See. And it was as a Roman Catholic that he achieved final greatness, and not only for Roman Catholics but for Anglicans as well. By contrast, Edward Bouverie Pusey was far less sanguine about his feelings for the episcopate. "I never trusted any bishop", he said. Let me simply say that my task, and the task of all of us at the Church of St. Mary the Virgin, is first of all to accept the fact that, apart from our presence in the Diocese of New York, there is absolutely no reason for existence where this parish is concerned. I believe that we are Episcopalians. I believe that our loyalty is to the Episcopal Church, and I will tell you, on the day when I can no longer live conscientiously in this Church that I will leave it, but I will do so discreetly and alone, and without coercing or influencing the consciences of people for whom by my Bishop's authority I have served as a pastor. Let us get something absolutely clear, and this is a lesson that St. Mary's has been in the process of learning for many years: this parish does not live to itself. Both we and our diocese, and the Episcopal Church, must recapture something of what it means to have a purpose and a mission. That purpose is to proclaim Jesus Christ as Lord. That mission is to convert the world in his Name. And our beginning place is in New York, with our fellow Episcopalians in the Anglican community here. If we can make this beginning then we will live; if we fail to do this, then I am afraid that we are going to die.

CONTRIBUTIONS TO AVE are gratefully acknowledged:
Mr. Joseph S. Miller, \$10.00; Jeanne F. Callahan, \$10.00; The Rt. Rev. William H. Brady, \$25.00; Mr. William P. Haithcoat, \$25.00; Ian Brett, \$25.00, M. Patricia Faber, \$15.00.

Easter Offering envelopes were inadvertently omitted from enclosure with Father Well's Easter letter to many of our people. We ask you, if you are able, to make an offering to Saint Mary's at this time as your support for the Christian witness inherent in the life of this parish. Make your checks payable to **The Church of Saint Mary the Virgin** and mark it, Easter Offering. Thank you!

MUSIC FOR MAY

- May 4 (Ascension Day)
5:30 pm Organ Concert: Robert Fertitta,
SUNY College at Purchase, N.Y.
Sonata No.4 Felix Mendelssohn (1809-1847)
Prelude and Fugue in C Major
—Johann Sebastian Bach (1685-1750)
6:00 pm *Missa Solemnis (Op.44)*
*Paul Creston (b. 1906)
- May 7 (Easter VII) 11:00 am
Aeterna Christi munera
—Giovanni Pierluigi da Palestrina (c. 1525-1594)
- May 7 (Marian May Festival) 4 pm
Magnificat and nunc Dimittis in G Major
—Herbert Howells (1892-1986)
- May 14 (Pentecost) 11:00 am
Missa Festiva (1955)
—*Marius Monnikendam (1896-1977)
- May 21 (Trinity Sunday) 11:00 am
Missa Brevis St. Joannis de Deo
—Franz Joseph Haydn (1732-1809)
- May 29 (The Solemnity of Corpus Christi) 11:00 am
Missa Pange Lingua
Josquin des Prez (c. 1440-1521)

*New in Repertoire

CALENDAR FOR MAY

- 1 M. SAINT PHILIP AND SAINT JAMES, APOSTLES
(Rogation Day)
- 2 Tu. Athanasius, Bishop of Alexandria & Doctor, 373
(Rogation Day)
- 3 W. ROGATION DAY
- 4 Th. ASCENSION DAY *Procession & Solemn Mass, 6 PM*
- 5 F. *No Abstinence*
- 6 Sa. Of Our Lady
- 7 Su. THE SEVENTH SUNDAY OF EASTER
- 8 M. Dame Julian of Norwich, c. 1417
- 9 Tu. Gregory of Nazianzus, Bishop of Constantinople & Doctor, 389
- 10 W.
- 11 Th.
- 12 F. Nereus and Achilleus, Pancras, martyrs *No Abstinence*
- 13 Sa. Vigil of Pentecost
- 14 Su. THE DAY OF PENTECOST *Procession & Solemn Mass, 11 AM*
- 15 M. The First Book of Common Prayer, 1549
- 16 T. *Proper 1*
- 17 W. EMBER DAY
- 18 Th. John 1, pope & martyr
- 19 F. EMBER DAY (Dunstan, Archbishop of Canterbury, 988)
Abstinence
- 20 Sa. EMBER DAY (Alcuin, Deacon, and Abbot of Tours, 804)
- 21 Su. THE FIRST SUNDAY AFTER PENTECOST:
TRINITY SUNDAY
Procession & Solemn Mass, 11 AM
- 22 M.
- 23 Tu. *Requiem*
- 24 W. Jackson Kemper, First Missionary Bishop in the U.S., 1870
- 25 Th. Corpus Christi
- 26 F. Augustine, First Archbishop of Canterbury, 605 *Abstinence*
- 27 Sa. *Of Our Lady*
- 28 Su. THE SECOND SUNDAY AFTER PENTECOST:
SOLEMNITY OF CORPUS CHRISTI
Solemn Mass, Procession, Benediction, 11 AM
- 29 M. Memorial Day *Requiem, 12:15 PM*
- 30 Tu. *Requiem*
- 31 W. THE VISITATION OF THE BLESSED VIRGIN MARY

CALENDAR FOR JUNE

- 1 Th. Justin, Martyr at Rome, c.167
- 2 F. THE MOST SACRED HEART OF JESUS *Abstinence dispensed for those who attend Mass*
- 3 Sa. The Martyrs of Uganda, 1886
- 4 Su. THE THIRD SUNDAY AFTER PENTECOST
- 5 M. Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754
- 6 Tu.
- 7 W. *Requiem*
- 8 Th.
- 9 F. Columba, Abbot of Iona, 597
- 10 Sa. Ephrem of Edessa, Syria, Deacon, 373
- 11 Su. THE FOURTH SUNDAY AFTER PENTECOST
- 12 M. SAINT BARNABAS THE APOSTLE (transferred)
- 13 Tu. Anthony of Padua, priest and doctor, 1231
- 14 W. Basil the Great, Bishop of Caesarea, and doctor, 379
- 15 Th. *Requiem*
- 16 F. Joseph Butler, Bishop of Durham, 1752 *Abstinence*
- 17 Sa. *Of Our Lady*
- 18 Su. THE FIFTH SUNDAY AFTER PENTECOST
- 19 M. Romuald, Abbot
- 20 Tu.
- 21 W. Aloysius Gonzaga, religious
- 22 Th. Alban, First Martyr of Britain, c. 304 (John Fisher, bishop and martyr, and Thomas More, martyr)
- 23 F. *Requiem Abstinence*
- 24 Sa. THE NATIVITY OF SAINT JOHN THE BAPTIST
- 25 Su. THE SIXTH SUNDAY AFTER PENTECOST
- 26 M. *Requiem*
- 27 Tu. Cyril of Alexandria, bishop and doctor
- 28 W. Irenaeus, Bishop of Lyons, c.202
- 29 Th. SAINT PETER AND SAINT PAUL, APOSTLES
- 30 F. First Martyrs of the Church of Rome *Abstinence*

PREACHERS IN MAY & JUNE

May 4	Ascension Day - 6 PM	Father Wells
May 7	Easter VII	Father Wells
May 7	Marian May Festival - 4 PM	Father Swain
May 14	Pentecost	Father Frew
May 21	Trinity Sunday	Father Wells
May 28	Solemnity of Corpus Christi	Father Lang
June 4	Pentecost III	Father Wells
June 11	Pentecost IV	Father Crosby
June 18	Pentecost V	Father Wells
June 25	Pentecost VI	Father Jackson

ALTAR FLOWER MEMORIALS

May 4—	ASCENSION DAY:	Charles & Dorothea Moran
May 7—	EASTER VII:	Barbara L. Coates
		Martha Hannah Stokoe
		Christian & Ada Troutwine
May 14—	PENTECOST:	Joseph Gale Hurd Barry and
		George Martin Christian, Priests & Rectors
		Frances Burton
		Frederick George Murray Burton
May 21—	TRINITY:	David Thayer Batchelder
		Paul & Henri Chavasse
May 28—	PENTECOST II:	Mildred Klassen
June 4—	PENTECOST III:	Martha Viola Schaefer
June 18—	PENTECOST V:	Philip & Anicia Martin
		Toyoko Anne Tsutsumi Morton
		Bertram T. Peate

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

**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 larger 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 for men 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 mornings and evenings, and on Feast days. Interested persons, men and women, should contact Emil Denworth at (718) 263-6385.

* * *

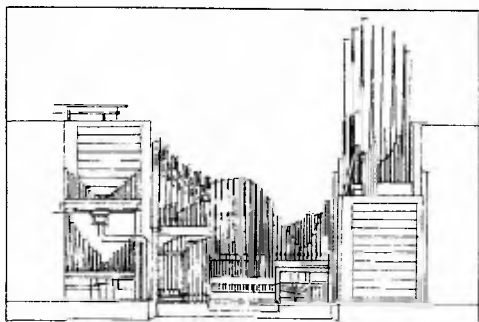
SAINT MARTIN'S GUILD

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 LAWRENCE GUILD

Hosts and Hostesses in charge of refreshments after Solemn Mass on Sundays and Feast days, and at special parish meals. Interested persons should phone George Blackshire at (718) 858-5797.



April 11

Tuesday at 7:30 p.m.

ORGAN CONCERT

KYLER BROWN, Music Director and
Organist, Church of
St. Mary the Virgin

Introduction and Passacaglia	Max Reger
Hymn Tunes	George Shearing
Antipodes I (1972)	Gary White
Cortège et Litanie	Marcel Dupré
Grand Choeur Dialogue	Eugen Gigout
Tierce en Taille	Jean-Francois Dandrieu
Trois Pièces	Gabriel Pierné
Choral varie sur le theme du "Veni Creator"	Maurice Duruflé

Kyler Brown is the recently appointed Music Director and Organist at the Church of Saint Mary the Virgin. He is a member of the faculties of Resurrection School, Rye, New York and the New York School of Liturgical Music, New York City. Mr. Brown holds degrees from the State University of New York and the New England Conservatory, Boston. He has studied organ with Richard Heschke and Yuko Hayashi.



May 14

Sunday at 3:00 p.m.

Bernadette Fiorello, soprano

French Songs from Baroque to Contemporary

Bernadette Fiorello, soprano soloist at St. Mary's, is a native New Yorker. As a freelance singer in the New York area she has recently performed with Clarion Concerts in a Steffani opera at Alice Tully Hall, with the Waldorf Choral Society (Garden City) and with Johannes Somary in Dvorak's Mass in D also at Alice Tully. She has performed a great deal of Baroque literature and was previously the soprano soloist at Holy Trinity Lutheran Church in New York City for the Bach cantata Vespers series.

"Bernadette Fiorello sang suavely and ravishly
... first rate."

The Kansas City Times

"Fiorello's singing ... was ardent, limpid and pure."
The New Yorker



ASCENSION DAY
Thursday, May 4th
PROCESSION AND SOLEMN MASS 6:00 pm
Sermon: Father Wells
Missa Solemnis
*Paul Creston (b.1906)**

**New in Repertoire*

Sunday, May 7th
4 P.M.



MARIAN MAY FESTIVAL
SOLEMN EVENSONG, PROCESSION
CROWNING OF THE VIRGIN
AND BENEDICTION

Sermon: The Rev. Barry Swain
St. Clement's, Phila.

Magnificat and nunc Dimittis
Herbert Howells



THE DAY OF PENTECOST

Sunday, May 14th
PROCESSION AND SOLEMN MASS, 11:00 am
Sermon: Father Frew

**Missa festiva, (1955)*
Marius Monnikendam
(1896-1977)

**New in Repertoire*



The Holy Trinity

TRINITY SUNDAY
May 21st

PROCESSION AND SOLEMN MASS
AND TE DEUM, 11:00 am
Sermon: Father Wells

Missa Brevis St. Joannis de Deo
- Franz Joseph Haydn
(1732-1809)

SOLEMNITY OF
CORPUS CHRISTI
Sunday, May 28th

Solemn Mass & Procession
of the Blessed Sacrament,
with Benediction, 11:00 am
Sermon: Fr. Leslie Lang

Missa Pange Lingua
- Josquin des Prez
(1440-1521)

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

The Church is open for prayer and meditation
Monday-Fridays: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.
Saturdays: 11:30 a.m. - 6 p.m.
Sunday: 8:30 a.m. - 6 p.m.

RECTORY

144 West 47th Street • New York • New York • 10036-8591
THE REVEREND EDGAR F. WELLS, Rector

(212) 869-5831

PARISH OFFICE

145 West 46th Street • New York • New York • 10036-8591

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

MISSION HOUSE

133 West 46th Street • New York • New York • 10036-8591
The Rev'd William Crosby
(212) 869-5845

- The Rev'd Allan Jackson 840-0354
- Mr. Ian R. McCart, *Treasurer* 869-5830
- Mr. Kyler W. Brown, *Director of Music* 921-2939
- Mr. Emil Denworth, *Head Usher* (718) 263-6385
- Mr. George H. Blackshire, *Hospitality* (718) 858-5797
- Mr. Philip D. Parker, *Tours* 582-0807
- Mr. John Gallaher, *Funeral Director* 744-2500

The Church of Saint Mary depends for its operation 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

Produced by Mission Graphics
48 Henry Street • New York • New York • 10002 • Tel.(212) 227-6715

CHURCH OF SAINT MARY THE VIRGIN 145 West 46th Street • New York, N.Y. 10036-8591

After prayerful consideration of the needs of my church and of God's gifts to me, I pledge for 1988:

\$ _____ weekly: monthly: annually.

I want envelopes: do not want envelopes.

NAME: *(Please print)* _____

ADDRESS: _____
(no.) (street) (apt.)

City _____ State _____ Zip _____

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

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

Signature *Date*
.....

CHANGE OF ADDRESS?

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

Name _____

New Address _____
(no.) (street) (apt.)

City _____ State _____ Zip _____

Former Address _____
(no.) (street) (apt.)

City _____ State _____ Zip _____