

JUL. — AUG., 1991

VOL. LX No. 4

AVE



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Rear Elevation

Church of St. Mary the Virgin
New York City

AVE

Church of Saint Mary the Virgin
145 West 46th Street
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THE CHURCH OF ST MARY THE VIRGIN

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

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 noon
Daily Mass (except Sat.)	12:15 am and 6:15 pm
Saturday	12:15 pm
Evening Prayer (except Sat.)	6:00 pm
Saturday	5:00 pm

SACRAMENT OF RECONCILIATION

Saturday	11:30-12:00 noon (Parish Clergy)
	4:00-5:00 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 Gary Lawler, Curate	869-5830
The Reverend John H. Conners, Neighborhood Ministry	869-5830
The Reverend Allan Jackson, Assistant	840-0354
The Reverend Arthur M. Wolsoncroft, Assistant	523-6920
The Reverend Donald L. Garfield, Rector Emeritus	

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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. Your contribution of \$10.00 or more will be greatly appreciated, and will ensure future publication and distribution of AVE. All gifts made to AVE Church of St. Mary the Virgin are tax-deductible.

AVE

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

 VOL. LX

JULY- AUGUST, 1991

 No.4

July, 1991

My dear People:

As this letter arrives in your homes I will probably once again be in England, this time from July 2 - 5, during which period I will be attending the *AFFIRMING CATHOLICISM CONFERENCE* at York. I ask your prayers for that endeavor. As the Church of England moves ever closer to the moment of decision regarding the admission of women to the ministerial priesthood, the lines of division among Catholics in the English Church reflect the same bitterness, and the same anger, that we have seen expended within our own Episcopal Church. For myself, though I remain a conservative on that issue, there has never been any question that Catholics may disagree on this matter and still retain their Catholic credentials. Nor have I ever doubted for one moment the *intention* of our Episcopal Church in the actions of General Convention to maintain the historic ministry as our Church has received it. And for me the final consideration has not been ontological but ecclesiological: where does our Episcopal Church receive authority to modify the tradition of the Church in this regard? More profoundly still, what is the source of such authority throughout our Anglican Communion? This is a major question for our world-wide Communion at this time.

In any case, my presence at York reflects my own conviction that the crisis now facing us must be dealt with from within our Anglican family, and that our commitment to the inherently inclusive nature of Catholicism forbids our denying the integrity of persons with whom we happen to disagree. And it is the refusal to accept the integrity of those with whom we are at odds that is sapping the strength of the Catholic Movement as we have known it, and that in

the last analysis may be responsible for its demise. And, sad though it is to contemplate, perhaps that is what will have to take place. To a large extent it has already occurred.

And of course many of you will remember Father John Gaskell, Vicar of St. Alban's, Holborn, in London, and our parish missionary here several years ago. In the March-April 1991 issue of the Bourne Echo, his parish magazine, Father Gaskell has some pertinent remarks about the Catholic agenda of the Church of England at the present time:

“Very often Catholic Anglicans know and care very little about the rest of the Church of England or the Anglican Communion. Although the Tractarian and nineteenth century impulse has an enormous amount to do with Anglicanism's current self-understanding, we don't always acknowledge the fact. Conscious of our own interests which we may think come from a wider Catholic mould - outside Anglicanism - we undervalue the Catholicism of fellow Anglicans instead of being thankful to God for it. ‘Are you sound?’ has become as unhealthy a Christian question as ‘Are you saved?’ And it is often far less informed by knowledge of Catholic faith and practice among Roman Catholics than it wishes to suggest. Thus, for example, a good deal of paralysing fear that we have of acting on the ordination of women is produced by the vision - or is it the spectre? - of an unchanging Roman Catholic Church, which an hour's work with the history books might dispel.

It may sound boring, but perhaps one of our tasks, even now, is to remember the sort of Church of England and the sort of Eucharistic Rite and the sort of Bishops, Priests and Deacons which in the mid-1800's our predecessors insisted were Catholic. It might encourage us to find and celebrate Catholicism NOW in Anglican places where we sometimes suggest it has flown. A good resolve might be joyfully to seek the INCLUSIVENESS of Catholicism, so that we may better live our lives as Anglican Catholics. If we don't do that we may well hand over the shaping of Anglicanism to fellow Christians for whom ‘sound’ means rather less than it does for some of us.

We belong to the Church of England and within it we must continue to offer to God and his people the grand heritage we enjoy.”

And to all of this I would add my own “Amen!”. And I would commend to your attention our lead article in this issue of AVE,

Professor William Franklin's sermon on “Christian Humanism Under the Shadow of the Cross,” preached by him at the General Theological Seminary during Holy Week this past March. Dr. Franklin did our Lenten series this year, and his lectures on Dr. Edward Bouverie Pusey were well received.

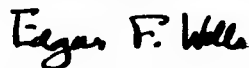
And of course this summer brings us also to another General Convention and to the issue of human sexuality, a subject as divisive among Episcopalians as any other we might think of. I shall be reflecting on the decisions of this Convention in these pages in a later issue, but for the moment I find myself recalling my presence at Yale Divinity School's Baccalaureate Service in May. Our parishioner, Anna Williams, was graduating with honors, and anticipating her future as a lay theologian in our Church, and other friends of this parish were taking part in the ceremony as well. Missing from it all, and mourned since his death from AIDS last December, was another student who had been sponsored by this parish, and who, had he lived, would have been an outstanding priest in our Church. I am thinking of him this summer. I am thinking of him as our Church debates among other things his suitability or the suitability of others like him to receive Ordination. And I am remembering the process by which he was recommended by me and this parish's Board of Trustees for Candidacy for Holy Orders. Never at any time did they or I pry into his personal life. This does not mean that he passed without scrutiny. His life exhibited the kind of integrity that commended him to a large and discerning group of people. And having seen what was important to see, and respecting him always as the person he showed himself to be, it became my duty and pleasure to recommend him to our Trustees and to our Bishop. His life as a seminarian, and the impact of his life on his seminary faculty and fellow students, have been his vindication.

To all of which I would only add that the climate of the present debate makes it highly unlikely that any kind of educated response can be expected on this subject from our Church's General Convention. I will be pleased to be proven wrong. But the combination of articulate Christian teaching and strong pastoral care, certainly a necessary ingredient if any good is to come out of the present impasse, seem highly unlikely from my present viewpoint. But, once again, I urge you in this regard to read Dr. Franklin's sermon later in this newsletter.

God bless you all this summer season in your work and in your

play. Your faithfulness at mass during your moments of leisure will be the measure during these summer months of your love for God.

Affectionately in Christ,



Edgar F. Wells

ALTAR FLOWER MEMORIALS

July 14 - PENTECOST VIII	Martha Viola Schaefer
July 21- PENTECOST IX	Alfred & Catherine Handy Lawrence Lars Larsen Mildred Werner Larsen
July 28 - PENTECOST X	Mary Louise Reidler Dunn
August 11 - PENTECOST XII	Toyoko Anne Tsutsumi Morton Edgar & Isabelle Wells Eliphah Streeter Carrie Briggs Streeter
August 15 - THE ASSUMPTION OF THE B.V.M.	Eleanor Bagley Doris Marie Bagley Schmidt Russell H. Bagley, Sr.
August 25 - PENTECOST XIV	John Alexander Lewis Clare Dorothy Lewis

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

ALTER FLOWER MEMORIALS may be given any anyone who desires to do so, and at any time except the seasons of Advent and Lent (save for Advent III and Lent IV). It is permissible to give flowers Sunday or weekday when other commemorations are being made. Should you care to share in this work, please phone our parish secretary on any weekday between 9 am and 4 pm: 212-869- 5830.

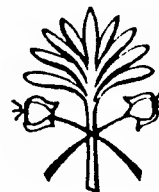
PREACHERS IN JULY AND AUGUST

July 7	Pentecost VII	Father Conners
July 14	Pentecost VIII	Father Wells
July 21	Pentecost IX	Father Lawler
July 28	Pentecost X	Father Wells
Aug 4	Pentecost XI	Father Conners
Aug 11	Pentecost XII	Father Wells
Aug 15	Assumption of the BVM 6:00 PM	The Rev'd Peter Cullen
Aug 18	Pentecost XIII	Father Jackson
Aug 25	Pentecost XIV	Father Wells

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Thursday, August 15th
Organ Recital - 5:30 p.m.
Floyd Higgins, Torrington, CT

PROCESSION OF THE IMAGE OF OUR LADY OF WALSINGHAM



Solemn Mass - 6:00 p.m.
Sermon: The Rev'd. Peter Cullen
St. Paul's Church
Clinton & Carroll Streets,
Brooklyn, NY
Missa Brevis
Giovanni Pierluigi da Palestrina
Ave Maria Tomas Luis de Victoria

REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West Forty-sixth Street, New York City, [here state the nature or amount of the gift]:

CALENDAR FOR JULY

1	M	The Most Precious Blood of Our Lord Jesus Christ	
2	Tu		
3	W	<i>Requiem</i>	
4	Th	INDEPENDENCE DAY	
5	F	Anthony Zaccaria, Priest	<i>Abstinence</i>
6	Sa	Thomas More, Martyr, 1535	
7	Su	THE SEVENTH SUNDAY AFTER PENTECOST	
8	M		
9	Tu		
10	W		
11	Th	Benedict of Nursia, Abbot of Monte Casino, C. 540	
12	F	<i>Requiem</i>	<i>Abstinence</i>
13	Sa	<i>Of Our Lady</i>	
14	Su	THE EIGHTH SUNDAY AFTER PENTECOST	
15	M	Swithun, Bishop of Winchester, 862	
16	Tu	Our Lady of Mount Carmel	
17	W	William White, Bishop of Pennsylvania, 1836	
18	Th		
19	F	<i>Requiem</i>	<i>Abstinence</i>
20	Sa	Margaret, Martyr at Antioch, 3rd c.	
21	Su	THE NINTH SUNDAY AFTER PENTECOST	
22	M	ST. MARY MAGDALENE	
23	Tu	<i>Requiem</i>	
24	W	Thomas a Kempis, Priest, 1471	
25	Th	SAINT JAMES THE APOSTLE	
26	F	The Parents of the Blessed Virgin Mary	<i>Abstinence</i>
27	Sa	William Reed Huntington, Priest, 1909	
28	Su	THE TENTH SUNDAY AFTER PENTECOST	
29	M	Mary and Martha of Bethany	
30	Tu	William Wilberforce, 1833	
31	W	Joseph of Arimathea	

CALENDAR FOR AUGUST

1	Th	Alphonsus Liguori, Bishop and Doctor	
2	F	<i>Requiem</i>	<i>Abstinence</i>
3	Sa	<i>Of Our Lady</i>	
4	Su	THE ELEVENTH SUNDAY AFTER PENTECOST	
5	M	Oswald, King of Northumbria, Martyr, 642	
6	Tu	THE TRANSFIGURATION OF OUR LORD JESUS CHRIST	
7	W	John Mason Neale, Priest, 1866	
8	Th	Dominic, Priest and Friar, 1221	
9	F	<i>Requiem</i>	<i>Abstinence</i>
10	Sa	Laurence, Deacon and Martyr of Rome, 258	
11	Su	THE TWELFTH SUNDAY AFTER PENTECOST	
12	M	<i>Requiem</i>	
13	Tu	Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667	
14	W		
15	Th	THE ASSUMPTION OF THE BLESSED VIRGIN MARY <i>Procession of the Image of Our Lady of Walsingham,</i> <i>Solemn Mass, 6 PM</i>	
16	F	Stephen of Hungary	<i>Abstinence</i>
17	Sa	<i>Of Our Lady</i>	
18	Su	THE THIRTEENTH SUNDAY AFTER PENTECOST	
19	M	John Eudes, Priest	
20	Tu	Bernard, Abbot of Clairvaux, and Doctor, 1153	
21	W	<i>Requiem</i>	
22	Th	Queenship of Mary	
23	F	Rose of Lima, Virgin	<i>Abstinence</i>
24	Sa	SAINT BARTHOLOMEW THE APOSTLE	
25	Su	THE FOURTEENTH SUNDAY AFTER PENTECOST	
26	M		
27	Tu	Thomas Gallaudet with Henry Winter Syle, Priests, 1902, 1890	
28	W	Augustine, Bishop of Hippo, and Doctor, 430	
29	Th	The Beheading of Saint John the Baptist, Martyr	
30	F	<i>Requiem</i>	<i>Abstinence</i>
31	Sa	Aidan, Bishop of Lindisfarne, 651	

Christian Humanism Under the Shadow of the Cross

*A Sermon Preached in the Chapel of the Good Shepherd
The General Theological Seminary*

Tuesday in Holy Week, March 26, 1991

By **R. William Franklin**
Visiting Sabbatical Professor

From the first letter of Paul to the Corinthians, the first chapter, at the twenty-second verse: "Jews call for miracles, Greeks look for wisdom; but we proclaim Christ - yes, Christ nailed to the cross. . . to those who have heard his call, Jews and Greeks alike, he is the power of God. . . in him we are consecrated and set free."

There is a risk here in inviting a lay professor to preach, for it can be said of my kind as it was said by Lord Acton of our professorial forebears who spawned the Protestant Reformation: "Their sermons were lectures and their lectures were sermons." Christian humanism - that is, the interest in human persons and the positive affirmation of human life and culture which stems from the Christian faith - Christian humanism has been the theme of my lectures here at General this Easter Term, and so remaining obedient to Acton's law, my sermon this evening is also on Christian humanism, Christian humanism Under the Shadow of the Cross.

For more than a decade loud voices, claiming to represent Biblical faith, have been making broadside attacks on any and all forms of Western humanism. It is time to remind ourselves that a rich and deep humanism has characterized the Christian faith from Biblical times to the present, that the Catholic tradition of our faith has borne a particular witness to such a humanism, and that the Episcopal Church must now clearly articulate in specific ways such a Catholic humanism as other parts of the Catholic family become less welcoming.

Catholic Christianity, whether Anglican or Roman, has always place human cooperation with God at the heart of its understanding of the plan of salvation. Holy Week can be conceived as the most explicit liturgical expression of our understanding of the relationship

of humanism to salvation, for at every point of the Passion events that we represent to God this week, Jesus acts as a human being freely obedient to God. We will see again this week the Messiahship of the New Testament as a vocation, a calling that the person Jesus accepted freely without precondition but with a willingness to follow wherever God would lead, even to the cross. Thus right at the mid-point of the sacred Triduum, at two o'clock on Friday, we have the unveiling of the cross not with the words - Behold the God - but with the words - Ecce Homo: Behold the Man. The crucifix, the symbol of the free cooperation of the human with God in the work of salvation, and the words "Behold the Man" stand at the heart of Catholic evangelism, whether Anglican or Roman.

In my wife Carmela's town in the Province of Calabria in Italy, this unveiling of the cross was the climactic moment of the entire liturgical year, prepared for by a series of seven sermons all on one day which preceded the great moment. One year a visiting Passionist monk got the congregation worked up in an extraordinary manner. At the end of each of the seven sermons he would say, "Now while you cry, I will rest," and he would drop behind the pulpit and have a glass or two of red wine from a *mezzina*, a large jug of wine hidden behind the pulpit to fortify him to preach on the next word. On this Good Friday the Passionist got caught up in his preaching, there was much crying in the congregation, the preacher had one too many, and when he got to the *Ecce Homo*, he reached under the pulpit and lifted up not the crucifix, but the large jug of wine with the words: *Ecce Homo ridotto a mezzina*, Behold the Man Reduced to a Bottle of Wine, and the Passionist deftly switched to a Eucharistic theme to bring the seven words to a conclusion.

In the humanism created by the Gospel of Christ, women and men and children discover a God who affirms their full humanity in the midst of weakness and suffering, of death and plague, of failure and uncertainty; not a God who makes divine love conditional upon being fitted into one prescribed standard or pattern of humanity. Most of the glittering worldly humanisms which surround us in Manhattan extend their wares only to the achievers and the capable. Forms of Christianity which surround us in Manhattan extend their hand to those who are willing to be conformed. By contrast, Christian

humanism rests on God's son being rejected and killed: a ministry that ends in the failure of execution points to God's ideal of the human.

It is a paradox, and a difficult one, that Jesus on the cross represents what humanity is and should be. Jesus did not meet the standards of what the hierarchy of his day regarded as a full human existence. The man chosen by God for the task of redeeming humanity is spat upon and reviled in the streets, executed by the Romans, forsaken by his closest followers. He who moves us now to harmony in this service was disfigured by beatings and mocked as an imposter. To appreciate the full extent of Jesus' humanity one cannot simply spend a day with him in the country, strolling the sun-bathed fields in Galilee; one must accompany him to the city and to the fouled hill where he was crucified.

In the past, the quest for the human relevance of Jesus would frequently try to ignore his death, finding that part of the Gospel story too strange and jarring to correlate with a comfortable humanism. The prevailing tendency of a certain kind of old-fashioned churchmanship was to avoid the threatening topic of the cross and to concentrate instead on such congenial images of Jesus as lover of nature or kindly teacher or Good Shepherd.

One of the lessons New Testament scholars learned from Albert Schweitzer's famous book, *The Quest of the Historical Jesus*, was that one cannot construct the kind of Jesus one wants by selecting some features and ignoring others. In Schweitzer's case, he faulted his predecessors for setting aside Jesus' preoccupation with the end of the world. Similarly, modern students of the Gospels have learned that one cannot ignore the cross if one seeks a full understanding of the humanity of the figure from Nazareth. His is not the life of the gentle, meek, and mild shepherd. Rather, he engages in controversy, offends the religious establishment, causes perplexity and doubt among his own followers, and ends his life abandoned and dying outside the walls of a city.

Another New Testament scholar, Joseph A. Fitzmyer, relates this portrait of Jesus more directly to you and to me. In reminding us that Paul virtually identifies "the Gospel" with "the word of the cross"

and that for Paul the Eucharist itself is a proclamation of Christ's sacrificial death until he comes again, Fitzmyer states that our participation in this Eucharistic action is in truth our own participation in Christ's death: that in the Eucharist we receive not just divinity, but we also receive the new humanity being fashioned in us by Jesus Christ - and the humanity we receive and are formed into at the altar is the very humanity we see revealed at the cross. Then in a flash and with a startling juxtaposition, Fitzmyer turns to the Servant Songs of Isaiah to define in Biblical terms the dimensions of this humanity of the cross. Fitzmyer's list is not long nor complicated. The Biblical humanist is a servant: a startling sight to the nations, one who establishes justice, sustains the weary with a word, accepts shame and is spat upon, makes intercession for the transgressors. This list may sound like the bland leading the bland, but through the calling of such servants God lays claim to the future. Everything about Fitzmyer's portrait of the image of humanity that the Church as the Body of Christ receives at the foot of the cross is totally consistent with the basic Biblical conviction that God works out the divine will in human history through the faith, obedience, and ultimately also through the suffering of his chosen servants.

Can we not see here in outline the very ideals our own Episcopal Church now strives to live into, our Church despised by Left and Right, indeed often itself a wretched company, yet a Church which through pain and loss has come to discover that the authentic Christian road to the future must be the way of the suffering servant; "for God has chosen what the world counts folly to shame what is strong, God has chosen things low and contemptible to overthrow the existing order . . . for in him we are consecrated and set free."
(*I Corinthians 1:27-31*)

Open Retreats at St. Mary's Convent

St. Mary's Convent, John Street, Peekskill, NY 10566

(914) 737-0113

FALL 1991 THROUGH SUMMER 1992

August 30 - September 3, 1991 **LABOR DAY RETREAT**
CONDUCTOR: The Rev. Gary Lawler, Church of St. Mary the Virgin, New York

October 18 - 20, 1991 **EARLY FALL RETREAT**
CONDUCTOR: The Rev. Eric Cosentino, Church of the Divine Love, Montrose, NY

November 8 - 10, 1991 **LATE FALL RETREAT**
CONDUCTOR: The Rev. Frank Dunn, Trinity Church, Newtown, CT

December 6 - 8, 1991 **ADVENT RETREAT**
CONDUCTOR: Sister Catherine Clare, Community of St. Mary

February 14 - 18, 1992 **THREE DAY RETREAT** (Ends after Tuesday breakfast.)
CONDUCTOR: The Rev. Jerry Doublisky, CSSS, Williamstown, NJ

March 6 - 8, 1992 **LENTEN RETREAT**
CONDUCTOR: The Rev. Jeffrey Simmons, Christ Church, Port Jefferson, NY

April 12 - 19, 1992 **HOLY WEEK AND EASTER**
 Guests are welcome to share in the Holy Week liturgy and silence, and in the Easter celebration.

May 29 - June 2, 1992 **MEMORIAL DAY RETREAT**
CONDUCTOR: The Rt. Rev. John Charles, FODC, Monmouth, IL

September 4 - 8, 1992 **LABOR DAY RETREAT**
CONDUCTOR: The Rev. Travis Du Priest, DeKoven Center, Racine, WI

SCHEDULE

Ordinarily retreat weekends begin with 7:00 p.m. dinner on Friday at St. Benedict's House, and end with the noon meal on Sunday. The house is always open for retreatants who wish to come early. (All meals except Friday night are at the Convent.)

The Labor Day and Memorial Day retreats, which are primarily for Associates of the Community, begin with 6:00 p.m. dinner Friday at the Convent and end after breakfast on Tuesday.

RESERVATIONS AND COSTS

Write or call the Guest Mistress at the Convent for further information or to make reservations. Individual guests may be accommodated at almost any time, and groups on weekends not on this schedule.

The suggested donation for individuals is \$75 per person for a conducted weekend retreat; \$35 per person for overnight with meals; \$25 per person per day for longer visits. We ask that a non-refundable registration fee of \$10 be sent in advance to confirm the reservation. The remainder of the donation will be part of the Sunday Mass Offertory on the retreat weekend.

TRANSPORTATION

Trains run regularly from Grand Central Station. Directions for travel by car will be sent on request.

UPDATE -- Aeolian-Skinner Organ Restoration

The organ restoration project at St. Mary's began in May of 1989 when the A. THOMPSON-ALLEN ORGAN COMPANY of New Haven, Connecticut, under the supervision of Mr. Joseph Dzeda, commenced work on the Great Division of the organ.

This phases, the first of five, included the rebuilding of the console pedalboard and all four sets of manual keys. Work on the pedalboard included new caps for all keys, rebushing pedals, and regulation of all spring tension throughout. The rebuilding of the manuals included rebushing, repair to ivory tops, new toggle-touch components and the regulation of the key action. Also rebuilt were the reservoirs for the upper and lower windchests -- located to the left of the rose window and placed in the forward most position. The upper chest was reathered making four stops (sounds) of this division completely operable. With the completion of this work approximately half of this division has now been finished.

Phase two of the project involves the complete restoration of the entire Positif Division -- located to the right of the rose window. Mr. Lawrence Trupiano of MANN & TRUPIANO ORGAN COMPANY, Brooklyn, was contracted in March, 1990 to begin this work which should be completed late this summer.

This phase, the most extensive to date, consisted of removing all pipes from this division; cleaning them, which involved soaking them in extremely hot, soapy water; regulating the speech; removing any dents incurred over the last 60 years and returning them to the organ. All pouch rails -- which make individual notes sound; all primary actions -- which make a family of one sound come into play; and all reservoirs were reathered. The interior of the "swell box" was cleaned and painted. Work lights were installed and a separate keyboard was connected so that tuning can be carried out by one person without going to the main console.

Phase three of the restoration project is being carried out concurrently with phase two. This work which involves the Pedal Division, will render almost the complete division playable. Work which began in March 1991 is expected to be finished by this coming November. All but two stops in this division will be completely

releathered, cleaned, repaired and regulated. This division, located below the rose window, involves work with the largest and heaviest of the organ pipes.

Phase four includes the complete restoration of the Swell Division along with the finishing of remaining work in the Great, Pedal and Console.

Phase five includes the installation of the Bombarde Division which will, after 60 years of anticipation, complete this glorious instrument.

Over the next year an inventory of parts needed to complete phase five will begin. The "swell box" of the Aeolian-Skinner Organ from the Trinity College Chapel, Hartford, stored under the nave of St. Mary's, will be assembled and checked for missing parts. When assembled pipes and chests can then be built for this division.

To date \$75,000 of an anticipated \$350,000 has been spent towards the total restoration project. With about two-thirds of the money raised, the project is very much on schedule. When the remaining \$100,000 has been received work on phase five can begin. As parishioners have heard over the last several months, many of the organ's glorious sounds have been returned to the instrument. If you are a friend of St. Mary's and haven't heard the instrument recently, please stop in and experience this work in progress.

Yours in Christ,

Kyler Brown
Music Director and Organist

CONTRIBUTIONS TO AVE are gratefully acknowledged:

Please make checks payable to the
CHURCH OF ST. MARY THE VIRGIN

The Rev. and Mrs. Thomas Damrosch, \$10.00; The Rev. Whitney W. Gilbert, \$25.00; The Rev. David K. Taylor, \$20.00; Ruth E. Hudson, \$25.00; Howard Hart, \$25.00; Gerald Bergstrom, \$15.00; David Allen White, \$25.00; Mrs. Robert Hughes, \$10.00; Mr. Robert P. Christman, \$10.00; The Rev. James M. Clarke, \$10.00; The Rev. Donald S. McPhail, \$25.00.

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 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 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 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.

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 gift to me, I pledge for 1991:

\$ _____ [] weekly [] monthly [] annually

[] want envelope [] do not want envelope

NAME: *(Please Print)* _____

ADDRESS: _____

CITY _____ (No.) _____ (Street) _____ (Apt.) _____ 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 outside of the back 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: *(Please Print)* _____

NEW ADDRESS: _____

CITY _____ (No.) _____ (Street) _____ (Apt.) _____ STATE _____ ZIP _____

Former Address: _____

City _____ (No.) _____ (Street) _____ (Apt.) _____ State _____ Zip _____

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. - 5:30 p.m.
 Sunday: 8:30 a.m. - 5:30 p.m.

RECTORY

144 West 47th Street • New York • New York • 10036-8591
 THE REVEREND EDGAR F. WELLS, Rector
 THE REVEREND GARY LAWLER, Curate
 (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 Allan Jackson 840-0354
- Mr. Kyler W. Brown, Director of Music 921-2939
- Mr. George H. Blackshire, Hospitality..... (718) 858-5797
- Mr. Philip Dean Parker, Tours..... 582-0807
- Morehead – McKim, Funeral Directors..... 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.

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 333 Madison Street, New York, New York 10002. Telephone: (212) 533-9150