

MAY - JUNE, 1993

AVE

VOL. LXII NO. 3



Rear Elevation
 Church of St. Mary the Virgin
 New York City.

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AVE

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SERVICES

SUNDAY	Morning Prayer	8:40 am
	Masses	9:00, 10:00 am, and 5:00 pm
	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 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)	

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

VOL. LXII MAY - JUNE, 1993 No. 3

Easter tide 1993

My dear People:

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

proclamation of eucharistic truth to us this spring.

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

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

Edgar F. Wells

Edgar F. Wells

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

Sunday, May 2nd

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



Sermon: Fr. Carlson

Missa "Ave Maria"

Giovanni Pierluigi da Palestrina

Motet: Ave Maria *Tomas Luis de Victoria*

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

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

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

Fr. Kavanagh's sobering paragraphs are representative of a definition of Catholicism now emerging from an influential circle of American Roman Catholic theologians. These scholars and journalists are calling for a new agenda for Catholic theology in the United States in the final years of this century, an agenda which begins to prepare the "post-modern" American Christian community for the millennium by returning once again to an unambiguous articulation of and respectful following of the central tenets of classical Christianity. They seek doctrinal clarity for the purpose of a new evangelism of a secular civilization.

Central to this American Catholic project is a challenge to the presumed authority of the secular view of things in the parishes and seminaries of the nation. Opposition to the admission of women to holy orders has become one of the most visible symbols of this campaign; ordained women becoming a sign to some of the infiltration of the Churches by secular ideologies.

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

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

There is in this Anglican definition of Catholicism a strain of optimism that sees human history and the created order as a focus of Divine Presence. We believe, from this Incarnational perspective, that various human factors -- personal, social, and historical -- have influenced the form and content of the Christian faith, not for the purposes of denying the credibility of God's Word, but for more fully understanding its meaning. Anglicans trust that the *saeculum* has something to say to us that enables us to understand the Christian

faith more profoundly and in its wider implications. We believe that in our age the Church, under the guidance of the Holy Spirit as it meets in Synod, has come to discern a whole priesthood of men and women in accordance with God's will.

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

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

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

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

working for the unity of Christians. It is not for us to tell the Holy Spirit what's to be done."

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

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

ASCENSION DAY

Thursday, May 20th

ORGAN RECITAL 5:30 PM

Justin H. Bischof

Associate Organist & Choirmaster
Church of the Heavenly Rest, NYC



PROCESSION & SOLEMN MASS 6:00 PM

Sermon: Mother Madeleine Mary, CHS

Messe in e moll *Anton Bruckner*

Motet: He that descended *John Amner*

CALENDAR FOR MAY

1	Sa	SAINT PHILIP AND SAINT JAMES, APOSTLES	
2	Su	THE FOURTH SUNDAY OF EASTER	
		<i>Marian May Festival: Procession & Solemn Mass, 11 AM</i>	
3	M		
4	Tu	Monnica, Mother of Augustine of Hippo, 387	
5	W		
6	Th		
7	F		<i>No Abstinence</i>
8	Sa	Dame Julian of Norwich, c. 1417	
9	Su	THE FIFTH SUNDAY OF EASTER	
10	M		
11	Tu		
12	W		
13	Th		
14	F		<i>No Abstinence</i>
15	Sa	<i>of Our Lady</i>	
16	Su	THE SIXTH SUNDAY OF EASTER	
17	M	ROGATION DAY	
18	Tu	ROGATION DAY	
19	W	ROGATION DAY (Dunstan, Archbishop of Canterbury, 988)	
20	Th	ASCENSION DAY	<i>Procession & Solemn Mass, 6 PM</i>
21	F		<i>No Abstinence</i>
22	Sa	<i>of Our Lady</i>	
23	Su	THE SEVENTH SUNDAY OF EASTER	
24	M	Jackson Kemper, First Missionary Bishop in the United States, 1870	
25	Tu	Bede the Venerable, Priest, and Monk of Jarrow, 735	
26	W	Augustine, First Archbishop of Canterbury, 605	
27	Th		
28	F		<i>No Abstinence</i>
29	Sa	Vigil of Pentecost	
30	Su	THE DAY OF PENTECOST: WHITSUNDAY	
31	M	THE VISITATION OF THE BLESSED VIRGIN MARY	

CALENDAR FOR JUNE

- 1 Tu Justin, Martyr at Rome, c. 167
 2 W EMBER DAY (The Martyrs of Lyons, 177)
 3 Th The Martyrs of Uganda, 1886
 4 F EMBER DAY (The First Book of Common Prayer)*Abstinence*
 5 Sa EMBER DAY (Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754)
- 6 Su THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY
 7 M *Proper 5*
 8 Tu *Requiem*
 9 W Columba, Abbot of Iona, 597
 10 Th CORPUS CHRISTI
 11 F SAINT BARNABAS THE APOSTLE *Abstinence*
 12 Sa *of Our Lady*
- 13 Su THE SOLEMNITY OF CORPUS CHRISTI
Solemn Mass, Procession & Benediction, 11 AM
 14 M Basil the Great, Bishop of Caesarea, 379
 15 Tu Evelyn Underhill
 16 W Joseph Butler, Bishop of Durham, 1752
 17 Th *Proper 6*
 18 F THE MOST SACRED HEART OF JESUS *Abstinence dispensed*
 19 Sa *of Our Lady*
- 20 Su THE THIRD SUNDAY AFTER PENTECOST
 21 M Aloysius Gonzaga, religious
 22 Tu Alban, First Martyr of Britain, c. 304
 23 W
 24 Th THE NATIVITY OF SAINT JOHN THE BAPTIST
 25 F *Abstinence*
 26 Sa *of Our Lady*
- 27 Su THE FOURTH SUNDAY AFTER PENTECOST
 28 M Irenaeus, Bishop of Lyons, c. 202
 29 Tu SAINT PETER AND SAINT PAUL, APOSTLES
 30 W First Martyrs of the Church of Rome

THE DAY OF PENTECOST

Sunday, May 30th



PROCESSION & SOLEMN MASS

11:00 AM

Sermon: Fr. Wells

Mass for five voices *William Byrd*

Motet: O Lord, give thy Holy Spirit

Thomas Tallis

TRINITY SUNDAY

Sunday, June 6th



PROCESSION & SOLEMN MASS

11:00 AM

Sermon: Fr. Wells

Missa Brevis *Jackson Hill*

Motet: Salvator mundi *Thomas Tallis*

Solemn "Te Deum"

(*Organ versets by Kyler Brown*)

PREACHERS IN MAY AND JUNE

May 2	4 Easter (Marian May Festival)	Father Carlson
May 9	5 Easter	Father Wells
May 16	6 Easter	Father Harrison
May 20	Ascension Day - 6 PM	Mother Madeleine Mary, CHS
May 23	7 Easter	Father Carlson
May 30	The Day of Pentecost	Father Wells
June 6	Trinity Sunday	Father Wells
June 13	The Solemnity of Corpus Christi	The Ven. Robert N. Willing
June 20	3 Pentecost	Father Wells
June 27	4 Pentecost	Father Carlson

CONTRIBUTIONS TO AVE

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

MUSIC FOR MAY

- 2 Sunday, 11:00 am -- THE FOURTH SUNDAY OF EASTER
(Marian May Festival)
Missa "Ave Maria" *Giovanni Pierluigi da Palestrina*
Motet: Ave Maria *Tomas Luis de Victoria*
- 4 Tuesday, 8:00 pm -- CONCERTS AT ST. MARY'S presents
KYLER BROWN, organist
Music by Bach, Clerambault, Franck, Langlais & Alain
Tickets: \$7; for information call 212/921-2939.
- 9 Sunday, 11:00 am -- THE FIFTH SUNDAY OF EASTER
Mass in c (Collegium Regale) *Herbert Howells*
Anthem: Come, my way, my truth, my life
Richard DeLong
- 16 Sunday, 11:00 am -- THE SIXTH SUNDAY OF EASTER
Missa "Dixit Maria" *Hans Leo Hassler*
Motet: Exsultate Deo *Hans Leo Hassler*
- 20 Thursday -- ASCENSION DAY
5:30 pm ORGAN RECITAL: Justin H. Bischof
Associate Organist & Choirmaster
Church of the Heavenly Rest, NYC
6:00 pm PROCESSION and SOLEMN MASS
Messe in e moll *Anton Bruckner*
Motet: He that descended *John Amner*
- 23 Sunday, 11:00 am -- THE SEVENTH SUNDAY OF EASTER
Missa brevis *Giovanni Pierluigi da Palestrina*
Motet: God is gone up *Gerald Finzi*
- 30 Sunday, 11:00 am -- THE DAY OF PENTECOST
Mass for Five Voices *William Byrd*
Motet: O Lord, give thy Holy Spirit *Thomas Tallis*

MUSIC FOR JUNE

- 6 Sunday, 11:00 am -- TRINITY SUNDAY
 Missa brevis *Jackson Hill*
 Motet: *Salvator mundi Thomas Tallis*
- 13 Sunday, 11:00 am -- THE SOLEMNITY OF CORPUS CHRISTI
 Missa "Pange Lingua" *Josquin Despres*
 Motet: *Ego sum Panis Juan Esquivel*
 Motet: *Laudate Dominum Wolfgang Amadeus Mozart*
 Motet: *Tantum ergo Maurice Duruflé*
 Motet: *O sacrum convivium Olivier Messiaen*
- 20 Sunday, 11:00 -- THE THIRD SUNDAY AFTER PENTECOST
 The Full Choir will resume on Saturday, October 2, 1993 with the singing of Evensong and Benediction at 5:00 pm. During the summer months a small choir of musicians will sing Mass with the exception of Sunday, August 15th when the Full Choir will be present.

THE SOLEMNITY OF CORPUS CHRISTI

Sunday, June 13th



SOLEMN MASS & PROCESSION OF THE BLESSED SACRAMENT 11:00 AM

Sermon: The Ven. Robert N. Willing

Missa "Pange lingua" *Josquin Despres*

Motet: *Ego sum Panis Juan Esquivel*

Motet: *Laudate Dominum*

Wolfgang Amadeus Mozart

Motet: *Tantum ergo Maurice Duruflé*

Motet: *O sacrum convivium Olivier Messiaen*

ALTAR FLOWER MEMORIALS

- May 2 Easter IV
 (Marian May Festival) Edgar Wells
 Christian & Ada Troutwine
 Rudy Verdier
- May 30 The Day of Pentecost/
 Whitsunday George Martin Christian
 Joseph Gale Hurd Barry
 Priests & Rectors
- June 6 Trinity Sunday Martha & Arthur Schaefer
 Grace Craig
- June 13 Corpus Christi Toyoko Anne Morton
- June 20 Pentecost III Philip & Anicia Martin



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

**CONCERTS AT ST. MARY'S
PRESENTS**

KYLER BROWN
organist

Tuesday, May 4, 1993 at 8:00 p.m.
Tickets: \$7

Music by Bach, Clerambault, Franck,
Langlais and Alain

LAY MINISTRIES AT ST. MARY'S

SAINT MARY'S GUILD

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

THE CURSILLO COMMUNITY

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

SAINT VINCENT'S GUILD

Acolytes' Guild serving at Sunday and weekday services. Those interested should speak to the clergy. Guild members occasionally serve as Readers as well.

SAINT RAPHAEL'S GUILD

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

SAINT MARTIN'S GUILD

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

BROTHER LAURENCE GUILD

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

SAINT MARGARET'S GUILD

A guild devoted to prayer and study, focusing on issues within the Church, with a particular concern for those involving women. Interested women should contact Vera Guarino at (718) 335-5084.

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

The Church is open for prayer and meditation
Monday-Friday: 7 am - 9 am, 11 am - 7 pm
Saturdays: 11:30 am - 5:30 pm
Sunday: 8:30 am - 5:30 pm

RECTORY

144 West 47th Street New York, New York 10036-8591
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THE REVEREND DAVID L. CARLSON, Curate
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