

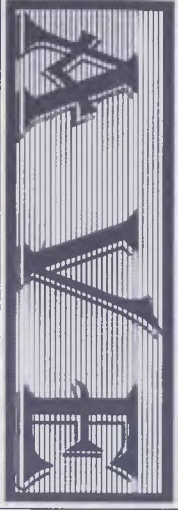
VOLUME LXIII NO. 3

MAY - JUNE, 1994

# AVE



CHURCH OF SAINT MARY THE VIRGIN  
NEW YORK CITY



CHURCH OF ST. MARY THE VIRGIN  
145 WEST 46 STREET  
NEW YORK, NY 10036-8591

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MAY - JUNE ISSUE

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# THE CHURCH OF ST. MARY THE VIRGIN

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

Parish founded 1868 Church built 1894

## SERVICES

### SUNDAY

Morning Prayer: 8:40 am

Masses: 9 am, 10 am and 5 pm

Solemn Mass with Sermon: 11 am  
(Full Choir)

Evening Prayer: 4:45 pm

### WEEKDAYS (Monday - Friday)

Morning Prayer: 8:30 am

Noonday Office: 12 noon

Mass: 12:15 pm

Evening Prayer: 6 pm

Mass: 6:15 pm

### SATURDAY

Mass: 12:15 pm and 5 pm

### SACRAMENT OF RECONCILIATION

Saturday:

11:30 - 12 noon (Parish Clergy)

4 - 5 pm (Parish Clergy)

Sunday:

10:30 - 10:50 am (Fr. Wells)

Major holy days:

5:30 - 5:50 pm (Fr. Wells)

**CHURCH HOURS:** The church is open for prayer and meditation Monday - Friday, 7 am-9 am and 11 am-7 pm; Saturdays 11:30 am-5:30 pm; Sunday's 8:30 am-5:30 pm

**BOARD OF TRUSTEES:** The Rev'd Edgar F. Wells, President; George H. Blackshire, Vice-President; Leroy Sharer, Secretary; Barbara L. Klett, Treasurer; Russell H. Bagley, Jr.; Ronald L. Cox; Larry C. Cramer; George Handy; Michael J. Merenda; Barbara Q. Myers

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## ADMINISTRATION

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145 W. 46 St., New York, NY 10036-8591

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Monday - Friday, except legal holidays

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The Reverend David L. Carlson, Curate

The Reverend Allan Jackson, Assistant

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Mrs. Eileen Sorensen, Parish Secretary

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Organist

Mr. John Sherer, Associate Organist

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133 W. 46 St., New York, NY 10036-8591

# AVE

A BULLETIN OF

THE CHURCH OF SAINT MARY THE VIRGIN  
NEW YORK CITY

VOLUME LXIII

MAY - JUNE

NO. 3

Eastertide, 1994

My dear People

The following sermon was preached on Laetare Sunday, March 13, 1994, as my Charge on the occasion of the Annual Parish Meeting.

*Edgar Wells*

It is an unusual occasion, this fourth Sunday in Lent. On only one other day, the Third Sunday of Advent, do we wear the rose vestments that we see on the sacred ministers this morning. And again, only on these two Sundays do we find flowers on our altars during these liturgical seasons. During Lent what this means is that one of the names for this day is Refreshment Sunday. Refreshment perhaps because you and I are going to share a wonderful brunch when this mass has ended. Refreshment, some scholars tell us, because of the ancient gospel that was read on this day, and which today is our appointed reading for Year B, the second year of our liturgical cycle. And the gospel refreshment that is referred to is the Miracle of the Feeding of the Five Thousand, and we hear our Lord asking Philip, *How are we to buy bread so that these people may eat?* And of course his question was a test, for John tells us that Jesus himself knew what he would do.

Another name for this Sunday, and one that comes to us from the English tradition of our Church, is the title of Mothering Sunday. This too has its roots in scripture, for the old epistle for this day consisted of that reading from Galatians in which Paul refers to the Jerusalem of this world that is under bondage to the law, whereas, he tells us, *Jerusalem which is above is free, which is the mother of us all.* And so that reference to the heavenly Jerusalem as our mother, and the custom in England during the Industrial Revolution of bringing children home for this weekend, children who were indentured in the homes of the rich, or in mines, or in factories, the custom of bringing children home to be mothered by their parents, all of this has caused today to be known as Mothering Sunday. There is also a special food for this day called simnel



cakes, as they are filled with nuts and raisins and currants, and are about as sweet to the taste as any English dessert can be. They will destroy your teeth.

And of course the third name for today, and its proper name in Western usage, is Laetare Sunday, the Latin *laetare* coming to us from the first words of the Introit this morning: *Rejoice with Jerusalem; and be glad because of her, all you that love her.* And so we take this brief moment in the middle of Lent, we pause to rejoice with the Church and to refresh ourselves, and we then step back into our Lenten devotions this week, and for many of us on Saturday this will mean that we will be present for our Lenten Quiet Day with Father Kirk, and we will use those few hours of silence as a means of refocussing our attention on the things that really matter, and of reminding ourselves why we are Christians in the first place. In a little while, after our brunch together this noon, we will convene our Annual Parish Meeting, and you will hear from various members of this parish about the things that matter to us here, and about the various ministries and good works that give life to this parish community. Let me just direct a few remarks to some of the people who are most intimately involved in our parish life. If you are a Trustee of this parish, or if you serve at the altar of God in any capacity whatsoever, or if you belong to one of our guilds, or if you share responsibility for our music, and if you are one of the hardworking members of our Stewardship Committee, then I want to suggest to you that not only your spiritual health but your very spiritual survival depends on the lengths to which you will go to feed and nourish your own spirituality. Nothing is more killing to the spiritual life than being a professional server at our altars. Nothing is more potentially destructive to a healthy spirituality than viewing parish life, and the Church itself, through the prism of whatever organizational activity claims your attention. Over the years I have seen Trustees and Vestry members lose their ability to pray because of their preoccupation with a particular aspect of the Church's life, preoccupations that drove them to distraction and wore them out. I have seen servers at the altar who could execute flawlessly any liturgical acts that our worship demanded but who themselves had ceased to be men and women of prayer. And that can happen, and does happen, to our clergy as well. The only way we can dare involve ourselves in the day-to-day work and ministries of the Church's life, the only way we can do so without damaging our souls, is by letting those ministries and work become a natural expression of the spirituality that in the first place is meant to motivate and sustain us. Some of us here have never been to a Quiet Day or to a Retreat in our lives. Some of us confuse organizational life in the Church with the real witness to which we are called by our baptisms. Some of us are spiritually burned out. Whoever you are in this church this morning, let me suggest to you that this Saturday's Quiet Day could be the most important spiritual event in your life this Lent. It's not being offered for other people. It's being offered for you. If you are spiritually dead, it may revive you. If you really don't know what spirituality is all about, this Saturday may help you discover it for yourself. So please sign your name

on that sheet in the narthex this morning so we'll know how many to feed. Father Carlson and I are going to be looking for you, and for better or worse we are your chefs that day. So we need to know whom to expect. But most importantly of all, God himself may be searching for you there. Perhaps you ought to listen to what he may be saying in your heart.

And now I want to take a few minutes to say some brief words about this parish's life, about the things we have to be thankful for, about our life as it is unfolding at the present time, and about some expectations that can reasonably be ours during the months immediately ahead. Call it my Parish Charge if you care to. The things that I'm about to say are being said here rather than at our Parish Meeting later on, and the reason for this is, wish though I might that it could be otherwise, that I know that some of you will not be at our Annual Meeting this afternoon. And we will miss you. But perhaps for a few minutes I can give you some sense of the vision that motivates us at St. Mary's, and perhaps one or two of you who are on the periphery of our parish life may thereby be encouraged to deepen your witness in this community. Certainly that would please those of us who do bear the burden and heat of the day at St. Mary's, and in the end it might be a wonderful gift for you.

And our vision of St. Mary's begins right here in this parish church, and in the context of a timeless worship that is offered to God the Father on almost every single day of the year. It is this that has brought us here together this morning. Let me read something to you that was written about our worship by Father Joseph Gail Hurd Barry in 1931, after he had become Rector-Emeritus of this parish. It was Dr. Barry who beautified the interior of this church with the help of Haley Fiske, and Dr. Barry shares with Fr. Brown, our founder, the distinction of being one of the two greatest rectors in our parish's history. Dr. Barry wrote that he came from a seminary deanship where he did not want to be (he was referring to Nashotah House) to a parish that he did not want (the Church of St. Mary the Virgin), and he added that circumstances, however, seemed to make it clear that it was his duty to come. He was not the only rector to have experienced that emotion. But what he saw immediately and absolutely clearly was that the worship of this parish was absolutely paramount in our order of priorities. *What I had to do*, he wrote, *was to carry on the tradition as best I could.* And he added this: *I had never taken part as one of the ministers in a solemn mass (and never have).* And he added that he was afraid from the reputation of the parish that there would be too many 'sanctuary rats' about. I wonder how many of you know what that term means? If you don't, just ask one of the clergy, or an MC, and you will get the picture immediately. But the point of it all was that Dr. Barry had two priorities: to maintain that worship (and within it to emphasize through his teaching and preaching the importance of the spiritual life in the Christian religion). *Religion*, he wrote, *is before all things, not a creed, not a ceremonial, but a life. Creeds and ceremonial, he said, are of no sort of value except as they aid in the expression of that life and symbolize it.*

And Dr. Barry's second priority was the principle that *the outward expression of devotion through ceremonial and music should be carried to the greatest possible perfection*. And then he added this, and it will perhaps chill one or two hearts here to hear it again: *The services, he said, had to be reformed in some minor ways, even at the expense of offending a few*. One family, he wrote, even *withdrew because the celebrant ceased to sing the confession and absolution at High Mass!* And then he went on to write about the music which, he said, had to be done in a way that would influence the rest of the Church.

And by the way, there are things, you know, over which we're powerless. Last fall while the rest of us were increasing our pledges substantially for 1994, one parishioner reduced a 1994 pledge to \$200 for the whole year, and didn't set foot in the parish all the time we were on Rite 2. You can't win them all. And I accept that.

But by way of echoing my illustrious predecessor I want to reassure all of us this morning that the quality of worship at St. Mary's remains the first priority of our life in this place. What Dr. Barry did not have to face was the reality of Prayer Book revision, and it was left to my immediate predecessor, Father Garfield, to assume the responsibility for effecting profound liturgical changes here that forty years ago none of us could have anticipated. And he paid a price for that emotionally, I assure you.

For those of you who do not know it, this parish has led the way among Catholic Anglican parishes in the United States in our adaptation of the liturgical changes effected by the Prayer Book of 1979. And it was only as I was ending 15 years as your rector this past fall that I finally felt moved to complete the reforms initiated by Father Garfield, and as you remember we began our parish use of Rite 2 in Advent, and continued with that use through the season of Epiphany. As of Low Sunday, the Sunday after Easter Day, we will return to it again, and I would assume that by the end of this year it will have become second nature to us. I cannot tell you how proud I was of the way in which we adapted ourselves to its use this past winter. Even those of you who have had second thoughts about it all, and who, like me, grew up with the rhythms of Elizabethan English deeply a part of your lives, have made a magnificent effort in understanding and using the newer forms. What we have realized is that Christ continues to call us to himself, and that the Bread of the Eucharist remains the Body of Christ whether its confection takes place in the language of four centuries ago or by means of a more modern idiom. And make no mistake about it, once again it is our task to teach the rest of the Church how these things are done. I will say this: for those of you who have preferred the older rites, and who in your faithfulness have persevered in your attendance at mass and in your faithful reception of the Blessed Sacrament during the period we were using Rite 2, I feel strongly that a pastoral accommodation needs to be made on your behalf. For that reason, when we return to Rite 2 on Low Sunday, we will continue using Rite 1 at the 10 o'clock

mass each Sunday, and we will maintain that schedule for at least a year's time. Now I say that despite the fact that most outsiders who come to us at 10 o'clock are used to contemporary language, either as Episcopalians or Roman Catholics or Lutherans, but I feel strongly that those of you who love the old should be able to experience it, and your willingness to continue on, and to accept what was less than comfortable for you this past winter, entirely justifies a pastoral provision of this kind. You did not stop attending mass here, and you were faithful in receiving your Communions, and all I would ask is that you occasionally come to our contemporary rites, and that you try and understand the joy that so many of us have found in their use. Change does not come to any of us easily. But change is a part of life, even the Church's life, and the gift we search for is the ability to adapt to those changes that are acceptable while at the same time remaining loyal to truths and first principles that must remain the same. I must say that in this effort I don't think that we ever entirely succeed. But the important thing is that we never stop trying.

And of course, the second priority of our life here was described by Dr. Barry as a perfecting of the outward expression of our devotion through ceremonial and music. Though to be sure all of us are the actors, it is our clergy and servers who set the tone in our liturgical play, and the Eucharist is a play both in the sense of drama and as a spontaneous expression of joy and exuberance. Done at its best, it makes our worship live. Let me say simply that no priest has ever been more blessed than I in the clergy who have served with him, and the priests who share our ministry here are no exception. Now is not the time to say good-bye to Father Jackson, and that opportunity will provide both sadness and joy for us in a few months' time. Both he and Father Carlson are part of a great line of holy and good priests who have left their mark on the life of our parish. At our meeting this noon you will hear from Kyler Brown about our music, and particularly about our organ restoration, but for the purposes of this sermon I just want to say that he is truly a gift from God to our life in this place, and between him and John Sherer, and the members of our choir, the quality of our music has never been higher. Were he to be with us now, I know that Dr. Barry would be proud indeed.

Beyond all this there is the continuing work of restoration on the fabric of our buildings, and the exterior work, as it nears completion, will bring us to another important milestone as we prepare for the repair and repainting of the interior of this building. You will hear more about this at our Annual Meeting this noon, but for the record I want to say here that the generosity and sacrifice exhibited by so many of you, not to mention our Friends across this country and abroad, are a witness to the whole Church of the importance of this parish to Anglicans all across the world. The year 1995 will mark the centenary of the construction of this building, and I can promise you that it will be a year that we will not soon forget.

There are of course various organizations and many people who deserve recognition for their contributions to our common life, and you will hear



about, and perhaps from, some of them at our meeting this noon. The only further remarks that I want to make to you in this sermon have to do with a continuing tragedy in our common life, one that is not yet over, and one that we share with many other congregations across this country. It is the tragedy of AIDS, and the decimation in our parish of a whole generation of gifted and devout churchpeople, almost all of them gay men, whose love for and witness to this parish's common life simply made our hearts sing, and whose absence from our midst quite literally destroys the continuity that their generation provided between the old St. Mary's, the St. Mary's of our Anglo-Catholic past, and the St. Mary's of the Catholic present moment, into which a whole new generation of people is beginning to come. I have come to believe that you and I have the right to pray that the Church of the future will in some way recognize the dignity and stability of permanent and responsible gay relationships. I am going to repeat that sentence, and I don't want anyone here to misquote me. I have come to believe that you and I have the right to pray that the Church of the future will in some way recognize the dignity and stability of permanent and responsible gay relationships. It is my private opinion. It is not the teaching of the Church. I also believe that you and I, who loved and ministered to the many people who have died with AIDS in this parish family, have a duty neither to forget them nor to cover over the tragedy that has removed them from our midst. We are part of that tragedy, as is the Church, and as is the society in which we live. Our parish dead, taken from us by AIDS, shared with us our commitment to the faith of the ages, and with them we claim a common inheritance. The St. Mary's of the future, and it is a future that will be built by those of you who are new, and who even now are finding your place within the life of our community, the St. Mary's of the future must never forget either the sadness or the compassion of the years that we are now passing through.

And so I hope that all of us this morning will take new courage in the life that is ours in this place. On this Refreshment Sunday we are called to pause, to take refreshment both in this Eucharist and in the brunch that is to follow, and to move forward in the grace of God towards that victory which the Church will celebrate in just three weeks' time. The psalmist calls us this morning to rejoice with Jerusalem, and to be glad because of her, and in the gospel Jesus tests Philip by asking him how he will buy bread that the multitudes may eat. My friends, for almost a hundred years Jesus has been the Bread of Life for countless multitudes who have entered this building. He is our Bread this morning, and he will be the Bread for those who come after us. Amen.

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## CENTENNIAL CELEBRATION

December 8, 1995 - December 8, 1996

CHURCH OF SAINT MARY THE VIRGIN  
New York City

## FAREWELL SERMON by FATHER GASKELL

*We reprint here the Farewell Sermon of Fr. John Gaskell as he left St. Alban's, Holborn, in London last fall.*

The Gospel according to S. Luke, Chapter 9 verses 34 and 35: "As Peter spoke a cloud came and covered them with shadow and when they went into the cloud the disciples were afraid".

I thought that it might be a good idea to talk to you this evening about being afraid, about fear, about fear of what God is going to let happen or God is going to bring about.

I'm pretty fearful. I fear this occasion: it brings out fear of retirement. The parish, this church, fears to be without me and fears who it may get - though with the patron represented here this evening and our Bishop I'm sure that they need have no fear. There is fear in the Church of England. And fear everywhere that there is violence and oppression.

This is my last sermon here, and last days are days when you think about beginnings. And there are tonight I think five people here apart from myself who were present when I first entered an Anglican church for public worship - unbaptized, utterly ignorant, totally uninformed - because of course I went to a decent English public school I thought that it was absolutely wonderful. And looking down the church - at the other end of the church - there was what was known as the Duke's pew, which was a gallery which had a half-dome to it and in the half-dome was a picture of what I thought was the Ascension of Our Lord, but in this picture of the Ascension somehow or other - they were so excited - two of the holy apostles had been lifted from the ground. I had never heard, of course, of the Transfiguration of Jesus. And this painting of the Transfiguration left in me an interest in this particular mystery which has remained, not unenhanced by a wonderful book by Michael Ramsey, which I read as a young undergraduate, about the mystery of the Transfiguration, one of his wonderful, as one might call it, little books.

In the Transfiguration of Jesus we learn an awful lot about him, about what Christians believe of him when the books were written, and how they saw this strange man. In each of the stories of the Transfiguration as relayed by Mark followed by Matthew and Luke, almost all the same themes appear: Jesus is transfigured, he looks different and begins to shine; he is seen to be talking to Moses and Elijah; the disciples are filled with fear; they hear the voice of God saying who Jesus is; they suddenly realize that they are alone with the Jesus who had been there in vision a moment or two ago transformed.

In Mark, they fear the vision - they suddenly see Jesus shining and they fear that.

In Matthew they fear the voice - the voice of our Heavenly Father.

And in Luke, they fear when they enter the cloud. The cloud is the presence of God, and the presence of God after they have learned what is going to happen. S. Luke says that he knows what the three were talking about: Jesus and Moses and Elijah were talking about the Lord's coming exodus, his leaving, his passing that was going to happen in Jerusalem. Then when the cloud descends, the cloud which means the presence of Almighty God to the man or women of faith, when the cloud descends, the disciples were afraid.

Now I think that it is very useful for us because we all know fear to recognize that there are very many occasions of course when being afraid does not mean that God is near. He may be warning us in a quite natural and normal way not to cross the road, not to take a fourth glass, not to go out with that particular friend.

But sometimes there are fears which if you think about them, reflect on what is happening to you, may very well mean that God is near, particularly perhaps if it is at moments of transfiguration, translation and change.

There is plenty of fear in me at the moment - fear of my exodus, fear of my passing, fear of where God is taking me as I leave a long ministry for which - I feel bound to say - I am deeply thankful. Full no doubt - I am quite sure - of shortcomings, but on my part and in my heart full of praise. And I feel that as one moves forward into an unknown future - what is it going to be like? - this is at a point when the cloud is coming down, the cloud of darkness, the cloud of not being quite sure of what is going to happen to me next. And in that "cloud", Christians have said over and over again through the centuries, Almighty God is to be found. He's not only around when it's clear. He is always around when you are not quite sure and trying to move forward.

Think of that great moment in Luke's Passion narrative when Jesus is praying, when Jesus is clearly - man of faith though he is - is a man of fear. In Gethsemane he prays that the cup shall be taken away. He doesn't want what is happening tomorrow. He is not very keen about tomorrow's trial and execution which he perceives is on the way. And at the moment when he prays that God will relieve him of the burden he is carrying, at the moment of admission, the angel ministers to him. Confession and support go together.

When Our Lord on the Cross cries in fear "My God, why have you forsaken me?", "I do not know where I am and all I have ever trusted in has been taken away", at that moment God is achieving his greatest work, the salvation of mankind.

When a parish wonders what will happen next, when it feels deprived of Father - who though endeavoring at all possible moments to be as unpaternalistic as possible has always wanted his own way - at such a moment a congregation or parish must not pretend that all is well. It has to recognize the pain and anxiety within and its sense of loss and fear of what may be. You've got to go through that darkness of Gethsemane in order to reach the end of the exodus which is the triumph of the Jerusalem resurrection.

When we fear the changes that God is bringing upon his holy church - in exactly the same way as when we feel there is a bit of a cloud over our heart or mind - we must say to ourselves perhaps God is present but concealed in that darkness. Perhaps when I can't quite see the shepherd he is there. Sometimes we talk at the present time about the way in which a church is enduring a sense of bereavement or pain. Perhaps more truly for some of us or at any rate for some of it, it would be better to say it is simply fear of what God is doing to his church. Fear of the exodus he is bringing upon us, asking us to leave the fleshpots of Egypt and set off for the promised land. And reaching the promised land means crossing the Red Sea and the Desert. In our fear He will be with us: the pillar of cloud by day and the pillar of fire by night.

The Gospel of Our Lord Jesus Christ, his death and Resurrection, speaks to us at the moment when we admit our fear, not if we try to live without it.

Therefore I ask you to have no fear to proclaim that gospel of which we are praying today that it may be proclaimed. We may acknowledge our fears because He is with us. He can never desert His church because his church is the representative to Him of the world he has made and loves and intends for perfection. "Be not afraid" the anthem will say, and as you hear it allow your fears to come out to God your Father who through his Son is prepared to heal them.

They went into the cloud and in the cloud, not knowing where they were, the disciples were afraid. And with them in that cloud was the Lord - as He is now.

## FEAST DAYS in MAY & JUNE

### THE FIFTH SUNDAY OF EASTER (MARIAN MAY FESTIVAL)

Sunday, May 1st, 11:00 a.m.

Solemn Mass (CROWNING OF THE BLESSED VIRGIN MARY)

Sermon: The Rev. Matthew Harrison

Music: Missa "Dixit Maria" *Hans Leo Hassler*

Motets: If ye love me *Daniel Pinkham*

Cantate Domino *Heinrich Schütz*

### ASCENSION DAY

Thursday, May 12th, 6:00 p.m.

### PROCESSION & SOLEMN MASS

Sermon: The Rt. Rev. James W. Montgomery

Music: Missa "Ascendo ad patrem"

*Giovanni Pierluigi da Palestrina*

Motet: O all ye people *Henry Purcell*

### THE DAY OF PENTECOST

Sunday, May 22nd, 11:00 a.m.

### PROCESSION & SOLEMN MASS

Sermon: Fr. Wells

Music: Missa brevis in G Major, K. 49

*Wolfgang Amadeus Mozart*

Motet: Dum complerentur *Tomas Luis de Victoria*

### TRINITY SUNDAY

Sunday, May 29th, 11:00 a.m.

### PROCESSION & SOLEMN MASS

Sermon: Fr. Carlson

Music: Missa brevis *Jackson Hill*

Motet: Alleluia! I heard a voice *Thomas Weelkes*

Solemn "Te deum" (Organ versets by Kyler Brown)

### THE SOLEMNITY OF CORPUS CHRISTI

Sunday, June 5th, 11:00 a.m.

### SOLEMN MASS &

### PROCESSION OF THE BLESSED SACRAMENT

Sermon: Fr. Wells

Music: Missa "Pange lingua" *Josquin Despres*

Motets: O sacrum convivium *Olivier Messiaen*

Laudate Dominum *Henri Dumont*



# CALENDAR for MAY

1	Su	THE FIFTH SUNDAY OF EASTER <i>Marian May Festival: Procession &amp; Solemn Mass, 11 AM</i> Preacher: The Rev'd Matthew Harrison Mass: Missa "Dixit Maria" <i>Hans Leo Hassler</i> Motet: If ye love me <i>Daniel Pinkham</i> Cantate Domino <i>Heinrich Schütz</i>
2	M	SAINT PHILIP AND SAINT JAMES, APOSTLES (transferred)
3	Tu	Tuesday of the Fifth Week of Easter
4	W	Monnica, Mother of Augustine of Hippo, 387
5	Th	Thursday of the Fifth Week of Easter
6	F	Friday of the Fifth Week of Easter <i>No Abstinence</i>
7	Sa	<i>of Our Lady</i>
8	Su	THE SIXTH SUNDAY OF EASTER Preacher: Father Wells Mass: Mass in e (Collegium Regale) <i>Harold Darke</i> Motet: God is love <i>McNeil Robinson</i>
9	M	ROGATION DAY (comm. Gregory of Nazianzus, Bishop of Constantinople, 389)
10	Tu	ROGATION DAY
11	W	ROGATION DAY
12	Th	ASCENSION DAY <i>Evening Prayer, 5:30 PM; Procession, Solemn Pontifical Mass, Confirmations &amp; Receptions, 6 PM</i> Preacher: The Rt. Rev. James W. Montgomery, Retired Bishop of Chicago Altar Flowers: Margaret H. Merle Mass: Missa "Ascendo ad Patrem" <i>Giovanni Pierluigi da Palestrina</i> Motet: O all ye people <i>Henry Purcell</i>
13	F	Friday of the Sixth Week of Easter <i>No Abstinence</i>
14	Sa	<i>of Our Lady</i>
15	Su	THE SEVENTH SUNDAY OF EASTER Preacher: Father Carlson Mass: Missa quarti toni <i>Tomas Luis de Victoria</i> Motet: O God, the King of glory <i>Henry Purcell</i>
16	M	Monday of the Seventh Week of Easter
17	Tu	Tuesday of the Seventh Week of Easter
18	W	Wednesday of the Seventh Week of Easter
19	Th	Dunstan, Archbishop of Canterbury, 988

20	F	Alcuin, Deacon, Abbot of Tours (804) <i>No Abstinence</i>
21	Sa	Vigil of Pentecost
22	Su	THE DAY OF PENTECOST: WHITSUNDAY Preacher: Father Wells Mass: Missa brevis in G Major, K. 49 <i>Wolfgang Amadeus Mozart</i> Motet: Dum complerentur <i>Tomas Luis de Victoria</i> <i>Evensong and Benediction, 4:00 PM</i> Preacher: Fr. Catir, Church of the Transfiguration, NYC Choir of Men and Boys, Church of the Transfiguration, NYC
23	M	The First Book of Common Prayer
24	Tu	Jackson Kemper, First Missionary Bishop in the United States, 1870
25	W	EMBER DAY (comm. Bede the Venerable, Priest, and Monk, 735)
26	Th	Augustine, First Archbishop of Canterbury, 605
27	F	EMBER DAY <i>Abstinence</i>
28	Sa	EMBER DAY
29	Su	THE FIRST SUNDAY AFTER PENTECOST: TRINITY SUNDAY Preacher: Father Carlson Mass: Missa brevis <i>Jackson Hill</i> Motet: Alleluia! I heard a voice <i>Thomas Weelkes</i> Solemn "Te deum" (Organ versets by Kyler Brown)
30	M	<i>Memorial Day</i>
31	Tu	THE VISITATION OF THE BLESSED VIRGIN MARY

## ORGAN RESTORATION UPDATE

Organ restoration work, which was expected to be completed in time for Easter Day, continues at a steady and quite productive pace. The organ is now expected to make some sounds by late May/early June. Below are several amazing figures connected with the work:

- well over 2,000 feet of new cable, each cable containing between 20 and 40 pairs of wires, has been run from the organ console to pipes. This is over 80,000 feet of wire.
- all of the organs 5,000 plus pipes have been removed, washed in the kitchen sink, repaired and returned to the organ.
- the organ console has been stripped of 60 years of dirt and discolored varnish and is now on view in the St. Joseph's Hall. It will be fitted with all of its parts and new solid state combination action during May.



## CALENDAR for JUNE

- 1 W Justin, Martyr at Rome, c. 167  
 2 Th EMBER DAY (The Martyrs of Lyons, 177)  
 3 F The Martyrs of Uganda, 1886 *Abstinence*  
 4 Sa *of Our Lady*
- 5 Su PENTECOST II: THE SOLEMNITY OF CORPUS CHRISTI  
*Solemn Mass & Procession of the Blessed Sacrament, with  
 Benediction, 11 AM*  
 Preacher: Father Wells  
 Mass: Missa "Pange lingua" *Josquin Despres*  
 Motet: O sacrum convivium *Olivier Messiaen*  
*Laudate Dominum Henri Dumont*
- 6 M Norbert, Bishop, 1134  
 7 Tu *Requiem*  
 8 W  
 9 Th Columba, Abbot of Iona, 597  
 10 F The Most Sacred Heart of Jesus *Abstinence Dispensed*  
 11 Sa SAINT BARNABAS THE APOSTLE
- 12 Su THE THIRD SUNDAY AFTER PENTECOST  
 Preacher: Father Jackson  
 Mass: Mass in C Major *Charles Gounod*  
 (Summer Choir schedule begins)
- 13 M Anthony of Padua, Friar, 1231  
 14 Tu Basil the Great, Bishop of Caesarea, 379  
 15 W Evelyn Underhill, 1941  
 16 Th comm. Joseph Butler, Bishop of Durham, 1752  
 17 F *Abstinence*  
 18 Sa Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896
- 19 Su THE FOURTH SUNDAY AFTER PENTECOST  
 Preacher: Father Wells  
 Altar Flowers: Anicia & Philip Martin  
 Mass: Mass (Music for Celebration) *David Hurd*  
*Requiem*
- 20 M  
 21 Tu Aloysius Gonzaga, religious, 1591  
 22 W Alban, First Martyr of Britain, c. 304 (comm. John Fisher,  
 Bishop and Martyr, and Thomas More, Martyr, 1535)  
 23 Th  
 24 F THE NATIVITY OF SAINT JOHN THE BAPTIST  
*Abstinence Dispensed*

- 25 Sa *of Our Lady*
- 26 Su THE FIFTH SUNDAY AFTER PENTECOST  
 Preacher: Father Carlson  
 Mass: Missa "De angelis" *Gregorian Chant*
- 27 M Cyril of Alexandria, Bishop & Doctor, 444  
 28 T Irenaeus, Bishop of Lyons, c. 202  
 29 W SAINT PETER AND SAINT PAUL, APOSTLES  
 30 Th First Martyrs of the Church of Rome, 1st Cent.



A dedicated server, Kenneth Isler, mixing incense for use at High Mass.

## 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.

### CHURCH OF SAINT MARY THE VIRGIN

145 W. 46 St., New York, NY 10036-8591

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1994:

\$ \_\_\_\_\_ ☐ weekly ☐ monthly ☐ annually  
☐ I would like envelopes ☐ I 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 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.

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