

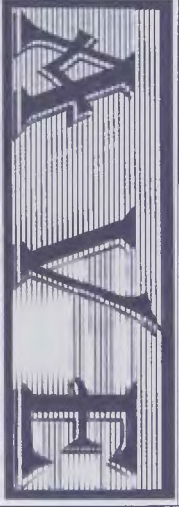
VOLUME LXIII NO. 4

JULY - AUGUST, 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

ADDRESS CORRECTION REQUESTED

JULY - AUGUST ISSUE

Non-Profit Org.  
U.S. Postage  
**PAID**  
New York, NY  
Permit No. 3330

## 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

### 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

AVE is published bi-monthly by the Church of St. Mary the Virgin, 145 W. 46th Street, New York, NY 10036-8591. Telephone (212) 869-5830. The Rev'd Edgar F. Wells, editor. Your contributions of \$10 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.

### ADMINISTRATION

**PARISH OFFICE** (212) 869-5830  
145 W. 46 St., New York, NY 10036-8591

Office Hours: 9 am - 4:30 pm  
Monday - Friday, except legal holidays

The Reverend Edgar F. Wells, Rector  
The Reverend David L. Carlson, Curate

The Reverend Allan Jackson, Assistant  
(212) 840-0354

Mrs. Eileen Sorensen, Parish Secretary

Morehead-McKim-Gallagher  
Funeral Directors (212) 744-2500

**MUSIC OFFICE** (212) 921-2939  
Mr. Kyler Brown, Music Director &  
Organist  
Mr. John Sherer, Associate Organist

**RECTORY** (212) 869-5831  
144 W. 47 St., New York, NY 10036-8591

**MISSION HOUSE**  
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

JULY - AUGUST

NO. 4

July, August, 1994

My dear People:

Once again summer has descended on the City of New York, and this year - after one of the more severe winters of recent history - I am committed to not complaining once about our summer heat! Summer is of course the period of least activity in our parish life, and it therefore affords me the opportunity of writing you at length about St. Mary's, and of reflecting on current concerns.

Let me therefore write specifically about three matters, and in doing so I hope I may give you some idea of our current life here. The first has to do with our ongoing work of centennial restoration, the second with liturgical change, and the third with the continuing reality, exacerbated by press reports this spring concerning the Church of England, of the opening of the priesthood to women. The first matter is of obvious concern to us all, and the other two deserve comment because of the profound effect they are continuing to have on the Church at large.

As of this writing almost the entire "envelope" of St. Mary's (to use the word employed by our architect to describe the exterior of our church building) has been completely restored. This involves the cleaning of stone and cement exterior walls, new gutters around the church, and needed roof repairs. In bringing this about almost the entirety of our designated funds has been spent (see the March-April issue of this year's AVE). The question now is, what about the restoration of the church interior? 1995 is closer than we think, and with it there will come various occasions of centennial importance, the most significant of which will be our celebration on the feast of Our Lady's Conception which falls on December 8th of that year. Our experience thus far, shared with many others, is that projected work always begins later than we've anticipated, and continues for a longer period than we plan for. And of course we will first need to raise more funds to cover this final phase of our restoration effort. The inclination of our Trustees at the moment is to postpone another capital funds campaign until 1995, hoping that the impetus of centenary observances of the construction of the building will engender a generous response that year, in which case the church interior might be restored in 1996. And of course that would obviate any fears regarding the possible presence of interior scaffolding during the centenary itself.



With regard to liturgical change, what that means at St. Mary's is the expanding of the use of the Prayer Book so that a greater variety of eucharistic rites may be experienced in our worship. Presently we are employing Rite 2 almost exclusively (save for the 10 Am Mass on most Sundays), and during Eastertide we found ourselves feeling more and more comfortable with the beautiful phrases of Eucharistic Prayer D - in reality the most ancient Eucharistic Prayer currently available to us. During the season of Pentecost we have moved to Eucharistic Prayer A, and will be using it certainly for the rest of this year.

What all this means is that St. Mary's is applying its own genius in liturgical matters to the employing of our current rites. For most of our people this has met a broad acceptance of what we are trying to do, and some strongly articulated encouragement of our present modes of worship. Things have gone so smoothly that many of our guests have not been aware of the change. But I would lie if I said that there are no feelings of dismay where this matter is concerned. Not a few of our people miss the "old" liturgical forms, but I must say that most of them have given me deep pride in the manner in which they are attempting to understand and live with what is new. In only one instance has a parishioner totally severed their relationship with us, though in one other there is some real ambivalence about their ability to stay on and be a part of this worshipping community. I mourn for them both because they are fine people, and each has experienced a level of distress in this matter that I would never have consciously created. What I have learned over the years is that in cases of this kind rationality plays little or no part in the decisions that people make but there is a visceral obsessiveness that comes into play, and it totally consumes those who are afflicted by it. And sometimes the only escape possible from pain of this kind involves a total break with the context in which it has occurred. It is not a matter of personal blame on anyone's part. It is very much the result of deep personal agony, an agony whose origins are often unperceived but which bear no relationship to the immediate crisis.

And to some extent the distress of liturgical change has found its counterpart in the reactions of various people to the admission of women to the Sacred Priesthood. It is important in this regard that we understand that no new ministry has been introduced into the life of the Episcopal Church or the Anglican Communion. The distress being experienced by so many people has to do with the admission of an additional part of the human race into a ministry that has belonged to the Church for the better part of 2,000 years. Sadly from our point of view, many of the people experiencing this distress, both here and in England, have been identifiably the offspring of our Church's Catholic tradition. For many years your present rector was numbered among them. But as the walls of their isolation have grown higher, many people within this point of view have come to view themselves as the only legitimate witness left within our Church. Their withdrawal from the mainstream of the Church's life is a cause of sadness to all of us, if also a fact that we must accept, but their claim to be the sole upholders of Catholic truth is one that we must absolutely reject. Within Anglicanism the definition of who is or who is not a Catholic cannot be dependent in any way on whether we accept or reject the presence of women in priestly orders. We must for the foreseeable future live with disagreement on this issue, and we must do so

without belittling the Catholic integrity of those with whom we disagree. This is a reality with which in the United States we have lived since 1976. It is England's turn now to share in this passion. We need to keep our English brothers and sisters consciously in our prayers during the days ahead, asking God's healing and peace in the Church we love, and remembering that the disposition of this matter, painful though it may be, is ultimately God's to effect, and his alone. There are so many other things I want to write about at this time, but I will content myself with assuring you of my prayers for a restful summer - and with expressing the hope that you will be with us again in midsummer, on August 15th, for our annual Assumption feast. God bless you all.

Faithfully,

*Edgar F. Wells*

Edgar F. Wells

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY MONDAY, AUGUST 15, 1994

### PROCESSION OF THE IMAGE OF OUR LADY OF WALSINGHAM

Solemn Mass 6 PM

Sermon: The Venerable Robert N. Willing

Music: Mass for four voices *William Byrd*

### CONTRIBUTIONS TO AVE are gratefully acknowledged:

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

The Rev. Randy Steinman, \$20; John C. McCutchen, \$30; The Rev. Stephen Gerth, \$15; The Rev. Martin Dudley, \$10; Carol J. Pepper, \$20; Mildred M. Mc Lellan, \$25; Frank P. Ashley, \$10; James W. Cherry, \$100; J. C. Harrison, \$25; J. Sandford F. MacLean, Jr., \$10; The Rev. Steven R. Ford, \$15; The Rev. Vern Jones, \$10; Mr. & Mrs. Dean M. Mead, \$10; The Rev. Robert H. Walters, \$25; The Rev. Cannon Clifford B. Carr, \$20; The Church of St. Anne of Grace, \$25.

## SERMON by Fr. Cairns

*A sermon preached by The Rev. Canon J. Cameron Cairns,  
here at St. Mary's, on August 15, 1993, last year.*

August 15, 1993

Mary said "the Mighty One has done great things for me, and holy is his name. He has lifted up the lowly" St. Luke 1:49 + 52. (Gospel of the day)

May only the truth be spoken here and only the truth received - in the name of the Father, the Son and the Holy Spirit. Amen

I saw from yesterday's "New York Times" Church advertisements that the two parishes observing today's festival of St. Mary the Virgin in a big way are both Episcopal - St. Thomas' on 5th Avenue, and here at St. Mary's, Times Square. This reminded me of a tale, probably apocryphal, of a former priest here - Fr. Garfield, who walking past St. Thomas' a few days before August 15th, met its rector and said to him "I notice from your signboard that you'll be observing the Dormition of the Blessed Virgin Mary on August 15th. "Yes that is so" said Fr. John Andrew. To which Fr. Garfield replied. "You bury her. We, at St. Mary's, who observe her Assumption, will raise her up!" And so we are.

A priest friend of mine, the Archdeacon of Montreal (who is to be the preacher at your dedication festival this fall) has already, to my disapproval, picked out his tombstone, and has had inscribed on it the epitaph: Miserere, Gloria. Mercy and Glory. What a memento mori! These two themes - mercy and glory are one way of pondering the meaning of Mary's Assumption that we are celebrating this morning. They are also a way of looking at the life of this historic parish and of our own lives as Christians, as people of faith. When you come down to it mercy and glory are what our Christian faith is all about and point us to Jesus who leads us to God.

Jesus took care of his mother at his death as she had taken care of Him in his early life. We know from Scripture that Jesus gave his mother into the care of the beloved disciple John. Tradition tells us that John took Mary with him to their 'retirement' home in Ephesus, Turkey. When visiting this site another priest friend of mine quipped that John took Mary there so she could rest up before her round of world wide appearances! And as the procession of Our Lady of Walsingham today reminds us, she is still on the move! At her death Jesus took her home - to heaven - where God is. And as God is everywhere it should not surprise us that Churches and Shrines dedicated in honour of Mary are found all over the world: at the top of a Mountain in Monserrat, Spain; in the obscure and difficult-to-reach town of Fatima, Portugal, and Lourdes, France; in rural Norfolk at Walsingham, England; on the island of Tinos, Greece; at Guadalupe, Mexico and in war torn former Yugoslavia at Medjugorje - and I'm only mentioning the ones I have visited. And yes even here at this crossroads of the world, on West 46th Street, New York City. To these places all sorts and conditions come hoping to experience God's mercy in the forgiveness of their sins, and His glory by joining in worship which has the power to transport them to heaven. Not far from this Church a blockbuster of a Broadway play is playing to great crowds - "Angels

in America: Millennium Approaches". It is about contemporary issues such as AIDS, politics, death, decency and dying. Although not light entertainment this Pulitzer Prize play has been described by the 'New Yorker' as a "must see" play. This Church under the patronage of Our Lady, whom we know also as the Queen of the Angels, must also deal with these - and other - important themes - but from a different perspective, that of grace and glory.

For Churches in the Catholic tradition, because of our emphasis on the incarnation - that God took our flesh of the Virgin Mary and was made human, must, if we are to be authentic, express our life of mercy in outreach, and mission, and social action. This may be by a concern for the homeless or for persons with AIDS or refugees or whatever we decide to focus on, and to spend our money on, - remembering that we need not feel guilty that we can't do everything. But there will be many occasions for mercy in our church, our community, our work place and our homes - of both giving and receiving it. Mindful of God's mercy, because we know it, and living in the hope of glory, let us as children of Mary not live in the world as in a hotel - leaving all the mess for others to clean up. The good news of the gospel reminds us, does it not, that there is more mercy in God than sin in us. Thus we can live and die in hope. Hope defies all odds. It is like that miraculous rose of Sharon, Our Lady of Advent, which paradoxically blooms in winter. It is like our Lady Star of the sea - which twinkles even in storms! It is like Mary's child waiting to be born in us.

The numinous liturgy which is celebrated in this church building-and how lovely it is (and will be even more glorious as the restoration progresses) is a statement that to give God glory and to care for people is one - our work, our liturgy. When this is so our faith can lead to an integration of the whole of human experience, our joys and our sorrows, and that even our suffering, as in the case of both our Lord in his Passion and his mother, Our Lady of Sorrows, can lead to glory. Yes in our lives and in our world there is much cause for sorrow, much need for mercy, but as Austin Farrar, one of our great 20th Century theologians has said: "The breaking of the heart is the opening of heaven". So here we are now celebrating in the Assumption of Mary, God's glory, our Eastertide in August.

Too often we carry on, in the Church, and in the world, as if the Resurrection hasn't happened. Because we have been raised with Christ and are heirs, as today's epistle reminds us, we must grasp that the people we victimize or reject, or ignore, are the missing piece in the jigsaw of our salvation. Mary anticipated our future - the glory of heaven, which she a fellow creature has attained: - to reign body and soul, the whole person, with Christ in glory. She is a pledge that all creation may enter glory. She who shares His glory, taken part in his eternal intercession, is already before the end of time what we aspire finally to be.

The Assumption of Mary, Mother of God, Our Lady's homecoming, is our journey as well. To which we can say: Glory!

We who love Jesus, and his mother, know that in heaven, she leads the whole company of Saints in the praise and worship of God who is not only mercy and glory, but also love. Grace will lead us to that same haven where she is already and where she prays with us, and for us, at the throne of God - to whom Father, Son and Holy Spirit be all glory now and through the ages of eternity. Amen.



## CALENDAR for JULY

1	F	THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST	
2	Sa	Of Our Lady	<i>Abstinence</i>
3	Su	THE SIXTH SUNDAY AFTER PENTECOST	
		Preacher: Father Carlson	
		Altar flowers: Leslie Danielle Cootware	
4	M	INDEPENDENCE DAY (one Mass at 12:15 only)	
5	Tu	Anthony Zaccaria, Priest, 1539	
6	W	Thomas More, Martyr, 1535	
7	Th	Monthly Requiem	
8	F		<i>Abstinence</i>
9	Sa	Of Our Lady	
10	Su	THE SEVENTH SUNDAY AFTER PENTECOST	
		Preacher: Father Carlson	
11	M	Benedict of Nursia, Abbot of Monte Casino, C. 540	
12	Tu		
13	W	Henry, Emperor, 1324	
14	Th	Bonaventure, Bishop and Doctor, 1274	
15	F	Swithun, Bishop of Winchester, 862	<i>Abstinence</i>
16	Sa	Our Lady of Mount Carmel	
17	Su	THE EIGHTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Wells	
		Altar flowers: Mildred and Lawrence Larsen	
18	M		
19	Tu		
20	W	Margaret, Martyr at Antioch, 3rd c.	
21	Th	Lawrence of Brindisi, Priest and Doctor	
22	F	SAINT MARY MAGDALENE	<i>Abstinence</i>
23	Sa	Bridget, religious, 1373	
24	Su	THE NINTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Wells	
25	M	SAINT JAMES THE APOSTLE (transferred)	
26	Tu	The Parents of the Blessed Virgin Mary	
27	W	William Reed Huntington, Priest, 1909	
28	Th		
29	F	Mary and Martha of Bethany	<i>Abstinence</i>
30	Sa	William Wilberforce, 1833	
31	Su	THE TENTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Wells	

### REMEMBER SAINT MARY'S IN YOUR WILL

REQUESTS 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 AUGUST

1	M	Alphonsus Liguori, Bishop and Doctor, 1787	
2	Tu	Eusebius of Vercelli, Bishop, 371	
3	W	Monthly Requiem	
4	Th	John Vianney, Priest, 1859	
5	F	Dedication of St. Mary Major	<i>Abstinence</i>
6	Sa	THE TRANSFIGURATION OF OUR LORD JESUS CHRIST	
7	Su	THE ELEVENTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Wells	
		Altar flowers: Catherine & Alfred Handy	
8	M	Dominic, Priest and Friar, 1221	
9	Tu	Blessed Edith Benedicta Stein, Religious & Martyr, 1942	
10	W	Laurence, Deacon, and Martyr at Rome, 258	
11	Th	Clare, Abbess at Assisi, 1253	
12	F		<i>Abstinence</i>
13	Sa	Jeremy Taylor, Bishop of Down, Connor and Dromore, 1667	
14	Su	THE TWELFTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Peter Galloway	
		Altar flowers: Junko Hashimoto; Toyoko Anne Morton	
15	M	THE ASSUMPTION OF THE BLESSED VIRGIN MARY	
		Procession of the Image of our Lady of Walsingham, Solemn Mass and sermon, 6 pm	
		Preacher: The Venerable Robert N. Willing	
		Altar flowers: Russell H. Bagley, Sr.; Eleanor Bagley; Doris Marie Bagley Schmidt; O. David Bagley; Lorraine Peterson	
16	Tu	Stephen of Hungary, King, 1038	
17	W		
18	Th	William Porcher DuBose, Priest, 1918	
19	F	John Eudes, Priest, 1680	<i>Abstinence</i>
20	Sa	Bernard, Abbot of Clairvaux, 1153	
21	Su	THE THIRTEENTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Carlson	
		Altar flowers: John Alexander Lewis; Clara Dorothy Lewis	
22	M	Queenship of Mary	
23	Tu	Rose of Lima, Virgin, 1617	
24	W	SAINT BARTHOLOMEW THE APOSTLE	
25	Th	Louis, King of France, 1270	
26	F		<i>Abstinence</i>
27	Sa	Thomas Gallaudet, 1902, and Henry Winter Style, 1890	
28	Su	THE FOURTEENTH SUNDAY AFTER PENTECOST	
		Preacher: Fr. Wells	
29	M	BEHEADING OF JOHN THE BAPTIST, Martyr	
30	Tu	Charles Chapman Grafton, Bishop, 1912	
31	W	Aidan, Bishop of Lindisfarne, 651	

## 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.

Name \_\_\_\_\_  
(Please Print)

Address \_\_\_\_\_  
(No.) (Street) (Apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Former Address \_\_\_\_\_  
(No.) (Street) (Apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_