

VOLUME LXIV NO. 1 JANUARY — FEBRUARY, 1995

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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JANUARY - FEBRUARY ISSUE



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; Sundays 8:30 am-5:30 pm

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

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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 Jeffrey L. Hamblin, Assistant
(212) 840-0354

Mrs. Eileen Sorensen, Parish Secretary

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

MUSIC OFFICE (212) 921-2939

Mr. Kyler Brown

Music Director & 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 LXIV

JANUARY — FEBRUARY

NO. 1

Epiphanytide, 1995

My dear People:

What a long season Epiphanytide is this year - and it is just one Sunday short of reaching its longest duration in our present liturgical scheme. Many of us remember the 'gesima' Sundays in our old calendar: Septua-, Sexa-, and Quinquagesima: 70, 60 and 50 days before Easter. They were the last Sundays before Lent began, and already on those days we wore purple vestments - a strategy, if you will, by which we were eased into the Lenten season, but a reminder also of a time centuries ago when Lent was longer than it is today.

All of which means that in our present cycle Epiphanytide assumes a greater role in our life of prayer. Central to its meaning is the theme of the Church's mission to the world, and this season is a time preeminently when we pray for Christian missionary work around the world. But interestingly we do not pray as we once did: that the "enlightened" nations of the West might be beacons of hope and salvation to lesser civilizations across the globe. Christianity today faces a world in many parts of which there exist civilizations and religious practices that are older by far than the faith we proclaim in the gospel. And in many of those places, and in the Third World generally, it is a Christianity that has become indigenous to those cultures which today assumes the mantle of missionary work where their people are concerned. And as for the First World, the world of European civilization with which we have traditionally been identified, it was Archbishop Michael Ramsey who said once that he could see missionaries from Africa and other parts of the world being sent to Europe to re-Christianize its people. In a post-Christian culture, and in a society that has been torn from its religious roots, you and I are understanding the Church's work of mission from within a far different perspective than the one assumed by our forebears. In a real sense it is our turn to be missionized once again.

In our own keeping of this season this winter St. Mary's has its usual round of feasts and observances: we begin with the Feast of the Epiphany itself on January 6th; and we continue into the lovely observance of Candlemas, the Feast of Our Lady's Purification, when we carry candles in honor of Christ who is the light of the world, and when we celebrate one of the most beautiful masses of the entire Church year. After some simplification where our music was concerned this past fall, our choir will again be singing their full repertory on these feasts, and both these observances should be beautiful indeed. Our preacher on the Feast of the Purification will be Fr. Richard McKeon, one of the more talented younger priests of our diocese, and who prepared for the priesthood with the Community of the Resurrection in England. Father McKeon is Priest-in-Charge of Zion Church, Dobbs Ferry, and is Chairperson of our Diocesan Episcopal AIDS Committee.

But there is one other occasion this Epiphanytide that needs mentioning here as well, for its special importance is felt by all of us at St. Mary's. On Friday evening, January 20th, Canadian Mireille Lagacé, will give a Dedicatory Recital on our restored Aeolian-Skinner organ, and it will be a moment of great joy for us all. You will find details further on in this issue of Ave, and I hope very much that you will be able to be here.

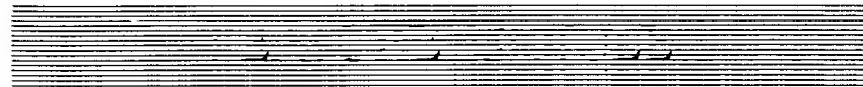
One further matter needs mentioning as I bring this letter to its close. The Last Sunday after Epiphany is a reminder to us of the intimate relationship between Christ's glory on the mountain of Transfiguration and his priestly sacrifice of himself on the Cross of Calvary. And though related to it, that Sunday is not the Church's observance of the Feast of the Transfiguration. Rather it is the final manifestation of Jesus's divinity before we follow him into the wilderness of his temptations, and begin once again our keeping of the season of Lent. Ash Wednesday this year is on March 1st. My prayer for each of us is that we may prepare appropriately for a holy Lent, and that the joy and exuberance of our Epiphany celebrations may strengthen us for the road of obedience on which Lent will carry us.

God bless you all.

Ever faithfully,



Edgar F. Wells



A homily preached by Martin L. Smith SSJE at the Church of St. Mary the Virgin, New York on October 2, 1994, the Feast of the Dedication of the Church.

One of the most striking features of the message of Jesus is that it doesn't have much content. It isn't a series of doctrines, it isn't a creed. Jesus' message is that he has come to proclaim good news. The only content is the stark assertion that God's sovereignty is here now. It is almost as if Jesus is saying that the good news is that the news from God is good. But he doesn't spell out what the good news is except to pronounce that the reign of God, that era when everything that separates humanity from God is overthrown, is not some distant dream over the horizon of the future far away. That reign is here and now. That is good news. Jesus walks away leaving us with the enigma.

The news from God is good. One of the reasons why Jesus couldn't tell us more is that he was the good news. If he filled the air with talk we might miss that. The other reason is that we have to figure it out and figure ourselves in. Those who have accepted the reign of God in the here and now become themselves part of the good news. They become good news to themselves and to others.

Here we are on this day asking a particular question about good news. Is this church building good news? We are serious because we are people soaked in the scriptures, and the scriptures always surround the issue of the meaning of sacred buildings with questioning, with irony. In the first reading the first book of Kings gave us a beautiful prayer of dedication for the temple. But the prayer is fraught with irony since a few pages later we are told how Solomon crammed the temple with shrines for the pagan idols and cults of his thousand foreign wives, making it a hall of distorting mirrors instead of a witness to the one unseen radically free Creator.

Jesus in the cleansing of the temple reasserts the judgment of the prophets. The temple was meant to be a point of convergence for all the nations to worship. Instead it had been turned into the main hotbed of nationalism and exclusivity. He pronounces God's sentence of demolition. Not one stone will be left standing on another.

How does this actual place, this building participate in the good news, mediate the good news? Part of the answer to this question lies in our commitment as Catholic believers to the power of symbol. Every form of

reductionism that says “this only means that”, every form of utilitarianism that says “this just serves one purpose”, every form of functionalism that says “this is merely to do that” is foreign to Catholicism. We believe that the mystery of the Divine Life, a life we are invited to share, is conveyed through a constellation of many-layered symbols that enrich and correct one another. Every symbol of revelation has many facets, many depths, an amplitude of meaningfulness that is never manifest all at once but has to be explored in a journey of progressive initiation in which worship and prayer are central. In this Catholic ethos then the church building itself can participate in revelation as an enabling symbol. The question is, have we got it? Have we been initiated into its meaning, have we entered into the mystery it is inviting us into? The original meaning of the Greek word “symbolon” was a token that entitled people to attend a performance, exactly like the modern day theatre ticket. It isn't the performance, but it lets you into the performance. If this church is a symbol, what is it that it gives us access to, what can it let us into? Well, it can let us into many places of intense meaningfulness. I want to meditate aloud on one of them.

When Christians make space for worship they are not just putting a roof over their heads, they are making sacred space that manifests what we mean, what our meaning is, what our identity is, who we are. The sacred space spells out who we are corporately, and it also communicates what each one of us is. If you go into a Quaker meeting house on Nantucket Island there is plainly nothing, nothing except what it takes for people to sit around openness. Yet to sit there just a moment is to be filled with the good news that the heart need not be, the heart is not, a “foul rag and bone shop”. My heart is a space, I have a center in which if I wait the Spirit will come. Now if you come into this church of St. Mary the Virgin and sit for a while it shouldn't take long to hear its unvoiced song. “You too are a holy place, your heart is holy, you are a place of presence, of worship.”

A church like this, among all the other things it is, is a symbol, for our persons as places of divine indwelling and encounter. It has a center, a focus - the altar. And among all the other things that this altar is, it is a symbol that we too have a center, a core, a place of divine action, a place of sacrificial change, a place of offering, transformation, a place from which we are fed and given drink. A place around which all the many elements that make up the complexities of our beings, all the selves of ourself can be gathered, can come together in communion, can find some harmony, interdependence.

“O thou who camest from above, the pure, celestial fire to impart, Kindle a flame of sacred love on the mean altar of my heart.” - we sing in Wesley's great hymn, instinctively translating the altar of sacred space into an inner reality, celebrating the heart center as the place of divine fire and visitation.

In this way a church can vibrate with good news. That human beings have a heart center, that God chooses to live, act and commune with us there is news to most people. The poignancy, even agony of much living is that the self is experienced as enigma and chaos, that there seems no axis on which life turns, no particular meaning or pattern. Meaninglessness, vacuity, utter loss of soul...this is the hell of postmodern life. The affirmation that the heart is sacred space, that it is the joy of a self-giving, life-giving Saviour to live in it is gospel. If a church building is a sacramental sign of that reality of divine indwelling, then it is a vehicle and mediation of grace, a radiant source of meaningfulness.

It can even help when the church is a bit battered and worn out and needs a lot doing to it. If we go into a church and the floor creaks, and the pew smells because an incontinent street person was dozing in it an hour ago, and paint is peeling, that might even help us accept the humility of a God who doesn't require his dwelling to be pristine. Our hearts are a mess, in constant need of repair, but the altar is there.

The trouble is though, I have found, that the mystery of divine indwelling is exactly that good news that most people who call themselves Christians have not accepted. I suppose in the end it is too costly a truth for most people to accept and we prefer to conceive of a God at a safe distance, whom we can approach occasionally and then withdraw to the security of own autonomy.

Everything here in this church is telling us about this dwelling of God in Christ in the heart through the Spirit. We dip our fingers in the holy water, we pass the baptismal font and the water is telling us about the inner well springing up to eternal life in our heart. Show “then ‘Out of the heart shall flow rivers of living water’ - Now he said this about the Spirit which believers in him were to receive.” We genuflect to the tabernacle. It is a sign of the utter humility and accessibility and availability of God who dwells in us and feeds us without a break, without ceasing. We approach the altar upon which we show forth the Lord's death. What more could God do to show us that he is not the remote God of our projections, beyond dying as a criminal and descending into hell? What more could God do to show that there is no place where he will not come to be with us? If Christ can descend into hell surely he can descend into my heart? And there is our communion. Christ on the altar, briefly, Christ in the hand briefly - but Christ coming again and again into the heart of his real home, Christ there always and for good.

CURSILLO - THE SECRET UNLOCKED

n y n

I can't stand it any longer...I must talk about it. The pressure is too great. Here's the lowdown on what takes place on these mysterious weekends. I beg all my friends in Cursillo - for what I am about to do, forgive me.

First of all, the Cursillo weekend is conducted in an atmosphere of informality and comfort. Your sponsor will escort you to Cursillo, see you settled comfortably in your own private room overlooking either the Hudson River or bucolic woodlands. Your sponsor will even come back Sunday night and bring you home. While no meal is provided Thursday night, the team will have plenty of snacks and beverages to hold you over until breakfast.

Thursday night at Cursillo is often the most difficult for many. It is the silent retreat portion of your stay. The evening is spent in chapel...Stations of the Cross...meditations...a brief film...a discussion on the Sacrament of Reconciliation...Compline. And blessed silence until after Mass Friday morning.

After breakfast attendees are assigned to group tables for the weekend. There will be five talks each day, by clergy and by laity. Discussion follows each talk. There is a concentration on the doctrine of Grace, the Sacraments, and the great Cursillo Tripod: Piety, Study and Action. In the evening, each table will share a synopsis of its group's discussions with the larger community. The pattern is similar Saturday and Sunday. To break up the seriousness of the talks, there are diversions and fellowship, snacking, singing, and daily Visitations to the Blessed Sacrament. Each day begins with Morning Prayer and Mass except Sunday when Mass closes the Cursillo in the afternoon. There is adequate time for privacy, meditation, prayer, walks outdoors or consulting with spiritual directors.

Meals are all buffet style with sufficient variety to meet many dietary needs. If you have a particular dietary need, make it known and the kitchen staff at Mariandale will accommodate you. Everything at Mariandale is under one roof, a real asset when the weather is inclement. And the place is kept immaculately clean. Mariandale is actually the short name for the retreat house run by The Dominican Sisters of the Sick/Poor in Ossining. Because the sisters have their own prescribed times for services in Chapel, we coordinate our Chapel services accordingly. Thus the rising bell is 5:45. We gather in Chapel at 6:30 for M.P./Mass in order to be out of the Chapel by 7:30 when the sisters have their services. There is a bit of respite Sunday morning when the sisters do not need the Chapel so early and also because we have only Morning Prayer on Sunday morning.

Each night concludes in Chapel with an examination of conscience and Compline, customary among the early Christians.

Cursillo is diocesan and thus a diverse gathering of Episcopalians come together to share the richness of many modes of worship, and, for me at least, a broadening of my appreciation for our Church and a tempering of my parochialism. Cursillo is also geared to the laity though including the clergy - all of us being part of the Laos, the Body of Christ. In fact, the weekend is always conducted by a lay person. Cursillo also presumes that those who attend are already well grounded in their faith. Thus it is not a conversion experience but an enriching and deepening of what is already there, often providing new insights into our faith as well as fostering ministry among lay people, inasmuch as we are all called to be ministers of the Gospel for which Holy Orders is not necessary.

On arrival everyone is asked to bring their spirit of self-surrender and charity to the Weekend; to leave the world behind for three days; and to immerse one's self in what for some becomes a walk with Christ. What makes Cursillo distinct from the customary retreat weekend is that it is an ongoing experience. The Three Days, as it is often called, are merely a starting point for the rest of one's life - the 4th Day! Candidates are strongly urged to return to their particular environments, home, work, society, parish, and enter into or form what is referred to as a Reunion Group, a gathering weekly, bi-monthly, or whatever works best, of three or four friends who come together regularly to share their pilgrimage of faith, particularly in regard to their prayer life, their study and their apostolic works. It would be a mistake to make the Weekend an end in itself, it is hoped that the Weekend may be the springboard to a more engrossing and long-range living out of the Christian Baptismal covenant in the life of the Church. In addition, regular gatherings of the parish Cursillo community as well as the larger diocesan community offer corporate support to the smaller cell groups (Ultreyas).

Sponsors are there to guide the candidate through the initial stages of the Cursillo experience, helping to prepare the candidate for what to expect, answer questions, help the returning Cursillista to get into a Reunion Group, perhaps later to encourage someone to become a member of a future team. Most importantly, the sponsor will lift up the candidate by name in prayer and with sacrifice prior to and throughout the Cursillo weekend.

As to the Spanish terms encountered on the weekend, just remember that the Cursillo had its origins in Spain following the devastating civil war in that country in the 30's and 40's. There was a vital need to inject new life into that country's spirituality. As the movement spread worldwide, the various terms

continued on page 12

THE CHURCH OF SAINT MARY THE VIRGIN

announces the completion and dedication of the Æolian-Skinner Organ • Op. 891 • G. Donald Harrison
— a project begun in 1932 is now complete —

DEDICATORY RECITAL

by
MIREILLE LAGACÉ
ORGANIST

FRIDAY, JANUARY 20, 1995, 8:00 P.M.

JOIN us as we celebrate the completion of the historic Æolian-Skinner organ begun in 1932. Experience its thrilling reeds, delicate flutes and captivating solo stops.

THE ARTIST

A “Juno Award” nominee for her CBC recording *Great French Organ Works*, Lagacé will forge a blazing trail at the console of what critics describe as the finest organ this side of the Atlantic.

Acclaimed throughout Canada, the U.S. and Europe, Mireille Lagacé’s consummate skills as an organist embody the qualities of grace, elegance, bravura and passion.

THE PROGRAM

Toccata, Adagio & Fugue in C J.S. Bach *Wachet auf, ruft uns die Stimme J.S. Bach* *Dialogue in C Louis Marchand* *Toccata in b & Scherzo Eugène Gigou* *Second Choral in b & Pastorale César Franck* *Prière (1954) François Morel* *Prelude & Fugue in B Marcel Dupré*

TICKETS: \$25, \$20 & \$15 (Senior & Student)
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followed it. For example, the word 'cursillo' is a Spanish word meaning 'short course' (in Christianity).

Do you have any questions you'd like to ask about Cursillo? Your clergy and Cursillo community will be happy to try to answer them and to be as open and helpful as they can in satisfying your curiosity or perhaps lessening your misgivings. Application forms are available as well as dates for future weekends. If you are interested to attend a Cursillo weekend, first discuss with your Rector.

And then get ready for a rainbow weekend - the rainbow being not only a symbol of peace and harmony but of God's first covenant with mankind following the great flood, and representing the many colors of God's love for each of us.

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]:

CENTENNIAL CELEBRATION

December 8, 1995 — December 8, 1996

CHURCH OF SAINT MARY THE VIRGIN
New York City

HOLY DAYS

THE HOLY NAME OF OUR LORD JESUS CHRIST

Sunday, January 1st, 11:00 AM

SOLEMN MASS

Sermon: Fr. David L. Carlson

Music: *Missa quarti toni Tomás Luis de Victoria*

THE EPIPHANY OF OUR LORD JESUS CHRIST

Friday, January 6th, 6 PM

**PROCESSION, STATION AT THE CRECHE, SOLEMN
MASS**

Sermon: Fr. Jeffrey L. Hamblin

Music: *Missa brevis Giovanni Pierluigi da Palestrina*
Magi videntes stellam Blassius Amon

THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

Thursday, February 2nd, 6 PM

**CANDLEMAS PROCESSION & SOLEMN PONTIFICAL
MASS**

Sermon: Fr. McKeon

Music: *Mass for five voices William Byrd*
O nata lux de lumine Thomas Tallis

CALENDAR for JANUARY

- 1 Su THE HOLY NAME OF OUR LORD JESUS CHRIST
 Low Masses at 9 & 10 AM, and at 5 PM
 Solemn Mass, 11 AM
 Preacher: Fr. Carlson
 Music: Missa quarti toni *Tomás Luis de Victoria*
- 2 M of Christmas
- 3 Tu of Christmas
- 4 W Elizabeth Ann Seton
- 5 Th John Neumann, Bishop
- 6 F THE EPIPHANY OF OUR LORD JESUS CHRIST
 Procession, Station at the Creche, Solemn Mass, 6 PM *No Abstinence*
 Preacher: Fr. Hamblin
 Music: Missa brevis *Giovanni Pierluigi da Palestrina*
Magi videntes stellam Blassius Amon
- 7 Sa Raymond of Penyafort, Priest
- 8 Su THE BAPTISM OF OUR LORD JESUS CHRIST
 Procession and Solemn Mass, 11 AM
 Preacher: Fr. Wells
- 9 M Requiem
- 10 Tu William Laud, Archbishop of Canterbury, & Martyr, 1645
- 11 W
- 12 Th Aelred, Abbot of Rievaulx, 1167
- 13 F Hilary, Bishop of Poitiers, and Doctor, 367 *Abstinence*
- 14 Sa of Our Lady
- 15 Su THE SECOND SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Hamblin
- 16 M Holiday: Martin Luther King Day
- 17 Tu Antony, Abbot in Egypt, 356
- 18 W THE CONFESSION OF ST. PETER THE APOSTLE
- 19 Th Wulfstan, Bishop of Worcester, 1095
- 20 F Fabian, Bishop and Martyr of Rome, 250 *Abstinence*
- 21 Sa Agnes, Martyr at Rome, 304
- 22 Su THE THIRD SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Wells
- 23 M comm. Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Tu Francis de Sales, Bishop & Doctor
- 25 W THE CONVERSION OF SAINT PAUL THE APOSTLE
- 26 Th Timothy and Titus, Companions of St. Paul
- 27 F John Chrysostom, Bishop of Constantinople, 407 *Abstinence*

CALENDAR for JANUARY continued

- 28 Sa Thomas Aquinas, Priest, Friar & Doctor, 1274
- 29 Su THE FOURTH SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Carlson
- 30 M Charles I, King and Martyr
- 31 Tu John Bosco, Priest

CONTRIBUTIONS TO AVE are gratefully acknowledged:

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

The Rt. Rev. James W. Montgomery, \$25; The Order of Julian of Norwich, \$20; Harrison Walker, \$20; The Rev. Gene H. Paradise, \$15; The Rev. Robert E. Friedrich, Jr., \$10; Fred H. Steckhahn, \$25; Jack Crimmins, \$10; Florence A. Klaus, \$20; Ronald R. Turgeon, \$15; The Rev & Mrs. E. H. McLellan, \$50; Joan Touye, \$20; William R. Carwithen, \$100; Philip & Elizabeth Harris, \$25; The Rev. Henry H. Breul, \$25; The Rev. D. B. Lennerton, \$20; David F. Osgood, \$10; Francis C. Evans, \$25; The Rev. Alan P. Maynard, \$25.

CALENDAR for FEBRUARY

- 1 W Brigid, Abbess of Kildare, c. 523
 2 Th THE PRESENTATION OF
 OUR LORD JESUS CHRIST IN THE TEMPLE
 Candlemas Procession, Solemn Mass, 6 PM
 Preacher: Fr. McKeon
 Music: Mass for five voices *William Byrd*
 O nata lux de lumine *Thomas Tallis*
 3 F Blase, Bishop & Martyr (comm. Anskar, Bishop, 865) *Abstinence*
 4 Sa Cornelius the Centurion
 5 Su THE FIFTH SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Wells
 6 M
 7 Tu Jerome Emiliani, 1537
 8 W
 9 Th
 10 F Scholastica, Virgin, 543
 11 Sa Our Lady of Lourdes *Abstinence*
 12 Su THE SIXTH SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Hamblin
 13 M (comm. Absalom Jones, Priest, 1818)
 14 Tu Cyril and Methodius, Monk & Bishop, Missionaries to the
 Slavs, 869,885
 15 W Thomas Bray, Priest and Missionary, 1730
 16 Th
 17 F Requiem *Abstinence*
 18 Sa Of Our Lady
 19 Su THE SEVENTH SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Carlson
 20 M Holiday: Washington's Birthday Observance
 21 Tu Peter Damian, Bishop & Doctor
 22 W
 23 Th Polycarp, Bishop and Martyr of Smyra, 156
 24 F SAINT MATTHIAS THE APOSTLE *Abstinence*
 25 Sa Of Our Lady
 26 Su THE LAST SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Hamblin
 27 M George Herbert, Priest, 1633
 28 Tu

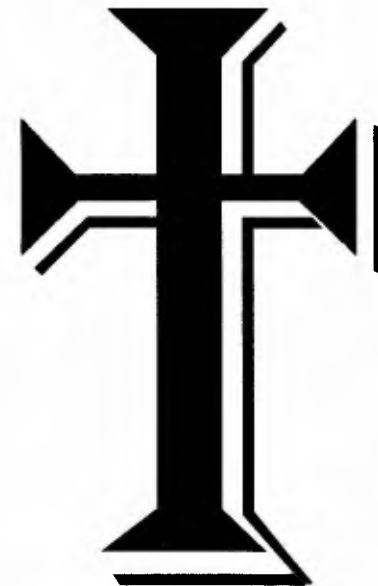
AN ORGAN RESTORATION

by Barbara Klett, Parish Treasurer

The Board of Trustees voted at its June 20 meeting to make available \$101,700 to complete the organ restoration project; that figure included \$42,000 to complete the Bombarde reeds and the 32' Pedal Bombarde reed.

We also at that meeting voted to undertake a fund raising campaign to raise that extra \$42,000 among parishioners and friends of St. Mary's.

As of December 5, 1994 we have raised \$36,059.64 and have another \$3,500 pledged over a three-year period. So there is no question — we shall more than exceed the \$42,000 goal.



LAY MINISTRIES AT ST. MARY'S

THE CONFRATERNITY OF THE BLESSED SACRAMENT

One of the oldest devotional guilds of the Catholic Revival, our St. Mary's Ward was the first Ward established in the American Church. Dedicated to the centrality of the Eucharist and devotion to the Real Presence of Our Lord in the Blessed Sacrament, the Guild currently meets four times a year for the purposes of study, reflection, and adoration.

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. 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.

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 1995:

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

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(Please Print)

Address _____
(No.) (Street) (Apt.)

City _____ State _____ Zip _____

Former Address _____
(No.) (Street) (Apt.)

City _____ State _____ Zip _____