

VOLUME LXIV NO. 5 SEPTEMBER - OCTOBER, 1995

AVE

CENTENNIAL
CELEBRATION

1895 -- 1995

100 YEARS

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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SEPTEMBER — OCTOBER 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; Jon Bryant; Ronald L. Cox; Larry C. Cramer; George Handy; Thomas Kamm; Michael J. Merenda

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ADMINISTRATION

PARISH OFFICE

Phone: (212) 869-5830 Fax: (212) 869-7039

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

Mr. Kyler Brown, Music Director & Organist

Phone: (212) 921-2939 Fax: (212) 869-9770

RECTORY (212) 869-5831

144 W. 47 St., New York, NY 10036-8591

AVE

A BULLETIN OF

THE CHURCH OF SAINT MARY THE VIRGIN
NEW YORK CITY

VOLUME LXIV

SEPTEMBER — OCTOBER

NO. 5

Michaelmas, 1995

My dear People:

The moment has finally arrived, and with the publication of this issue of AVE we are off and running where the centenary observance of the construction of this church is concerned. Our celebrations begin on October 7th and 8th, the dates of our Feast of Dedication this fall, and we will be honored by the presence in our pulpit of The Reverend Victor Stock, Rector of St. Mary-Le-Bow Church in London, and a leading participant in the work of Affirming Catholicism in the Church of England at the present time. Fr. Stock will preach to us first at Evensong and Benediction on the 7th. The service, scheduled for 5 PM, will include the Solemn Blessing of our completed Aeolian-Skinner organ, and will be followed by a champagne reception and catered dinner. If you have not yet made your reservation I urge you to phone our parish secretary, Eileen Sorensen, at 869-5830, to see if any spaces are still available. We are asking \$50 per person for the dinner, and request as well that no one person make more than two reservations because of the size of St. Joseph's Hall.

And of course the great Mass of our Feast of Dedication will take place on Sunday, October 8th, at the usual hour of 11 o'clock, and once again Father Stock will be our preacher. And with the conclusion of these two days our centenary celebration will indeed have begun. Ahead of us lies the Feast of Our Lady's Conception on Friday, December 8th, with our Presiding Bishop and other members of the episcopate as celebrants, and Richard Holloway, the Bishop of Edinburgh, not only preaching to us on that day but spending the entire weekend with us. We indeed have a lot to look forward to, and our December schedule will appear in our Advent/Christmas issue of this magazine.

As you can imagine, the past several months have been spent in much preparation for the events of this coming year. Among other things, our art-

deco Marian set worn at our great feasts has been in the process of being restored. We anticipate using it again on December 8th. In addition much work has been done in preparing some sort of historical survey of the parish for the many people we anticipate will visit us during the coming year. That survey involves a short summary of our parish history, and the selection of old photographs and prints that will be put on display in St. Joseph's Hall for much of the coming year. Added to this are plans to record the music of some of our great occasions, including a video of our Solemn Mass on December 8th. It is all very exciting, and I can only begin to express the parish's gratitude to the many people who are caught up in these plans and preparations.

For myself, and despite the furor of activity here at home, I have managed this past summer to be gone from the parish both for vacation and in order to attend the Third Affirming Catholicism Conference at York in England. I see this as an act of trust on my part, reflected in the confidence I so deservedly place in our curate, David Carlson, and in the work this summer of our Trustees and Stewardship Committee members. Let me simply say that the York Conference was once again a source of hope and encouragement for the many Catholics who remain loyal to the Anglican Communion, and who over the years have come to accept and affirm the presence of women in the ministerial priesthood and episcopate. The theme of the conference was Catholic Evangelism, and was sounded by the Archbishop of York, Dr. John Habgood, as he reminded us that "the future belongs to Catholicism." And this is true despite the current phenomenon in church life according to which there is much searching for faith and belief on the part of individual persons, apart from and often without a corresponding need to belong to a particular community of faith. We are experiencing a shift from community to individualism, and we are living with a new generation of churchgoers who are more concerned with self-realization than with duty, and with private piety rather than a primary sense of the corporate nature of the Church. Further addresses were given to us by the Bishop of Salisbury, Dr. David Stancliffe, who is the new leader of the Affirming Catholicism movement, and by Bishop Michael Marshall, who has been known and appreciated for many years on this side of the Atlantic. There were addresses by laypersons as well, the most interesting of which for me was a talk by an Anglo-Catholic woman who is well known in the Church and in the media, Angela Tilby. It was called "The Flickering Image - Evangelism in an Age of Mass Media." I would only add that for me the heart of the conference lay in the daily round of worship that bound us together as a worshipping community. We sang the daily office, and celebrated mass, in a great hall that had not been designed for such purposes. Nonetheless the English genius for dignity and solemnity was always present, and we were able to worship God in a simple and exceedingly Benedictine manner. For an American it is always refreshing to see the extent to which Catholics in England have made the liturgical renewal of the past generation

an integral part of their life of worship. We American Anglo-Catholics, so often caught up in liturgical forms that are no longer a part of the worship of the Western Church, need to see the English experience as an important teaching device of our own life of worship. At York our music was congregational in its inclusiveness, and yet retained a dignity and simplicity that commended it to all who were there. And our liturgical rites, drawn from current authorized sources in the Church of England, provided an impressive advertisement for contemporary Catholic worship in an Anglican setting.

I must make mention of one other event at which I found myself during my stay in the United Kingdom. On July 20th The Reverend Edward Barnes, former Principal of St. Stephen's House, Oxford, was consecrated in Westminster Abbey as Bishop Suffragan of Richborough at the hands of the Archbishop of Canterbury, the Bishop of London, and the Bishop of Chichester, assisted by other bishops of the Anglican Church. Bishop Barnes becomes one of the "flying bishops" whose task will be to provide episcopal oversight and a sacramental ministry to those congregations across the country whose members have felt marginalized by the decisions of the Church of England to admit women into the priesthood. Their numbers are small but their devotion is real, and the English hope in this way to retain them within the larger life of the Church of England and the Anglican Communion. And that of course is both our prayer and our hope as well.

I write you this letter with great affection as we stand on the threshold of this centenary year. May God bless this parish, and all who love her.

Faithfully yours,

Edgar F. Wells

Edgar F. Wells

REMEMBER SAINT MARY'S IN YOUR WILL

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

HISTORY OF ST. MARY'S

*The following sermon was preached by The Rev'd Leslie
John Alden Lang on the Feast of Title, December 8, 1989.*

ON THE FEAST OF TITLE

(a bit of history, a look-around and a glimpse into the future):

This glorious celebration, and our joyful presence here tonight, are made possible because, in 1867, in the words of your Father Founder himself, "The result of several conversations between Mr. Kingsland Leonard and the Rev. Thomas McKee Brown, concerning the establishment of a Free Church in this city of New York, to be worked upon a thoroughly Catholic basis, was the receiving advice from the Bishop, who pointed out the locality where such a church would be most likely needed.

Father Brown adds: "Upon a clear, cold and windy afternoon of November, 1867, the two gentlemen above named started upon a tour of inspection to find out a suitable position." They found it, and here we are:

What an exceedingly modest, simple, concise and low-keyed description this is, of what, in reality, was a tremendous venture of faith, a heroic trust in Divine guidance and direction, and the foreshadowing of a promise richly to be fulfilled.

What a non-partisan, non-self-congratulatory act this was, non-judgmental of the persuasions, convictions, or even prejudices of others! Just, simply, this is what we would like to do! And, behind it all, of course, sustaining and directing the whole project, the modesty, the tact, and the mighty power of the personality of this first parish priest and pastor.

And, all of it, with the Bishop's blessing, a Bishop who believed that there was a place for Saint Mary's, and a place where it was needed. And every Bishop of New York from that day to this has felt the same way. Saint Mary's has been blessed in its Bishops!

I do not know why Father Brown chose this particular day for the Patronal Feast Day, or Feast of Title. We do know that he became Rector on this 8th Day of December, and the Parish came into legal existence 121 years ago this past Sunday. Surely, it was out of love for our Lady and perhaps because there were so few churches dedicated to her, but probably mostly to bring Mary back to the Episcopal Church, and the Church back to Mary!

The New York Herald reported that the good Bishop who preached the sermon at the Dedication Service, "while avoiding the extravagant worship of Roman Catholics (whatever that may have meant) asserted that "it is a fair presumption that her (Mary's) selection for high honor of being the Virgin Mother of God was an indication of her preeminent sanctity among women". Strong words for a bishop in 1870!

And so, tonight, without stint, without need to explain, justify or defend, we sing forth our loving praises to our Blessed Mother, with all our hearts, with deepest gratitude to those who placed us here under her patronage and protection, in this place which is called by her name.

Mary the dawn, Christ the Perfect Day:
Mary the gate, Christ the Heavenly Way:

Mary the root, Christ the Mystic Vine:
Mary the grape, Christ the Sacred Wine:

Mary the wheat, Christ the Living Bread:
Mary the stem, Christ the Rose blood-red:

Mary the font, Christ the Cleansing Flood:
Mary the cup, Christ the Saving Blood:

Mary the temple, Christ the temple's Lord:
Mary the shrine, Christ the God adored:

Mary the beacon, Christ the Haven's Rest:
Mary the mirror, Christ the Vision blest:

Mary the mother, Christ the Mother's Son:
All things blest while endless ages run. Amen."

(R.C. Liturgy of the Hours, Common of BVM)

Whatever it took to prepare our Lady for this, GOD did it for her. Call it by whatever name you will, this is what this Feast Day is all about. The name matters not. As one of my distinguished colleagues at 53rd Street and 5th Avenue once put it -- "it wasn't unimmaculate, was it?" No, it was wondrous beyond all telling, and this is Mary's Feast Day because, first, it is God's Feast day, too!

We began as a Parish, because there was a place for us, and a place where we were needed, as the Bishop and our founding fathers agreed. And as, inevitably, our thoughts turn to the future, I would submit to you that what was

true of us at the beginning, is just as true for us - today, and will be in the future, just as much so, and perhaps for new and other reasons.

In this connection, some words of Father Barry, our third Rector, written 57 years ago, have an amazingly contemporary significance, and point the way to the future.


Father Barry said that when he came here in 1909, "two things were indicated as fundamental....the first was that in all teaching and preaching the emphasis should be on the spiritual life of the individual; that the Christian Religion is before all things, not a creed, not a ceremonial, but a life; that creeds and ceremonial are of no sort of value except as they aid in the expression of that life and symbolize it."

He said, "The second fundamental principle was that the outward expression of devotion through ceremonial and music should be carried to the greatest possible perfection."

And, he added, that at the time he came here, "Saint Mary's claimed that owing to circumstances, it could and intended to set an example to the Church of what Catholic worship ought to be. It was more than a parish; from its situation and its reputation, it influenced the whole American Church."

Can you think of anything that the Episcopal Church needs more to know, and that Saint Mary's could teach it, at this very uncertain time in its history? The Christian Religion is about a life to be lived, and a God who is to be worshipped in wonder, love and praise, through Jesus Christ our Lord! And all of this, taken for granted, but in these days must be spelled out, all of this in the context of a caring community, which is essential to true Catholicism. The changing Church needs the solidity, the balance, the certain faith and the experience represented in the long life of a place such as this, which has pursued its straight steadfast course. St. Mary's is an old hand to much which is still so new in the Episcopal Church.

One no longer has to come to off-Times Square for outward and visible Catholic privileges, but there is nevertheless an indefinable, indescribable certain something, about St. Mary's, which is unique---it's a meeting with the Mysterium Tremendum, the very building cries out glory to God in the highest. It makes one convinced that "Saint Mary's must always be here". May it be, with God's gracious assistance, our Lady's prayers, and our hearts' devotion, generosity and commitment.

October 7th & 8th, 1995	
OUR FEAST OF DEDICATION AND THE BLESSING OF OUR COMPLETED ORGAN	
with preaching by	
THE REVEREND VICTOR STOCK Rector of the Church of St. Mary-Le-Bow, London	
Saturday, October 7	
5 PM	Blessing of the Organ, Solemn Evensong & Benediction, with Sermon by Fr. Stock
6:30 PM	Champagne Reception & Catered Dinner in St. Joseph's Hall *
Sunday, October 8	
10:30 AM	Organ Recital
11:00 AM	Procession & Solemn Mass, with Sermon by Fr. Stock
	
RESERVATION FORM	
*Please reserve () places for dinner on October 7th, @ \$50 per person. I enclose my check in the amount of _____, made out to THE CHURCH OF ST. MARY THE VIRGIN.	
NAME _____	
ADDRESS _____	
CITY _____ STATE _____ ZIP _____	
Please return this registration blank to the church (145 West 46th Street, New York, NY 10036-8591) no later than September 10, 1995.	

FEATURE ARTICLE

*The following sermon was preached by Father Wells on the
Feast of the Transfiguration, August 6th, 1995*

Now Peter and those who were with him were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him (Luke 9:32)

One of the Fathers of the Church, St. Irenaeus, once wrote something that I love to quote, and that I know I have repeated from this pulpit in the not too distant past. *The glory of God, he said, is the human being fully alive.* You and I began this mass today by reminding ourselves that we are baptized, and as we sang our first hymn, and as the celebrant of this mass moved among us sprinkling us with holy water, we reproduced in ritual and in song the single most important event of our lives. You and I have been born again in Jesus Christ. We are a new people, a new creation, and each one of us - despite the sins that so often separate us from God and from one another - each one of us is a reflection to the world of the glory and beauty of Almighty God. Martin Luther's great cry of triumph was that he was baptized, and what that meant was, as nearly as he could know it, that he was a human being fully alive. Because to be fully alive is to live in Christ. And to be whole and complete is to be a sharer in the vision of God.

Now it is about the vision of God that today's proper concerns themselves, and it is to that vision that we are drawn as we join Peter and James and John on the holy mountain, and as with them we enter into the mystery and brilliance of God's inner life. Today's Feast of the Transfiguration eclipses our calendar of Sundays in what is often described as ordinary time, and the Ninth Sunday after Pentecost bows in recognition of the solemnity that the Church observes today. Time was, many of us remember, when Prayer Book holy days always displaced Sundays during the season of Trinity- and Epiphany-tide, as and when those feasts occurred on the Lord's Day. In our present calendar only feasts of Our Lord maintain that privilege - though as a parish dedicated to Our Lady there are certain Marian feasts that assume that right in our own parish observance. But certainly the Feast of the Transfiguration is at the top of the list of those occasions as it brings us this morning out of ordinary time into a moment of extraordinary significance, and out of our Sunday by Sunday routine into a vision of brilliance and exaltation. I have read no more vivid description of the place where the Transfiguration is said to have occurred than that provided in a short volume by Canon Herbert O'Driscoll, sometime Dean of Calgary in Alberta, Canada, and later Warden of the College of Preachers in Washington, D.C. This is what Herbert O'Driscoll has to say:

The road up the mountain is narrow, rough, and winding, full of hairpin turns. At no time is there a guard rail or anything else to prevent the taxi becoming, for a few short moments, a glider. At each bend there are ever more magnificent views of the valley of Jezreel. Now and then two taxi drivers delight in meeting one another coming from opposite directions, a situation in which somebody has to swerve as far out as possible; then you close your eyes and remind yourself that you are on a religious pilgrimage. Surely God would not allow a pilgrim to go over the edge! At some rational level in your mind you know that generations of pilgrims before you all down the centuries have said similar prayers and yet never saw home again. You resolutely cast this thought from your mind, and suddenly, as you do, you are at the end of a long, narrow, but - thank God - level driveway. You sweep through an ancient archway into the courtyard of the Franciscan basilica that crowns Mount Tabor. 1

And Canon O'Driscoll continues: *We have come here because in this place one of the great and beautiful mysteries at the heart of Christian faith took place. If we look to the north and slightly east we see the snow-crowned slopes of Mount Hermon, and some legends claim that it was on those slopes that Jesus was transfigured in the company of his disciples. A stronger tradition argues for the spot where you are standing, at the summit of Mount Tabor, about a half a dozen miles from Nazareth at the southern flank of what today is called Upper Galilee. Either way, we could not have come to a better vantage point to see a vast panorama of this part of the world that Jesus knew and loved as his home. 1*

What a magnificent description Herbert O'Driscoll gives us of a spot where we believe holiness actually to have touched this earth. And isn't it this grounding of the holy into the every day stuff and fiber of human existence that is at the heart of what we sometimes refer to as the religion of the Incarnation? It is sometimes said that what God did not assume - that is, what he did not take to himself - what God did not assume he did not redeem. If Jesus were not God incarnate then the event of the Incarnation loses its meaning. Christmas is beside the point. But because Jesus is indeed man, even as in the first place he is God, it was therefore our humanity that was transfigured on that mountain top in the presence of Moses and Elijah, and with those three disciples looking on. Our humanity, yours and mine, was lifted up to reflect the purity and the dazzling brilliance of God himself. The event of the Transfiguration is the last great theophany, the last manifestation of God's glory, that is given to us by the Church during the season of Epiphanytide. Immediately thereafter we are taken with Jesus into the wilderness, and we do not see his glory in quite the same way again until he is lifted up among us on the cross on Good Friday. And then there is no cloud, no mystery - only the horrible reality of human sin. St. Luke tells us that as his disciples stood on the mountaintop a cloud came

and overshadowed them. Dean O'Driscoll says that on Tabor there is a natural exhilaration that is hard to describe. And he continues, *the air is thinner, the light constantly changing, and in certain seasons a mist falls suddenly and lifts again quickly.* He says, *if you decide to forego the taxi for the forty-five minute climb, you arrive with pounding heart and throbbing blood, tired but intensely alive.* And he adds, *that is how [the disciples] must have felt, throwing themselves down somewhere within earshot of where we sit at this moment. Sometime soon afterward - a minute, an hour, half a day later - everything changed for the four of them forever. We do not know how it changed Jesus, but we know that it changed the relationship between him and the three friends who witnessed what happened and who later tried so hard to tell the story accurately.* 1

And isn't that what we do here in this parish every time mass is offered, and not least as we celebrate the liturgy in its solemnity on Sunday mornings and on our great feast days? We are trying to tell the story accurately, and the story we have to tell is the story of Jesus Christ and his message of salvation to our world. And because individually our own words are always inadequate the Church provides us with the vocabulary that will convey our story in its entirety and with accuracy. And that is what we do day in and day out. It is what has brought us here this morning. To offer the Eucharist is to enter into the most profound mystery of our faith. We come here to meet Jesus, to be with him in a moment of anticipated glory, for that is what the Transfiguration and the Eucharist ultimately are. Through the brilliance of that glory we look forward to what is yet to be, and what is yet to be is nothing less than heaven itself.

Think of those words of St. Irenaeus written to the Church so many centuries ago: *the glory of God is the human being fully alive.* Once we have beheld that glory, once we have been granted a glimpse of God's inner life, we can never be the same again. We see Jesus as we have never seen him before. And we see ourselves in a dimension that we never could have imagined.

I found myself thinking a great deal this past week of the meaning of transfiguration for our present time. I am convinced that even in a world of multi-media, and perhaps especially in such a world, human beings are on a search for transfigured glory. Sometimes, like this morning, it comes to us as a manifestation of God. But sometimes it is revealed as the incarnation of all that is evil. Today and this Wednesday are the fiftieth anniversary of the first dropping of atomic bombs by one warring nation on another. I was in my 'teens' when that took place, but I was remembering it all this past week. In 1945 August 6th, just like today, was the Feast of the Transfiguration. And what August 6th and August 9th became were days of transfigured brilliance and glory for the people of Hiroshima first, and then for the people of Nagasaki. And like Peter and James and John they were drawn into a cloud -

but a cloud of human invention that brought them death rather than life. We need to pray today for those who died at Hiroshima and Nagasaki, as indeed we need to pray for all who have died because of the tragedy of war, from whatever nation they may have come. We need to offer mass today for those who are suffering in our own time - for the people of Bosnia-Herzegovina, yes, but also for the people of Croatia and Serbia, and not least for the nations of southern Africa. And as we do so we need to proclaim the transfigured glory of Jesus Christ as the true glory into which all nations are called. The clouds above Hiroshima and Nagasaki fifty years ago were clouds of destruction and death. The cloud into which Peter and James and John were drawn on the day of Jesus's transfiguration was a cloud of blessing and peace. You and I are called to climb that mountain with those disciples this morning. With them we are drawn in this mass into the cloud of God's own inner life. And as we enter that cloud we are given a vision of the beauty and glory of God. Amen.

1 Herbert O'Driscoll, *FOR ALL THE SAINTS*, Cowley Publications, 1995

A CENTENARY APPEAL - CAN YOU HELP?

On Friday, December 8th, our choir will be singing Haydn's *LORD NELSON MASS*, the same setting used on this occasion in 1895 - just 100 years ago. But our music budget cannot cover this cost.

Therefore - **CAN YOU HELP?** Your check, made out to The Church of St. Mary the Virgin, and marked "for music on December 8th", will help defray this expense.

THANK YOU FOR YOUR HELP!
AND THANK YOU FOR LOVING ST. MARY'S.

Faithfully yours,

Edgar Wells

Edgar F. Wells

AN ECUMENICAL GIFT - A GERMAN PASTOR TO SHARE OUR LIFE AT ST. MARY'S THIS FALL

As a result of correspondence between Fr. Wells and a Lutheran pastor in Berlin, St. Mary's will host an ecumenical guest on our premises from September until February of 1996. She is The Rev'd Sonja von Kleist, a pastor in Berlin whose first knowledge of our parish came about through her interest in Anglo-Catholic social teaching. She writes, *What has most impressed me in my experience of the Episcopal Church is its tradition of liturgical devotion and its combination of this with pastoral mission. As a Lutheran, whose tradition often emphasizes the latter at the expense of the former, I am particularly interested in a church such as St. Mary's where the liturgy is at the heart of its life.* Pastor von Kleist will be living with friends in Manhattan but will be involving herself in our worship, and in the ministry of our Mission House. She arrives in New York on September 15th, and our hope is that she will share our Feast of Dedication with us in October. We are especially pleased because her presence here coincides with important ecumenical discussions at the present time between the Episcopal Church and the Evangelical Lutheran Church of America.

NEW BOOK AVAILABLE —

"THE HISTORY OF THE ORGANS AT ST. MARY'S" by Kyler Brown, Music Director and Organist at St. Mary's and consultant on the restoration of the famous Aeolian-Skinner, Opus 891, built in 1932, will be available September 1st. This 20 page history contains a full-color photograph of the newly restored organ console, historic photos, specifications and letters concerning the installation and completion of both the first organ at St. Mary's built by the Jardine Organ Co. and the present instrument by the Aeolian-Skinner Organ Company of Boston.



Yes! Please send me _____ copies of the "HISTORY OF THE ORGAN AT ST. MARY'S" at \$3.00 each. I have enclosed a check (made payable to **Concerts at St. Mary's**) for a total of \$_____.

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
Mail order to Concerts at St. Mary's, 145 West 46th Street, New York, NY 10036-8591.

CALENDAR for SEPTEMBER

- 1 F Giles, Abbot in Provence, c.708 (comm. David Pendleton Okerhater, Deacon, Missionary to the Cheyenne, 1931) Abstinence
- 2 Sa The Martyrs of New Guinea, 1942
- 3 Su THE THIRTEENTH SUNDAY AFTER PENTECOST
Preacher: Father Carlson
Altar flowers: Ruth M. Hinckley
- 4 M LABOR DAY (12:15 Mass only)
- 5 Tu Requiem
- 6 W
- 7 Th
- 8 F NATIVITY OF THE BLESSED VIRGIN MARY Abstinence
- 9 Sa The Martyrs of Memphis, 1878 (Constance, Nun, and her Companions)
- 10 Su THE FOURTEENTH SUNDAY AFTER PENTECOST
Preacher: Father Hamblin
- 11 M
- 12 Tu John Henry Hobart, Bishop of New York, 1830
- 13 W Cyprian, Bishop and Martyr of Carthage, 258
- 14 Th HOLY CROSS DAY
- 15 F Our Lady of Sorrows Abstinence
- 16 Sa Ninian, Bishop in Galloway, c. 430
- 17 Su THE FIFTEENTH SUNDAY AFTER PENTECOST
Preacher: Father Carlson
Altar flowers: Elwood and Gladys Morton
- 18 M Edward Bouverie Pusey, Priest, 1882
- 19 Tu Theodore of Tarsus, Archbishop of Canterbury, 690
- 20 W EMBER DAY (John Coleridge Patteson, Bishop of Melanesia, and his Companions, Martyrs, 1871)
- 21 Th SAINT MATTHEW, APOSTLE AND EVANGELIST
- 22 F EMBER DAY Abstinence
- 23 Sa EMBER DAY
- 24 Su THE SIXTEENTH SUNDAY AFTER PENTECOST
Preacher: Father Hamblin
- 25 M Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 Tu Lancelot Andrewes, Bishop of Winchester, 1626
- 27 W Vincent de Paul, Priest, 1660
- 28 Th Wenceslaus, Martyr, 929
- 29 F SAINT MICHAEL AND ALL ANGELS Abstinence
- 30 Sa Jerome, Priest and Monk of Bethlehem, 420

CALENDAR for OCTOBER

- 1 Su THE SEVENTEENTH SUNDAY AFTER PENTCOST
Preacher: Father Carlson
- 2 M Guardian Angels
- 3 Tu
- 4 W Francis of Assisi, Friar, 1226
- 5 Th
- 6 F Bruno, Abbot, 1101 (comm. William Tyndale, Priest, 1536) *Abstinence*
- 7 Sa **EVE OF THE FEAST OF DEDICATION 5 PM**
Blessing of the Organ, Solemn Evensong. Father Victor Stock, Preacher
Music: Magnificat and Nunc Dimittis (Collegium Regale) *Herbert Howells*
Motets composed by Music Director's at St. Mary's —
Raymond Nold, Ernest White, McNeil Robinson & Kyler Brown
- 8 Su **THE FEAST OF DEDICATION OF THE CHURCH**
10:30 AM, **Organ Recital**
11 AM, **Procession and Solemn Mass**
Preacher: Fr. Victor Stock
Altar flowers: Departed Rectors of St. Mary's
Music: Messe Solennelle (St. Cecilia) *Charles Gounod*
Locus iste *Anton Bruckner*
- 9 M (Columbus Day: 12:15 Mass only) Robert Grosseteste,
Bishop of Lincoln, 1253
- 10 Tu Paulinus, First Archbishop of York, 644
- 11 W Requiem
- 12 Th Wilfred, Archbishop of York, 709
- 13 F Edward the Confessor, King of England, 1066 *Abstinence*
- 14 Sa Samuel Issac Joseph Schereschewsky, Bishop of Shanghai 1906
- 15 Su **THE NINETEENTH SUNDAY AFTER PENTECOST**
Preacher: Father Wells
Altar flowers: Wanda Cramer
Music: Missa Secunda *Hans Leo Hassler*
Exsultate Deo *Hans Leo Hassler*
- 16 M Margaret Mary Alacoque, Virgin
- 17 Tu Ignatius, Bishop of Antioch, and Martyr. C. 115
- 18 W SAINT LUKE THE EVANGELIST
- 19 Th Issac Jogues & John de Brebeuf, Priests & Martyrs, and Companions, Martyrs
(comm. Henry Martyn, Priest and Missionary to India and Persia, 1812)
- 20 F *Abstinence*
- 21 Sa Of Our Lady
- 22 Su **THE TWENTIETH SUNDAY AFTER PENTECOST**
Preacher: Father Carlson
Altar flowers: Dr. A. Louise Brush
Music: Missa brevis in f, Op. 117 *Josef Rheinberger*
Jesu, joy of man's desiring *Johann Sebastian Bach*

OCTOBER calendar continued

- 23 M SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS
CHRIST AND MARTYR, c. 62
- 24 Tu
- 25 W
- 26 Th Alfred the Great, King of the West Saxons, 899
- 27 F *Abstinence*
- 28 Sa SAINT SIMON AND SAINT JUDE, APOSTLES
- 29 Su **THE TWENTY-FIRST SUNDAY AFTER PENTECOST**
Preacher: Father Wells
Music: Mass for four voices *William Byrd*
If ye love me *Thomas Tallis*
- 30 M
- 31 Tu

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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

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