

May - June, 1996

Volume LXV No.3

AVE



Church of Saint Mary the Virgin
New York City

AVE

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

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MAY - JUNE
ISSUE

CHURCH OF SAINT MARY THE VIRGIN

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

SERVICES

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

SUNDAY

Morning Prayer 8:40 am
Masses 9:00, 10:00 am
Solemn Mass with Sermon 11:00 am
Evening Prayer 4:00 pm

WEEKDAYS (Monday-Friday)

Morning Prayer 8:30 am
Noonday Office 12:00 Noon
Daily Mass 12:15, 6:15 pm
Evening Prayer 6:00 pm
Saturday Mass: 12:15 pm

SACRAMENT OF RECONCILIATION

Saturday 11:30-12:00 noon and 4:00-5:00 pm (Parish Clergy)
Sunday 10:30-10:50 am (Fr. Wells) Major holy days 5:30 -5:50 pm (Fr. Wells)

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AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York, NY 10036-8591. Telephone (212) 869-5830. The Rev'd Edgar F. Wells, editor. Your contribution of \$25.00 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.

AVE

A Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York, N.Y.

VOL. LXV

Eastertide, 1996

No. 3

My dear People:

No, there is nothing obviously wrong with the U.S. postal system where St. Mary's is concerned! This issue of AVE is simply late in appearing - unavoidably so - and I apologize for that. Thank you for your patience!

Let me begin by bringing you up to date in our continuing life here at St. Mary's. Just before the beginning of Lent the parish was saddened by the departure of our talented curate, Fr. David Carlson, as he went off to be pastor of his own congregation. David Carlson served at St. Mary's for almost four years, and his time among us was a period of extraordinary blessing for the whole parish. His departure left a tremendous gap, but one which by God's grace has been temporarily filled by a former seminarian here, Father John Conners. Fr. Conners has been assisting us on weekends since the beginning of Lent. With his help, and the help of our other assisting clergy, my own ministry here has received a wonderful boost during these weeks since Fr. Carlson's departure. Lenten attendance was extremely fine this year, and it seemed during Holy Week, and again as Easter arrived, that we had never had more people attending our services here. It has been a busy time, but the business in which we've been engaged has been God's business, and as usual it has brought us many blessings.

One note of sadness, however, has intruded itself into our Easter joy. On Easter Monday, April 8, Father Donald Garfield, our Rector Emeritus, died at the Church Home in Baltimore, Maryland. Father Garfield had lived in Baltimore for most of the period since his leaving St. Mary's in 1978, and during all of that time had been suffering with Parkinson's Disease. Though his body deteriorated his mind remained as clear as a bell, and on several occasions during these years I was able to call on him when I was en route to or from Washington. From time to time I've wished that Father Garfield could have seen some of the renewal that has been taking place here during these years. His own departure from St. Mary's was a sad moment for him and the many people who loved him, and it was a period of low ebb for St. Mary's in many ways. He was always encouraging when I would tell him about our life here - his one word of criticism came when I told him that we were using Rite II as well as Rite I in our eucharistic celebrations: "I don't like it," he said in that quiet and inimitable voice, and that was that. His funeral mass at Grace and St. Peter's Church, Baltimore, took place

on Easter Saturday, and one week later, on April 20, we were able to offer a Solemn Mass of Requiem for him here. On both occasions the music of the mass was the incomparable work of Durufle, and Father Norman Catir was the preacher at the mass at St. Mary's. I hope to print his sermon in the summer issue of AVE this year.

And now I must tell you of the extraordinary developments here during this Easter season. By a decision of our Board of Trustees late this past winter we have decided to proceed with the final work of restoration where our building complex is concerned - the painting and restoration of the interior of the church. The approximate cost of that restoration is \$600,000, and our decision was to mount a capital funds campaign with an achievable, minimum goal of \$500,000. With that in mind we solicited the help of a well known and competent fundraising firm here in New York, and officially launched our campaign in the parish itself on May 5th. For two weeks prior to that time personal calls were made on potential major givers among our parishioners and Friends, with the astounding result that I was able to announce to the parish on that date that we already had in hand pledges amounting to just under \$500,000. It seems indeed that we shall go over the top, as the expression has it, and if that is so the scope of our interior renovation will expand accordingly. For myself, I can scarcely believe it is true, and I think back to my first years here when I sometimes wondered seriously whether I might not be the last rector of the Church of St. Mary the Virgin. For all of us who love this place there is so much for which we need to give thanks. We are calling our present campaign our **Easter Appeal - New Life at St. Mary's**, and I commend it to all of our readers in terms of your own possible response to our need and also - and most importantly of all - in terms of your prayers. I would ask you to include our special campaign prayer in your daily intercessions. It was composed by Father Charles Whipple, a priest and Friend who worships here regularly, and is based on a prayer in use in my seminary, Nashotah House, for many years.

Bless, O Lord, this parish, set apart to the glory of God and the benefit of your holy Church. Grant that your Name may be worshiped here in truth and purity to all generations. Bless all who worship here. Enlighten their minds, purify their hearts, and so penetrate them with your Spirit, and fill them with your love, that they may return to the world with zeal for your glory. Open, O Lord, the hearts and hands of your people, that they may be moved to give for the restoration of the beauty of your house, for Jesus' sake. Amen.

There is so much else that I want to write you about but will simply mention some of the guests in our pulpit this Eastertide, with the hope that you may be here when they visit us. First among them is our friend, Father Victor Stock from

St. Mary-Le-Bow in London, who has already surprised us by his visit on the Second Sunday of Easter. Next is Fr. Joseph Zorawick, rector of Christ & St. Stephen's parish in this city, who will preach at our Solemn Mass on Ascension Day. Father Zorawick and I were choir boys together over fifty years ago! On Trinity Sunday, June 2, Dr. Robert Wright is coming to us from the General Seminary, and on the Solemnity of Corpus Christi, June 9, Father Thomas Talley, retired Professor of Liturgics at the same distinguished institution, will grace our pulpit. One other guest is coming as well - Father Alan Moses, the new Vicar of All Saints, Margaret Street, in London. It will be Father Moses' first visit here since his arrival in London, and he will preach for us on Pentecost, May 26. All of these priests will honor St. Mary's by their presence here - and of course what this means is that I shall be doing very little work at all!

And now I have written quite enough. God bless you always.

Affectionately in Christ,


Edgar F. Wells

**CONTRIBUTIONS TO AVE
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CHURCH OF ST. MARY THE VIRGIN

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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, N.Y., [here state the nature or amount of the gift]:

The following sermon was preached by Father Wells on the Third Sunday in Lent, March 10, 1996.

It is a long gospel reading today, it is a wonderful portion of Scripture, and even as it appeals to our humanity it manages also to draw us into some of the most profound teaching of Our Lord's ministry. And how delightful it is that part of that teaching can be conveyed through the humor of Almighty God as it is expressed in that brief contact between Jesus and the woman of Samaria. Our Lord's delicious words always cause me to chuckle. *Go, call your husband*, he says to her, *and come here*. The woman answers him, *I have no husband*. Jesus says to her, *You are right in saying 'I have no husband,' for you have had five husbands, and he whom you now have is not your husband; this you said truly*. To which, in the most marvelous understatement we can imagine, and with a total lack of embarrassment, the woman responds to Jesus, *Sir, I perceive that you are a prophet*. God's sense of humor, and the ability of the evangelist to express it for us, has never been more apparent to me than in this delightful story of the woman at the well. She was like Zsa Zsa Gabor: the only thing better than one husband is more husbands. *You've had five husbands. And the man you're living with right now is not your husband* - how many of us here, faced with the same evidence, could respond as she did? That took chutzpa. It is so Jewish, it is so human, it is such fun, and it reminds us that every line of Holy Scripture is not fraught with hidden meaning, nor does it simply impact the judgment of a harsh and severe God. Nor is it a one-way line of communication between God and his children. *I've got your number*, Jesus was saying to the woman at the well. *And I've got yours*, she was saying in response. How delightful, and how refreshing!

But on a more serious note, it is to the aspect of refreshment that we want to turn as we consider our readings this morning. The city of Sychar was near a field that the patriarch Jacob had given to his son, Joseph. The refreshment that it symbolized was the care and protection accorded the Jewish people by God himself. That care, that protection, and indeed that nourishment had never been lacking in God's relationship with his people. Even at Horeb, even at that climactic moment that is recalled for us this morning when, during the Exodus, the Jews murmured against God in the wilderness, even there at Massah God had refreshed his people with water - despite their complaining, and even though that complaining was to cost Moses the privilege of entering the Promised Land. And so it is no accident in today's gospel that Jesus paused at Jacob's well to seek refreshment for himself. His presence there is a reclaiming of his people's history for himself. We say he is God of God and Light of Light. But he is also an heir of the patriarchs, and it is as an heir of God's promises to them, and as the Son of man, that he comes to Jacob's well.

There is so much for us to ponder in today's gospel. Go home and read it again, think about it, and let its meaning sink in. Its riches are inexhaustible.

But it is about refreshment that we want to think for a moment this morning. Physical refreshment in the Bible is not only the slaking of thirst, it is also represented as nourishment for the soul. In the wilderness God not only provided his people water from the rock, he also fed them with manna from heaven. He did it despite their quarreling, despite their grumbling, despite their desire to return to the fleshpots of Egypt. And so they ate, a day's portion at a time, and God fed them so that they would know that he was God. In his book, *WE PREACH CHRIST CRUCIFIED*, Kenneth Leach deals at length with the Biblical notion of the kingdom of God, and he does so in terms of Our Lord's attitude towards tribute to Caesar, and therefore towards taxes, and he states it all in terms of Our Lord's insistence on the right place of the Temple in Jewish life: *My house shall be called a house of prayer*, he told the money changers, *but you have made it a den of robbers*. In contrast to the tendency that appears again and again in our history, the tendency to privatize and internalize the meaning of Our Lord's ministry, Father Leach maintains that Jesus was the greatest political radical of human history. In everything he was and did he was an affront to the institutions of his time. And it was as a challenger to the status quo that he helped sow the seeds of his own destruction.

But there was a third area in which Our Lord challenged the power structure of his time. It involved the company he kept, the people he ate with, and therefore the people with whom he shared the most obvious and the most social activity of daily life. And again and again these were people who were on the fringes of acceptability and beyond. This morning Jesus approaches a woman at Jacob's well. Not only is she a woman but she is a Samaritan, an outsider to the Jews, a foreigner, a heretic, someone to be shunned. At one point Our Lord even reminds her that as a Samaritan she worships what she does not know, her gods are false gods. By contrast Jews know whom they worship, for, he tells her, salvation is from the Jews. Yet he does not draw away, he does not shun her, and in the end her confession of faith is a sign to you and me of the longing of our world for a spirituality that is true. *I know that Messiah is coming*, she says, *(he who is called Christ;)* *when he comes he will show us all things*. And it is at this point that we hear the words that define the entirety of our gospel reading this morning: *I who speak to you am he*. The remainder of today's gospel narrative is an unfolding of faith among people, all of them presumably Samaritans, and all of them foreigners and therefore undesirables where official Judaism was concerned - all, that is, with the exception of the disciples who, though Jews, were hardly representative of organized religious life in their time. And yet, like so many of us, there was something in those disciples that longed for acceptance by the world from which

they came, and so we find them this morning distinctly uneasy about seeing Jesus in conversation with a woman, and they beg him to come and have something to eat.....presumably in a safe place, away from that woman, and probably away from Samaritans in general. As I was reading this passage this past week I found myself recalling that sermon by Bishop Roskam in this church on the feast of Our Lady's Purification this winter. Mary's hymn, the Magnificat, was our new Bishop's song on February 2nd. Catherine Roskam came among us as a bishop, and indeed as a woman who was no longer an outsider. She was at home, and in no less a place than this parish church that is sometimes called the Cathedral of Anglo-Catholicism in America. *My soul proclaims the greatness of the Lord. My spirit rejoices in God my Savior.* Might the woman of Samaria have sung similar words, do you think, as Jesus revealed himself to her? She had given him water to drink, and he had in turn offered a water after the drinking of which no one would every thirst again. We know that after she left him she called her neighbors to come and see a man who had told her everything she had ever done. And she wondered, could he be the Christ? And so they came - these foreigners, these despised outsiders - and at first their response was one of curiosity, and then it became an inexorable attraction as they were drawn into the orbit of this extraordinary teacher. Suddenly this seemingly profligate Samaritan woman was no longer their reason for being there - in fact it was no longer because of her that they believed, *for, they said, we have heard for ourselves and we know that this is indeed the Savior of the world.* Strangers and outsiders, these were the people who recognized Jesus for who he was.

You and I come to this church week by week seeking a refreshment that will satisfy our thirst for God, and that will nourish us with food for our souls. For some of us that enterprise is private in nature, a source of interior peace and satisfaction that will protect us from the world in which we live. This morning we are asked to look again at the nature of the Christian life as Christ offers it to us in his Church. Simply by being here, simply by being a part of the collective response of God's people to his graciousness in the eucharistic banquet, you and I claim for ourselves a life of mutuality as members of the Body of Christ. To be a Christian in our tradition is to worship in community. For us, to be a Christian is to share responsibility for the world around us. Being an Episcopalian means sharing in the joys and sorrows, and in the hopes and aspirations, of every other member of the Body of Christ. Because who, after all, are we, and from where have we come? I often think that God has been very good to the Church of St. Mary the Virgin. We know full well that our worship draws outsiders to this place, and that in our liturgical life we are lifted into heaven. And yet we have always avoided the pitfalls of being an establishment parish in the Episcopal Church. The Episcopal Church, indeed

our Anglican Communion, is today struggling for its soul. It is doing so publicly and openly, and often what the world sees of our life is very untidy indeed. But it is honest and it is true, and it attempts to face the world as it is, not as we might like it to be. This parish is part of that struggle, and I am never more conscious of that fact than as I move up and down the Communion rail administering Christ's eucharistic Body to the members of this community. Here is so-and-so, suffering with an inoperable disease. Here is someone else, lonely and frightened with a recent diagnosis of AIDS. Here are J and L, with a marriage that is threatened with collapse. Here are two young men who are lovers, and we all know it, but it is never talked about because these matters traditionally have been kept under wraps. Here is someone else, now retired and entering old age. Here we are, every last one of us, and there is not a person in this church this morning, whether priest or lay person, who in some sense does not represent the lonely, the outcast, the impoverished and the despised among the people of this city. We are not here in search of private satisfaction. We are here as the holy common people of God, the plebs sancta Dei, gathered together out of every conceivable background and human condition, and bound together as members of the kingdom into which Christ has called every human being who will have the courage to trust in him. St. Paul tells us this morning that God *shows his love for us in that, while we were yet sinners, Christ died for us.* We are the people with whom Christ consorted while he was on this earth. We are sinners, outcasts, tax collectors, publicans, disreputable in so many ways, and some of us are ritually unclean because we are physically maimed, crippled, or blind. And we need to understand what this means. We had a woman here for many years, a saint of this parish, who had no legs. According to Levitical teaching she would not have been allowed in the Temple. She was ritually unclean. We have had people at mass in this parish who were crippled or blind. In the Temple they would have been forbidden entry: they were ritually unclean. And there are churches and congregations where their presence would be discouraged. But here we know that things are different. Because day by day and week by week we are invited to the banquet of the Lord. And Christ loves us, and feeds us, and heals us - and in the refreshment that he provides we like those Samaritans have come to know that *he is indeed the Savior of the world.* Amen.

**THE SIXTH SUNDAY OF EASTER
(MARIAN MAY FESTIVAL)**
Sunday, May 12th
Solemn Mass 11:00 a.m.
(CROWNING OF THE BLESSED VIRGIN MARY)
 Sermon: Fr. John Conners
 Music: *Missa quarti toni*
 Tomas Luis de Victoria
 Motet: *Exsultate Deo*
 Hans Leo Hassler

ASCENSION DAY
Thursday, May 16th
PROCESSION & SOLEMN MASS 6:00 p.m.
5:30 p.m. Organ Recital - Timothy Smith
 Music by Guillan, Bach and Yon
 Sermon: The Rev. Joseph Zorawick
 Music: Mass in C Major (Organ Solo)
 Wolfgang Amadeus Mozart
 Motet: *He that descended* John Amner

THE DAY OF PENTECOST
Sunday, May 26th
PROCESSION & SOLEMN MASS
11:00 a.m.
 Sermon: Fr. Conners
 Music: *Missa de Sancto Albano* Healey Willan
 Motet: *God has gone up* Daniel Pinkham

TRINITY SUNDAY
Sunday, June 2nd
PROCESSION & SOLEMN MASS
AND SOLEMN TE DEUM
11:00 a. m.
 Sermon: The Rev. Dr. Robert Wright
 Music: *Missa Brevis Jackson Hill*
 Motet: *Cherubim Song*
 Alexander Arkhangelsky

CALENDAR FOR MAY

- 1 W Joseph the Worker
 2 T Athanasius, Bishop of Alexandria, 373, and Doctor
 3 F SAINT PHILIP AND SAINT JAMES, APOSTLES *No Abstinence*
 4 Sa Monnica, Mother of Augustine of Hippo, 387
- 5 Su THE FIFTH SUNDAY OF EASTER
 Preacher: Fr. Wells.
 Mass: *Missa Brevis*, Peter Matthews. Motet: *Ave Maria*, David Conte.
 Evensong and Benediction at 4:00 p.m.
- 6 M
 7 Tu
 8 W Dame Julian of Norwich, C. 1417
 9 Th Gregory of Nazianzus, Bishop of Constantinople, 389
 10 F *Requiem* *No Abstinence*
 11 Sa *Of Our Lady*
- 12 Su THE SIXTH SUNDAY OF EASTER (*Marian Festival*)
 Preacher: Father Conners. Altar Flowers: Malcolm Wallace. (Music: see page 32.)
 13 M ROGATION MONDAY
 14 Tu ROGATION TUESDAY
 15 W ROGATION WEDNESDAY
 16 Th ASCENSION DAY
Organ Recital 5:30 pm Timothy Smith. *Procession, Solemn Mass 6 pm.*
 Preacher: The Rev. Joseph M. Zorawick.
 (Music: see page 32.)
- 17 F *No Abstinence*
 18 Sa *Of Our Lady*
- 19 Su THE SEVENTH SUNDAY OF EASTER
 Preacher: Mr. Joel Ives. Mass: *Missa de Sancto Albano* Healey Willan
 Motet: *God has gone up* Daniel Pinkham
- 20 M Alcuin, Deacon, and Abbot of Tours, 804 (com. Bernadine of Siena, priest)
 21 Tu
 22 W
 23 Th
 24 F Jackson Kemper, First Missionary Bishop in the U.S., 1870 *No Abstinence*
 25 Sa Bede, the Venerable, Priest and Monk of Jarrow, 735
- 26 Su THE DAY OF PENTECOST
 Preacher: Father Conners. Altar Flowers: Anicia and Philip Martin
 27 M *Memorial Day One Mass at 12:15 only*
 28 Tu
 29 W EMBER DAY
 30 Th The First Book of Common Prayer, 1549
 31 F THE VISITATION OF THE BLESSED VIRGIN MARY *Abstinence*
 (Ember Day)

CALENDAR FOR JUNE

THE SOLEMNITY OF CORPUS CHRISTI
Sunday, June 9th
SOLEMN MASS & PROCESSION OF THE
BLESSED SACRAMENT 11:00 a.m.
 Sermon: The Rev. Dr. Thomas Talley
 Music: *Missa "Pange Lingua"* Josquin Despres
 Motets: *O sacrum convivium* Olivier Messiaen
Laudate Dominum Wolfgang Amadeus Mozart

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Dietary Requirements

- 1 Sa **EMBER DAY** (Justin, Martyr at Rome, c. 167)
- 2 Su **TRINITY SUNDAY**
Preacher: The Rev'd Dr. Robert Wright. (Music: see page 32.)
- 3 M **The Martyrs of Uganda, 1886**
- 4 Tu
- 5 W **Boniface, Archbishop of Mainz, Missionary to Germany, and Martyr, 754**
- 6 Th **Corpus Christi**
- 7 F **Requiem** *Abstinence*
- 8 Sa **William, Archbishop of York, 1154**
- 9 Su **THE SOLEMNITY OF CORPUS CHRISTI**
Preacher: The Rev'd Dr. Thomas Talley. (Music: see page 34.)
- 10 M **Ephrem of Edessa, Syria, Deacon, 373**
- 11 Tu **SAINT BARNABAS THE APOSTLE**
- 12 W
- 13 Th **Anthony of Padua, Priest and Doctor, 1231**
- 14 F **Basil the Great, Bishop of Caesarea, and Doctor, 379** *Abstinence*
- 15 Sa **Evelyn Underhill, 1941**
- 16 Su **THE THIRD SUNDAY AFTER PENTECOST**
Preacher: Father Wells. Mass: Congregational Mass
- 17 M
- 18 Tu **Bernard Mizeki, Catechist and Martyr in Rhodesia, 1896**
- 19 W **Romuald, Abbot**
- 20 Th **Translation of Edward, King and Martyr, 980**
- 21 F **Aloysius Gonzaga, Religious** *Abstinence*
- 22 Sa **Alban, First Martyr of Britain, c. 304 (comm. John Fisher, Bishop and Martyr, and Thomas More, Martyr, 1535)**
- 23 Su **THE FOURTH SUNDAY AFTER PENTECOST**
Preacher: Father Wolsoncroft. Mass: Congregational Mass
- 24 M **THE NATIVITY OF SAINT JOHN THE BAPTIST**
- 25 Tu
- 26 W
- 27 Th
- 28 F **Irenaeus, Bishop of Lyons, c. 202 Martyr** *Abstinence*
- 29 Sa **SAINT PETER AND SAINT PAUL, APOSTLES**
- 30 Su **THE FIFTH SUNDAY AFTER PENTECOST**
Preacher: Father Galloway. Mass: Congregational Mass

The Full Choir sung Mass will resume in the Fall, October 5th and 6th.

**GUILDS 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 (212) 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 West 46th Street, New York, N.Y. 10036-8591**

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