

July - August, 1996

Volume LXV No.4

# A V E



Church of Saint Mary the Virgin  
New York City

# A V E

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

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JULY - AUGUST  
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; Sundays: 8:30 am - 5:30 pm

| SUNDAY                           | WEEKDAYS (Monday-Friday)  |
|----------------------------------|---------------------------|
| Morning Prayer 8:40 am           | Morning Prayer 8:30 am    |
| Masses 9:00, 10:00 am            | Noonday Office 12:00 Noon |
| Solemn Mass with Sermon 11:00 am | Daily Mass 12:15, 6:15 pm |
| Evening Prayer 4:00 pm           | Evening Prayer 6:00 pm    |
|                                  | Saturday Mass: 12:15 pm   |

## SACRAMENT OF RECONCILIATION

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

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# AVE

A Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

VOL. LXV No. 4

JULY - AUGUST, 1996

CanadaDay  
July 1, 1996

My dear People,

No, today is not a new kind of holy day. But it seems appropriate, inasmuch as this magazine reaches readers in places all across this planet, to salute our fellow Anglicans north of the border as they observe their national day this week. Our two countries, the U.S. and Canada, are linked in friendship along one of the most peaceful frontiers in the world, and the Anglican Church of Canada and the Episcopal Church share the same faith and tradition as members of the Anglican Communion.

But I am pleased to be able to send you this issue of AVE on time! And at this point you will soon receive our special centenary issue containing the sermons that were preached here on the weekend of December 8-10 last year. So you should now be up-to-date, and I hope that things will remain that way during the balance of 1996.

As I write these notes we are once again in the season of Pentecost, and our worship reflects the season in its emphasis on the daily living of the Christian life. Everything that we are and do at St. Mary's emanates from our worship, and this summer has seen some new beginnings in our ministry, and some continuing good news with regard to our **Easter Appeal - New Life at St. Mary's.**

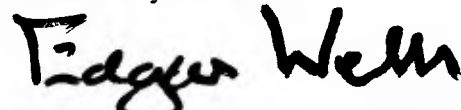
As to our ministry, two new clergy are beginning their ministry among us this summer, both of them graduates of the General Theological Seminary this spring. The first, who is also our new curate, is Father Bill Parker, and he was ordained to the diaconate on June 22 by the Bishop of Olympia. The second, who will live in our Parish House and be our part-time Assistant, is Father Allen Shin, and he was made deacon by the Bishop of Chicago on June 15. I expect, God-willing, that both these men will be ordained to the priesthood in December. Once that is done our ministry here will be at full strength once again. In the meantime I am deeply grateful to the various clergy who have helped with weekday masses during these past months, and not least to Father John Conners who continues as our Sunday Assistant. I have always enjoyed the work of helping new clergy find their bearings, and I am delighted that we have two fine new deacons with us now.

The continuing good news of our **Easter Appeal - New Life at St. Mary's** is that we have indeed gone "over the top" in the promises of support given by our Parishioners and Friends, and have raised more than \$700,000 for the work of renovation in our church interior. If indeed we have felt the need for encouragement where this parish's present life is concerned, our people's response to this special appeal has done more than encourage us, it has validated everything we have stood for and proclaimed during these many, many years. There are so many who deserve our gratitude - the people whose sacrifice is represented by such generosity, and most of all our good God whose caring love continues to sustain us in this place.

And of course summer brings us our usual moment of Marian ecstasy, and once again the Feast of the Assumption will be observed here on August 15 with great pomp and ceremony. Our preacher this year will be Father Matthew Harrison, presently serving on the staff of St. George's Church in Paris, whom we remember with joy from his time as a seminarian, and later as a graduate student at Union Seminary only three years ago. Father Matthew is utterly delightful, he is a first-rate preacher, and we look to his arrival with great anticipation.

I pray that this letter finds you enjoying a wonderful and restful summer. God bless you all.

Affectionately in Christ.



Edgar Wells

**CONTRIBUTIONS TO AVE  
are gratefully acknowledged:**

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Mr. Philip Parker, \$20.00; The Rev. Albert W. Tarbell, \$25.00; Peter L. Yeager, \$25.00; Harry E. Utz, \$100.00; and Nancy Lynn Hagoort, \$25.00.

**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, NY., [here state the nature or amount of the gift]:

*The following sermon was preached here on the Feast of the Assumption of the Blessed Virgin Mary in 1995 by The Rev'd Prof. John R. Kevern, Professor of Historical Theology Bexley Hall Seminary, Rochester, New York.*

**ASSUMPTION OF THE BVM**

"Who is this, the operator? Give me an outside line...It's a medical emergency darling, dial the...number or I'll strangle myself with the phone cord...Martin Heller. Oh hi Martin. Yeah I know what time it is, I couldn't sleep, I'm busy dying. Listen Martin, this drug they got me on, azido-methatalo-molamoca-what-chamacallit. Yeah. AZT. I want my own private stash, Martin. Of serious Honest-Abe medicine. That I control, here in the room with me. No placebos, I'm no good at tests, Martin, I'd rather cheat. So send me my pills with a get-well bouquet, PRONTO...A nice big box of drugs for Uncle Roy. Or there'll be seven different kinds of hell to pay."

The speaker of these lines is the lawyer Roy Cohn, in the play I know many of you have seen: Angels in America. The context is this: Cohn, long famous as an incredibly powerful and unscrupulous New York lawyer, with a list of power clients a mile long, is dying of AIDS in 1986. The new drug AZT has just come on the market; the hospital has a very small supply, meant for all the patients; Cohn manages, through his manipulation and money, to get all of the hospital's AZT for himself, leaving the rest of the AIDS patients to their fate.

F. Murray Abraham's powerful depiction of Cohn was, I thought, a parable, writ-large, of everything this culture more subtly celebrates: acquisition and domination. Theologian Paul Tillich once likened the 20th Century person to a giant sized mouth that frantically crams food down to try to satisfy the hunger of an insatiable void. If Cohn is a grotesque, but real parable, it is because he has no shame about saying: "I want what I want when I want it, and to hell with you."

So - he's easy to hate - and dismiss - unless we realize that Cohn acts as he does out of fear: his is a life radically based on a radical lack of trust. Feminist theologians have helped us to see that another way you can act out this fear is by becoming a doormat and falling into self-hatred. Not all men are Cohn and not all women are mouses. But when you believe that this is no-thing and no-one ultimately there for you, you too will cram your life with all the techniques or things or attitudes it takes to shield you from the nothingness: drugs, drink, frantic competition, bad relationships, depressed acquiescence - you fill in your own personal blank.

If you're wondering what this has to do with the feast of the Assumption, consider the other possible approach to life: it is Mary's, famously

depicted in her response to the Angel Gabriel's Annunciation of Christ's conception: "Be it unto me according to thy word." Ah, how pious, you think. But this is not an attitude that says, Che sera, sera, "whatever will be, will be" - "Just lie back and let life roll over you and somehow it will all work out in the end." As theologian Hans Urs von Balthasar has said, the glory of Mary is that she lets God be; she was able to stand radically open to God's future, a future she could not manipulate or control. And this is not passivity; it is radical, active confidence.

But, you're thinking, Mary had it all figured out. God let her in on the big secret. Read the Bible again. There are all sorts of indications that Mary did not quite know what to make of Jesus. One possible reading of St. Mark's Gospel is that she and the rest of the family think Jesus has lost his marbles. And yet - she apparently perseveres in trying to understand and live with the ambiguous original message of the descending angel. So she ends up in St. John's Gospel at the foot of the Cross - the sorrowful but faithful mother, who is in advance being depicted as the Mother of the Church, she who could stand the ambiguity of not having God's plan all figured out ahead of time; she who could withstand - and stand with Jesus - and God - through the moment of radical negation - and live into God's future - the Resurrection - as we find her with the disciples in the Acts of the Apostles.

How good are you at withstanding, and standing open before God's radical otherness and future? Are you Cohn or Mary? Do you live out of fear or do you let-be in active hope?

The doctrine of the Assumption specifically wants to celebrate the fact that Mary's radical trust in God has been crowned and glorified in heaven, and that she is the first of the ever widening circle called the Church that Christ is leading to glorification. The fate of Mary is nowhere mentioned in the Bible, but if she is not in heaven, who is? But there are problems here, and let's face them squarely. I know many of us are here tonight expecting the good old-fashioned Anglo-Catholic pep rally, the type of which you can't much get anymore, especially in the realm of the liturgically correct. And more's the pity, I say. This is the sort of night when it's great to be Episcopalian. Personally, I can't wait to say "Ye who own the faith of Jesus" to the toe-tapping tune.

But as for the Assumption of Mary, soul and body into heaven, what could that mean to any New Yorker in August of 1995? Let's face it: there may be something slightly quaint or impossible or camp about this feast, perhaps unconsciously influenced by European art. You've perhaps seen pictures by the great and not-so-great masters of Mary being taken up into heaven on the clouds, clutching her bosom, eyes in dreamy devotion, surrounded by angels? Titian's Assumption in Venice is the most glorious

depiction in art - that's true majesty and exaltation -but by the late 1700s it's all rather campy - Mary surrounded by fat little cherubs they call putti in Italian, all showing their pink derrieres to the viewers as they hold up the clouds.

And the further problem for Anglicans: although England celebrated this feast from at least the late 700s, and it has reappeared unmistakably in the American Prayer Book - just read the collect in the bulletin - Pius XII made this doctrine obligatory for Roman Catholics in his 1950 bull Munificentissimus Deus, spelling out specifically that, at the end of her life, Mary was translated soul and body into heaven. Some thought the Pope was already senile. Protestants said it set back the ecumenical movement 100 years. But the Swiss analyst, Carl Gustav Jung, celebrated the definition as the greatest religious event since the Reformation, seeing in it both the deification of the feminine and a symbol to war-decimated Europe that God's glory would be the last word.

The truth of the Assumption is not that Mary levitated into heaven. Those pictures are allegories of what we Christians always believed about the resurrection body, which incomprehensibly defies description, but it means at least this: you in your wholeness are with God in eternity, not as some pale, half real soul flitting about. Karl Rahner made just this point writing on the Assumption in 1950: Mary is with God in the entirety of her person in glory; she is definitively who God wants her to be; she enjoys God now for ever as the real goal and point of this life. For glory - or heaven - if you like - is not just going on and on for ever and ever the way we are now. Again, as Karl Rahner has said, "Time without a goal is madness." I don't know about you, but I don't want to go on for ever and ever, if that means living with myself completely unchanged. That would be Sartre's No Exit. But if Christian glory and the resurrection body mean anything, it means that who we dimly now are in God's sight, which we can scarcely imagine, will be made definite for ever and beyond time. Beyond our self-hatreds, our failings, our grasping perfectionism, and the illnesses that inevitably ravage us, lies a God who has a destiny for us, and that is glory. That's what Mary's Assumption means for us, beyond all the stylization of Baroque painting: it means that God will perfect our perishable bodies and personalities to be for Him - and each other - the loveliness He really already knows us secretly to contain.

So - let me close by dropping from heaven back to earth - to the mundane, the very mundane. In so many plays, so many movies, so many novels of this modern age, we see people yearning, clinging, grasping for a trust in any permanent relationship that will permanently feed us. That's the last refuge where we find life in the culture of competition. Eugene O'Neill's Long Day's Journey into Night, Woody Allen's Manhattan, Terrance McNally's Love, Valour, and Compassion: it's all about the impossible possibility of trusting that the Other is permanent love. And if you'll forgive an outlandish

comparison - for I know all you pious Anglo-Catholics are not always saying your rosaries - you're secretly watching the Comedy Channel - the campy mirror image of the Assumption is the sit-com Absolutely Fabulous, with its two specialists in failed relationship, Patsy and Edina.

But Christianity's good news is that God will give and make permanent, permanent relationship, permanent self-giving love. And that's what glory is - the flashing back and forth between Mary and God now already of that loving permanent bond: what God desires and intends for you in God's mind's eye. It will, excuse the expression, be absolutely fabulous.

Let me more aptly close with something indubitably Anglican: the final verse of a Marian hymn written some 300 years ago by the Bishop of Bath and Wells, Thomas Ken:

Heaven with transcendent joys her entrance graced.  
Next to his throne her Son his Mother placed;  
And here below, now she's of heaven possessed,  
All generations are to call her blessed.

AMEN.

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Thursday, August 15, 1996

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

Solemn Mass 6:00 p.m.

Sermon: The Rev. Matthew Harrison

Music: Missa "Assumpta est Maria"

*Giovanni Pierluigi da Palestrina*

Motet: Ave Maria *Franz Biebl*

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## Requiem Mass for Donald L. Garfield, Priest

Church of St. Mary the Virgin

New York, NY

Saturday in the Second Week of Easter

April 20, 1996

### The Shepherd and the Sheep

*By Fr. Norman Catir*

**Text:** St. John 21:17 "He saith unto him a third time, Simon, son of Jonas lovest thou me? Peter was grieved because he said unto him the third time. Lovest thou me? And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my Sheep."

**Intro:** I first heard the name, Donald Lothrop Garfield, in the most appropriate setting of the Cathedral Church of St. Luke in Portland, Maine, during the year 1949. He was referred to by the then Dean of the Cathedral as a Candidate for Holy Orders sent to us by Father Whitney Hale of the Church of the Advent, Boston. Donald had sought ordination succor in the Catholic and congenial pastures of the Diocese of Maine, as a refugee from the latitudinarian morasses and swamps of that great diocese to Maine's south.

1. Even at his embryonic state of ministerial formation, the erudition of the young seminarian from Massachusetts did not go unnoticed. "He is a bit of a figure at the General Seminary," Dean Hughes told me, "My son, Jay, says that Garfield wears a Cranmer Cap and a black cape around Chelsea Square and carries a copy of the 1549 Prayer Book under his right arm." We had just celebrated the 400th anniversary of the 1549 Prayer Book with a 1549 Mass in the Cathedral. (I see at least one person in the congregation today who was a part of that service.)
2. For Dean Hughes, himself a member of the Alcuin Club, this was recommendation enough to cause him to look favorably upon the young refugee from Massachusetts. Needless to say the image of Cranmer Cap, Cloak, and 1549 Prayer Book appealed to my own British and somewhat Barchastrian romanticism. Who was this Donald Lothrop Garfield, a man undeterred by the critical observations of his fellow seminarians, a group not always noted for their charity, nor devoid of hyper-critical judgements?

I. Who was Donald Garfield? As the years progressed, I began to find out. He was not a man simply to be covered, surveyed, and understood within the compass of a few hackneyed generalizations.

1. It was not until nearly 10 years later when I went to be curate at St. Stephen's, Providence, that I came to know Donald Garfield, the man.
2. At that time, while he was the Rector of St. Peter's Church in Springfield, Father Garfield prepared my own mother and father for

their first confessions as well as for confirmation and reception into our Church. In his careful, pastoral oversight and teaching, I began to recognize a priest who loved our Lord; one who was Anglican in more than merely Cranmerian style and manner. My parents were always grateful for the careful nurture which they received from his ministry, and so was I.

3. Don Garfield, for all of his liturgical and academic interests, was primarily a pastor to the flock of God given into his care. In fact, it would not be too much to essay the thesis that Don recognized the Eucharistic liturgy much more as a pastoral instrument, than as a study in literary style or formalized liturgical purity, though both of these considerations rated high on his scale of value.
4. When Donald Garfield came to this Church of St. Mary the Virgin in 1965, he saw as the top priority on his agenda the need to make the Holy Communion available to his largest congregation, those who attended the 11:00 a.m. Sunday High Mass. Consequently, on Good Shepherd Sunday in 1965, a time he carefully chose to underscore the pastoral relevance of this piece of renewal, Father Garfield made possible the reception of communion, on Sunday at 11:00 a.m., for the first time in years. From thence onward the former non-communicating High Mass became the normal time for the parish communion, the feeding of the flock committed to his charge.
5. From that time forward this parish has never looked back, though there were a few who wrote to excoriate their new rector for "giving up the Catholic faith" by allowing his people to communicate at the Sunday hour most convenient for them.
6. Fr. Garfield enjoyed the Liturgical life of this place; he knew how to have fun with it. I remember once when I was walking beside him in procession. We were rounding the corner at the liturgical west end of the nave, Neil Robinson started an improvisational attack on the Aeolian Skinner keyboard, both brilliant and unabashed Don leaned over toward me and observed "Gang Busters"!

II. Don's pastoral interest in the Liturgy was further mined and exploited when he was made chairman of the Liturgical Committee of the American Church Union, and subsequently a member of the Standing Liturgical Commission of the Episcopal Church, at a crucial time around 1970 when Prayer Book trial use and revision was beginning to assume final form in what would be the 1979 Book of Common Prayer.

1. The Liturgy of the Lord's Supper had been largely tried between 1967 and 1971 all over the Church. The Green Book, the Zebra Book, and the Blue Book, were yet enthusiastic glimmers in the eyes of the Standing Liturgical Commission members. A scholarly pastoral parish priest was needed to help shape the work of the

concluding decade of the birth of a new Book of Common Prayer.

2. This is not modern history, I suspect, to many of you; but it should be. To me it seems only moments ago. We are talking about a time past of merely 25 or 26 years. A strong argument had been made during the early revisions of the 1928 Eucharist rite, for contemporary language. Father Garfield was conservative on this point. He recognized that the, then, modern Roman Rites had attempted, not with the greatest felicity, to introduce contemporary language after abandonment of Latin. He could sympathize with and even encourage the urge for true vernacular Liturgy; but with typical Anglican balance, he would have regretted a complete loss of Cranmerian literary style from Anglican Common Prayer.
  3. During the late 1960's Father Garfield gathered a band of young clerics, yours truly among them, to discuss the future direction of Prayer Book Eucharistic revision. The Church's Standing Liturgical Commission had encouraged such "feed back" during trial use. As a result, this group, which Father Garfield chaired, the Liturgical Committee of the American Church Union, produced a book, Towards a Living Liturgy. Don acted as editor; and each committee member wrote a chapter on some particular aspect of the Eucharistic revision of the 1960's.
  4. The effort in Towards a Living Liturgy still reads pretty well today. Many constructive observations, pro and con, were made. And consensus was clear on one common point. We recommended a two track literary direction for future ritual revision of the Book of Common Prayer.
  5. Don Garfield, more than any other person whom I know, was an enthusiastic proponent of a stylistic, two track expression for the Liturgy. One single Eucharistic structure there was to be ; but two linguistic styles of expression. The efforts made through his Editorship of Towards a Living Liturgy were well received by Church people in general and the Standing Committee members in particular. Today, we have Father Garfield to thank more than anyone else, for the development of a two track system which includes Rite One and Rite Two, equally available to all Episcopalians.
  6. Had this option been denied, Prayer Book revision would probably not have been as readily accepted by the Church. And our present alternative attitude between the two rites would not be an option today.
- III. Father Garfield's reasons for urging the two track system were both pastoral and literary. He knew that loss of Cranmerian literary style would generate deep resistance in the Church to the new Prayer Book. He realized as well that the direction of liturgical worship in

all Churches was toward a more contemporary manner of speech. Don took seriously the words of our Lord to St. Peter, "Feed my sheep." Pastoral nourishment called for two rites. In great part because of Donald's vision, while establishing a new and improved Eucharistic structure, we have had both chocolate and plain cake for our worship. May it be ever so!

1. Any appreciation of Don's complex sensitivity in liturgical and pastoral matters would not be complete without reference and comparison to some of his other interests. His love for antique New England architecture was expressed especially in his almost obsessive interest in New England colonial doorway designs.
2. I once asked an English friend, Father Eric Mascall, if he thought his own education complete without a 6 state tour of all New England. "Oh, I believe that I have seen all of New England with Father Garfield," he replied. "At least I certainly have seen every doorway in New England built before 1800."
3. One might assume that Don's interest in exterior architectural details was merely antiquarian and esthetic, much as I had supposed earlier that the Cranmer Cap and the 1549 Prayer Book were merely Barchastrian eccentricities. However today I think not.
4. About a dozen years ago, Mrs. Catir and I bought a house on the Connecticut shore, as a bolt hole from the driven pace of our daily lives. Don was, by then, living in Baltimore. Nevertheless he wanted to see our house. He, Betsey Corwin, Zulie, and I drove out one morning. Don was not feeling particularly well that day, but in his careful and inimitable way, he inspected every square inch of ground and every cubic inch of space in our new abode.
5. Then he took me off by myself, out to the front of the house. We looked across our dry stone wall to the simple, severe, early 19th century front. He motioned his hand downward, causing me to bend my ear, more closely toward his softly articulated words. "I approve of your new house, Norman. The Doorway is plain, probably an 18th century survival; but the house is comfortable and should suit you and Zulie well."

**Conclusion:** Don's care for the house of a friend was not unlike his concern for the House of God. He understood and appreciated each structure as it served, ever more effectively, the uses for which it had been made, the nurture and nourishment of a family.

1. Father Garfield fed the flock of Christ with the nourishing food of God's true Word and Sacraments; and recognized that in this work, the highest priestly calling, God would nourish and feed him.
2. You will remember that our Lord's admonition to Peter, "Feed my sheep." quoted in today's text, Jesus repeated three times - some say in order to recapitulate Peter's three denials of him.
3. In his own life, Donald Lothrop Garfield heard and heeded Jesus's pastoral admonition in three distinct ways, I think. As a young candidate for priesthood, Donald recognized the importance of liturgical expression for the union and communion of the flock of Christ and the advancement of the Gospel. Liturgical purity and scholarship figured highly in his early vocation.
4. But then as his priesthood matured, he saw increasingly the purpose of it all, the feeding and the nurture of us, needy, wayward sheep - sheep who have wandered from our shepherd, sheep who need a good shepherd to search out and to find us.
5. And during the last, nearly 18 years of his life, Father Garfield was called in a third manner, through his suffering, (mental, physical and spiritual) to feed the flock of Christ, by accepting much pain, willingly without remonstrance or reproach, until amidst the life of trial to which he was called, he began to appear more and more to be one with his great Shepherd. In his suffering, Don Garfield was a shining example to us all. More than once I have asked myself "Could you have born your bitter lot with half the patience that Don has accepted his?"
6. May God call you and me to Himself with such clarity of purpose as Donald knew and recognized in his vocation as priest and child of God. So that when our days of shepherding are over, the Good Shepherd may recognize us as giving back some slight reflection of Himself. May He reward us, as I am certain he has already rewarded Donald, with the welcome so longed for by every Christian person, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

CALENDAR FOR JULY

|       |  |            |
|-------|--|------------|
| 1 M   |  |            |
| 2 Tu  |  |            |
| 3 W   |  |            |
| 4 Th  | INDEPENDENCE DAY (one Mass at 12:15 only)                                |            |
| 5 F   | Anthony Zaccaria, priest   | Abstinence |
| 6 Sa  | Maria Goretti, Virgin & Martyr   |            |
| 7 Su  | THE SIXTH SUNDAY AFTER PENTECOST   |            |
|       | Preacher: Father Wells. Mass: Mass in C Major <i>Sydney H. Nicholson</i> |            |
| 8 M   |  |            |
| 9 Tu  |  |            |
| 10 W  |  |            |
| 11 Th | Benedict of Nursia, Abbot of Monte Casino, C. 540                        |            |
| 12 F  |  | Abstinence |
| 13 Sa | <i>Of Our Lady</i>   |            |
| 14 Su | THE SEVENTH SUNDAY AFTER PENTECOST                                       |            |
|       | Preacher: Fr. Conners. Altar Flowers: Raymond Valeri                     |            |
|       | Mass: Mass in D Minor, Op. 455 <i>Kenneth Leighton</i>                   |            |
| 15 M  | Bonaventure, bishop & doctor   |            |
| 16 Tu | Our Lady of Mount Carmel   |            |
| 17 W  | William White, Bishop of Pennsylvania, 1836                              |            |
| 18 Th | <i>Monthly Requiem</i>   |            |
| 19 F  |  | Abstinence |
| 20 Sa | Margaret, Martyr at Antioch, 3rd c.                                      |            |
| 21 Su | THE EIGHTH SUNDAY AFTER PENTECOST  |            |
|       | Preacher: Fr. Parker. Mass: Mass in C Major <i>Charles Gounod</i>        |            |
| 22 M  | SAINT MARY MAGDALENE   |            |
| 23 Tu |  |            |
| 24 W  | Thomas a Kempis, Priest, 1471  |            |
| 25 Th | SAINT JAMES THE APOSTLE  |            |
| 26 F  | The Parents of the Blessed Virgin Mary: Joachim & Anne                   | Abstinence |
| 27 Sa | William Reed Huntington, Priest, 1909                                    |            |
| 28 Su | THE NINTH SUNDAY AFTER PENTECOST   |            |
|       | Preacher: Fr. Wells. Mass: Mass in D Major <i>Alec Wyton</i>             |            |
| 29 M  | Mary and Martha of Bethany   |            |
| 30 Tu | William Wilberforce, 1833  |            |
| 31 W  | Ignatius of Loyola, priest (com. Joseph of Arimathea)                    |            |

CALENDAR FOR AUGUST

|       |  |            |
|-------|--|------------|
| 1 Th  | Alphonsus Liguori, bishop & doctor   |            |
| 2 F   | Eusebius of Vercelli, bishop   | Abstinence |
| 3 Sa  | <i>of Our Lady</i>   |            |
| 4 Su  | THE TENTH SUNDAY AFTER PENTECOST   |            |
|       | Preacher: Fr. Parker. Altar Flowers: Catherine & Alfred Handy  |            |
|       | Mass: Mass in F Major <i>Sydney Watson</i>   |            |
| 5 M   | Dedication of St. Mary Major   |            |
| 6 Tu  | THE TRANSFIGURATION OF OUR LORD JESUS CHRIST   |            |
| 7 W   | John Mason Neale, Priest, 1866   |            |
| 8 Th  | Dominic, Priest and Friar, 1221  |            |
| 9 F   | Blessed Edith Benedicta Stein, Religious & Martyr, 1942  | Abstinence |
| 10 Sa | Laurence, Deacon, and Martyr at Rome, 258  |            |
| 11 Su | THE ELEVENTH SUNDAY AFTER PENTECOST  |            |
|       | Preacher: Fr. Conners. Mass: Mass in F (Modal Setting) <i>Harold W. Friedell</i>   |            |
| 12 M  |  |            |
| 13 Tu | Jeremy Taylor, Bishop of Down, Conner, and Dromore, 1667   |            |
| 14 W  | Maximilian Kolbe Priest, Martyr, 1941 (com. Jonathan Myrick Daniels, 1965)   |            |
| 15 Th | THE ASSUMPTION OF THE BLESSED VIRGIN MARY  |            |
|       | <i>Procession of the Image of Our Lady of Walsingham, Solemn Mass and Sermon, 6 pm Preacher: The Rev. Matthew Harrison</i> |            |
|       | Altar Flowers: Lorraine Peterson. (Music: see page 42.)  |            |
| 16 F  | Stephen of Hungary, King, 1038   | Abstinence |
| 17 Sa | <i>of Our Lady</i>   |            |
| 18 Su | THE TWELFTH SUNDAY AFTER PENTECOST   |            |
|       | Preacher: Fr. Parker. Mass: Missa "De angelis" Gregorian Chant   |            |
| 19 M  | <i>Monthly Requiem</i>   |            |
| 20 Tu | Bernard, Abbot of Clairvaux, and doctor, 1153  |            |
| 21 W  |  |            |
| 22 Th |  |            |
| 23 F  | Rose of Lima, Virgin, 1617   | Abstinence |
| 24 Sa | SAINT BARTHOLOMEW THE APOSTLE  |            |
| 25 Su | THE THIRTEENTH SUNDAY AFTER PENTECOST  |            |
|       | Preacher: Fr. Shin. Mass: Mass in D Minor <i>Ralph Vaughan Williams</i>  |            |
|       | Altar Flowers: John and Clara Lewis and Thomas Lee Brown, <i>priest</i>  |            |
| 26 M  |  |            |
| 27 Tu | Thomas Gallaudet, and Henry Winter Syle, 1902, 1890  |            |
| 28 W  | Augustine, Bishop of Hippo, and doctor, 430  |            |
| 29 Th | The Beheading of St. John The Baptist  |            |
| 30 F  | Charles Chapman Grafton, Bishop, 1912  | Abstinence |
| 31 Sa | Aidan, Bishop of Lindisfarne, 651  |            |



## 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 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.

## Open Retreats: Fall 1996 - Summer 1997

*St. Mary's Convent, John Street, Peekskill NY 10566*

Phone: (914) 737-0113 Fax: (914) 737-4019

August 30 - September 3, 1996 **LABOR DAY RETREAT** *Waiting List only*  
CONDUCTOR: The Rt. Rev. Arthur E. Walmsley, Retired Bishop of Connecticut

September 27 - 29, 1996 **BENEDICTINE WORKSHOP**  
LEADER: Mother Mary Jean, CSM. Times of teaching and discussion, as well as corporate worship and silence for reflection, to learn how Benedictine principles can enrich everyday Christian life.

October 18 - 20, 1996 **EARLY FALL RETREAT**  
CONDUCTOR: The Rev. Charles Bennison, Episcopal Divinity School, Cambridge, MA

November 8 - 10, 1996 **LATE FALL RETREAT**  
CONDUCTOR: The Rev. Carl Jon Widing, Christ Church, Avon, CT: "Centering Prayer"

November 27, 1996 **THANKSGIVING** — Guests are welcome for the holiday weekend.

December 6 - 8, 1996 **ADVENT RETREAT**  
CONDUCTOR: The Rev. Thomas F. Reese, St. Ann's Church, Bridgehampton, NY

Guests are welcome during the **CHRISTMAS** and **NEW YEAR** season.

February 14 - 18, 1997 **THREE DAY RETREAT** in Lent; ends after Tuesday breakfast  
CONDUCTOR: The Rev. Paul A. Farthing, SSC, St. John's Church, Verdun, Quebec

February 22, 1997 (Saturday) **LENTEN QUIET DAY**  
CONDUCTOR: A Sister of St. Mary. Offered primarily for members of neighboring parishes.

March 7 - 9, 1997 **LENTEN RETREAT**  
CONDUCTOR: Sister Catherine Clare, CSM

March 23 - 30, 1997 **HOLY WEEK AND EASTER**  
Guests are welcome to share in part or all of the Holy Week liturgy and silence, and in the Easter celebration.

April 11 - 13, 1997 **EASTERTIDE RETREAT**  
CONDUCTOR: The Rev. William Duffey, St. James' Church, Prospect Park, PA

May 23 - 27, 1997 **MEMORIAL DAY RETREAT** *Early registration advisable.*  
CONDUCTOR: The Very Rev. Edward Wagner, Grace Church, Hartford, CT

August 29 - September 2, 1997 **LABOR DAY RETREAT** *Early registration advisable*  
CONDUCTOR: The Rev. David M. Allen, SSC, St. Francis' Church, Dallas, TX

**SCHEDULE:** Ordinarily retreat weekends begin with 7 p.m. dinner on Friday at St. Benedict's House, and end with the noon meal on Sunday. Retreatants are welcome to come earlier on Friday and to stay through Sunday supper. (All meals except Friday night are at the Convent.)

The **Labor Day** and **Memorial Day** retreats, which are primarily for Associates of the Community, begin with 6 p.m. dinner Friday at the Convent and end after breakfast Tuesday.

**INDIVIDUAL GUESTS** may be accommodated at almost any time; groups may book weekends which are not listed on this schedule.

**RESERVATIONS AND COSTS:** Reservations are necessary, and should be made well in advance; please write or call the Guest Mistress at the Convent for further information or to make reservations.

The suggested donation is \$75 - \$85 per person for a regular weekend retreat; \$100 for a three-day weekend; \$35 per person for overnight with meals. We ask that a non-refundable deposit of \$10 be sent in advance to confirm the reservation. The remainder of the donation will be part of the Sunday Mass Offertory on the retreat weekend.

**TRANSPORTATION:** Trains run regularly from Grand Central Terminal (Hudson line). Directions for travel by car or air will be sent on request.

**CHURCH OF SAINT MARY THE VIRGIN**  
145 West 46th Street, New York, N.Y. 10036-8591

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1996:

\$ \_\_\_\_\_  weekly  monthly  annually  
 I want envelopes  I do not want envelopes

NAME: \_\_\_\_\_  
(Please Print)

ADDRESS: \_\_\_\_\_  
(No.) (Street) (Apt.)

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

Please check within each appropriate box. This pledge may be changed by notifying the Treasurer.

Signature \_\_\_\_\_ Date \_\_\_\_\_

**CHANGE OF ADDRESS?**

Please check the address label on the outside of the back page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible

NAME: \_\_\_\_\_  
(Please Print)

ADDRESS: \_\_\_\_\_  
(No.) (Street) (Apt.)

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

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

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



**The Bishop of Edinburgh preaching at our Centenary Mass, 8 December 1995**