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September-October, 1996

# AVE



Church of Saint Mary the Virgin  
New York City

ILLUSTRATION BY JOHN J. BRADY

# AVE

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

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SEPTEMBER-OCTOBER  
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: 7am - 9 am,  
11 am - 7 pm; Saturdays: 11:30 am - 5:30 pm; Sundays: 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**

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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The Reverend Edgar F. Wells, Rector  
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**AVE**

A Bulletin of  
**THE CHURCH OF SAINT MARY THE VIRGIN**

New York City

VOL.

SEPTEMBER/OCTOBER, 1996

No. 5

Michaelmas 1996

My dear People:

It has been an extraordinary summer for us here at St. Mary's - extraordinary in the first place because of the weather: for the first time in memory the temperature never rose over 90 degrees Fahrenheit during the months of June and July, and all in all it has been one of the most pleasant summers on record. But in the second place it has been extraordinary in terms of our summer schedule, with two new clergy on our staff and our liturgical involvement in the national meeting of the American Guild of Organists which was held in New York this summer. Father William Parker and Father Allen Shin, our new Curate and Assistant, have settled in admirably, and it is wonderful to have a full complement of clergy for our daily Offices and Masses, our Sunday liturgy, and not least for the work of pastoral care that always accompanies our worship at St. Mary's. Both these men were ordained to the diaconate in June, and the parish looks forward eagerly to their being made priests in December. During the AGO convention we celebrated four solemn masses on consecutive evenings, with congregations in excess of 650 people here each night. For our deacons it all meant some intensive on-the-job liturgical training, and for the parish it was a wonderful opportunity to celebrate the variety and quality of our musical diet. We are so proud of Kyler Brown and our choir. Again and again people spoke to us admiringly of the magnificence of our liturgical life, and not least of the beauty of our music.

And of course August has brought its own round of memorable moments, at the center of which has been our annual Assumption Festival on August 15th. Once again the church was full, and the parish's Image of Our Lady of Walsingham made its way through the congregation in its annual procession. Of special joy was the "coming home" of Father Matthew Harrison as he came to us from St. George's Church in Paris to preach our Assumption sermon. Father Harrison had been a seminarian here during his days at St. Stephen's House, Oxford, and he was with us for a whole year two years ago while doing post-graduate work at Union Theological Seminary. It has been delightful having this learned and charming young cleric at St. Mary's this summer.


And now it is time to prepare for our Feast of Dedication once again. Our dates this year are Saturday and Sunday, October 5th and 6th. It was just a year ago on this occasion that we began our year of centenary celebration in thanksgiving for the completion of this church. We begin with Solemn Evensong and Benediction on Saturday afternoon at 5:00, and we conclude the next day with our great Procession and Solemn Mass at 11 AM. Our preacher this year is Canon Jeremy Davies of Salisbury Cathedral. I can promise you that his presence in our pulpit will be an extraordinary occasion for us all. With that behind us we move on through October in preparation for the Feast of All Saints on November 1st, and the Commemoration of All Souls the next day. You will be pleased at our anticipation of these occasions in this issue of AVE: a form will be found later on in this issue on which you are asked to record the Christian names of your beloved departed, and then we ask you please to return it to our office as quickly as possible.

Finally, it is with the month of October on my mind that I want to conclude my remarks to you in this letter. October has become the month of Christian Stewardship at St. Mary's in recent years, and during that month a highly talented and committed group of laypeople who together constitute our Stewardship Committee challenge us all to make a serious and sacrificial promise of financial support for the parish during the coming year. That challenge comes to us this fall in the aftermath of our highly successful Easter Appeal last spring, in the course of which the parish, as of this writing, has received over \$765,000 in pledged support, with almost \$151,000 already in hand. During the summer our Trustees have been in touch with Larry Jones, our parish architect, and we are in the process of establishing a schedule for the work of renovation on our church interior. In a real sense the very success of our Easter Appeal provides the greatest challenge where the work of parish Stewardship is concerned. How do we maintain a sacrificial level of week by week financial giving while at the same time continuing our support of our Easter Appeal? It is very possible to find ourselves overextended. My counsel to us all is to remember the special nature of what has been asked of us during this past year, and to make every effort to support this parish faithfully both in terms of our Easter Appeal and our annual Christian Stewardship asking.

And now I think I have written you quite enough. Autumn is always glorious in New York, and never more so as it brings with it the renewal of our liturgical life, and the expanded opportunities for worship and service that are at the heart of our corporate life.

God bless you all!

Affectionately in Christ,

  
Edgar F. Wells

## **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.

## CALENDAR FOR SEPTEMBER

- 1 Su THE FOURTEENTH SUNDAY AFTER PENTECOST  
 Preacher: Fr. Wells. Altar flowers: Ruth M. Hinckley  
 Mass: Missa de Sancta Maria Magdalena *Healey Willan*
- 2 M LABOR DAY (12:15 Mass only) The Martyrs of New Guinea, 1942
- 3 Tu
- 4 W
- 5 Th
- 6 F *Abstinence*
- 7 Sa *Of Our Lady*
- 8 Su THE FIFTEENTH SUNDAY AFTER PENTECOST  
 Preacher: Fr. Shin.  
 Mass: Mass in D Minor, Op. 45 *Kenneth Leighton*
- 9 M The Martyrs of Memphis, 1878 (Constance, Nun, and her Companions)
- 10 Tu *Requiem*
- 11 W
- 12 Th John Henry Hobart, Bishop of New York, 1830
- 13 F Cyprian, Bishop and Martyr of Carthage, 258 *Abstinence*
- 14 Sa HOLY CROSS DAY
- 15 Su THE SIXTEENTH SUNDAY AFTER PENTECOST  
 Preacher: Fr. Wells. Mass of St. Hugh *Healey Willan*
- 16 M Ninian, Bishop in Galloway, c. 430
- 17 Tu Robert Bellarmine, bishop & doctor
- 18 W Edward Bouverie Pusey, Priest, 1882
- 19 Th Theodore of Tarsus, Archbishop of Canterbury, 690
- 20 F John Coleridge Patteson, Bishop of Melanesia, and his  
 Companions, Martyrs, 1871 *Abstinence*
- 21 Sa SAINT MATTHEW, APOSTLE AND EVANGELIST
- 22 Su THE SEVENTEENTH SUNDAY AFTER PENTECOST  
 Preacher: Fr. Parker. Mass in F Major *Sydney Watson*
- 23 M
- 24 Tu
- 25 W Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 Th Lancelot Andrewes, Bishop of Winchester, 1626
- 27 F Vincent de Paul, Priest, 1660 *Abstinence*
- 28 Sa Wenceslaus, Duke of Bohemia and Martyr, 929
- 29 Su THE EIGHTEENTH SUNDAY AFTER PENTECOST  
 Preacher: Fr. Connors
- 30 M SAINT MICHAEL AND ALL ANGELS (transferred)

*“Father Wells preached this sermon on the Sixth Sunday after Pentecost, July 7, 1996:*

+ IN NOMINE +

The season of Pentecost is that ordinary time during the liturgical year in the course of which we are taught over and over again what it means to live the Christian life within the framework of daily living. How do I show my love for God on a daily basis in a world where for many people religion is an optional extra? How do I translate my love for God into a real affection for my fellow human beings when so many of those same human beings behave on a daily basis in ways that deny or demean their humanity? And most importantly of all, how do I love God and maintain respect for my neighbor when within my own life there is a constant war in progress - a war between my better self which yearns for God and seeks to do what is right, and my lesser self which lives only for the moment, and whose sole task is to satisfy whatever desire or need is uppermost in my concern? And it is this last question that is at the heart of the matter when all is said and done, because in the end I and I alone must answer to God for my life on this earth. And though I am bound to each one of you by a common baptism and a common redemption, yet I and I alone will one day stand naked before God. And it is the thought of that exposure before God, that total knowledge of myself as I really am, with the whole history of my life spread out before me, with nothing left to hide because all the hidden recesses of my life will have been laid bare for the world - and especially for God - to see: it is the thought of this that occasionally feels like a cold wind when I consider what the ending of my life will possibly be like. Perhaps you have experienced this also. Perhaps within each of you there has been this war between your better self and your selfish desires, between the person you aspire to be and the person that regretfully you see yourself becoming. If it is of any help to me, the truth is that all Christians experience this war within themselves in one way or another; and if it is of any help to you, bishops and priests and deacons endure this inner battle with as much intensity as do any of you. Within some people this strife is mercifully quiet and unobserved. In the case of others the pain and turmoil of their lives is obvious for all to see. What we know is this: it is our human nature to reach out on the one hand for all that is noble and God-like in our existence, and it is human nature as well to make good again and again with lesser goods and half-filled desires, and sometimes to destroy even that which is good by our own selfishness, and by our pride. E. M. Forster writes in his magnificent novel, **Maurice**, that the English have never been comfortable with human nature, and by this he refers to the diversity and intensity of sexual desire. St. Paul, however, thinks of human nature in a far more expanded context, and it is from within that context that he cries out in exasperation this morning as he relates in the epistle his frustration at failing to achieve holiness, and as he says, **wretched man that I am, who will deliver me from this body of death?**

And it is to St. Paul, and to the struggle between good and evil that seems to have been such a mark of his own life, that we are directed in the epistle this morning. Our reading from Zechariah, and even the gospel itself, seem to bow in the direction of Paul's intense struggle to understand the complexity of his own nature. How could it be otherwise? His writings reveal him as the giant of New Testament literature. And nowhere does the magnificence of his prose reveal itself more acutely than in his Letter to the Church in Rome. It is in those chapters that we are given the foundations of his theological teaching. And it is there that we come face to face with the man himself.

And what we discover this morning is that Paul's dilemma was the same as yours and mine. He said that the problem lay within our humanity. It had to do with us and with our nature as human beings, and human nature was askew, human nature was warped in a fundamental and terrible way. The cause of it, Paul said, was sin, sin that was our inheritance from our first parents, and sin that had separated us in the first place from our friendship with God. To restore that friendship God had given the Jewish people the Ten Commandments or the Law, and the purpose of the Law was to free us so that we might worship God and serve our neighbor. That it failed to do so, that the Law instead had become the means of our continued slavery to sin, was the ultimate frustration where Paul was concerned. He says, if it had not been for the law he should not have known sin. And he adds, **I should not have known what it is to covet if the law had not said, 'You shall not covet.'** And he tells us this morning that his own experience teaches him that when he wants to do right, **evil lies close at hand. For, he says, I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members.** Sometimes it seems when we read St. Paul as if there is not much hope left, certainly not much hope where the human condition is concerned.

And this is precisely the point. Paul's theology is not high where the possibilities of human redemption are concerned. He is more the precursor of Augustine than he is of St. Thomas Aquinas and scholastic theology. For Paul there is no hope for the human condition in its natural state. In this he echoes the psalmist: **Put no trust in princes nor in any child of man, for there is no help in them.** Rather, for Paul, total and complete trust must be placed in God's grace, for it is grace alone that can heal and save us. Thus he exclaims in today's epistle, **Thanks be to God through Jesus Christ our Lord!** And we conclude our reading from Romans this morning as Paul tells us, **To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.** For Paul the flesh represents human nature in its completeness. It is our humanity itself that we cannot trust, for it is human nature that will betray and let us down. Only in Christ, only in the power of his grace, will healing and wholeness be possible in our lives.

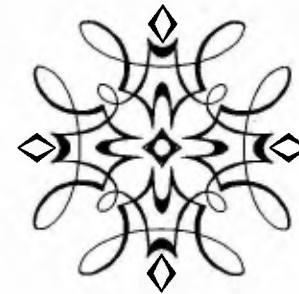
Certainly this morning the picture painted for us by the apostle is a representation that is drastic in its implications. My powerlessness and God's strength. My inability to cope with the world as I find it and God's grace to see hope where otherwise I would never find it. Approximately four weeks ago a young music student was brutally assaulted in Central Park, and since that time she has experienced a miracle in terms of her possible recovery. The young man who assaulted her, a self-confessed killer, was for a time one of the street kids who have sought help in the SafeSpace program in our Mission House. When the social workers there realized that it was one of their own, as it were, who had committed these crimes, they experienced deep depression about the viability of their own work with the young people who come to them. What hope is there for the human condition in a situation like this? The answer of course lies partially in the failure of some people to respond when that young woman was attacked. It lies also in the brutality of her assailant, and of others like him. But it lies as well in the goodness of those who came forward in the aftermath of it all, and in the love and support of family and friends once the woman's identity had become known. Paul's despondency over the human condition is lived out again and again in the experience of vulnerable people all across this city. But Paul's trust in the grace of God is witnessed to as well, and nowhere more apparently than in the presence of people like you and me, most of us unheralded and unknown, in those moments of distress experienced by so many people around us.

St. Paul speaks this morning to each one of us here as we face the struggle of our better selves with that lesser self that is part and parcel of who we really are. His is a radical solution, a solution based ultimately on our acknowledged dependency on the grace of God. But there is another whose words ought to be remembered by each of us this morning, and he after all is the One to whom Paul himself looked as the only answer to our human dilemma. In today's gospel Jesus invites us to share in the revelation that God the Father has made to this world in the person of his only Son. It is an invitation that is filled with hope, and through it Our Lord reaches out to us no matter where we are on our journey, and no matter where we find ourselves in that inner struggle that sometimes consumes us: **Come to me, all who labor and are heavy laden, he says, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.**

Amen.

## CALENDAR FOR OCTOBER

- 1 Tu Remigius, Bishop of Rheims, c. 530
- 2 W Guardian Angels
- 3 Th Therese of Lisieux, Virgin, 1897
- 4 F Francis of Assisi, Friar, 1226 *Abstinence*
- 5 Sa EVE OF THE FEAST OF DEDICATION 5 PM, *Solemn Evensong*  
*and Benediction:* The Rev. Canon Jeremy Davies.  
 Magnificat and Nunc Dimittis "Washington" *David Hogan*  
 Motets: Locus iste *Anton Bruckner*  
 O Salutaris, Op. 47, No. 1 *Gabriel Fauré*  
 Ave Verum *Camille Saint-Saëns*  
 Tantum ergo *Cesar Franck*  
 Laudate Dominum *Marc-Antoine Charpentier*
- 6 Su THE FEAST OF DEDICATION OF THE CHURCH  
 11 AM, *Procession and Solemn Mass.* Preacher: Fr. Davies.  
 Altar flowers: Departed Rectors of St. Mary's  
 Missa brevis in F Major, Op. 117 *Josef Rheinberger*  
 Motet: Stetit Angelus (199) *Jeffrey Klitz*  
*(Commissioned by St. Mary's)*
- 7 M Our Lady of the Rosary
- 8 Tu
- 9 W Robert Grosseteste, Bishop of Lincoln, 1253
- 10 Th Paulinus, First Archbishop of York, 644
- 11 F [Philip the Evangelist] *Abstinence*
- 12 Sa Wilfred, Archbishop of York, 709
- 13 Su THE TWENTIETH SUNDAY AFTER PENTECOST  
 Preacher: Father Wells. Missa Mi-Mi *Johannes Ockeghem*  
 Motet: Draw us in the Spirit's tehter *Harold Friedell*
- 14 M Samuel Issac Joseph Schereschewsky, Bishop of Shanghai, 1906
- 15 Tu Teresa of Avila, virgin & doctor, 1582
- 16 W Hugh Latimer and Nicholas Ridley, Bishops, 1555, and Thomas Cranmer,
- 17 Th Ignatius, Bishop of Antioch, and Martyr. c. 115
- 18 F SAINT LUKE THE EVANGELIST *Abstinence*
- 19 Sa The Jesuit Martyrs of North America
- 20 Su THE TWENTY-FIRST SUNDAY AFTER PENTECOST  
 Preacher: Father Shin.  
 Missa brevis "St. Joannis de Deo" *Josef Haydn*  
 Motet: Teach me, O Lord *David Hurd*
- 21 M
- 22 Tu
- 23 W SAINT JAMES OF JERUSALEM, BROTHER OF OUR LORD  
 JESUS CHRIST AND MARTYR, c. 62
- 24 Th
- 25 F *Requiem* *Abstinence*
- 26 Sa Alfred the Great, King of the West Saxons, 899
- 27 Su THE TWENTY-SECOND SUNDAY AFTER PENTECOST  
 Preacher: The Rev. Martin Warner, Administrator,  
 The Shrine of Our Lady of Walsingham  
 Missa brevis in D Major *Everett Titcomb*  
 Come, my way (1987) *Richard DeLong*
- 28 M SAINT SIMON AND SAINT JUDE, APOSTLES
- 29 Tu James Hannington, Bishop of Eastern Equatorial Africa, and his  
 Companions, Martyrs, 1885
- 30 W
- 31 Th



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THE REVEREND WILLIAM C. PARKER, Curate  
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*The Church of Saint Mary depends for its operation expenses on the sacrificial giving of its clergy, parishioners, and friends. Pledge envelopes may be obtained from the Parish Secretary by phoning (212) 869-5830. We need and are grateful for your support.*

**OUR FEAST OF DEDICATION**

Saturday, October 5th & Sunday, October 6th

**EVE OF THE FEAST OF DEDICATION - 5 PM Saturday**

*Solemn Evensong and Benediction*  
The Rev. Canon Jeremy Davies  
Magnificat and Nunc Dimittis "Washington" *David Hogan*  
Motets: Locus iste *Anton Bruckner*  
O Salutaris, Op. 47, No. 1 *Gabriel Fauré*  
Ave Verum *Camille Saint-Saëns*  
Tantum ergo *Ceasar Franck*  
Laudate Dominum *Marc-Antoine Charpentier*

**THE FEAST OF DEDICATION OF THE CHURCH**

*Procession and Solemn Mass 11 Am Sunday*  
Preacher: Fr. Jeremy Davies  
Altar Flowers: Departed Rectors of St. Mary's  
Missa brevis in F Major, Op. 117 *Josef Rheinberger*  
Motet: Stetit Angelus (199) *Jeffrey Klitz*  
*(Commissioned by St. Mary's)*

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

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

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

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*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.*

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

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

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

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