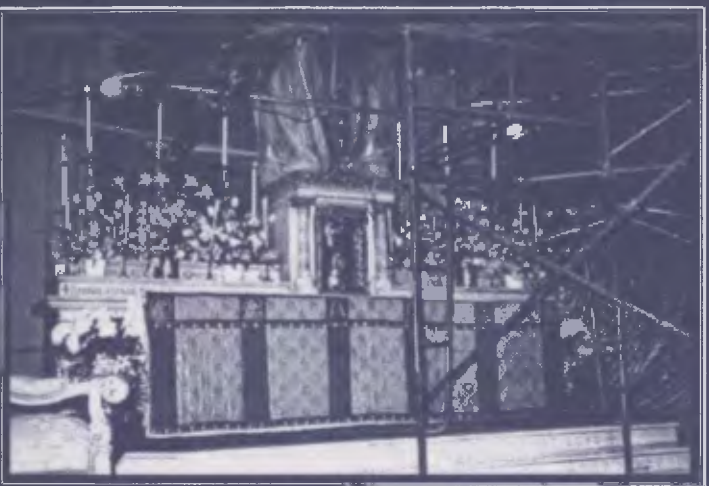


July-August, 1997

Volume LXVI No. 4

AVE



AVE

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

ADDRESS CORRECTION REQUESTED

JULY-AUGUST ISSUE

Non-profit Org.
U.S. Postage
PAID
New York, NY
Permit No. 3330

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: 8:00 am - 5:30 pm

SUNDAY

Morning Prayer 8:40 am
Masses 9:00, 10:00 am, 5:00 pm
Solemn Mass with Sermon 11:00 am
Evening Prayer 4:45 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)

DIRECTORY

Mr. Christopher Babcock, Music Director & Organist	(212) 391-0877
Eileen Sorensen, Parish Secretary	(212) 869-5830
Mr. George H. Blackshire, Hospitality	(718) 858-5797
Mr. Philip Dean Parker, Tours	(212) 582-0807
Morehead-McKim-Gallaher Funeral Directors	(212) 744-2500
The Rev'd. Allen Shin	(212) 768-8140

RECTORY

145 W. 46th St. NY, NY 10036-8591
The Reverend Canon Edgar F. Wells, Rector
The Reverend William C. Parker, Curate
(212) 869-5831

PARISH OFFICE

145 W. 46th St. NY, NY 10036-8591
Office Hours from 9:30 a.m.-5:30 p.m.
Monday - Friday, except legal holidays
(212) 869-5830

Fax No. (212) 869-7039

Worldwide Web No. <http://www.stmvirgin.com>.

BOARD OF TRUSTEES

The Rev'd. Canon Edgar F. Wells, *President* ♦ Gerald J. McKelvey, *Vice President* ♦
Leroy R. Sharer, *Secretary* ♦ Barbara L. Klett, *Treasurer* ♦ George H. Blackshire ♦ Linda
K. Bridges ♦ Jon A. Bryant ♦ James W. Dennis ♦ Dr. R. William Franklin ♦ Thomas E.
Kamm ♦ John A. Mann

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 Canon 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.

A Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York, NY

July/August 1997

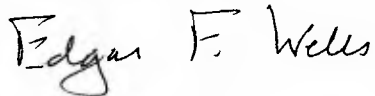
Dear Friends,

As always, because of publication deadlines, I find myself writing this summer letter to you while it is still June, and therefore the month of the Blessed Sacrament. Our Corpus Christi celebration was quite beautiful this year despite some liturgical chaos, and several people have written to emphasize the sense of mystery that they experienced as they looked up through all that scaffolding at the Sanctissimum on the high altar. Yes, Jesus was truly here, and he blessed us specially this year as his Eucharistic Presence was carried through this church. We are now beginning to see the beauty of our work of interior restoration, and as we look up along the newly painted walls our gaze travels beyond some of the wooden planks so that the brilliant blue of the ceiling can now be seen. It is so exciting, and our sense of anticipation grows stronger with each passing day. Our hope is that the scaffolding will have been removed in time for our Assumption festival in August - but even if it is not, the glory of that occasion will hardly be diminished. What we are planning for is our Feast of Dedication on October 4th and 5th, and that is going to be a glorious affair. Bishop Don Taylor, Vicar Bishop for New York City, will be with us on that Saturday at 4:00 for Solemn Evensong, and will officiate at Benediction. Then on Sunday the 5th our own Diocesan, Bishop Richard Frank Grein, will be here to rededicate the church and celebrate Pontifical High Mass at 11 AM. On both occasions our stated preacher will be The Rev'd Alan Moses, Vicar of All Saints, Margaret Street, in London. It promises to be a magnificent occasion - in a gloriously refurbished church - and a moment that will not soon be forgotten.

And it is all this anticipated joy that provides me with the right opportunity to acquaint our Parishioners and Friends with a decision that I made some time ago, and that I have communicated first to our Bishop and then, earlier this month, to our parish Board of Trustees. It is my intention at the end of this calendar year to give up the rectorship of this parish and to step forth into a new life and other possibilities for ministry about which I have been thinking for some time. I put it this way rather than using the word, "retire," because I truly believe that there is further work for me to do in the Church that has formed me, and to which I have devoted my life. I am now 67 years old, God has blessed me with good health, and I see no reason why a life of continuing service cannot be mine. Which is by way of saying that the time is right, or as right as it ever can be. It is right for me, and it is right for St. Mary's. Those of us who live daily in

this parish sometimes feel that parish problems will never end, and that is only natural. But those who observe us from the outside, and who have followed the fortunes of this Christian community, would tell us that St. Mary's has never been in a healthier state. Ours is a parish with a particular mandate to serve and influence the Episcopal Church, and that mandate has never been stronger than it is today. I believe strongly that God has blessed and is blessing the life of this parish. He will raise up the leadership that the next period of our life requires. And he will protect and deepen the unity of this congregation as its members look forward to what lies ahead. Eighteen and a half years ago I was pessimistic in the extreme where the future of this parish was concerned. Eighteen and a half years later I am filled with optimism, and I know that optimism is shared by a majority of those who worship here. It is that optimism that has encouraged me to make the decision that has now become my own. The remaining months of this year promise to be full ones indeed where our life on 46th Street is concerned. They will pass very quickly. And for me they will be filled with the joy of what it has meant to serve at St. Mary's, knowing that throughout these years God has led and protected me in my ministry here, and trusting implicitly in his guidance in all that lies ahead. I have lived long enough to realize that sharing in Christ's high priesthood is the greatest gift in my life. That much of it has been lived in this place is a particular grace, one that will remain with me always.

With much love in Christ,



Edgar F. Wells

**THE ASSUMPTION OF THE BLESSED
VIRGIN MARY**

Friday, August 15, 1997

**PROCESSION OF THE IMAGE OF OUR
LADY OF WALSINGHAM**

Solemn Mass 6:00 p.m.

Sermon: The Rev. Peter Galloway

Music: Missa Ave Maria

Giovanni Pierluigi da Palestrina

Totus Tuus, Opus 60

Henryk Mikolaj Gorecki

Sermon for the Feast of the Assumption of the Blessed Virgin Mary, at St. Mary the Virgin, New York City, 15th August 1996, by The Rev. Matthew Harrison.

+ In the Name of the Father and the Son and the Holy Spirit.

Those who live in Paris, like me, can get a little blind to the wonders of that city - I suppose it's the same with New Yorkers and this city. Certainly, I had never gone for a good look at the wonderful sculptures around the west doors of Paris' great cathedral of Notre Dame until this month. The left-hand doorway of the three has a depiction of the Assumption of the Blessed Virgin Mary: the feast we keep tonight. In France it is certainly one of the great feasts of the year: mostly, I suspect, because it is also a public holiday. Well, the sculpture at Notre Dame, which dates from the thirteenth century, shows Mary laid out on her death-bed. Surrounding her body are the twelve apostles and she is being blessed by the Risen Christ, whilst two angels gather up the sheets under her - already beginning to tug her heavenwards. It is a scene of great serenity and tenderness.

And above it is another scene of great serenity and tenderness: Mary in heavenly glory, seated at the side of Christ. She is crowned Queen of Heaven by an angel, while Christ again raises his hand in blessing. Mary herself stretches out her hands tenderly to touch his arm. This medieval depiction of the Assumption is, to my eyes, certainly more successful than later baroque attempts that have Mary floating upwards on the clouds. At Notre Dame, and in the Middle Ages generally, we have Mary's death and Mary's glory in heaven: an image both of tender love between Christ and his mother and also a powerful image of the work of salvation that has been wrought in Christ - something that is, of course, our hope also. A wonderful realization of the truth that she who was so close to Jesus in his birth, life and death, is not to be separated from him in her own death.

But all this wonderful medieval art doesn't stop people having worries about the doctrine of the Assumption. Why has something that doesn't appear anywhere in the scriptures been promulgated as a dogma? And why did it take until 1950 to do it? Well, rather than tediously go through the objections, since for us as Anglicans those issues of authority are at least a little to one side, I wanted to look at the doctrine in a more positive way at this mass: what it says about the nature of our salvation and our hope of heavenly glory with Mary and all the saints - helped on a little by those wonderful sculptures at Notre Dame.

The doctrine as set forth in 1950 says that Mary was "assumed body and soul into heavenly glory." So straight-away we can put on one side our worries about the spatial impossibilities of all this, of Mary's 'going up.' As John MacQuarrie wrote, the doctrine says specifically, assumed into *heavenly glory*: not a place then but a condition - heavenly glory; a consummation of God's

purpose; the taking of Mary into his presence and communion. And the sculpture at Notre Dame portrays that very well. Mary on her earthly deathbed and above Mary in heavenly glory in the presence of, and in communion with, Christ her son - surrounded in the upper frame of that great doorway by carvings of the whole company of heaven.

And, in fact, what at first appears one of the greatest problems about the Assumption, in the end, is one of its most precious messages. Mary was assumed *body and soul* it says: it is a doctrine, then, that holds together the material and the heavenly, the fleshly and the spiritual, the corporeal and the invisible realities.

But there is, perhaps, a sort of nagging doubt, isn't there? Body and soul: what is all this about? How is it possible? If the doctrine had left it at declaring Mary's presence in heaven, there would be no worries - but *body and soul*? Isn't that trying to do the impossible: reconciling the visible and the invisible, the fleshly and the spiritual.

Well, first of all, maybe we need to remind ourselves of our own tradition about our hope of heaven. In the Apostles' Creed, that we use in the daily office, we say, "I believe in the resurrection of the body." A statement of belief that reflects that immortality: it is not a question of leaving the bodily aspect behind somewhere. In S. Matthew's Gospel we have the strange account at the moment of crucifixion of the graves opening and the dead entering Jerusalem. And, of course, we have the gospel account of Jesus' own resurrection in a physical body capable of eating breakfast with his disciples on the shore, whose wounds could be touched by the doubting Thomas. On the west doors of Notre Dame, this time the central doorway, there is a wonderfully graphic look at the general resurrection: a whole frieze of tombs with their lids opening and the dead rising out of them as two angels blow the last trump on either side.

Well, of course, we can't believe in the resurrection of the body in the same way as a medieval person; we know after our death our bodies are going to return to the earth, are going to be pushing up the daisies. But then do we jettison the whole idea? Do we get rid of the statement "I believe in the resurrection of the body" from our creed? To me that seems impossible, and of course I'm not alone.

For a start the body is too important for who we are. It is part of our identity: it is not something that is indifferent to us. If we pause to think, we know that there is too much bloody and bodily suffering in the world for us to be indifferent to the body, to the physical. We know that in a thousand ways in our own life, and we can see it in the lives of those around us.

And we know that there is too much delight and wonder in the use of the senses for us to be indifferent to the body. After all, it is through our bodies that we relate to the world, through our senses of taste, touch, smell, sight and hearing that we relate to one another. It is through our bodies that we gain a sense of ourselves.

So, then, if it is our belief that in God's plan we are redeemed, that in Christ all is fulfilled and perfected and made complete, then the bodily sufferings, agonies, and obsessiveness and bloodiness, as well as the bodily delights

and wonder must have a place in all that - must be translated into something too, must be redeemed, perfected and fulfilled too. They can't just be left on one side: that wouldn't be a redemption of this life.

And that comes home to us when we remember what has taken place in the earthly life of Christ. Our redemption took place in Christ Jesus, born of a woman, in our flesh and blood. Our redemption did not take place in terms of abstract principles or ideas or theories or teaching but in a life: a life shared with those around; in a gruesome death and agony; and in the taking of that humanity to the right hand of the Father.

So there is nothing impossible in all this. It has already taken place in Christ: it is already a reality. So (as Karl Rahner points out) what we say of Mary is no more than what we hope for ourselves: a place, body and soul, in the glory of heaven.

I was talking with someone not long ago (an adult I was preparing for adult confirmation) about what heaven was like, what heaven could be like and I stressed to his surprise that aspect of the senses, this importance of the body. I suppose his image of heaven was of some very ethereal existence. But most of the images of heaven in the scriptures, the images that our human language is capable of, have this aspect of the senses as somehow present, somehow translated into a heavenly reality rather than lost. The heavenly banquet of Jesus' parables, the divine worship of Revelation, full of sound and sight and, not least, the smell of incense. Of course we can't understand how this can be but then, perhaps, that is hardly surprising: if we could get heaven all worked out it wouldn't be worth waiting for.

So, as we keep the feast of the Assumption today, we celebrate it above all as the consummation of God's plan for the world. We celebrate it as the work of Christ amongst us. And that plan of redemption, if it is to be the redemption of all that this life signifies, must encompass all: the sufferings of the body and soul that we endure; the delights of our senses that give us glimpses of glory, if imperfectly; the desires and longings which get pushed out of line with God's will.

In the vision of Mary's glory that we celebrate tonight - a vision so gentle, so serene and tender - we celebrate no more than what we hope for ourselves: a place in heavenly glory where all is perfected and fulfilled and redeemed in the presence of and in communion with the loving Christ. A vision then of the fullness of redemption.

If you get the chance to come across to Paris, take a look at those sculptures: the place of Mary and the living faith that they express of a hope shared that with her and with the whole company of heaven there is place enough in the communion of Christ - place enough in the world to come for all that this life signifies to be perfected and fulfilled through Christ. Amen.

The Rev'd Matthew Harrison
Assistant Chaplain, St. George's Anglican Church, Paris, France.

An abbreviated version of the following article by Fr. Wells appeared in the Easter 1997 issue of THE ANGLICAN DIGEST. What follows is the original article as submitted by our rector.

To write of the current life of the Church of St. Mary the Virgin, New York City, is inevitably an attempt to bring the past at least partially into the present, for the continuing witness of this parish's life finds both its source and its present reality in historical forces that have molded and reshaped the Episcopal Church during the past one hundred fifty years. For St. Mary's the first defining factor among those forces has been the influence of the Anglo-Catholic revival launched in 1833 under the leadership of John Henry Newman, John Keble, and Edward Bouverie Pusey, and known as the Oxford Movement after the university in which it was founded. Established as a parish of the Diocese of New York in 1868, and set apart by State law as a "Free Church" for the purpose of providing free seating for anyone who wished to worship here, St. Mary's from the moment of its founding has proclaimed the richness of our Church's Catholic heritage to the City and Diocese of New York, and indeed to the entire Episcopal Church. From the very beginning at St. Mary's it was the mass that mattered, and the manner of worship employed in this parish has served to enrich the worship of all Episcopalians as our Church has become once again more and more of a eucharistic community. To speak of the sacramental nature of the Church, and through it of the primacy of eucharistic worship, is to identify the major contribution that this parish has made to our Church during the past century. And to speak as well of spirituality, and of the Christian vocation to pursue a life of holiness, is to acknowledge this parish's influence in the lives of those who have worshiped here. And finally, to speak of the Church and society, and of our duty to apply Christian teaching to the healing of the world around us, is part and parcel of the reason that this parish was established in the location where we continue to find ourselves - just off Times Square, in the heart of New York's theatrical district, and, at the time of our founding, on the edge of Hell's Kitchen, then one of the most vicious slums in New York City. So that from the beginning the elegance of our liturgy and the glory of our musical tradition have been matched by an involvement in, and a deep concern for, the secular world beyond our doors. At the present time in our Mission House the parish continues to support a program for 'teenagers' in this community who have been caught up in prostitution in the Times Square area, and who are given on these premises both medical help and training for a better life. Thus at no time in our history have worship, spirituality, or social concern stood in isolation from one another. It is the unity of the three that continues to define the history and the present vocation of the Church of St. Mary the Virgin, New York City.

And it is from within this context that the present life of this extraordinary parish needs to be evaluated. In 1967 the Episcopal Church embarked on a journey of liturgical reform that culminated in the publication of the 1979 Book

of Common Prayer, a reform with which many Anglo-Catholics have been reluctant to identify themselves. But at St. Mary's it was otherwise, and under the careful guidance of Father Donald Garfield, our seventh Rector, this parish led the way in accommodating the insights of our revised liturgical rites to the care for tradition and dignity that has been a hallmark of Catholic worship in the Anglican tradition. Father Garfield was himself a member of the Church's Standing Liturgical Commission during the period of Prayer Book revision, and his own contributions to that body are reflected in the Sacrament of Reconciliation as it appears in the Prayer Book, and not least in the Second Eucharistic Prayer of Rite I which also is printed in that volume. Father Garfield was not only a liturgical scholar, he was a cautious man. And though the Trial Liturgies has been employed at St. Mary's since 1967, final approval of the new Prayer Book had not been given at the time of Donald Garfield's resignation as rector in 1978. It fell to his successor, Father Edgar Wells, to place the new book in St. Mary's pews after the General Convention of 1979. When informed that the new Prayer Book was finally in place in the parish that he had served so faithfully, Father Garfield typed a one-sentence letter to his successor. It contained two words: "Thank God!"

At the time of his election as St. Mary's eighth, and present, rector, Father Wells came to a parish whose own inner life was reflective of the moods and opinions then coursing through the Church. Though their parish was deeply engaged in liturgical reform, a few parishioners quietly hoped that their new rector would turn the clock back, and that the worship of the parish might return to the well-remembered pattern of the Anglican missal. But that was not to be. But there was another issue as well. To their everlasting credit the Trustees of the parish demurred when approached by a bishop of the break-away Anglican Catholic Church about the possibility of the parish leaving the Episcopal Church to become a cathedral in that schismatic body. As they told their new rector, "Father, we knew that this was not the road along which St. Mary's could travel." And indeed it was not. Father Wells came to St. Mary's in January of 1979. And from that date to this, loyalty to the Catholic tradition of Anglicanism within the Episcopal Church has been the foundation stone of this parish's continuing witness within the Diocese of New York. It is reflected in the enthusiastic participation of the parish in diocesan life, and it is expressed daily through a dignified and careful use of the Prayer Book's eucharistic rites in our parish worship.

But it has been in the 1980's and 1990's that St. Mary's seems really to have begun its encounter with the Church in the modern world. Liturgical reform was a good beginning, and Prayer Book revision certainly spoke to the emotions of many Episcopalians at the time, but it was merely a prelude to deeper issues facing the Church during the past twenty years. And they are quite simply the issues of human sexuality and the presence of women in the priesthood and episcopate. With regard to the former, it has been the death of many persons

of AIDS, and the actual loss to this disease of between 35-40 parishioners, that has made human sexuality more than an academic issue where St. Mary's is concerned. From the onset of our history St. Mary's, and other parishes like it, have provided a spiritual home of special safety for gay men and lesbian women in the Church. This fact has been the unacknowledged secret of the Catholic revival. But at St. Mary's during the 1980's what was once unexpressed has found a voice in the terrible suffering of so many people, and in the profound realization that the mystery of human sexuality defies our human ability - and perhaps even that of Holy Writ - adequately to comprehend the sexual differentiations of human nature. And as the issue of homosexuality prepared to surface at our last General Convention, the rector of this parish spoke from our pulpit of the right which we all have to pray that in some way the Church may find it possible to recognize the dignity and integrity of permanent same-sex relationships. Such relationships are not blessed at St. Mary's - the Church does not allow it. But out of the suffering of a whole decade there has emerged within the parish a sensitivity to, and a respect for, the painful journey along which so many of our fellow Christians travel in this regard.

And it has been with regard to the issue of the presence of women in the ministerial priesthood, and now in the episcopate, that St. Mary's has found its latest involvement. For years both the parish and its present rector were publicly opposed to the entry of women into this ministry - St. Mary's through the voices of former parish clergy who addressed the subject at our diocesan Conventions, and our rector through public statements of his own at an earlier time in his ministry. But during the past twenty years women have found an increasingly visible place in the life of the parish, beginning as altar servers and continuing, in the case of female seminarians who have worked here, as subdeacons at Solemn Mass. And three years ago the parish recommended its first female candidate to the Commission On Ministry of the Diocese of New York for admission as a postulant for priestly training. All of this reflects profound changes within the life of the parish, and not least within the life of its present rector. A convinced Catholic churchman - he has been one all his life - Father Wells is nonetheless an active member of Affirming Catholicism, and shares in the work of its membership in identifying and encouraging priestly vocations among women of Catholic conviction throughout the Church. And a year ago, at the election of Catherine Roskam as the first female bishop in the history of the Diocese of New York, it was the rector of St. Mary's who rose and welcomed her election on behalf of other Anglo-Catholics who shared his convictions. The next morning Father Wells was applauded unexpectedly as he told his congregation of his speech of the previous day. Both he and they had traveled a long, long way.

The Church of St. Mary the Virgin today continues its vital role in the City and Diocese of New York. Its worship is exciting, its spiritual life is vibrant. And in 1996, one hundred years after the erection of its present church building, the parish brought to conclusion an extensive capital funds campaign that has net-

ted in over \$800,000 in promised gifts, and this Eastertide will commence the complete restoration and renewal of the interior of the church. It is an exhilarating time for the clergy and people of this wonderful parish. And as the Christian world approaches a new millennium St. Mary's bids fair to continue its witness to the richness of Catholic truth within our Anglican tradition.

**CONTRIBUTIONS TO AVE
are gratefully acknowledged:**

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

The Rev. Stephen Gerth, \$25.00; Walter C. Douglas, \$25.00; Peter A. Steam, \$25.00; Bonnie J. Nicholson, \$25.00; Thomas Masterson & Kristin C. Kopren, \$25.00; The Rev. Barry Quentin Griffin, \$25.00; John E. Mueller, \$25.00; Carol J. Pepper, \$25.00; Herbert E. Smith, \$25.00; Kenneth P. Isler, \$25.15; Thomas and Esther Kamm, \$25.00; St. Gregory's Abbey \$100.00; The Rev. Joel Ives, \$25.00; The Rev. Ronald P. Jaynes, \$25.00; Michael J. Merenda, \$100.00; Alma & Arthur Woolley, Jr., \$50.00; The Rev. Canon John H. B. Rye, \$25.00; Seth E. Kasten, \$25.00; Minnie Kent Biggs, \$30.00; The Rev. Geoffrey Taylor, \$40.00, Eileen Sorensen, \$25.00, The Rev. Canon J. C. Cairns, \$25.00; Robert and Heidi Grissman, \$25.00; Harriet G. Dono, \$25.00; Claire Malouf, \$25.00; Mr. & Mrs. C. L. Tyler, \$25.00; John Conrad Weiser, \$25.00; Robert L. Leather, \$25.00; Mrs. Martha B. Apgar, \$25.00; Mrs. Louise B. Garmy, \$25.00; Peter Yeager & Harry Utz, \$25.00; Mr. & Mrs. A. D. Walters, \$25.00; James Henry LeBatard, \$25.00; The Rev. Canon James P. DeWolfe, Jr., S.S.C., \$25.00, The Rt. Rev. James W. Montgomery, \$26.00; Michael and Susan Hayre, \$50.00; Reece P. Thomson, \$25.00; William P. Haitcoat, \$25.00; Mildred McReynolds, \$25.00; Alane Sauder, \$50.00; The Rev. Donald S. McPhail \$35.00; Mr & Mrs. Richard Malanaphy, \$35.00; The Rev. Philip S. Harris, \$50.00, Ida R. Marshall, \$25.00; Mr. & Mrs. Paul Cooper, \$25.00; The Rev. William C. Parker, \$25.00; Thomas R. Tortorella, \$25.00 and Adair J. Russell, \$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]."

CALENDAR FOR JULY

1	Tu		
2	W		
3	Th		
4	F	INDEPENDENCE DAY (one Mass at 12:15 only)	No Abstinence
5	Sa	Anthony Zaccaria, priest	
6	Su	THE SEVENTH SUNDAY AFTER PENTECOST Preacher: Father Shin Mass: Mass in E <i>Jeffrey Smith</i>	
7	M		
8	Tu		
9	W		
10	Th		
11	F	Benedict of Nursia, Abbot of Monte Casino, c. 540	Abstinence
12	Sa	<i>Of Our Lady</i>	
13	Su	THE EIGHTH SUNDAY AFTER PENTECOST Preacher: Father Wolsoncroft Mass: Mass in D <i>John Rutter</i>	
14	M	Bonaventure, Bishop & Doctor of Albano, 1274	
15	Tu	Swithun, Bishop of Winchester, 862	
16	W	Our Lady of Mount Carmel	
17	Th	William White, Bishop of Pennsylvania, 1836	
18	F	<i>Monthly Requiem</i>	Abstinence
19	Sa	<i>Of Our Lady</i>	
20	Su	THE NINTH SUNDAY AFTER PENTECOST Preacher: Deacon Francis Andrew Mass: Hartley Service <i>Herbert Sumsion</i>	
21	M		
22	Tu	SAINT MARY MAGDALENE	
23	W		
24	Th	Thomas a Kempis, Priest, 1471	
25	F	SAINT JAMES THE APOSTLE	Abstinence
26	Sa	The Parents of the Blessed Virgin Mary: Joachim & Anne	
27	Su	THE TENTH SUNDAY AFTER PENTECOST Preacher: Dr. R. William Franklin Mass: St. John's Service <i>Harrison Oxley</i>	
28	M	[Samson, Bishop of Dol, and Missionary, 565]	
29	Tu	Mary and Martha of Bethany	
30	W	William Wilberforce, 1833	
31	Th	Ignatius of Loyola, Priest. Monastic & Founder of the Society of Jesus, 1556	

CALENDAR FOR AUGUST

1	F	Alphonsus Liguori, Bishop & Doctor	Abstinence
2	Sa	<i>Of Our Lady</i>	
3	Su	THE ELEVENTH SUNDAY AFTER PENTECOST Preacher: Fr. Parker Mass: Mass in E <i>Jeffrey Smith</i>	
4	M	Jean-Marie Vianney, Cure d' Ars, 1859	
5	Tu	Dedication of St. Mary Major	
6	W	THE TRANSFIGURATION OF OUR LORD JESUS CHRIST	
7	Th	John Mason Neale, Priest, 1866	
8	F	Dominic, Priest and Friar, 1221	Abstinence
9	Sa	Blessed Edith Benedicta Stein, Religious & Martyr, 1942	
10	Su	THE TWELFTH SUNDAY AFTER PENTECOST Preacher: Mother Schiff Mass: Mass in D <i>John Rutter</i>	
11	M	Clare, Abbess at Assisi, 1253	
12	Tu		
13	W	Jeremy Taylor, Bishop of Down, Conner, and Dromore, 1667	
14	Th	Maximillian Kolbe, Priest, Martyr, 1941 (com. Jonathan Myrick Daniels, 1965)	
15	F	THE ASSUMPTION OF THE BLESSED VIRGIN MARY Music: See page 46	No Abstinence
16	Sa	Stephen of Hungary, King, 1038	
17	Su	THE THIRTEENTH SUNDAY AFTER PENTECOST Preacher: Fr. Galloway Mass: Mass in F <i>McNeil Robinson</i>	
18	M	William Porcher DuBose, Priest, 1918	
19	Tu	<i>Monthly Requiem</i>	
20	W	Bernard, Abbot of Clairvaux, and Doctor, 1153	
21	Th		
22	F		Abstinence
23	Sa	Rose of Lima, Virgin, 1617	
24	Su	THE FOURTEENTH SUNDAY AFTER PENTECOST Preacher: Deacon Francis Andrew Mass: Hartley Service <i>Herbert Sumsion</i>	
25	M	SAINT BARTHOLOMEW THE APOSTLE (transferred)	
26	Tu		
27	W	Thomas Gallaudet, and Henry Winter Syle, 1902, 1890	
28	Th	Augustine, Bishop of Hippo, and Doctor, 430	
29	F	The Beheading of John The Baptist, Martyr	Abstinence
30	Sa	Charles Chapman Grafton, Bishop, 1912	
31	Su	THE FIFTEENTH SUNDAY AFTER PENTECOST Preacher: Fr. Parker Mass: St. John's Service <i>Harrison Oxley</i>	

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

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1997:

\$ _____ [] weekly [] monthly [] annually

[] I want envelopes [] I do not want envelopes

NAME: (Please Print) _____

ADDRESS: _____
(No.) (Street) (Apt.)

CITY: _____ STATE _____ ZIP _____

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 _____