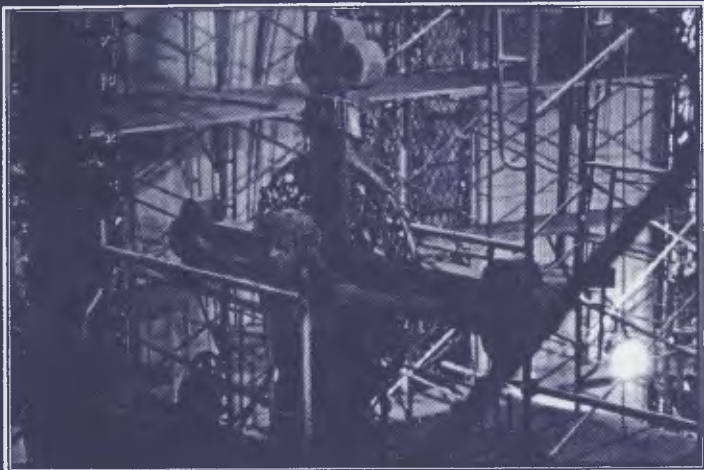


September - October, 1997

Volume LXVI No. 5

AVE



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: 7 am - 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
Evening Prayer 5:00 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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A Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York, NY

Michaelmas, 1997

My dear Friends,

Life has returned to normal, or at least to what passes for normal at the cross section of possibly the busiest city in the world! And by that I mean that our work of interior decoration has at last come essentially to its end. A few decorative details remain, and they are being completed even as I write this letter to you. The scaffolding was still with us for the Feast of the Assumption, but almost immediately thereafter it began to be removed, and quite simply what I must say is that our work of restoration is nothing less than spectacular! Our good friend Fr. Norman Catir opined earlier in the summer that he supposed, once the work was done, that St. Mary's would never have been lovelier. He was absolutely right. And to have all our doors open once again, and to watch the faces of people as they come in off the street and see this place often for the first time, is to realize that the work now being brought to completion has been a necessary part of this parish's witness to the Church and to this city. So many people have had a part to play - and significantly we have already received more than half of the \$800,000 promised last year for our Easter Appeal - and so much sacrifice and talent have been expended in accomplishing this task, that it is difficult to know where our thanks begin. For myself, as my own ministry in this place approaches its end in December of this year, there is the thankful realization that St. Mary's - on so many levels - is indeed a goodly heritage, and I realize now with a special poignancy how this parish and its life are a blessing to all of us who love it as we do.

And of course the time has come for us to celebrate, and celebrate we shall with all the extravagance we can muster, on our **FEAST OF DEDICATION this October 4th and 5th**. Our stated preacher this year will be **The Reverend Alan Moses, Vicar of All Saints, Margaret Street, in London, and The Bishop of New York and The Vicar Bishop for New York City** will play their part as well. With our organ once again

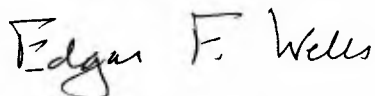
at our disposal, and with our full choir in place, our music will be spectacular. You will find information in that regard elsewhere in this issue. But the basic outline of things will be as follows:

Saturday, October 4th, at 5:00 PM: Solemn Evensong and Benediction of the Blessed Sacrament, with Bishop Don Taylor, and with Fr. Moses preaching;

Sunday, October 5th, at 11:00 AM: Solemn Pontifical Mass celebrated by Bishop Richard Grein, with the Rededication of this church, and with Fr. Moses preaching.

Our Feast of Dedication this year is the event for which we all have been waiting. I look forward to seeing as many of you here as possible, and I ask you all to share in our thanksgiving, and to keep this wonderful parish in your prayers.

With much love in Christ,



Edgar F. Wells

The following sermon was preached on All Saint's Day, November 1, 1996 by The Rev. John R. Kevern, from Rochester, New York, at the Church of St. Mary the Virgin.

More years ago than I would care to admit, my parents took me to the wedding of a distant cousin who belonged to a branch of the family that had gone wrong: they had become Roman Catholics. Let's just say we weren't Catholics and leave it at that, but that I was partially prepared for what I witnessed. I was prepared for the fact that it was all going to be incomprehensible Latin with lots of bobbing up and down. But I became crosser when the wedding exceeded the requisite 20-minute length, when they had communion (totally uncalled for in my opinion), and when they washed up all those goblets at the altar (do your dishes at home, I thought). But the crowning indignity for this 7-year old was - they had a sermon. Now 7-year olds are not apt to like sermons anyway - but this sermon was unlike any I had ever heard; it was, to my mind, downright bizarre. The priest stood in front of my cousin and her new husband, and told them in a very dictatorial manner that their highest destiny was to become saints. He didn't wish them a good marriage, deepening love, or anything heartwarming. He told them they should get on about the business of becoming saints. And that clinched it. I already knew that Catholics worshiped Mary and statues of obscure people and not Jesus; and here was naked proof of their perversity; and I for one had no intention of ending my days as a plaster of paris statue.

Well, that was a long time ago in a galaxy far, far away before I discovered All Saints Day, and now, as I approach the 15th anniversary of my priesthood, molded in no small part by the time spent in this parish, I can safely say Episcopalian really love to celebrate All Saints Day. I have often amused myself by thinking that the real reason may be the hymns, and preeminently, Ralph Vaughan Williams' classic, "For all the saints."

But I think we're also probably here tonight because the idea of heroic sanctity still has its appeal, ambivalent though we are about the fact that this Feast in its historical origins celebrates people who stood out in their progress towards perfection in the love of God. The implicit message seems to be that they are better than we are, although officially the Church has merely wanted to say that these people are assuredly in heaven, without passing judgement on the rest of us. Still, it doesn't play well in a democratic culture. In my pew-sitting experience, the usual Episcopalian way of gutting the content of this feast while having a fabulous liturgy all at the same time is for the priest to announce, "We are all saints" and proceed from there. I always feel like saying, "What Church on earth are you talking about? Have you been to a vestry meeting lately? Or have you seen the reverend clergy in action?"

But enough of that. There's something here tonight we crave instinctually, because we know it's true. Our culture is now cynical and can only lift up the anti-saint. One example will do: Madonna, who parodies, in an exact inverse parallelism, St. Mary the Virgin. I personally like Madonna's music a lot and predict it

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will have staying power. But Madonna herself seems to be living off of negative energy, just like Eva Peron did, and human beings can't do that indefinitely. But - she is paying a back-handed tribute to our yearning for heroism and courage of convictions, inside the Church and out, in an era in which betrayal of trust and ideals has reached unprecedented levels.

Our intuition is correct. There is something deeply true being celebrated here tonight. I find it useful to think of it in this way:

All Saints shows what is possible for human persons when we let ourselves be caught up in that glorious paradox of Christianity - which is that the more we become committed to God, the more we come truly ourselves.

The paradox again: the more we focus on God the more interesting we become, the more unique and individual. The more we let ourselves go into God, the more we get back.

Let's be clear that the outside world believes exactly the opposite - that the really interesting people are bad. But the more you probe the lives of the saints, really probe them, the more you find how gloriously and eccentrically individual each one is. Each is like a prism refracting the sun's rays, irreducibly unique. And the common conception that they all hated life and themselves and loved mortification - well, history has helped us put a lot of those myths to rest, although it's probably true for celebrated grouchies like St. Jerome. But I suppose the good news is that if someone as nasty and vitriolic as Jerome could be sanctified, we ought to be relatively easy. But of the differences of the saints: as Hebrews says, time would fail me for the recounting of it. The illustration I like the best is of that radically contemplative powerhouse, St. Theresa of Avila, who, when traveling across Spain in a cart in her mission to reform the Carmelites, gets thrown off into the mud. Standing up, and looking like a pig in a sty, she shakes her fist at the sky and says, "God, if this is how you treat your friends, it's no wonder you've got so few."

But even this example of a Carmelite religious is dicey for us moderns, because it suggests that sanctity is the special preserve of monks and nuns. And indeed, the yearning in the Roman Church that the archetype of the good nun reappear is further evidence of how far culture has shifted from the time 20 years ago when nuns were just for ridicule. We crave the models of sanctity and commitment, but the Christian message is: they may be under our noses - and, each one of us is called to be a saint. I'm forced to admit that that priest at my cousin's wedding was right, but I hope I can put a better spin on it.

You are called to be saints in the precise sense that there is a very particular way you can reflect or refract the love of God that no one else can. And so you must take yourself very seriously and lovingly, for you are irreducibly unique, and your place in God's creation cannot be taken by someone else. You have a way, even if hardly developed - you have a way of showing some of the reality of Jesus Christ that's the precise way some other person needs to see - and it can come only from you. Theologian Hans Urs von Balthasar calls it the Christological constel-

lation: the stars around Christ who imitate Christ not by doing what he did, but by reflecting his light to a particular place in a particular way at a particular time.

So you are called to be a saint - not to be wooden and remote - but to become more and more interesting, alive, vital, creative - because you've found God more and more fascinating - and it shows.

Does this sound like psychological self-realization? Well, it's at least that, which is why psychology and therapy can be a big help, by helping us be our real selves. But, to speak further as a Christian, you become your own best self in mission for God, by letting your uniqueness be realized and then sanctified and sent out. By letting your uniqueness be shaped by God who needs you to lure others towards his unimaginable love.

So, I have no problem in cheerfully admitting that this is a feel-good feast. We rejoice in saints known and unknown tonight, those who have gone before and are officially recognized, and those who may be sitting anonymously next to us in the pew, or who may stare back at us in the mirror. They are evidence that God's project has succeeded throughout the centuries, often with the most unpromising material, and they are praying for us tonight. Let us rejoice with them who stand waiting for us to come marching into the kingdom singing our song of victory: Blessing and glory, wisdom and Thanksgiving honour, power, and might be to our God forever and ever. Amen.

THE LIGHT OF THE WORLD

The following sermon was preached on the twenty-fifth Sunday after Pentecost, November 17, 1996, at the Church of Saint Mary the Virgin, by Professor R. William Franklin, SPRL Professor of History and Mission, The General Theological Seminary.

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

From our first reading, the Book of Zephaniah, chapter one, at the 13th verse: "Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

From early times Christians have used images and paintings and then buildings, along with the verbal proclamation of the good news of Jesus Christ. This morning the first reading reminds us that in this parish we are now entering into a phase of physical reconstruction in which the images and paintings and the structure of this historic edifice will proclaim in fresh ways the good news of Jesus Christ. The cover of our service leaflet this morning also depicts a scene that has held such a central place in world Anglicanism that it might be called the icon of our Communion, fulfilling in an Anglican manner the precise definition of an icon as a visual representation referring to the transfigured reality of all things called to salvation, hence icons of particular importance to the mission of this parish as we enter upon this period of physical transformation and refreshment.

The cover of our service leaflet depicts "The Light of the World" completed by the English artist Holman Hunt in 1853 and no doubt it is familiar to almost everyone in the church this morning. Take a moment to look at it again if you have not glanced at it: the figure of Jesus standing knocking at a door which can be opened only from the inside, Jesus waiting in the night, near the dawn, which reminds us for our second reading today with a light sheltered from extinction by a lantern held in his hand, with a golden crown on his head bearing also thorns, robed like a priest in cope and clasp, in a world surrounded by signs of neglect. In 1873 this painting, "The Light of the World," was installed in Keble College Chapel, the monument to the Anglican Catholic revival at Oxford, a second version was then painted for St. Paul's Cathedral in London, and it toured the world in the first decade of the twentieth century, through Canada, Australia, and New Zealand. Tens of thousands of people who had never before seen a work of art travelled hundreds of miles to see "The Light of the World."

The artist of "The Light of the World", Holman Hunt, was himself a child of secular Enlightenment, an agnostic, and as a young man he embraced the spirit of the times: he was an imperialist, a venture capitalist, and a founding member along with Dante Gabriel Rossetti and John Millais of the Pre-Raphaelite Brotherhood, whose spirit also hovers over the artwork of the Church of St. Mary the Virgin. Rossetti's and Millais' contrasting good looks, their charming family backgrounds, and the endless speculative gossip about the failure of their marriages and the nature of their own friendship have made them glamorous. Poor Holman Hunt was the son of a plebeian London warehouse manager. Like our newly re-elected President, Mr. Clinton, Hunt wasted time and money on unsuccessful property deals and litigations, and to seek his fortune he set off for the Holy Land where he gained some wealth and reputation as a good shot and fine horseman who confronted Bedouin brigands in the Gaza desert, stood his ground and marched the Bedouins to Jerusalem at gunpoint, to the British consulate where they were at once arrested, and he paid a bounty for each conquest.

In this way able to pay off his land-speculation debts, Hunt returned to England, and on a model-hunting expedition he discovered a teenage "stunner" working as a barmaid in a rowdy Chelsea public house. Her name was Annie Miller. She was swabbing beer and filth off the floor. Her feet were bare, her cascades of golden hair were verminous, and she was illiterate. Nevertheless, Hunt could see that she was a beauty. He employed her as a model and, realizing that she was also intelligent, he gradually conceived the idea of making her his first lady. Were she to become refined, take elocution lessons, learn to read and write, become suitably accomplished and ladylike, he might well reward her sexual favors and modeling skill with a wedding ring. You have heard this story before: the gap between public ideas and private behaviour is part of the very definition of Victorian hypocrisy, a legacy also of the nineteenth century to us.

Hunt spent the Christmas of 1851 with Thomas Combes who had taken over the Oxford University Press that year. The Oxford press had been doing little more than printing Bibles and Prayer books, at a considerable annual loss. Combe sought to broaden its scope by printing titles associated with the Anglican Catholic revival which had begun at Oxford more than a decade before and of which this Church of Saint Mary the Virgin soon became one of the great American outposts. But Combes was naive. I can tell you from experience that Anglo-Catholic themes do not sell books. But in order to boost his sales, Combes brought Hunt, the heroic Pre-Raphaelite, the soldier of fortune of Jerusalem to Oxford to illustrate his books. Hunt was enchanted by Combes' house in the quadrangle of the Oxford University Press with its fountains and weeping willows and peacocks wandering at will, its beautiful library and superb prints. Gradually Hunt realized that he had

penetrated to the very heart of a circle of Anglicans who sought to revive the fortunes of the Church of England and of Anglicanism as a whole by a new emphasis on the Catholic tradition of Christianity. To Thomas Combes and his companions Catholicism spoke to the Anglican dilemmas of the times with such freshness that they visualized a new springtime of Christian faith within the desolate landscape of Victorian England. It was of the utmost importance to this circle that its vision of a whole human being, capable of the full range of affection and action, women of strength and men of feeling, find its model not in the Enlightenment's reduction of ethics to utilitarianism, but that its vision of a whole human being find its model in the perfect humanity of Jesus Christ as prophet, priest, and king.

Jesus as the prophet whose light renews the earth: this meant to the Oxford circle a sacramental sensibility rediscovered which included the adoration of God present in the earth's potential for holiness expressed through physical forms of color and splendor in liturgy and architecture and physical forms of movement in procession and music, of which this Church of Saint Mary the Virgin is itself a chief witness on our North American continent.

Jesus as King: The renewal of the earth must include a grasp of the authority of Jesus expressed here and now in the Church's Spirit-based stance against the principalities and powers of this world, a recovery of the Church's sense of being a called community distinct from, but servant in the world.

Jesus as Priest: Any reliance upon the Church as an agent of change must inevitably be bound up in as renewal of its ordained ministry, a turning aside from the false idol of careerism to embrace a vision of the ordained priest as one who takes identity not from political or economic status or social success but who takes identity solely from the priesthood of Jesus Christ.

Ultimately this old vision of a new earth, a new Church, and a new priesthood, which is also the heritage of our parish, relied in each one of its parts also on the absolute necessity of a personal appropriation of dedication to Jesus Christ, implying a clear decision for him which results in *conversion*, a turning around in order to participate by faith in the new reality which is the true future of the whole of creation.

A lot to absorb over one Christmas vacation, yet it was precisely the task of Combes and his Oxford companions that Christmas of 1851 to commission Holman Hunt to combine all of this into "a visual representation of the transfigured reality of all things called to salvation." Hunt, the venture capitalist, accepted the challenge of executing this painting for the sum of 400 pounds, he worked for months on the painting from 9 P.M. in the evening until 5 A.M. in the morning. He sacrificed his mother's best table-cloth for the cope of Jesus, Christina Rossetti sat for the face of Christ, under the careful chaperonage of her mother — Hunt's way with models was known. By moonlight he worked from tendrils of ivy pinned to

an old board, and as he worked on "The Light of the World" a mood of religious fervor swept over him, and as he worked Hunt's struggle for authenticity in his own life took on new meaning.

It is this painting, executed on our leaflet this morning, which expresses the Anglican understanding of conversion — a portrait of conversion — and when it was completed Hunt began to question seriously the justice in many areas of his personal life, beginning with his relationship with Annie Miller, a relationship which he now proclaimed openly and solemnized with a church wedding.

And though "The Light of the World" changed Holman Hunt, it did not please all Christians. When the essayist Thomas Carlyle saw it, far from praising it, he condemned it as a "papist fantasy." He objected that Jesus had never strolled about wearing priestly robes, a golden crown, jewels and a halo. Fired with enthusiasm for his original idea by Carlyle's attack Hunt prepared a set of notes defending his program, and he was still using these notes in 1902 when Virginia Woolf and her friends from Bloomsbury came down to Chelsea for dinner with him. Here is Virginia Woolf: "There we found old Holman Hunt himself dressed in a long Jaeger dressing gown, holding forth to a large gathering about the idea which inspired him in painting "The Light of the World." This is what Hunt said to Virginia Woolf:

Jesus as King: It is inevitable that Jesus who enacts the saving actions of God should be apprehended as King over all the Earth because he is the final touchstone by which all human events must be measured and judged. No less must Jesus be seen also as the one whose death exacts the final cost of our personal selfishness. At the cross we see the cost of our public moral and political systems, but as much is the cross also the sign of the sacrificed king who is willing to bear the cost of each slavery to self. Equally the lamp in Jesus' hand, the symbol of prophecy, is the light of liberty and possibility for all the Earth, and the lamp poses Christian questions about public social and political loyalties.

And yet Jesus stands with the lamp at the door of the individual human heart. The outgoing, generous, creative elements of Jesus and prophet, priest, and king require a personal response and a personal integrity within each Christian person, who has appropriated by individual faith - not by a formal or thoughtless or mechanical process - the new reality which is the true future of the whole creation.

I think that I can safely say that in our ecclesial life in the Episcopal Church, even in our secular life in the United States since the 1960's we have done much in courageous ways to restore the corporate dimensions of conversion, to reappropriate these with new depth and perhaps to take steps within our own

generation to be committed to a human race with fewer barriers of race, gender, status, or sexuality.

We have not, I think, been so successful in finding ways to appropriate within ourselves the prophet, priest, and king who stands at the door and knocks. This I believe is the significance of the sad dramas that have been played out before us in both Church and State during the last months. It is very much the dilemma of our re-elected President's generation, of my generation, of the generation of many gathered in this church this November morning of 1996, defined by *The New York Times* this past week as ultimately the dilemma of all of our age who have traveled the road from the 1960's to the 1990's: The dilemma reflects a gnawing legacy from the 1960's that we have not been able to resolve it seems any better than the Victorians of Holman Hunt's generation. And these words might be equally descriptive of our generation in the Episcopal Church. Despite our excess of social rhetoric, we know that we are not as selfless as we once assumed that we would be, we don't always put the common good of the Church ahead of our own selfish interests, "and we might even hope to get lucky in real estate."

Faced with more terrible choices about the morality of politics within and outside the German Church, Dietrich Bonhoeffer was certainly right to insist that it is impossible as a Christian person, respectful of those of other faiths, to be committed to the hope of the world, of an integrated, reconciled planet of just humanity without also a conscious interior appropriation of Jesus Christ as God and Saviour. You who know me are probably surprised that I am emphasizing this theme of the integrity of conversion this morning, but I have shared the story of a figure at the heart of the Catholic tradition of our Church who was convinced that The Light of the World exacts a price which is both public and private.

To Holman Hunt, the story of the New Testament, when once his mind entirely fastened on it became not merely an external reality, not merely the greatest of public realities, but the only interior reality, so that there was nothing within him that did not speak of it, no thought or force or skill or artistry from within that did not spring from it and end in it, and he returned again and again to these words of Jesus: "for I have come into the world as a light, so that no one who has faith in me should remain in darkness."

Amen.

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"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 SEPTEMBER

- 1 M LABOR DAY (12:15 Mass only) David Pendleton Oakerhater,
Deacon And Missionary of the Cheyenne, 1931
- 2 Tu The Martyrs of New Guinea, 1942
- 3 W
- 4 Th
- 5 F *Abstinence*
- 6 Sa *Of Our Lady*

- 7 Su THE SIXTEENTH SUNDAY AFTER PENTECOST
Preacher: Mother Schiff
Mass: Mass in E *Jeffrey Smith*
- 8 M Nativity of the Blessed Virgin Mary
- 9 Tu Constance, Nun, and her Companions, 1878
- 10 W
- 11 Th *Monthly Requiem*
- 12 F John Henry Hobart, Bishop of New York, 1830 *Abstinence*
- 13 Sa Cyprian, Bishop and Martyr of Carthage, 258

- 14 Su HOLY CROSS DAY
Preacher: Fr. Wolsoncroft
Mass: Mass in D *John Rutter*
- 15 M Of Proper 19
- 16 Tu Ninian, Bishop in Galloway, c. 430
- 17 W EMBER DAY
- 18 Th Edward Bouverie Pusey, Priest, 1882
- 19 F Theodore of Tarsus, Archbishop of Canterbury, 690
(com. Ember Day) *Abstinence*
- 20 Sa John Coleridge Patteson, Bishop of Melanesia, and his
Companions, Martyrs, 1871 (com. Ember Day)

- 21 Su THE EIGHTEENTH SUNDAY AFTER PENTECOST
Preacher: Fr. Shin
Mass: A Hartley Service *Herbert Sumsion*
- 22 M SAINT MATTHEW, APOSTLE AND EVANGELIST (transferred)
- 23 Tu
- 24 W
- 25 Th Sergius, Abbot of Holy Trinity, Moscow, 1392
- 26 F Lancelot Andrewes, Bishop of Winchester, 1626 *Abstinence*
- 27 Sa Vincent de Paul, priest, 1660

28 Su THE NINETEENTH SUNDAY AFTER PENTECOST

Preacher: Fr. Parker

Mass: St. John's Service *Harrison Oxley*

29 M SAINT MICHAEL AND ALL ANGELS

30 Tu Jerome, Priest and Monk of Bethlehem, 420

CALENDAR FOR OCTOBER

1 W Remigius, Bishop of Rheims, C. 530

2 Th Guardian Angels

3 F Thérèse of Lisieux, Virgin, 1897

Abstinence

4 Sa Francis of Assisi, Friar, 1226

EVE OF THE FEAST OF DEDICATION 5 PM, Solemn

Evensong & Benediction: The Rt. Rev. E. Donald Taylor

Preacher: Fr. Alan Moses

Magnificat & Nunc Dimittis *Orlando Gibbons*

Anthem: Behold, the Tabernacle of God *William H. Harris*

O Salutaris & Tantum Ergo *Theodore Dubois*

Motet: Ave Verum *William Byrd*

5 Su THE FEAST OF DEDICATION OF THE CHURCH

Organ Recital 10:30 AM, *Ken Cowan* Assistant Organist

Procession and Solemn Pontifical Mass, 11 AM

Celebrant: The Bishop of New York

Preacher: The Rev. Alan Moses, Vicar,

All Saints, Margaret St., London

Altar flowers: Departed Rectors of St. Mary's

Thomas McKee Brown, George M. Christian,

Joseph Gail Hurd Barry, Seldon P. Delany,

Granville Mercer Williams, S.S.J.E., Grieg Taber,

Donald L. Garfield. *R.I.P.*

Mass: Missa brevis, KV 258 (with String Orchestra)

Wolfgang Amadeus Mozart

Anthems: Ecce sacerdos magnus *Edward Elgar*

Great is the Lord *Edward Elgar*

6 M William Tyndale, priest, 1536

7 Tu

8 W

9 Th Robert Grosseteste, Bishop of Lincoln, 1253

10 F Paulinus, First Archbishop of York, 644

Abstinence

11 Sa

12 Su THE TWENTY- FIRST SUNDAY AFTER PENTECOST

Preacher: Father Wells

Mass: Missa secunda *Hans Leo Hassler*

Anthem: Laudate dominum *Cesar Franck*

13 M Edward the Confessor, King of England, 1066 (holiday: 12:15 Mass only)

14 Tu Teresa of Avila, Virgin & Doctor, 1582

15 W Samuel Issac Joseph Schereschewsky, Bishop of Shanghai, 1906

OUR FEAST OF DEDICATION

Saturday, October 4th & Sunday, October 5th

EVE OF THE FEAST OF DEDICATION

5 PM Saturday

Solemn Evensong and Benediction

The Rt. Rev. E. Donald Taylor

Magnificat and Nunc Dimittis *Orlando Gibbons*

Anthem: Behold, the Tabernacle of God *William H. Harris*

O Salutaris & Tantum Ergo *Theodore Dubois*

Motet: Ave Verum *William Byrd*

Preacher: Fr. Alan Moses

THE FEAST OF DEDICATION OF THE CHURCH

Procession and Solemn Pontifical Mass

11 Am Sunday

Celebrant: The Bishop of New York

Preacher: The Rev. Alan Moses Vicar,

All Saints, Margaret St., London

Altar Flowers: Departed Rectors of St. Mary's

Missa brevis, KV 258 (with String Orchestra)

Wolfgang Amadeus Mozart

Anthems: Ecce sacerdos magnus *Edward Elgar*

Great is the Lord *Edward Elgar*

- 16 Th Hugh Latimer and Nicholas Ridley, Bishops, 1555,
and Thomas Cranmer, Archbishop of Canterbury, 1556
- 17 F Ignatius, Bishop of Antioch, and Martyr. c. 115 *Abstinence*
- 18 Sa SAINT LUKE THE EVANGELIST
- 19 Su THE TWENTY-SECOND SUNDAY AFTER PENTECOST
Preacher: Father Wells
Mass: Missa brevis in F (1749) *Franz Joseph Haydn*
Anthem: I was glad *Charles Hubert Hastings Parry*
- 20 M
- 21 Tu
- 22 W
- 23 Th SAINT JAMES OF JERUSALEM, BROTHER OF OUR
LORD JESUS CHRIST AND MARTYR, c. 62
- 24 F *Monthly Requiem* *Abstinence*
- 25 Sa
- 26 Su THE TWENTY-THIRD SUNDAY AFTER PENTECOST
Preacher: Fr. Parker
Mass: Missa brevis *Giovanni Pierluigi da Palestrina*
Anthem: Like as the hart *Herbert Howells*
- 27 M
- 28 Tu SAINT SIMON AND SAINT JUDE, APOSTLES
- 29 W James Hannington, Bishop of Eastern Equatorial Africa, and his
Companions, Martyrs, 1885
- 30 Th
- 31 F SOLEMNITY OF ALL SAINTS *No Abstinence*
Solemn Mass at 6 pm
Preacher: Mother Miriam, CSM
St. Mary's Convent, Peekskill
Organ Recital 5:30 PM, *Keith Toth*
Mass: Missa Festiva *Flor Peeters*
Motet: Justorum animae *William Byrd*

In October St. Mary's will have on the staff an Assistant Organist. He is **Ken Cowan**, of Thorold, Ontario, Canada. Mr. Cowan received his early training in organ with his father, and then from James Bingham. He has given recitals in Canada and the United States and has toured Hungary twice. He was Assistant Organist of St. Clement's Church and an assistant at the Wanamaker Grand Court while a student of John Weaver at the Curtis Institute of Music, Philadelphia. In August he was a featured performer at the National Convention of the Royal Canadian College of Organists.

Open Retreats: Fall 1997- Summer 1998

St. Mary's Convent, John Street, Peekskill NY 10566
Phone: (914)737-0113 Fax: (914)737-4019

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

October 10 -12,1997 EARLY FALL RETREAT
CONDUCTOR: The Rev Jerry Doublisky, CSSS

November 7 - 9, 1997 HEALING RETREAT
CONDUCTOR: The Rev James Spata Caroline Church, Setauket, NY

November 27,1997 THANKSGIVING — Guests are welcome for the holiday weekend.

December 12 - 14, 1997 ADVENT RETREAT
CONDUCTOR: The Rt. Rev. Steven Charleston, Retired Bishop of Alaska
Guests are welcome during the CHRISTMAS and NEW YEAR season.

February 13 - 17, 1998 THREE DAY RETREAT
CONDUCTOR: The Rev. David Carlson, St. Augustine's Church, Croton, NY

March 13- 15, 1998 LENTEN RETREAT
CONDUCTOR: The Rev Frank Dunn, St. John's Church, Lynchburg, VA

March 21, 1998 (Saturday) LENTEN QUIET DAY
CONDUCTOR: A Sister of St. Mary

April 5 - 12, 1998 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.

May 1 - 3, 1998 EASTERTIDE RETREAT
CONDUCTOR: The Very Rev. Richard A. Bower, Dean, St. Paul's Cathedral, Syracuse, NY

May 22 - 26, 1998 MEMORIAL DAY RETREAT *Early registration advisable*
CONDUCTOR: The Rev. David Bryan Hoopes, OHC, St. Thomas' Church, Farmingdale, NY

September 4 - 8, 1998 LABOR DAY RETREAT *Early registration advisable*
CONDUCTOR: The Rev. Richard J. Simeone, St. John's Church, Gloucester, MA
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 nonrefundable **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.



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.

SAINT CECILIA'S GUILD

The Guild strives by fund raising to enhance the musical life of the parish throughout the year. Masses with orchestral accompaniments, music during the summer months, and special events are among its priorities. The Music Director works closely with the Guild to share ideas and establish needs and goals. James Dennis is Chairman.

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 _____