SERVICES
The Church is open for prayer and meditation: Monday-Friday: 7:00 am - 9:00 am, 11:00 am - 7:00 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)
or by appointment

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AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York, NY 10036-8591. Telephone (212) 869-5830. Miss Linda K. Bridges, Acting 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. COVER PHOTO: Alice V. Manning.
The following sermon was preached at St. Mary's by the Rev'd Dr. Peter Galloway, Emmanuel Church, London, on the Feast of the Assumption of the Blessed Virgin Mary, 1997.

Only be faithful unto death, and I will give you a crown of life.
Revelation 2:10

I think it was about two weeks ago, in France, that there died a lady who had become something of a legend in her own lifetime. Her name was Jeanne Calment. The events of her life were fairly unremarkable, and her sole claim to the status of a legend was her extreme longevity. At the time of her death, she was, without any doubt, 122 years old, and she was, by 7 years, the oldest living person in the world. The French were very proud of her, and, in her last years, her annual birthday became a celebrated event in the media. I remember watching her on television on her 120th birthday, talking of her memories as a child in the 1880s. And when she was asked how she saw the future, she replied, "Very short."

There was no doubt that she had become a national celebrity. But the risk of becoming a celebrity is the erosion, if not the eradication, of your humanity, as any Hollywood star will know. Your admirers will not want to see you as anything other than what they want you to be. For many people, that old French lady had ceased to be a human being, and had become a phenomenon. But the more closely one looked at the person behind the phenomenon, the more apparent became the sadness. If you were to live to be 122, there is a good chance that you would outlive everyone of whom you are fond, and such was the case with Madame Calment. She had outlived her child and her grandchild, both of whom had died of what you and I would understand as "old age." And she once made the rather poignant comment, "God seems to have forgotten me."

When I look back on the funerals I have taken, some of the saddest occasions have been where parents have outlived their children, where parents have watched the coffin containing the body of their child being lowered into a grave, with a look that clearly says that nothing in their lives ever prepared them for this day. Something has gone wrong; the chronology was the wrong way around; they should have gone first. And they wondered just why they had been left behind, why indeed God had forgotten them.

After the crucifixion of Christ, the Blessed Virgin Mary disappears from the pages of the Bible. We don't know how long she lived, nor do we know how many of her children she outlived. But she certainly outlived at least one, and that child was effectively tortured to death on a green hill far away, without a city wall. But it is precisely because of the sorrow of that tragically premature death, or so it seemed at the time, that today we acclaim her as the cause of joy to man below and the spring of hope to all who cry in the darkness. The time, that today we acclaim her as the cause of joy to man below and the spring of hope to all who cry in the darkness. The Pilgrim's Progress, the seventeenth-century John Bunyan described the journey of Mr. Standfast into heaven. As he stepped down into the river of death, he remarked: "The waters are cold, and to the palate bitter. Yet the thought of what I am going to doth lie as a glowing coal in my heart. My toilsome strait is ended. I go now where I shall live by sight and not by faith. I shall see the face that was so loved, and the head that was crowned with thorns for me."

The earthly life of each person is an individual pilgrimage, and to a certain extent it has to be traveled alone, with the private cross that each of us has to bear. Saint Paul exemplified this in his great catalogue of apostolic sufferings: distress, hardship, dire straits; flogged, imprisoned, mobbed, overworked, sleepless, starving. But in all
this there was never a word of regret or complaint, nor did he ever succumb to the temptation to lay down his call and turn back. Persecution and suffering were recurring factors which kept the flame of faith burning and bound the Church together in the apostolic age, which began as no more than eleven frightened men. Yet at the end of it all, Paul could, without hesitation, proclaim: “Dying, we still live on; disciplined by suffering, we are not done to death; in our sorrows we have always cause for joy; poor ourselves, we bring wealth to many; penniless, we own the world.”

There is no need for you and me deliberately to seek suffering, or for us to achieve glory and virtue in righteousness, or to make a name for ourselves in this life. The life of Mary was marked by a quiet and patient faith and by a gentle humility, and that is all that God requires. On this day, it is so easy, is it not, to become fascinated by the technical minutiae, obsessed with the working of the machinery, and mesmerized by the mechanism used to move a person from earth to heaven. These things are none of our concern. Never mind the details of the journey; fix your eyes on the destination, the splendor of light and the brilliance of the eternal kingdom,

That heavenly country bright
Where we shall need no created light,
Where Christ, its light, its joy, its crown,
Becomes the sun which goes not down.
That heavenly country bright.

And ask yourselves the means by which you propose to travel there. When Mary arrived in heaven, she took with her the power of the incarnation, and a lifetime of countless, little, unremembered, nameless acts of love. Are these things so difficult for us? They are so easily within our grasp, together with that innocence of behavior, grasp of truth, patience, kindness, and compassion which were the hallmarks of Christ and his mother. And when the time comes for us to cross the narrow stream that separates this world from the next, it will be enough if, like Mary, we can arrive with our lives stamped with those marks alone. Did God forget his mother? No, no more than he will forget you and me.

Sing the chiefest joy of Mary,
When on earth her work was done,
And the Lord of all creation
Brought her to his heavenly home;
Where raised high with saints and angels
In Jerusalem above,
She beholds her Son and Savior
Reigning as the Lord of love.

“Only be faithful unto death, and I will give you a crown of life.”

So she passed over, and all the trumpets sounded for her on the other side.
The following article was written for The Anglican, the quarterly publication of the Anglican Society, by the Rev'd Peter Groves, who was our visiting seminarian the first three months of 1997. Reprinted by permission. ©1998 The Anglican Society.

An Ordinand in New York

The title of this article displays one of the many differences between the Church of England and the Episcopal Church of the U.S.A. You call them seminarians. We call them ordinands. You call them seminaries, we call them theological colleges. I was ordained deacon in the Diocese of Chelmsford, England, last June. At the beginning of last year, during my time at theological college—Westcott House in Cambridge—I was fortunate enough to spend three months at the Church of St. Mary the Virgin, New York City.

I had never been to the U.S. before. One of the things I remember hearing most often was the warning that I should not get the idea that I was visiting the United States. No, I was visiting New York City and, I was assured, the one does not necessarily entail the other. Having been born and bred in London I can understand the metropolitan desire for separatism but, wherever I was, I enjoyed my time in New York enormously.

Our theological colleges are somewhat different from your seminaries. The latter are much more like what we would call universities (though much smaller), awarding degrees and with a mainly academic teaching staff. Our theological colleges rely heavily on the theology faculties of nearby universities (five of our ten residential training colleges are in Oxford or Cambridge), through which they matriculate students to take degrees, and the emphasis within the college itself is increasingly on the practical side of priestly formation. I went to Westcott House having recently completed a theology doctorate in Oxford, and so my syllabus at theological college involved, ironically, very little academic theology, and much more pastoral and parochial experience. It was for such experience that I came to St. Mary’s, where I was lucky enough to be supervised by Fr. Edgar Wells in the final year of his distinguished rectorship of that church.

In England, we are not very conscious of being Anglicans. We should be, I know, but we are not very far-sighted. We are "C of E," and don't look beyond it much. I was struck immediately at St. Mary's by references to "the Communion," meaning the Anglican Communion. That consciousness of Anglican identity is an important difference between our churches. The Church of England is the established, residual religion of most Christians in Britain. About half our population claim to be "C of E." That's about 25 million. Of those, only about a million are in church on a Sunday, but so many were brought up in Sunday School or taught in a school which had an Anglican influence (we still have a great many church schools) that most people think nothing of writing "C of E" under the religion section when filling out a form.

For the vast majority of those who are not active Christians, we are the place they come to to get married, to have their baby baptized, to attend a funeral. We are a church that people are assumed to be within unless they opt out, whereas the Episcopal Church is a minority denomination. If, in England, you see a man in a clerical collar, you would assume he is "the vicar." In New York, you would assume he is a Roman Catholic, I suppose. A corollary of this relates to church tradition within the C of E. Whatever the fathers of the English Reformation intended, and despite the best efforts of the Tractarians, it remains the case that most ordinary English Protestants are members of the Church of England. Whereas in many countries an extreme evangelical fundamentalism would be found almost always in other denominations, in the Church of England it is increasingly strong. In both Scotland and Wales, where the Calvinist-influenced Free Churches are much stronger, the Anglican Church has a much more Catholic feel about it. I felt the same in New York, though I realize that, in the Episcopal Church, a lot depends on which diocese one is in. It is rare in England, except in a few dioceses, to find more than two or three Anglo-Catholic churches in any twenty parishes. The Anglo-Catholic (and I am one) is much more of an oddity, as viewed by most (not least our Roman Catholic friends!).

I have mentioned our parish system. Every part of England is divided into parishes, many of which go back to the Middle Ages. My own parish has a small area (perhaps 2.5 square miles), but a population of almost ten thousand. Most of my work is done among these people. Of course you may attend any church you like, and half our Sunday congregation (usually about 160) comes from outside our parish boundaries. But much of my time is spent simply walking along the streets of the parish visiting people, or going into the schools we have within our boundaries, or taking communion into the residential homes for the elderly. If we have parishes to visit in hospital, they will be only a couple of miles away (though I will travel that distance through at least three different parishes to reach them!). This sense of parish rather than membership is markedly different from what I found at St. Mary's, which is placed in the middle of a non-residential area. I traveled a very long way with the clergy on communion visits, because their church members were their members, wherever they were.

The Church of England is a deeply entrenched part of the British establishment. The Prime Minister has the power to appoint diocesan bishops and cathedral deans. (Recently, Mr. Blair rejected the two names which the Church's committee suggested to him for the bishopric of Liverpool, and rumors still fly about Mrs. Thatcher's choice of George Carey—whose was the other name she was offered?) You elect your bishops; during my stay much was being said about the forthcoming choice of a presiding bishop. In England we are told after the choice has been made.

The General Synod of the Church of England is a law-making body, the only such body outside Parliament. Major changes in the Church of England are voted upon by Members of Parliament. (In 1928 Parliament rejected the new Prayer Book which the Church had already accepted.) The Church of England is the largest landowner in Britain, with assets approaching £3 billion. My stipend is paid by the "Central Board of Finance." Although parishes spend much time worrying about and raising money, they do not pay their clergy; neither do they own their vicarages and rectories. Instead, they pay money to the diocese, which is supposed to compensate. Episcopal churches are, I discovered, much more independent.

St. Mary's, the Episcopal Church, and New York City provided so many memorable experiences that I hope to return to all three before very long. The talk of the "Anglican Communion" has stayed with me as particularly apposite. So many talk of the "Anglican Church," but really there is no such single entity. There are Anglican churches (some would say there are several in the C of E), which are markedly different from one another, each giving a different testimony to the legacy of the English Church. And all, I hope, united by their common witness to Christ.
**CALENDAR FOR JULY**

1 W
2 Th
3 F
4 Sa INDEPENDENCE DAY (one Mass at 12:15 only)
5 Su THE FIFTH SUNDAY AFTER PENTECOST
   Preacher: Father Shin
   Mass: Plainsong, Schubert, and music for solo voices
6 M
7 Tu
8 W Aquila and Priscilla, Disciples of Paul, 1st Cent.
9 Th
10 F Monthly Requiem
11 Sa Benedict of Nursia, Abbot of Monte Casino, c. 540
12 Su THE SIXTH SUNDAY AFTER PENTECOST
   Preacher: Father Shin
   Mass: Plainsong, Schubert, and music for solo voices
13 M
14 Tu Bonaventure, Bishop & Doctor of Albano, 1274
15 W Swithun, Bishop of Winchester, 862
16 Th Our Lady of Mount Carmel
17 F William White, Bishop of Pennsylvania, 1836
18 Sa Of Our Lady
19 Su THE SEVENTH SUNDAY AFTER PENTECOST
   Preacher: Father Parker
   Mass: Plainsong, Schubert, and music for solo voices
20 M Elizabeth Cady Stanton, Amelia Bloomer, Sojourner Truth & Harriet Tubman
21 Tu
22 W SAINT MARY MAGDALENE
23 Th
24 F Thomas à Kempis, Priest, 1471
25 Sa SAINT JAMES THE APOSTLE
26 Su THE EIGHTH SUNDAY AFTER PENTECOST
   Preacher: Father Parker
   Mass: Plainsong, Schubert, and music for solo voices
27 M William Reed Huntington, Priest, 1909
28 Tu
29 W Mary and Martha of Bethany
30 Th William Wilberforce, 1833
31 F Ignatius of Loyola, Priest. Monastic & Founder of the Society of Jesus, 1556

**CALENDAR FOR AUGUST**

1 Sa Joseph of Arimathea
1 Su THE NINTH SUNDAY AFTER PENTECOST
   Preacher: Father Shin
   Mass: Plainsong, Schubert, and music for solo voices
2 M Nicodemus, a Teacher of Israel, Martyr, 1st Cent.
3 Tu Jean-Marie Vianney, Cure d’Ars, 1859
4 W Oswald, King of Northumbria, Martyr, 642
5 Th THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
6 F John Mason Neale, Priest, 1866
7 Sa Dominic, Priest and Friar, 1221
8 Su THE TENTH SUNDAY AFTER PENTECOST
   Preacher: Father Jay Smith
   Mass: Plainsong, Schubert, and music for solo voices
9 M Laurence, Deacon and Martyr at Rome, 258
10 Tu Clare, Abbess at Assisi, 1253
11 W Hippolytus, Priest and Martyr, 235
12 Th Jeremy Taylor, Bishop of Down, Conner, and Dromore, 1667
13 F Jonathan Myrick Daniels, Seminarian and Witness for Civil Rights, 1965
14 Sa THE ASSUMPTION OF THE BLESSED VIRGIN MARY
   (See p. 7 for complete details) No Abstinence
15 Su THE ELEVENTH SUNDAY AFTER PENTECOST
   Preacher: Father Parker
   Mass: Plainsong, Schubert, and music for solo voices
16 M Laurence, Deacon and Martyr at Rome, 258
17 Tu William Porcher DuBose, Priest, 1918
18 W Monthly Requiem
19 Th Bernard, Abbot of Clairvaux, and Doctor, 1153
20 F
21 Sa Queenship of Mary
22 Su THE TWELFTH SUNDAY AFTER PENTECOST
   Preacher: Father Parker
   Mass: Plainsong, Schubert, and music for solo voices
23 M THOMAS BARDELOMEO THE APOSTLE
24 Tu Louis, King of France, 1270
25 W Saint Bartholomew, and Henry Winter Syle, 1902, 1890
26 Th Augustine, Bishop of Hippo, and Doctor, 430
27 F The Beheading of John the Baptist, Martyr
28 Sa THE THIRTEENTH SUNDAY AFTER PENTECOST
   Preacher: Father Shin
   Mass: Plainsong, Schubert, and music for solo voices
29 M Aidan, Bishop of Lindisfarne, 651
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interior restoration of the Church of Saint Mary the
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will receive this 8-page, full-color booklet free of
charge. For others wishing to receive the booklet, it is
available on request for $5.00, including shipping and
handling, as well as in the parish book shop.

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"I hereby give, devise, and bequeath to the Society of the
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sixth Street, New York City, [here state the nature or
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The Confraternity of the Blessed Sacrament

One of the oldest devotional guilds of the Catholic Revival (of which St. Mary’s Ward was one of the first 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 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, clergy and laity, 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. All parishioners are welcome at meetings.

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, serving at Solemn Mass on Sundays and Feast days. Interested persons, men and women, should contact George Handy at (212) 757-1071.

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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.

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Hosts and Hostesses in charge of refreshments after Solemn Mass on Sundays and Feast days, and at special parish meals.

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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.

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The Guild strives by fundraising 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.