

July - August, 1998

Volume LXVII No. 4

AVE



AVE

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

ADDRESS SERVICE REQUESTED

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

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

DIRECTORY

Mr. Christopher Babcock, Music Director & Organist	(212) 391-0877
Mrs. 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
Mr. Steve Gilger, Building Manager	(212)564-9657

RECTORY

145 W. 46th St. NY, NY 10036-8591
The Rev'd William C. Parker, Parish Vicar
(212) 869-5831

PARISH OFFICE

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

Fax No. (212) 869-7039

Worldwide Web Site: <http://www.stmvirgin.com>.

BOARD OF TRUSTEES

Gerald McKelvey, *Acting President* ♦ Leroy R. Sharer, *Secretary* ♦ Barbara L. Klett, *Treasurer*
♦ George H. Blackshire ♦ Linda K. Bridges ♦ Jon A. Bryant ♦ James W. Dennis ♦ 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. 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.

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

Vol. LXVII No. 4

JULY - AUGUST, 1998

The Day of Pentecost

May 31, 1998

My dear people,

As you read this, we will have already moved through what we fondly refer to as "processiontide," those Sundays of Pentecost, Trinity, and the Solemnity of Corpus Christi, which end our "season" here at St. Mary's. It is now the time of a more relaxed summer mode: the choir is off, we use liturgical settings from the Hymnal, our First Sunday Evensong & Benediction are suspended, and, save the Feast of the Assumption, our liturgies are fairly straightforward. Speaking of the Assumption, please note that this feast will be kept on the eve: that is, Friday evening, August 14, at 6:00.

Though it is a more quiet time liturgically, it is not a quiet time on one important level for St. Mary's: the search process will continue through the summer. Today, Pentecost, marks the last day for the Search Committee to receive names for the next rector. This means that the name of that person whom God is calling to this post is already on the list. The Search Committee will continue in its work through the summer to discern the will of God, and to present to the Board of Trustees a final list of candidates for rector. This is a most critical time in the search process, and I would urge everyone to keep the Search Committee and the Board of Trustees in your prayers. I hasten to add that all of us should maintain a faithful attendance at Mass as support for the Search Committee and the Board, and as a witness to the prayerful and holy community we are at St. Mary's.

May God, the Father and Creator, bless us all with a health-filled summer of rest, relaxation, and renewal. May God, the Holy Spirit, guide this parish during this time of discernment. And may God, the Son, grant us the peace of Christ, which the world cannot give.

Faithfully,



Fr. Parker

Editor's Note:

Our sincere apologies for the delays in the last two issues of AVE. We believe we have now sorted out our production schedule, so as to give the Postal Service ample time to do its work.

— Linda Bridges

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 through which all graces flow. In the years since her departure to heaven, she has indeed become a celebrity, a celebrated lady, and all generations have called her blessed. We have raised her high above all nations, and crowned her with glory and honor. And is it not indeed a phenomenon that, at the close of the twentieth century, and especially in the United States of America, when most of the nations of this world have abandoned their monarchies, that we still, without hesitation and without any sense of incongruity, look towards heaven, to Christ and Our Lady, and accord them all the ancient tradition of royal titles, styles, and dignities: crowns, robes, thrones, and scepters. It is as though the clock of democracy has been turned back two hundred years.

A few years ago, I visited the house where the mother of Christ spent her last years in the care of John the Evangelist, high in the hills above the ruins of the city of Ephesus in Turkey. And I wondered how she spent her last years, perhaps grieving the death of her child, with the feeling that God had forgotten her. Or perhaps elated with the thought that each passing day brought her closer to him again—like Saint Paul, anxious to be gone and be with Christ; and even from time to time reciting the lyrical verses of the Magnificat: My soul magnifies the Lord, and my spirit rejoices in God my savior. For he has still regarded the low estate of his handmaiden. The greatest test of the faith of Mary was not that she had to watch her son die, but that she had to continue living. And like any good mother, she would have mourned the loss of her son. But she lived on, watching the Church, her son's creation, bloom and grow in a way and to an extent that she might not have dreamed.

Yes, she lived on, and she watched and waited, and she grew old, and that in itself carries a further test. Growing up, for a good many—too many—people, seems to involve the loss of the innocence of childhood. And that is so sad, because adults seem to be able to acquire characteristics which embitter their lives: prejudice, bias, suspicion, distrust, defensiveness, resentment and disappointment, and the experience of death. Yet there are others who can look at life, and live life, even into old age, with the constant freshness of a child; with an unhesitating willingness to accept and to embrace people for what they are and as they find them. And an ability never to cease from exploration and adventure, from searching and discovery. Here we have no lasting city, said the author of the Letter to the Hebrews, but we seek the city which is still to come.

Whatever I am, whatever I do, and whatever I shall become in the years ahead, I pray to God that I shall never lose the restless, yearning heart of the visionary pilgrim, moving ever onwards to the city which is still to come, and never looking back. I do not know how many more years I have to live, and I don't really want to know, but I hope and I pray that as I grow older, the boundary line between earth and heaven will grow blurred and indistinct, and that if I survive all my friends and my family, and live into extreme old age, I shall see its frailties not as an intolerable curtailment of my independence and liberty, and not as a wearisome burden to be endured and resented, and not with any mournful feeling that God has forgotten me. I pray that I shall see old age for what it is, as clearly as our brethren on the far shore now see it, as the vestibule and the antechamber to heaven, the foothills of that unknown region that we call paradise, and only a puzzling prelude to the glory that awaits us.

In his great spiritual classic, *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 days are ended. I go now where I shall live by sight and not by faith. I shall see the face that was spit upon, 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.



EVE OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Friday, August 14, 1998

*Procession of the Image
of
Our Lady of Walsingham*

Organ Recital 5:30 pm Derek Nickels

Procession and Solemn Mass 6:00 pm

Preacher: Father Parker

Mass: *Missa brevis*, KV 220 (*Spatzenmesse*)

Wolfgang Amadeus Mozart

Motet: *Totus Tuus*, *Opus 60*

Henryk Mikolaj Gorecki



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 around 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 parishioners 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 *Abstinence*
 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 *Abstinence*
 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 *Abstinence*
 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 *Abstinence*
 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 *Abstinence*

CALENDAR FOR AUGUST

- 1 Sa Joseph of Arimathea
- 2 Su THE NINTH SUNDAY AFTER PENTECOST
 Preacher: Father Shin
 Mass: Plainsong, Schubert, and music for solo voices
- 3 M Nicodemus, a Teacher of Israel, Martyr, 1st Cent.
 4 Tu Jean-Marie Vianney, Curé d'Ars, 1859
 5 W Oswald, King of Northumbria, Martyr, 642
 6 Th THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
 7 F John Mason Neale, Priest, 1866 *Abstinence*
 8 Sa Dominic, Priest and Friar, 1221
- 9 Su THE TENTH SUNDAY AFTER PENTECOST
 Preacher: Father Jay Smith
 Mass: Plainsong, Schubert, and music for solo voices
- 10 M Laurence, Deacon and Martyr at Rome, 258
 11 Tu Clare, Abbess at Assisi, 1253
 12 W Hippolytus, Priest and Martyr, 235
 13 Th Jeremy Taylor, Bishop of Down, Conner, and Dromore, 1667
 14 F Jonathan Myrick Daniels, Seminarian and Witness for Civil Rights, 1965
 EVE OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY
 (See p.7 for complete details) *No Abstinence*
- 15 Sa THE ASSUMPTION OF THE BLESSED VIRGIN MARY
- 16 Su THE ELEVENTH SUNDAY AFTER PENTECOST
 Preacher: Father Parker
 Mass: Plainsong, Schubert, and music for solo voices
- 17 M
 18 Tu William Porcher DuBose, Priest, 1918
 19 W Monthly Requiem
 20 Th Bernard, Abbot of Clairvaux, and Doctor, 1153
 21 F *Abstinence*
 22 Sa Queenship of Mary
- 23 Su THE TWELFTH SUNDAY AFTER PENTECOST
 Preacher: Father Parker
 Mass: Plainsong, Schubert, and music for solo voices
- 24 M SAINT BARTHOLOMEW THE APOSTLE
 25 Tu Louis, King of France, 1270
 26 W
 27 Th Thomas Gallaudet, and Henry Winter Syle, 1902, 1890
 28 F Augustine, Bishop of Hippo, and Doctor, 430 *Abstinence*
 29 Sa The Beheading of John the Baptist, Martyr
- 30 Su THE THIRTEENTH SUNDAY AFTER PENTECOST
 Preacher: Father Shin
 Mass: Plainsong, Schubert, and music for solo voices
- 31 M Aidan, Bishop of Lindisfarne, 651

Worthy of Note...

CONTRIBUTIONS TO AVE

are gratefully acknowledged:

Please make checks payable to the

CHURCH OF ST. MARY THE VIRGIN

The Rev'd Canon Glen Bowersox, \$25.00; Anonymous, \$50.00; St. Christopher's Episcopal Church, \$25.00; the Rev'd Robert D. Duffy, \$25.00; Ruth B. Marsh, \$25.00; William P. Haithcoat, \$30.00; Eileen Sorensen, \$30.00; the Rev'd Larry J. Donoghue, \$35.00; the Rev'd Ralph Peterson, \$20.00; Leroy D. Lawson, \$25.00; Thomas D. Smith, \$25.00; the Rev'd Robert L. Jacoby, \$25.00; R. Alan Kimbrough, \$50.00; Phyllis F. Smith, \$25.00 and Lloyd & Lela Tyler, \$25.00.

TO THE READERS OF AVE

AVE, which is issued six times a year by the Church of Saint Mary the Virgin, goes to 1,500 addresses all over the world with news of the activities of this beacon of Anglo-Catholicism. To sustain AVE, we must depend entirely upon financial support from you, its readers.

Whilst many have generously responded to our periodic appeals for annual subscription renewals, AVE still continues to run at a loss.

Reluctantly, in order to cut this loss, we have to announce that, in the case of any of our readers from whom we have not received a renewal within the past two years as of September 1, 1998, we shall have to remove them from the mailing list.

We ask for \$25.00 a year to help defray our costs. If you cannot afford all of that amount we understand and only ask for something. Conversely, if you can afford a little more, this will help those less able to contribute.

And by the way, our offer still holds to send all subscription renewals a free copy of our handsome color brochure, "The Renaissance of a Church," commemorating the restoration of St. Mary's last year.

Please make your check or money order payable to Church of St. Mary the Virgin, and mark it "AVE." If you already have contributed this year, please accept our thanks, and your donation will be acknowledged in AVE.

Now available..



This commemorative record, pictures and text, of the interior restoration of the Church of Saint Mary the Virgin is now available. All 1998 contributors to AVE 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.

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 City, [here state the nature or amount of the gift]"

GUILDS AT SAINT MARY'S

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 parishoners 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.

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 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.

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 1998:

\$ _____ [] 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 _____