

September - October, 1998

Volume LXVII No. 5

# AVE



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

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CHURCH OF SAINT MARY THE VIRGIN  
139 West 46th Street New York, New York 10036-8591

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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

Noonday Office 12:00 Noon  
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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## A Bulletin of THE CHURCH OF SAINT MARY THE VIRGIN New York City

Vol. LXVII No. 5

SEPTEMBER - OCTOBER, 1998

Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667  
August 13, 1998

My Dear People:

It is hard to believe that summer is quickly coming to an end, and that we are now turning our focus toward our "season" here at St. Mary's. But time does move on, whether we are ready or not. This fall promises to be an exciting one, as the Search Committee and Board of Trustees move ever closer to discerning the ninth rector. Please continue to keep them all in your prayers.

The summer, however, has not been without its events. As I write this letter to you, many of us seek to process the recent events at Lambeth. The Lambeth Conference does not pretend to being absolute or infallible, but what comes out of the conference carries a high level of weight within the Anglican Communion. There are many tough issues facing the world-wide Anglican Communion, and we must all strive to discern what is being said by the resolutions passed at this year's conference. Also of interest to us Anglicans is the issue surrounding the Vatican's commentary from Cardinal Ratzinger citing the invalidity of Anglican ordinations as an example of the Church of Rome's infallible teaching beyond debate. Our own Dr. R. William Franklin, who has been very involved with Anglican/Roman dialogue, is among those quoted in this issue of *Ave*.

But the resolution to which I turn my attention is the one on sexuality. I hesitate to address such a topic on which many of us have varying degrees of opinions, but given St. Mary's public stand as a parish welcoming to gays and lesbians, I feel I cannot ignore the recent events at Lambeth. The chief points of the resolution call for abstinence for all those outside a heterosexual marriage; declare that homosexuality is incompatible with Scripture; and declare that legitimizing or blessing same-sex unions, or the ordinations of persons in such unions, cannot be advised. For me, personally, it is an affront to the validity of my ordination, the validity of my relationship, and the validity of "the hope that is in me." But I hasten to add, it is an affront, not a defeat. And I caution that to fall into despair is to reject the life that is in us all through our baptism into Jesus Christ.

Time will tell how this resolution will play out in the Anglican Communion over the coming months and years. Although there may be disappointment and dismay at the resolution, and at the poor Biblical scholarship from which it sprang, Church history teaches perseverance. After all, both slavery and public stoning by mobs without due process are compatible with Scripture. Most of us, I pray, would find it an abomination to hold and practice such literalist beliefs. Jeremy Taylor, Bishop, on whose feast day I write this letter, himself persevered throughout his life to combat the influence of this type of Puritan fundamentalism on the Anglican Church. We Anglicans have not been guided by an idolatry of print; by literalism without God-

given human reason. Our Anglican theology and history teaches us that we are guided by the Holy Spirit in understanding and re-understanding the Scriptures and tradition in living and dynamic ways.

The silver lining I see in the exposure of this deficient approach to the complex issue of human sexuality at Lambeth is that the topic of human sexuality, and homosexuality more specifically, has now been elevated from the forum of Western regional debate to a forum of communion-wide debate. Hopefully this will release a flood of open, earnest, and scholarly discussion by the leading teachers of the Church, our Bishops; and hopefully we will come to proclaim the faith-filled Truth of a radical orthodoxy, which is Catholicism at its finest.

I would urge all who have been hurt and dismayed by these events to stay within the Episcopal Church and to continue to witness to God's working in our lives as gay and lesbian children of God. Scriptural hope comes from the conversion experience of St. Peter: Seeing that God was working among the gentiles, an unclean people by Jewish teaching, Peter came to see that the Gospel was open to all who believe in the Lord Jesus Christ. If God can call Peter to repent and proclaim God's love for all his children who believe, then there is hope that God can do it with Peter's many successors.

Now for a few points on the home front: I would like to announce the arrival of our new Deacon, Fr. Horace Choate. Fr. Choate will be with us during his transitional diaconate, while his wife, Yamily, finishes her final year at The General Theological Seminary. In May, Fr. Choate and Yamily, along with their two daughters, Diane and Miriam, will return to Mississippi. Fr. Choate will be active in our Solemn Liturgies, and will focus his attention on outreach in the community, including more parish participation in SAFESPACE, the program for Times Square youth that operates out of our Mission House. Please pray for Fr. Choate in his diaconal ministry.

In the midst of life, there is death. It is with sadness that I relate the death of Fr. Charles Ford on July 30 during surgery in Kentucky. Fr. Ford had a long history with St. Mary's. He celebrated Mass on Friday evenings, and assisted on Sundays and feast days before moving to Kentucky. Anyone who knew Fr. Ford knew his humor and wit, and he will be missed. Please pray for the peaceful repose of his soul.

I trust that all are having a relaxing and refreshing summer as we prepare for yet another liturgical season at St. Mary's. Our full music program returns starting with our celebration of the Feast of the Dedication on the first weekend in October. Also, mark your calendars for All Saints' Day, Sunday, November 1, when we will have our episcopal visitation by Bishop Don Taylor, Vicar Bishop of New York City, at the 11:00 Solemn High Mass.

Hope-filled and affectionately yours in Christ,



Fr. Parker  
Parish Vicar

*Linda Bridges, the Acting Editor of Ave, reports on reaction to the recent statement on Anglican orders by the Roman Catholic hierarchy.*

Anglicans awaiting the start of the Lambeth Conference July 19—and especially those who take an interest in the on-going Anglican/Roman Catholic consultation (cf. the article in the March-April *Ave* by Bishop Griswold)—were taken aback by the news report on July 2 concerning statements by Pope John Paul II and Joseph Cardinal Ratzinger. In his apostolic letter *Ad Tuendam Fidem* (“For the Defense of the Faith”), the Pope announced an amendment to the Code of Canon Law. From now on, theological dissent from “definitive” teachings of the Church would be regarded as severely as dissent from “infallible” teachings; it would be considered deserving of “a just penalty.” Pope John Paul gave no specific examples of such “definitive” teachings, but Cardinal Ratzinger, the head of the Congregation for the Doctrine of the Faith, did. His list included, among other things, the ban on the ordination of women, and the declaration of Pope Leo XIII in 1896 that Anglican ordinations are null and void.

R. William Franklin—the new dean of the Berkeley Divinity School at Yale and a member of St. Mary the Virgin's Board of Trustees and an occasional subdeacon at our Masses—has been the principal Anglican spokesman in response to this statement, in his related capacities as a governor of the Anglican Center in Rome and as a consultant on ecumenical relations to the Lambeth Conference. Professor Franklin said, “This is a historic turning point in the ecumenical movement. . . . What this document does is bring to an end 33 years of progress in Anglican-Roman Catholic relations because it affirms more strongly than ever before the negative judgment on Anglican orders. Even the judgment of 1896 did not say infallible.”

“There was no consultation with Anglicans about these judgments,” Professor Franklin added. “There was no attempt to seek advice in advance. These were unilateral decisions, and that further undercuts the ecumenical methodology. We were certainly caught off guard by the publication of these significant documents on the eve of the Lambeth Conference.”

Victoria Combe wrote in the *London Daily Telegraph*: “The Archbishop of York, Dr. David Hope, was surprised by such a ‘stark statement’ and said he hoped it would not undermine ecumenical relations. ‘It seems to sit uneasily with the broader context of what has been said before by the Vatican on unity,’ he said. He referred to the Pope's encyclical *Ut unum sint* [“That They May Be One”] which speaks of the communality of all baptized Christians and the Second Vatican Council's earlier declaration that the Anglican Communion has a ‘special place.’”

From the Roman Catholic side, Richard McBrien, a professor of theology at Notre Dame, elucidated some of the recent history of Vatican pronouncements in an article in the *Los Angeles Times*: “Before last week's papal action, theologians had been warned, scolded, and admonished about their obligation to toe the magisterial line in their writings and public utterances, even on matters not infallibly defined by a pope or an ecumenical council. However, there was never mention in Church law of formal punishment for dissent against non-infallible teachings.

“How did this change occur? John Paul II in his 1994 letter on the ordination of women and in his 1995 encyclical *Evangelium Vitae* (“The Gospel of Life”) and the Congregation for the Doctrine of the Faith in its various directives have been smudging the theological distinction between infallible and non-infallible teachings. . . . The

Pope and Ratzinger now seem to be insisting that non-infallible but 'definitive' teachings are to be regarded as if they, too, were infallible. . . . These are truths, [Ratzinger] writes, that are 'necessarily connected with revelation,' either historically or logically. The fact that these truths are not divinely revealed, he insists, 'in no way diminishes their definitive character.' "

"The statement on Anglican orders," Professor McBrien continued, "is astonishingly insensitive and provocative, coming less than three weeks before the Lambeth Conference . . . What is equally astonishing is that the cardinal-archbishop of Westminster, whose diocese is located at the center of the Anglican Communion, was caught by surprise. Not even Cardinal Edward Cassidy, president of the Vatican's Pontifical Council for Promoting Christian Unity, was informed until just before its release."

Cardinal Cassidy nonetheless went to Lambeth, as planned, and attempted to undo some of the damage in his homily at an ecumenical vespers on the second evening of the conference. Professor Franklin reported that in this homily Cardinal Cassidy "categorically reaffirmed the commitment of the Roman Catholic Church to the full visible unity of all the baptized, which means establishment of full communion." Cardinal Cassidy's statement that Anglicans and Roman Catholics are "increasingly bound up with each other" is also, in Professor Franklin's view, "a technical but important description. . . . What the Cardinal has done is to let us know what their understanding is of what our relationship should be for the next decade: which is real but imperfect communion, with cautions about ways that communion can be improved but also weakened."

Meanwhile, it seems worth recalling the response given a hundred years ago by the then Archbishops of Canterbury and York, Frederick Temple and William Maclagan, to the declaration by their "venerable brother Pope Leo XIIIth." The Archbishops wrote: "Since we firmly believe that we have been truly ordained by the Chief Shepherd to bear a part of His tremendous office in the Catholic Church, we are not at all disturbed by the opinion expressed in [the encyclical *Apostolicae Curae*]. . . . we deem it of greater importance to make plain for all time our doctrine about holy orders and other matters pertaining to them, than to win a victory in controversy over a sister Church of Christ."

Pope Leo's contention in *Apostolicae Curae*, which Cardinal Ratzinger has now raised to the level of "definitive" teaching, is that the chain of apostolic succession was broken in the newly separated Church of England during the reign of King Edward VI because the form of words used in ordaining priests and consecrating bishops was defective. In the ordination rite, the "power of consecrating and offering the true Body and Blood of the Lord" was not mentioned expressly, and the term "high priesthood" was not used in the consecration of a bishop.

Archbishops Temple and Maclagan pointed out, first, that when the Church of England was briefly brought back under Rome's jurisdiction in the reign of Queen Mary, only a handful of priests who had been ordained during the Edwardian separation were reordained, and they had *requested* reordination; the rest simply continued in their duties. They were, at least tacitly, accepted by Rome as valid priests.

Second, the form of ordination had changed many times over the centuries within the Roman Communion. The Archbishops detailed many of those forms, and concluded that Pope Leo's pronouncement had unintended implications. "But let the Romans

consider now," the Archbishops wrote, "what judgment they will pronounce upon their own Fathers, whose ordinations we have described above. For if the Pope shall by a new decree declare our Fathers . . . wrongly ordained, there is nothing to hinder the inevitable sentence that by the same law all who have been similarly ordained have received no orders. . . . And if Hippolytus and Victor and Leo and Gelasius and Gregory have some of them said too little in their rites about the priesthood and the high priesthood, and nothing about the power of offering the sacrifice of the Body and Blood of Christ, the Church of Rome herself has an invalid priesthood, and the reformers of the Sacramentaries, no matter what their names, could do nothing to remedy her rites. 'For as the Hierarchy (to use the Pope's words) had become extinct on account of the nullity of the form, there remained no power of ordaining.' . . . Thus in overthrowing our orders, he overthrows all his own, and pronounces sentence on his own Church . . ."

## Open Retreats: Fall 1998

St. Mary's Convent, John Street, Peekskill NY 10566

September 4-8 Labor Day Retreat  
CONDUCTOR: The Rev'd Richard Simeone, St. John's Church, Gloucester, MA  
"Working for God or Doing God's Work" (Waiting list only)

October 9-13 Early Fall Three-Day Retreat  
CONDUCTOR: Mother Miriam, Superior, Eastern Province of the Community of St. Mary  
"Contemplative Prayer for Active People"

November 6-8 Late Fall Retreat  
CONDUCTOR: The Rev'd Robert H. Maitland, Jr., Retired Warden, Community of St. John the Baptist - "Transitions: Moving from the Present Moment to the Next"

November 26-29 Thanksgiving Weekend  
Guests are welcome to join us for Thanksgiving dinner and a quiet holiday weekend

December 4-6 Advent Retreat  
CONDUCTOR: The Rev'd Brewster K. Hastings, St. Ann's Church, Abingdon, PA  
"Waiting, Watching, Yearning for the Lord Who Comes"

December 24-January 4 Christmas/New Year Season  
Guests are welcome to join the sisters at any time during the festivities of Christmastide

RESERVATIONS AND COSTS: Reservations are necessary and should be made well in advance. The suggested donation is \$100 per person for a regular weekend retreat; \$150 for a three-day weekend; \$50 per person for overnight with meals. A non-refundable deposit of \$10 should be sent in advance to confirm the reservation. The remainder of the donation may be made as part of the Sunday Mass offering on the retreat weekend.

For further information, or to make a reservation, please telephone or write the Guest Mistress at: St. Mary's Convent, John Street, Peekskill, NY 10566-2130 • (914) 737-0113 • Fax: (914) 737-4019  
e-mail: compangel@aol.com

*Sermon preached by The Rev'd Alan Moses, Vicar of All Saints, Margaret Street, London, at Solemn Evensong for the Feast of the Dedication at the Church of St. Mary the Virgin on October 4, 1997.*

"And the latter splendor of this house shall be greater than the former." *Haggai*

Well, you can say that again!

When I first came to this church, in the dead of winter, half a dozen years ago, the roof had been restored, but inside all was gloom and dark brown paint. The message was: "Sinners Repaint."

When Theresa and I were here last Pentecost there was a tiny indication, a foretaste of what might be in one arch of the side aisle. More than that, though, there was the promise that it would be; for before I entered the pulpit my thunder was stolen by the chairman of the fund-raising committee announcing that the appeal launched on Easter Day had been successful. I don't suppose anyone remembered a word I said after that. So I am delighted to be back here with you on this marvelous occasion, to share in your celebration, and especially in what must be a fitting culmination, a crowning moment in Father Wells's ministry here.

When I told Frances O'Neill, one of my Church Wardens, that I was to preach on this occasion, she said: "It will be St. Francis's Day - you must preach about him. Tell them about his vision at San Damiano." Now I cannot say that I always do what my Church Wardens tell me but this seemed too good an idea to turn down.

The young Francesco Bernardone was in the midst of that journey of conversion which would transform him from a playboy and unsuccessful seeker after military glory into the little poor man of Assisi, the little brother of Jesus. Francis had found a place to pray, a half-ruined chapel called San Damiano. There he would spend hours before a Byzantine-style crucifix until one day he heard Christ say to him: "Francis, go and rebuild my church, which, as you see, is in ruins."

Francis was a man of literal obedience, so he set about repairing that little church. His fund-raising technique was, to say the least, unorthodox. He took some of his cloth-merchant father's best material, sold it, and used the proceeds for the restoration program. When this got him into hot water he went about begging stones and did the work himself.

In time, however, Francis came to realize that the words of Jesus in San Damiano had a far wider application. They were not just about church buildings but about the Church. It was an age in which society was changing rapidly. Cities and the upwardly mobile urban middle class, represented by Francis's own father, were growing in wealth and importance. But this increase in wealth left many stranded in poverty. The Church had bishops and monasteries that were wealthy and powerful but parish clergy who were careless and uneducated. These men could not cope. In consequence, many ordinary people, many who took religion seriously, were drawn away to heresy and schism, rejecting the scandal of a corrupt church.

Now the details may vary but it is a fact of church life that in one way or another, the Church is always falling down, always in need of rebuilding. Its failings may not be as obviously scandalous as those Francis saw. They may be those of a cozy, respectable enslavement to the spirit of the age. But the Church can never assume that it has made it. It is always in need of reformation.

One of the other formative experiences in Francis's conversion was his encounter with a leper. In his embrace of that outcast, that marginalized person as we would say, Francis recognized and identified with Christ. Such an identification, such a recognition of Jesus in the poor, has always been a motivating force in the best of Catholic Anglicanism. To our shame it has often been forgotten or neglected. One wit used to say of All Saints, Margaret Street, in the days when it was more socially upmarket than it is now, that there "the odor of sanctity was eau de cologne." But here at St. Mary's it was what got things started and we can be thankful that it has been rekindled in recent years with those whom the late twentieth century would have made lepers, people with AIDS, and with young people at risk around Times Square.

A watered-down brand of Anglicanism can end up with an identification which is nothing more than an affirmation of the way things are, a sanctification of the status quo. This kind of religion fails to recognize evil and sin for what they are. It fails to discern the spiritual poverty which underlies both the degradation of the addict and the uneasy security of the prosperous. This hunger of the soul could only be satisfied by the Gospel of Jesus Christ, so Francis set out to preach it. He set out to preach not just in churches but in the highways and byways. He set out to meet a new situation by doing something which was new yet old. Dare we? He set out to preach simply and accessibly, and his preaching was authenticated by his life. When people heard Francis, they knew that he meant what he said. He wasn't in it for the money!

Francis preached *to* people, not *at* them. His style of mission was unlike much of what passes for evangelism today; the thundering of anathemas and condemnations, a judgmental piling on of guilt. Francis called himself God's troubadour - the singer of the praises of God, of the love of God. He hymned God's goodness and the potential of his creation. Anglicanism at its best does so too. Does our worship have that celebratory quality as we sing of God's love? Is it so infectious that we risk lifting the newly painted ceiling clean off this church?

Francis lived in an age when the Church's response to those of other faiths, Muslims and Jews, was the Crusade and the Ghetto. But Francis went to preach to the Muslims with only the Gospel. He went to speak of Jesus to those who also believed in the one God. He went to seek points of contact with those of other faiths. In your city and in mine, where we live surrounded by people of other faiths and by people of none, should not mission mean finding points of contact and dialogue with those who have some faith in the divine, with those whose only faith is in our common humanity, and with those who have lost even that?

How did Francis set about rebuilding the great Church? Well, he knew that the process had to begin with him. There could be no conversion of the Church without his conversion. This is a truth many of us find hard to learn but easy to forget. We have great schemes for reforming the Church at conventions and synods and vestry meetings. If only, we say, the rector was a better administrator or preacher. If only the vestry was more up-to-date (or more traditional). These schemes all too easily degenerate into ecclesiastical intrigue and politicking. We end up demonizing our opponents, excommunicating those who are blind and stupid enough to disagree with us. We end up hating the Church and making it hateful, poisoning its life.

This was not Francis's way. He knew things had to change. He drew together a company of little brothers and sisters to help bring about that change, but he did not do this over against the Church. He went and sought the approval of the Pope. That Pope, Innocent III, had decided that there were quite enough religious orders already. He had set his face against any more, but, when he met Francis, he made an exception. He recognized that this new movement was of God. Bishops are sometimes given that power, as they were in our own church when they came to recognize the worth of the Catholic Revival, rather belatedly it has to be said.

**T**here is no point, however, in pretending that this is easy. Francis discovered it was not in his own community and we know it in ours. The tension between vision and reality, ideal and actual was real and threatened to tear him apart. There is no therapy to remove it, no quick fix. What we have to learn to do is to live creatively and charitably with the tension between our vision of the Church Catholic, the Episcopal Church, the Church of St. Mary the Virgin - and what we have and are. For Francis that living in tension culminated in the stigmata, the marks of the Cross, the physical wounds of his identification with the love of Christ. That identification with Jesus is both the cost and the way for his disciples.

Another great lover of God's poor ones, Fr. Stanton of St. Alban's, Holborn, in London, used to say to his fellow clergy: "Don't teach them to be C. of E., my dears. Teach them to love Jesus." You see, if we love Jesus, we will be able to love the Church and humanity and even ourselves, warts and all.

So then, the sinners of St. Mary's have repainted. All you have to do now, with God's help, is to play your part in rebuilding the Church, identifying with the poor and the outcast, sharing the Gospel, enough to keep you occupied for a lifetime. If you do that then "the latter splendor of this house shall be greater than the former" and it will be the splendor not of gold leaf and fresh paint but of holiness.

### 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]:

## CALENDAR FOR SEPTEMBER

- |       |  |                   |
|-------|--|-------------------|
| 1 Tu  | David Pendleton Oakerhater, Deacon and Missionary of the Cheyenne, 1931  |                   |
| 2 W   | The Martyrs of New Guinea, 1942  |                   |
| 3 Th  |  |                   |
| 4 F   | Paul Jones, Bishop and Peace Advocate, 1941  | <i>Abstinence</i> |
| 5 Sa  |  |                   |
| 6 Su  | THE FOURTEENTH SUNDAY AFTER PENTECOST<br>Preacher: Father Shin<br>Mass: Plainsong, Schubert, and music for solo voice              |                   |
| 7 M   | LABOR DAY (12:15 Mass only)  |                   |
| 8 Tu  | Nativity of the Blessed Virgin Mary  |                   |
| 9 W   | Constance, Nun, and her Companions, 1878   |                   |
| 10 Th | Alexander Crummell, Priest, Missionary, and Educator, 1898   |                   |
| 11 F  |  | <i>Abstinence</i> |
| 12 Sa | John Henry Hobart, Bishop of New York, 1830  |                   |
| 13 Su | THE FIFTEENTH SUNDAY AFTER PENTECOST<br>Preacher: Father Horace Choate<br>Mass: Willan and music for solo voice                    |                   |
| 14 M  | HOLY CROSS DAY   |                   |
| 15 Tu |  |                   |
| 16 W  | Ninian, Bishop in Galloway, c. 430 (com. Ember Day)  |                   |
| 17 Th | Hildegard, Abbess of Bingen and Mystic, 1179   |                   |
| 18 F  | Edward Bouverie Pusey, Priest, 1882 (com. Ember Day)   | <i>Abstinence</i> |
| 19 Sa | Theodore of Tarsus, Archbishop of Canterbury, 690 (com. Ember Day)   |                   |
| 20 Su | THE SIXTEENTH SUNDAY AFTER PENTECOST<br>Preacher: Father Arthur Wolsoncroft<br>Mass: Plainsong, Schubert, and music for solo voice |                   |
| 21 M  | SAINT MATTHEW, APOSTLE AND EVANGELIST  |                   |
| 22 Tu |  |                   |
| 23 W  | <i>Monthly Requiem</i>   |                   |
| 24 Th |  |                   |
| 25 F  | Sergius, Abbot of Holy Trinity, Moscow, 1392   | <i>Abstinence</i> |
| 26 Sa | Lancelot Andrewes, Bishop of Winchester, 1626  |                   |
| 27 Su | THE SEVENTEENTH SUNDAY AFTER PENTECOST<br>Preacher: Father Parker<br>Mass: Plainsong, Schubert, and music for solo voice           |                   |
| 28 M  | Wenceslaus, Duke of Bohemia, and Martyr, 929   |                   |
| 29 Tu | SAINT MICHAEL AND ALL ANGELS   |                   |
| 30 W  | Jerome, Priest and Monk of Bethlehem, 420  |                   |



## OUR FEAST OF DEDICATION

Saturday, October 3, & Sunday, October 4

### EVE OF THE FEAST OF DEDICATION

5:00 PM Saturday

*Solemn Evensong & Benediction*

Magnificat & Nunc Dimittis (in D) *A. Herbert Brewer*

Anthem: Behold, the Tabernacle of God

*William H. Harris*

O Salutaris & Tantum Ergo *Flor Peeters*

Motet: Ave Verum *William Byrd*

Preacher: Father Ian Davies, Assistant Priest,

All Saints, Margaret Street, London

### THE FEAST OF DEDICATION OF THE CHURCH

*Organ Recital 10:30 AM, Christopher Babcock*

*Procession and Solemn Mass, 11:00 AM*

Preacher: Father Parker

Mass: Missa Ave Maria *Giovanni Pierluigi da Palestrina*

Anthem: I was glad *Charles Hubert Hasting Parry*

## CALENDAR FOR OCTOBER

- 1 Th Remigius, Bishop of Rheims, c. 530
- 2 F Guardian Angels *Abstinence*
- 3 Sa Thérèse of Lisieux, Virgin, 1897  
EVE OF THE FEAST OF DEDICATION  
*Solemn Evensong & Benediction, 5 PM*  
Magnificat & Nunc Dimittis (in D) *A. Herbert Brewer*  
Anthem: Behold, the Tabernacle of God *William H. Harris*  
O Salutaris & Tantum Ergo *Flor Peeters*  
Motet: Ave Verum *William Byrd*  
Preacher: Father Ian Davies, Assistant Priest,  
All Saints, Margaret Street, London
- 4 Su THE FEAST OF DEDICATION OF THE CHURCH  
*Organ Recital 10:30 AM, Christopher Babcock*  
*Procession and Solemn Mass, 11 AM*  
Preacher: Father Parker  
Mass: Missa Ave Maria *Giovanni Pierluigi da Palestrina*  
Anthem: I was glad *Charles Hubert Hasting Parry*  
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.*
- 5 M
- 6 Tu William Tyndale, Priest, 1536
- 7 W
- 8 Th *Monthly Requiem*
- 9 F Robert Grosseteste, Bishop of Lincoln, 1253 *Abstinence*
- 10 Sa Paulinus, First Archbishop of York, 644
- 11 Su THE NINETEENTH SUNDAY AFTER PENTECOST  
Preacher: Father Shin  
Mass: Morning Service (Mass) in G *Charles Villiers Stanford*  
Anthem: Zadok the Priest *George Frederic Handel*
- 12 M Wilfred, Archbishop of York, 709 (holiday: 12:15 Mass only)
- 13 Tu Edward the Confessor, King of England, 1066
- 14 W Teresa of Avila, Nun, 1582
- 15 Th Samuel Issac Joseph Schereschewsky, Bishop of Shanghai, 1906
- 16 F Hugh Latimer and Nicholas Ridley, Bishops, 1555, and Thomas Cranmer,  
Archbishop of Canterbury, 1556 *Abstinence*
- 17 Sa Ignatius, Bishop of Antioch, and Martyr. c. 115
- 18 Su THE TWENTIETH SUNDAY AFTER PENTECOST  
Preacher: Father Parker  
Mass: Missa brevis, KV 220 *Wolfgang Amadeus Mozart*  
Anthem: Draw us in the Spirit's tether *Harold W. Friedell*

## CALENDAR FOR OCTOBER (cont'd)

19 M	SAINTE LUKE THE EVANGELIST (transferred)	
20 Tu		
21 W		
22 Th	SAINTE JAMES OF JERUSALEM, BROTHER OF OUR LORD JESUS CHRIST AND MARTYR, c. 62	<i>Abstinence</i>
23 F		
24 Sa		
25 Su	THE TWENTY-FIRST SUNDAY AFTER PENTECOST Preacher: Father Parker Mass: Missa secunda <i>Hans Leo Hassler</i> Anthem: Like as the hart <i>Herbert Howells</i>	
26 M	Alfred the Great, King of the West Saxons, 899	
27 Tu		
28 W	SAINTE SIMON AND SAINTE JUDE, APOSTLES	
29 Th	James Hannington, Bishop of Eastern Equatorial Africa, and his Companions, Martyrs, 1885	<i>Abstinence</i>
30 F		
31 Sa	<i>Of Our Lady</i>	

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## 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.

### SAINTE 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.

### SAINTE 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.

### SAINTE 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.

### SAINTE 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.

### SAINTE 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.

### SAINTE 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.