

July-August AD 2002

Volume LXXI, Number 4

# AVE

*A Bulletin of the Church of Saint Mary the Virgin  
in the City of New York*



# AVE

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

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**THE CHURCH OF SAINT MARY THE VIRGIN**  
*145 West Forty-Sixth Street, New York City*

*The church is open Sunday from 8:00 AM to 6:00 PM, Monday through Friday  
from 7:00 AM to 7:00 PM, and Saturday from 11:00 AM to 6:00 PM.*

**WORSHIP**

**The Holy Eucharist**

On Sunday, Mass is said at 9:00 AM and 5:20 PM; Sung Mass is offered at 10:00 AM and Solemn Mass at 11:00 AM. Monday through Friday, Mass is said at 12:15 PM and 6:20 PM. On Saturday, Mass is said at 12:15 PM.

**The Daily Office**

On Sunday, Morning Prayer is said at 8:30 AM, and Evening Prayer at 5:00 PM. Monday through Friday, Morning Prayer is said at 8:30 AM, the Noonday Office at 12:00 noon, and Evening Prayer at 6:00 PM. On Saturday, the Noonday Office is said at 12:00 noon and Evening Prayer at 5:00 PM.

**The Reconciliation of Penitents**

Confessions are heard on Saturdays from 11:30 AM to 12:00 noon and from 4:00 PM to 5:00 PM, and by appointment at other times.

**DIRECTORY**

The parish office is open Monday through Friday from 9:30 AM to 5:30 PM.

Telephone: 212-869-5830 Facsimile: 212-869-7039

Worldwide Website: [www.stmvirgin.org](http://www.stmvirgin.org) E-mail: [info@stmvirgin.org](mailto:info@stmvirgin.org)

**The Parish Clergy**

The Reverend Stephen Gerth, *rector*;

The Reverend Matthew Weiler, *curate*; The Reverend James Ross Smith, *assistant*;

The Reverend Amilcar Figueroa and The Reverend Rosemari G. Sullivan, *assisting priests*;

The Reverend Canon Edgar F. Wells, *rector emeritus*.

**The Parish Staff**

Mr. Vince Amodei, *bookkeeper*, Mr. John Beddingfield, *rector's administrative assistant*,

Mr. Mervin Garraway, *building superintendent*, Mr. Robert McCormick, *organist & music director*,

Mr. Robert McDermitt, *assistant organist*, Mr. Robert Rhodes, *seminarian*.

**The Board of Trustees**

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June 22, 2002

Dear Friends in Christ,

The calendar says that it is now summer, but, for many reasons, it does not entirely feel as if we have moved into yet another season. *The New York Times* continues every Sunday to run obituaries of those killed on September 11. There are so many—too many. As much as I have tried to reduce my own anxiety after the terrorists' attack on our city and our nation, and as much as I sense that most people have tried to do the same thing, anxiety, fear, and anger remain.

At Saint Mary's we continue to pray at every Mass for the members of our Armed Forces on active duty. There are people at war against our nation, people who are waiting for a chance to kill thousands more, people who are evil. It is just so very sad that this evil is being perpetrated in the name of religion.

As the pastor of a Times Square congregation, I find that very few days have passed without the fear of terrorism being part of my pastoral work, to say nothing of my own interior life. The memory of the British in World War II, the leadership of Winston Churchill during that war, and the leadership of our own mayor last fall help me. My faith helps me. The example of so many, many people who continue to live ordinary lives is perhaps the greatest help of all. But I sense that the fear and uncertainty aroused by terrorism takes a very high toll on us, a toll still not fully paid, while we continue to live and to have faith in the future.

I turn also to prayer. The psalms of the Office are a daily source of spiritual strength, as is an anthem of the old Burial Office not much used any more:

*In the midst of life we are in death;  
of whom may we seek for succor,  
but of thee, O Lord,  
who for our sins art justly displeased?*



*"It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. . . ."*

Photo by Alice V. Manning

*Yet, O Lord God most holy, O Lord most mighty,  
O holy and merciful Savior,  
deliver us not into the bitter pains of eternal death.*

*Thou knowest, Lord, the secrets of our hearts;  
shut not thy merciful ears to our prayer;  
but spare us, Lord most holy, O God most mighty,  
O holy and merciful Savior,  
thou most worthy Judge eternal.  
Suffer us not, at our last hour,  
through any pains of death, to fall from thee.*

*The Burial of the Dead*

**A** GAIN, this summer seems very precious to me. There really don't seem to be enough hours in the day to do everything that needs doing or that I want to do. Looking back over the last nine months, fear has not stopped any of us at Saint Mary's as far as I know, just as it has not stopped our city or our nation. I do know that Saint Mary's has not known a quiet week in a very long time. Planning for this fall and for winter and spring of the new year is well underway.

One of the great joys of this past winter and spring was the celebration of Solemn Evensong & Benediction on Sunday evenings. The Right Reverend E. Don Taylor, vicar bishop of New York City, officiated and preached at the final Evensong of

the spring on Trinity Sunday. I am very proud of the parish musicians, servers, ushers, readers, and clergy who made this offering possible. On Sunday evenings this summer we have Evening Prayer at 5:00 PM, followed by Said Mass. This fall the choir season will begin on Michaelmas, Sunday, September 29. Our first Evensong will also be on Michaelmas, when our guest preacher will be the Reverend Canon John G. B. Andrew, rector emeritus of Saint Thomas Church, Fifth Avenue.

On Michaelmas we will also resume singing Morning Prayer on Sundays at 8:30 A.M. About ten of us are here for Morning Prayer on Sundays before our other duties. On Palm Sunday and on Easter Day we decided to try singing Matins to simple plainsong. We discovered that we loved singing the Office and decided to continue through Corpus Christi. The ability of a congregation of ten to fill the church with prayers in plainsong is a special testimony to the glory of this church building, which really was built for God's people to worship him.

Because we have a full-time parish musician and a very dedicated congregation, we are able to offer Sung Mass now on certain of the greater feast days, even without the parish choir. The next one of these Masses will be on the Feast of the Transfiguration, Tuesday, August 6, at 6:00 PM.

Also in August, the Feast of the Assumption fills the church with praise for God's love for his people and for the graces that come to us through Mary. Our preacher for the Solemn Mass that evening will be the Reverend Dr. Peter Galloway, vicar of Emmanuel Church, West Hampstead, in the Diocese of London. Father Galloway was first at Saint Mary's as a seminarian twenty years ago. He has visited Saint Mary's annually since then and is well known and well loved by the parish. It will be a very joyful anniversary for him and for us this August.



Photo by Alice V. Manning

Sunday by Sunday, when I *Bishop E. Don Taylor, preaching on the Feast of the Epiphany, 2001*

greet the congregation at the end of the liturgy, I always say that the local parish community knows that the witness of Saint Mary's in Times Square has always depended upon the commitment, prayers, and support of the parish's friends throughout the world. I want you to know that we believe our witness to Jesus Christ and to the Catholic tradition within the Episcopal Church in this place continues to matter. I thank you for your love for Saint Mary's.

Yours faithfully,

*Stephen Couth*

#### 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 46th Street, New York City, [here state the nature or amount of the gift].

#### CONTRIBUTIONS TO AVE

*received with thanksgiving*

Please make checks payable to the Church of Saint Mary the Virgin.

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*Reminder to our Canadian friends: Our bank will accept only international bank drafts denominated in U.S. dollars, or checks drawn in U.S. dollars on an American bank or the American branch of a Canadian bank.*

## Priesthood at a Moment of Crisis

*The following sermon was preached at the Church of Saint Mary the Virgin on Sunday, April 28, 2002, by Dr. R. William Franklin.*

*"Set your troubled hearts at rest. Trust in God always, trust also in me."—Words from our Gospel this morning, John 14, at the first verse.*

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

IT IS always a great honor for me as a layman to be invited to preach from this distinguished pulpit. And one of the freedoms that I possess as a layman is that I can preach on the importance of priesthood in the life of our church, because I am not engaging in a self-serving defense of my own profession. I am a layperson, but I have devoted my life to the study of the history and theology of priesthood and the training of priests. I am proud to say that I trained our celebrant today, Matthew Weiler, when he was a student at Berkeley Divinity School at Yale and I was Dean, and this Thursday I am going out to Saint Michael's and Saint George's Church in St. Louis to preach at the ordination of another one of my Berkeley students, Rob Price. Matthew Weiler and Rob Price were both in my Church History class at Yale, and they fought like cats and dogs—one taking the Anglo-Catholic position and one taking the Evangelical position. Given his current employment I will not tell you which position Matthew Weiler took. However, they are both outstanding young men, and Saint Mary's, and Saint Michael's and Saint George's, are lucky to have them.

But despite the excellence of these two great parishes in New York and St. Louis, why would two young men as talented as Matthew and Rob follow the Lord's call into the vocation to the priesthood at a moment when the priesthood is in the midst of one of the greatest crises in its history? I think it is fair to say that only during the era of the French Revolution in the eighteenth century and during the Reformation of the sixteenth century has the status and profile of the priest been lower in the public mind than it is at this



Photo by Alice V. Manning

*Bill Franklin (at top of steps, in academic gown) at Father Gerth's Institution as Ninth Rector of the Church of Saint Mary the Virgin, Candlemas, 1999*

moment in the United States because of the issue of sexual abuse in the Roman Catholic Church and the manner in which the authorities have dealt with it.

The burden of the priesthood is not a new thing which only Matthew Weiler and Rob Price must deal with. The very first book on priesthood that we have is a treatise entitled *The Book of Pastoral Care*, written by Pope Gregory the Great in the sixth century. The immediate reason Gregory wrote the book was to defend himself before clergy who mocked him because of his fear of assuming ordained office. This is what Gregory wrote 14 centuries ago:

Most dear brother, you reprove me for having wished to escape by concealment from the burdens of the priesthood. Now, lest these burdens might appear light to some, I am explaining by writing this book, how onerous I regard them, so that he who is free from the burdens of priesthood may not seek to have them, and he who has been so imprudent as to seek them may feel apprehension in having them.

This is not a book you want the Commission on Ministry to distribute in its recruiting campaigns among young people in the Diocese. Even two hundred years earlier the great Saint Augustine preached these words on the anniversary of his ordination:

Ever since the day when the burden of priesthood was placed on my shoulders I have been troubled by the cares that attend this honor.

May I be helped by your prayers so that the Lord will consent to assist me in carrying my burden. When you pray thus, you are praying for yourselves. For what is this burden of which I am speaking, if not you yourselves? Pray, just as I pray, that you will not be heavy for me.

So we laity are the problem—we are the burden.

This is the way Moses put it to God when he complained about us in Numbers, chapter 11:

Why hast thou dealt so ill with thy servant, and why have I not found favor in thy sight, that thou dost lay the burden of all this people upon me? Did I conceive all this people? Did I bring them forth, that thou shouldst say to me, "Carry them in your bosom, as a nurse carries the suckling child, to the land which thou didst swear to give their fathers?" Where am I to get meat to give to all this people? For they weep before me and say, "Give us meat, that we may eat." I am not able to carry all this people alone; the burden is too heavy for me.

Do the children of Israel bear a resemblance to us, fellow parishioners?

Even the Apostle Paul, writing to the Corinthians about his trials as a Christian leader, complained in this way: "And apart from other things, there is the daily pressure upon me of the anxiety caused by all these people in the churches."

**I**N HIS reflections on ordained ministry from which these passages are selected, our former Bishop of New York, a great friend of the Church of Saint Mary the Virgin, the Right Reverend Richard F. Grein, asks the question of why this theme of the burden of the People of God appears as a constant theme throughout Scripture, and throughout the early history of the Church.

The answer Bishop Grein comes up with lies at the heart of the current crisis over the priesthood and gives us real guidance at this moment of unsettlement and doubt. The high responsibility of the priesthood, the burden of the priesthood, stems from one fact alone: The People of God belong to God alone; the priest is "burdened" at ordination with the specific God-given task of caring for God's people. God loves this people. Human beings have betrayed this people. And it is the restoration of the purity of this love which is the necessity of this particular moment.



Photo by Alice V. Manning

*Bishop Richard F. Grein preaching at Saint Mary's on the Eve of the Nativity, 2001*

The burden and the glory of priesthood is found in the authority given to priests at ordination to have responsibility for God's people. One could not possibly take on such a burden, such a responsibility, unless it were a vocation filled with divine grace. That is why in this parish we believe that ordination is a sacrament; we believe that those ordained are actually changed, given a grace through the act of ordination, just as we believe that bread and wine are changed by grace at the Eucharist. The paradox of our faith here is that we believe that divine love makes the task of priesthood a heavy one—the one called goes in fear and trembling as Moses, Paul, Augustine, and Gregory did before—but we also believe that divine grace works through the vocation and makes possible the task, and that divine grace works through human agents.

The Church of Saint Mary the Vir-



Photo by Alice V. Manning

*The ordination of a priest: Father Matthew Weiler, Saint Andrew's Day, 2001*

availability is the Holy Eucharist, given to God's people through particular human agents, our ordained ministers. Whatever we believe about sacrificial priesthood, we can say that Christian priests are at least God's major-domos. They are entrusted with the task of welcoming God's people into God's presence—the Real Presence, we might as well say—and offering them God's hospitality and sustenance in a real, concrete, tangible, and converting form.

So the Christian faith is sacramental through and through, and the mysteries of God take many bodily forms, but the priesthood, whatever its historical ups and downs, is an inescapable part of that sacramental mystery in which we believe so deeply. Wherever the holy is made available for us, those who handle holy things on our behalf must be mindful of the awesomeness of the mystery, the need of consecration of life for the task, and the support of the community to bear the burden.

**I**T IS NOT superstitious to consider that God's holiness could be dangerous to the careless in the way that an electric current is dangerous without insulation. This is a way we might understand the current crisis of the priesthood which surrounds us today. God's holiness has been handled in careless ways. I believe that the close relationship and accountability of the ordained to the laity within

gin has stood in this neighborhood for almost a century and a half to proclaim this fact—that the point of the Christian mystery is that it takes bodily form, that it is accessible to us every day in a sacramental form. This is the only defensible reason why we surround this sacramental act with such glorious and rich ceremony and music: because we believe that people are actually being transformed and lifted up by what is happening in this space, and that this new life is available to everyone who walks off 46th Street through that door into this church.

The continuing pledge of this awesomeness and

Anglicanism is one of the ways we as the Episcopal Church have tried to preserve this insulation of our people from the careless use of the holy. To allow people to minister in God's Church without giving proper thought to the sorts of blessing they need is to trifle with the mystery.

And that is where our job as laity comes in. Nothing can be a complete substitute for the upholding of a Christian minister—male or female—by the particular support of a specific cell of the body of Christ, the local congregation, the parish. The answer to the crisis of the priesthood, it seems to me, lies in this: understanding clearly our roles in the Church and the strengthening of people to fill those roles, so that they can be worthy vehicles of God's grace for us all. To widen the metaphor of the vehicle to include all of us, we can think of ourselves, of this Parish of Saint Mary the Virgin, as a family setting off on a vacation at the New Jersey shore. Sometimes we take turns with the driving, often we crawl in traffic jams, maybe we get lost, but as our Gospel text teaches us this morning—"set your troubled hearts at rest, trust in God"—drivers and passengers alike together hope, at the end of the journey, to arrive at the magical place where we suddenly smell the sea and find the promised horizon to our road. For us that promised horizon is Heaven and God's Kingdom on earth, of which we get a foretaste in this holy place Sunday after Sunday.

Amen.

*R. William Franklin has been, since January 2002, The Bishop's Scholar in Residence for the Diocese of New York and Dean Emeritus of the Berkeley Divinity School at Yale. He is a parishioner of the Church of Saint Mary the Virgin, and he states that he is "radiantly happy to be back in the parish, the diocese, and the city once again." In addition to his duties in the diocese he is currently writing a book on the response of the Episcopal Church to 9/11, a book which will be published in June 2003 by the Church Publishing Company.*

## Scenes from a Celebration of Corpus Christi



## THE CALENDAR FOR JULY



- 1 M Weekday  
 2 Tu Weekday  
 3 W Weekday  
 4 Th Independence Day  
*Federal holiday; one Mass only, at 12:15 PM*  
 5 F Weekday *Abstinence*  
 6 Sa Of Our Lady
- 7 SU THE SEVENTH SUNDAY AFTER PENTECOST**  
 SOLEMN MASS 11:00 AM
- 8 M Weekday  
 9 Tu Weekday  
 10 W Weekday  
 11 Th Benedict of Nursia, *Abbot*  
 12 F Weekday *Abstinence*  
 13 Sa Of Our Lady
- 14 SU THE EIGHTH SUNDAY AFTER PENTECOST**  
 SOLEMN MASS 11:00 AM
- 15 M Bonaventure, *Bishop*  
 16 Tu Weekday  
 17 W William White, *Bishop*  
 18 Th Weekday  
 19 F Weekday *Abstinence*  
 20 Sa Of Our Lady
- 21 SU THE NINTH SUNDAY AFTER PENTECOST**  
 SOLEMN MASS 11:00 AM
- 22 M Saint Mary Magdalene  
 23 Tu Weekday  
 24 W Thomas à Kempis, *Priest*  
**Eve of Saint James' Day 6:00 PM**
- 25 TH SAINT JAMES THE APOSTLE**  
 26 F Parents of the Blessed Virgin Mary  
 27 Sa William Reed Huntington, *Priest* *Abstinence*
- 28 SU THE TENTH SUNDAY AFTER PENTECOST**  
 SOLEMN MASS 11:00 AM
- 29 M Mary and Martha of Bethany  
 30 Tu William Wilberforce, *Abolitionist*  
 31 W Ignatius of Loyola, *Priest*



# THE CALENDAR FOR AUGUST



- 1 Th Joseph of Arimathaea
- 2 F Weekday *Abstinence*
- 3 Sa Of Our Lady
  
- 4 Su **THE ELEVENTH SUNDAY AFTER PENTECOST**  
SOLEMN MASS 11:00 AM
- 5 M Weekday
- Eve of the Transfiguration 6:00 PM**
- 6 Tu **THE TRANSFIGURATION OF OUR LORD**  
SUNG MASS 6:00 PM
- 7 W John Mason Neale, *Priest*
- 8 Th Dominic, *Priest & Friar*
- 9 F Weekday *Abstinence*
- 10 Sa Laurence, *Deacon*
  
- 11 Su **THE TWELFTH SUNDAY AFTER PENTECOST**  
SOLEMN MASS 11:00 AM
- 12 M Weekday
- 13 Tu Jeremy Taylor, *Bishop*
- 14 W Jonathan Myrick Daniels, *Seminarian*  
**Eve of the Assumption 6:00 PM**
- 15 Th **THE ASSUMPTION OF THE BLESSED VIRGIN MARY**  
ORGAN RECITAL 5:30 PM  
PROCESSION & SOLEMN MASS 6:00 PM  
Mass ordinary: *Missa "Assumpta est Maria,"* Giovanni Pierluigi da Palestrina (1525–1594)  
Motet: *Ave virgo sanctissima,* Francisco Guerrero (1528–1599)  
The Reverend Dr. Peter Galloway, Vicar of Emmanuel Church,  
West Hampstead, *Preacher*
- 16 F Weekday *Abstinence*
- 17 Sa Of Our Lady
  
- 18 Su **THE THIRTEENTH SUNDAY AFTER PENTECOST**  
SOLEMN MASS 11:00 AM
- 19 M Weekday
- 20 Tu Bernard of Clairvaux, *Abbot*
- 21 W Weekday
- 22 Th Weekday
- Eve of Saint Bartholomew's Day 6:00 PM**
- 23 F **SAINT BARTHOLOMEW THE APOSTLE** *Abstinence*
- 24 Sa Of Our Lady

- 25 Su **THE FOURTEENTH SUNDAY AFTER PENTECOST**  
SOLEMN MASS 11:00 AM
- 26 M Weekday
- 27 Tu Weekday
- 28 W Augustine of Hippo, *Bishop*
- 29 Th The Beheading of Saint John the Baptist
- 30 F Weekday *Abstinence*
- 31 Sa Aidan, *Bishop*

*Friday Abstinence: The ordinary Fridays of the year are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord.*



Photos this page, cover, and page 12 by Alice V. Manning