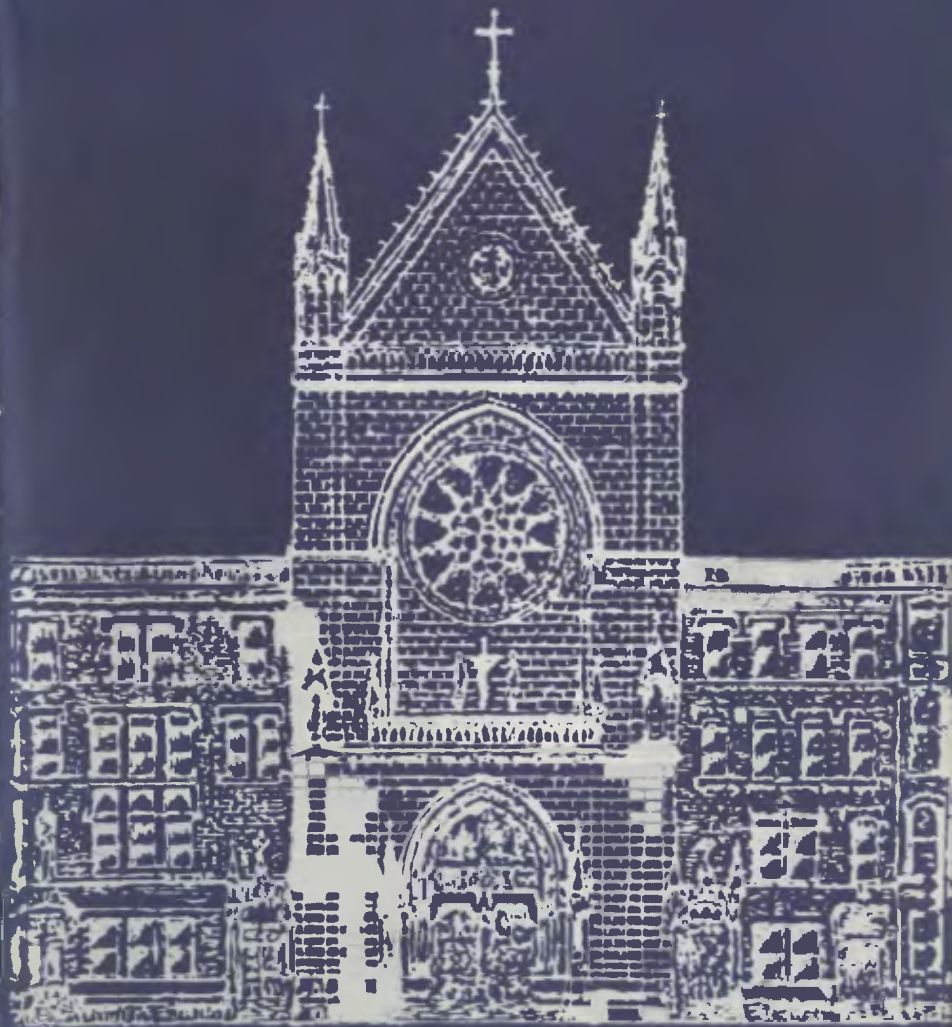


Jan.-Feb., 1985

# AVE

Vol. LIV, No. 1



THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

# AVE

Church of Saint Mary the Virgin  
145 West 46th Street  
New York City 10036

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# AVE

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

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VOL. LIV      JANUARY — FEBRUARY, 1985      NO. 1

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Epiphanytide, 1985

My dear People:

This letter is being written for Epiphanytide, though you will quickly see that February's calendar takes us once again into Lent, and a bit earlier this year than last. I think we were all delighted to have Ash Wednesday in March last year, and with it the promise of a later Easter, and we thought of course that Easter would bring the most marvelous springtime weather imaginable. Nothing of the sort. A slight thaw came in February, and we were then treated to the most awful weather through the spring. As people tell me, New York simply has weather, and that can change at a moment's notice, and may well bear no resemblance to the time of year in which we find ourselves. So we are making no promises this year. Ash Wednesday falls on February 20th, bringing with it that season of quiet preoccupation with the Crucified.

But I want to begin this letter with a small apology to our own diocesan bishop, Bishop Moore, regarding an alleged statement of his last summer on the subject of candidates for political office. 1984 was of course an election year, and at one point last summer I preached a sermon in which I discussed the role of the clergy in making public endorsements of political candidates for public office. It was my understanding, I said, that our own bishop had publicly endorsed a particular candidate for the U.S. presidency. A month or so later I received a letter from the bishop in which he assured me that he had done no such thing, and in which he asked me to correct the impression that I had given. This is the first issue of *AVE* in which I have been able to retract my statement, and I do so now gladly. Bishop Moore wrote me as follows:

"I have never endorsed a particular politician or a party, and made this point quite clearly on the Gabe Pressman Show, and also in *The New York Times* article about it. It is one of my deepest held convictions."

Suffice it to say, good has come out of it all. Your pastor will be far more careful in the future to check his sources before plunging into print. I for my part told Bishop Moore how pleased I was that he reads *AVE*, and he and I have chuckled a bit over the whole incident.

But let me write you now just a bit about Epiphanytide, and about our Lenten devotions only a few weeks away. One of the loveliest occasions in the weeks immediately following Christmas is the yearly celebration of Candlemas, the Feast of Our Lord's Presentation in the Temple, known also as the Feast of Our Lady's Purification. The custom of carrying lighted candles in procession on that day is beautiful indeed, and it recalls us to the Infancy of the Child who came among us to be the Light of the World. Our preacher at Candlemas this year will be The Rev'd Richard C. Martin, rector of St. George's Church in Washington, D.C. Father Martin is an articulate spokesman in the work of Catholic Renewal in the American Church, and he and I first crossed paths years ago at one of the many conferences I attended at DeKoven Foundation in Racine, Wisconsin. Earlier this year I indicated in the aftermath of our Parish Mission in October that I thought the time had come when we might begin using some of the other eucharistic rites in the Book of Common Prayer at some of our weekday Masses, and on the evening of February 1st we will be using Canon B of Rite Two, with its marvelous emphasis on the mystery of the Incarnation. I think we have a dual responsibility within a parish like St. Mary's. On the one hand we are called to maintain our own parish tradition, and we have done so magnificently in our consistent use of the Second Canon of Rite I for many years. We do not play with the liturgy at St. Mary's. What we use is used to perfection, and has become a deep part of the piety of our people. The other part of our responsibility has to do with our role as one of the premier Catholic parishes of the American Church. It involves using the Prayer Book intelligently and creatively, and is based on our belief that Catholics are

truly able to give competent leadership in the expression of the Church's liturgical life. And that is because we do not simply engage in liturgical study but rather find that the liturgy is intrinsic to our worship as Catholic Christians. It is what we do most naturally, and it is what we do best. And this, I think, will enable us here, and especially on weekday feasts when outsiders come to us in some numbers, to employ some of the additional rites in a manner that will commend them to the larger Church. This, again, is what St. Mary's does best, and we have a vocation to bring others to a love and appreciation of a heritage that is theirs as well.

And finally let me say something to you about Lent. Whether it is early or late, we never seem to be ready for it. But ready we must be. Our confessions carefully prepared for, our Lenten rules adjusted hopefully with the help of a spiritual director, our desire above all to deepen and extend our love for Our Lord: all these are brought into focus as Ash Wednesday approaches. Last year I begged you not to overextend yourselves where your Lenten rules were concerned. This year I repeat that counsel, and I add to it the absolute necessity of facing ourselves honestly in the Sacrament of Reconciliation as a part of our Lenten discipline. This is the Sacrament that makes us honest as practicing Catholics. Without its use we may be fine people indeed, and even Christians of some conviction. But we are not practicing Catholics. It is as simple as that.

This year we are offering an opportunity during Lent that has not been available to our people for some years. I am speaking of a parish retreat. It will take place at The House of the Redeemer, 7 East 95th Street, here in Manhattan, beginning with supper on Friday night, March 3rd. Further details, costs, and an announcement about our conductor, will be given in our Sunday bulletins during the weeks ahead. For the present simply note the dates down and, if you wish, phone John Careiro at 869-5830 to indicate your desire to reserve a place for the weekend.

This letter is written, as always, with my love in Christ.

*Eugene F. Wells*

## PREACHERS IN JANUARY &amp; FEBRUARY

Jan. 1 — HOLY NAME	Father Willoughby
Jan. 6 — EPIPHANY	Father Wells
Jan. 13 — BAPTISM OF OUR LORD	Father Sloane
Jan. 20 — EPIPHANY II	The Rev'd Courtland Moore
Jan. 27 — EPIPHANY III	The Rev'd Mr. Berge
Feb. 1 — CANDLEMAS (Solemnity) - 6 PM	The Rev'd Richard C. Martin
Feb. 3 — EPIPHANY IV	Father Wells
Feb. 10 — EPIPHANY V	Father Willoughby
Feb. 17 — EPIPHANY VI	Father Sloane
Feb. 20 — ASH WEDNESDAY - 6 PM	Father Wells
Feb. 24 — LENT I	Father Sloane

CONTRIBUTIONS TO *AVE* are gratefully acknowledged:

Robert P. Christman, \$10.00; The Rev'd Canon Peter Chase, \$25.00; Isabel E. Rathbone, \$15.00; Emily M. Green, \$10.00; Brian Aranowski, \$10.00; Mr. & Mrs. Hatsuhiko Kageyama, \$10.00; Alfred A. Ashburn, \$10.00; James Paroline, \$10.00; Neil Manfredi, \$25.00; The Rev'd Canon Harold T. Lewis, \$10.00; Ms. Victoria McCarty, \$20.00; The Rev'd Alan Maynard, \$25.00; Martha B. Apgar, \$25.00; Mrs. Leonard G. Tompkins, \$20.00; William R. Carwithen, \$15.00; Jeanne F. Callahan, \$10.00; Mrs. Ruth E. Keith, \$20.00; Mrs. S.M. Smith, \$15.00; Harrison Walker, \$15.00; Anonymous, \$20.00; David Norbeck, \$10.00.



*ALTAR FLOWER MEMORIALS* may be given by anyone who desires to do so, and at any time except the seasons of Advent and Lent (save for Lent IV). It is permissible to give flowers on the same Sunday or weekday when other commemorations are being made. Should you care to share in this work, please phone our parish secretary on any weekday between 9 am and 4 pm: (212) 869-5830.



## The Context of our Ministry

In order to be effective ministers in the Mission House we need to understand a few things about the context of our ministry there. There are three obvious factors which must be considered. First, our ministry takes place within the Church, and it is an integral part of our parish life and eucharistic worship. Secondly, the Mission House is located in one of the busiest and most diverse neighborhoods of the city, in which very few people live; thus, there are no supportive social structures for a nurturing community such as the one we support except such love as can be "imported" by caring people. Thirdly, we live in a city and society characterized by isolationist values: personal security, commercial achievement, and fear of the future. There is very little sense of working towards something as a community; there is a great amount of effort spent in trying to preserve what we have. These three contexts are in obvious conflict. More and more we are like a faithful remnant seeking and talking about the need for faith, intimacy, and hope. But on what are our basic assumptions based?

Many of us, when we are confronted by the challenge of ministry, think of it as something we do. We then look for the skills and equipment to implement a program. This point of view relies very much on the business model of corporate achievement.

Another assumption is that *the Church* will provide the ways and means to do ministry. In other words we are only fulfilling a role that has been defined for us: we "volunteer" to do a certain job.

The problem with these assumptions is that they are in basic conflict with the context of our life in this parish. If we assume that ministry is a program in which we volunteer to help we continue to confine the horizons of ministry to something that happens on two floors of the Mission House. We find ourselves

embattled, struggling against the despair outside in Times Square, and basically we accentuate the frustration of the people who come to us, because we look at it all in terms of a timetable, we want results, when in fact we are called upon simply to love and care for those who come to us.

We must work, therefore, to develop the warm and caring relationships that are the hall mark of Christian community. Only this makes sense. By working to support and upbuild the life of the parish, especially recognizing our kinship with the people who live in the Mission House, we become agents of transformation in the city. If there is hope in our life, others will seek to share in it. Our proclamation of the Kingdom of God as the place where the strong sit down with the weak, where the homeless and the wealthy meet at the altar rail and later at brunch is the big theological issue with which we must wrestle. Are we living and worshipping with integrity?

Many people continue to pray about their ministry in this place, and to work to establish close relationships. I believe these to be indeed signs of hope. All ministry is the fruit of much prayer and spiritual discernment, as the call to worship is the challenge to live a life in Christ. Our Mission House is a significant agent of proclaiming hope in the City of New York.

— Clark Berge

*Last fall Father Wells was asked to contribute an article on current Catholic witness in the American Church to **The Church Observer**, the official organ of the English Church Union. That article appears below.*

To be an Episcopalian of the American variety, and to live in the United States at the close of the Twentieth Century, is in fact to belong to a religious body whose interior life is a mirror of the movements and crises that have shaped the American national experience for the past generation. To our detractors the result has been a deadening of our resolve as a religious community, and an abrogation of doctrine, of the revealed nature of Holy Scripture, and of a particular lifestyle by which we could be differentiated from the secularism of our society. To others we have faced the world as honestly as was possible, and have attempted in an often chaotic situation to apply the lessons of incarnational theology to the world in which we found ourselves. Catholic Anglicans in particular have been involved in various human rights movements since the 1960's, and it is only in the mid-80's that Catholics in the American Church can be seen to be as divided as anyone else over issues that are dividing the Episcopal Church generally: the Ordination of Women to Priesthood, the new Prayer Book of 1979, the various debates over sexual liberation, the matter of right to life versus abortion on demand, the Peace Movement - and of all things, and looming on the horizon, a new hymnal.

And in all of this, caught up in some matters that are of tremendous importance, and in others of somewhat lesser impact, there remains a visible and still identifiable Catholic body of opinion that is struggling to find its voice within the current American ecclesiastical setting. We are by no means united on all issues. Our predicament in fact lies in our disunity. But somewhere between the fundamentalist right of a new evangelicalism in a small portion of the American Church, and the still numerous adherents of liberal theology in the great Broad Church syndrome of most U.S. Anglican Christianity, there does lie a body of opinion that can be identified as emerging from the greater tradition of Catholic Christendom. I am writing this article as a priest who serves in one of the most famous Catholic parishes of

### ALTAR FLOWER MEMORIALS

Jan. 1 — HOLY NAME:	Helen Elizabeth Butler
Jan. 6 — THE EPIPHANY:	Robert Howell Schumann, Priest
Jan. 13 — BAPTISM OF OUR LORD:	Charles Augustus Edgar; Frank Gailor Cortner
Feb. 1 — THE PRESENTATION:	Mildred Anne Handy
Feb. 3 — EPIPHANY IV:	Joseph Schuman
Feb. 17 — LAST SUNDAY AFTER EPIPHANY:	Robert & Katherine Greene, Frances Greene Nix

MAY THE SOULS OF THE FAITHFUL DEPARTED REST IN PEACE AND MAY LIGHT PERPETUAL SHINE UPON THEM

the American Church, and I write it also as someone who was formed in his youth by the Catholic tradition of our Church. The following observations are mine only, and they are the result of that formation and ministry.

Certainly for Catholic clergy in the American Church the great issue of the 70's and 80's has been the admission of women into the Priesthood of the Episcopal Church. Along with many Catholics I am a conservative in my theological understanding of that subject. But the fact of the matter is that women are now ordained to the priesthood within our Church, albeit by a "permissive" canon that has made such ordination possible. The point is, by the permissive nature of that same canon, I and others like me may withhold our acceptance of what that canon allows. And I do. And I teach others to do the same. Having said that I am aware that this issue is not going to disappear. And for many of my fellow churchmen, including some who would designate themselves as Catholics, it is no longer an issue at all. I wish with so many others that I could take courage from the experience of my Roman Catholic brethren in this regard. My observations tell me, however, despite the witness of the present pontificate, that the Roman Church has not seen the end of this matter. Rome may well share in our madness before it is over. And so my stance is to hold fast to the understanding I have received, realizing that I must witness within a Church that is not at peace with itself where this matter is concerned. To forsake that Church, as some have done, is to yield to sectarianism, and precisely because the Episcopal Church is still a visible part of the Catholic Church. I believe that our place is right where it has always been, and I believe that our stance must be a positive one within the Episcopal Church. I am not interested in an Anglo-Catholic ghetto. I am interested in a renewed Catholicism that will speak from conscientiously held beliefs to a Church in which perhaps even we do not have all the final answers.

As to the Prayer Book issue, most Anglo-Catholics of my acquaintance and experience have welcomed the new Prayer Book and have used it, and we have done so within the context of the same liturgical renewal that has motivated most of Western Christendom since Vatican II. Not slavishly. Not without some

sensitivity to our own Anglican liturgical life. And for the most part we have made it work. Furthermore we have looked on the 1979 Book of Common Prayer as a document very much of our own devising, with its emphasis on the centrality of eucharistic worship, and its containing of contemporary rites that make the *Missa Normativa* almost unknown in our Catholic parishes. The paradox is that some Catholic clergy, and among them not a few of the younger and more recently ordained, live in a world of liturgical nostalgia, still employing the rites of the 1928 Prayer Book or of the Anglican Missal, and living in a world of isolation from their fellow Catholics, as well as from the Episcopal Church. For the most part their parishes are dead or dying. They are what I would call the drop-outs of a Catholic Movement that will only find new life through a sensible participation in the work of Catholic Renewal.

For the rest of it, I think that American Catholics have very much lost the vision of our early forebears in the faith. Their witness was in the streets and slums of our cities, and in the smaller communities of our Catholic dioceses. Much of that witness is still alive, especially in our urban centers, but it has become the preserve of others with whom we theologically disagree. Our reaction has been to withdraw to our middle class communities and to our shrines. Somehow this must change, and I for one live in hope that a truly renewed Catholicism, strengthened by our contacts with the work of Catholic Renewal in other parts of the Anglican Communion, and in the Roman Church as well, may yet be able to contribute positively to the life of the Episcopal Church as a whole.

### FRIEND'S PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

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**MUSIC FOR JANUARY & FEBRUARY 1985**


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- January 1 — (The Feast of the Holy Name)  
 Missa brevis in E Healey Willan (1880-1968)  
 Bethlehem Down (1927) Peter Warlock (1894-1930)
- January 6 — (The Epiphany)  
 Missa brevis Giovanni Pierluigi da Palestrina  
 (1525-1594)  
 Surge, illuminare Ned Rorem (b. 1923)  
 Omnes de Saba venient Jacob Handl (1550-1591)
- January 13 — (Epiphany I, The Baptism of Christ)  
 Mass in E (Collegium Regale) Harold Edwin  
 Darke (1888-1976)  
 Ave verum corpus (1871) Ferencz Liszt (1811-1886)
- January 20 — (Epiphany II)  
 Mass in G Francis Jackson (b. 1917)  
 Cantate Domino Hans Leo Hassler (1564-1612)
- January 27 — (Epiphany III)  
 Missa Pange lingua Josquin des Pres  
 (c. 1440-1521)  
 Ave verum corpus Edward Elgar (1857-1934)
- February 1 — (Eve of the Presentation)  
 Missa brevis "Piccolomini Mass", (KV 258)  
 Wolfgang Amadeus Mozart (1756-1791)  
 Sacerdotes Domini William Byrd (1543-1623)
- February 3 — (Epiphany IV)  
 Mass for four voices William Byrd (1543-1623)  
 Deus misereatur nostri, (SWV 55)  
 Heinrich Schuetz (1585-1672)
- February 10 — (Epiphany V)  
 Missa brevis (1967) Simon Preston (b. 1938)  
 O Lord increase our faith  
 Henry Loosemore (?-1670)
- February 17 — (Last Epiphany)  
 Missa Luba (Mass in Congolese Style)  
 arranged by Guido Haazen (20th century)  
 O come ye servants of the Lord  
 Christopher Tye (c. 1500-1573)
- February 20 — (Ash Wednesday)  
 Missa in die tribulationis Roland de Lassus  
 (1532-1594)  
 Miserere mei, Deus Gregorio Allegri (1582-1652)

- February 24 — (Lent I)  
 Missa in illo tempore Claudio Monteverdi  
 (1567-1643)  
 Lord for thy tender mercy's sake John Hilton,  
 The Elder (1560-1608)



**THE PRESENTATION**  
 of  
**OUR LORD JESUS CHRIST IN THE TEMPLE**  
 &  
**THE PURIFICATION OF SAINT MARY THE VIRGIN**  
 Friday, February 1



**Solemn Mass with Candlemas Procession 6:00 pm**

Sermon: The Reverend Richard C. Martin

*Missa brevis "Piccolomini Mass", (KV 258)*  
 Wolfgang Amadeus Mozart

*Sacerdotes Domini*  
 William Byrd

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## CALENDAR FOR JANUARY

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- 1 Tu. THE HOLY NAME OF OUR LORD JESUS CHRIST  
 2 W.  
 3 Th.  
 4 F. *No Abstinence*  
 5 Sa. *Of Our Lady*
- 6 Su. THE EPIPHANY OF OUR LORD JESUS CHRIST  
*Procession, Prayers at the Creche, Solemn Mass, 11*
- 7 M.  
 8 Tu. *Requiem*  
 9 W.  
 10 Th. William Laud, Archbishop of Canterbury, 1645  
 11 F.  
 12 Sa. *Of Our Lady*
- 13 Su. THE BAPTISM OF OUR LORD (1st Sunday after Epiphany)  
*Procession, Solemn Mass, 11*
- 14 M.  
 15 Tu.  
 16 W. *Requiem*  
 17 Th. Antony, Abbot in Egypt, 356  
 18 F. THE CONFESSION OF SAINT PETER THE APOSTLE  
 19 Sa. Wulfstan, Bishop of Worcester, 1095
- 20 Su. THE SECOND SUNDAY AFTER THE EPIPHANY  
 21 M. Agnes, Martyr at Rome, 304  
 22 Tu. Vincent, Deacon of Saragossa, and Martyr, 304  
 23 W. comm. Phillips Brooks, Bishop of Massachusetts, 1893  
 24 Th. *Requiem*  
 25 F. THE CONVERSION OF SAINT PAUL THE APOSTLE  
 26 Sa. Timothy U Titus, Companions of St. Paul
- 27 Su. THE THIRD SUNDAY AFTER THE EPIPHANY  
 28 M. Thomas Aquinas, Priest and Friar, 1274  
 29 Tu. *Requiem*  
 30 W. Charles I, King & Martyr  
 31 Th.

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## CALENDAR FOR FEBRUARY

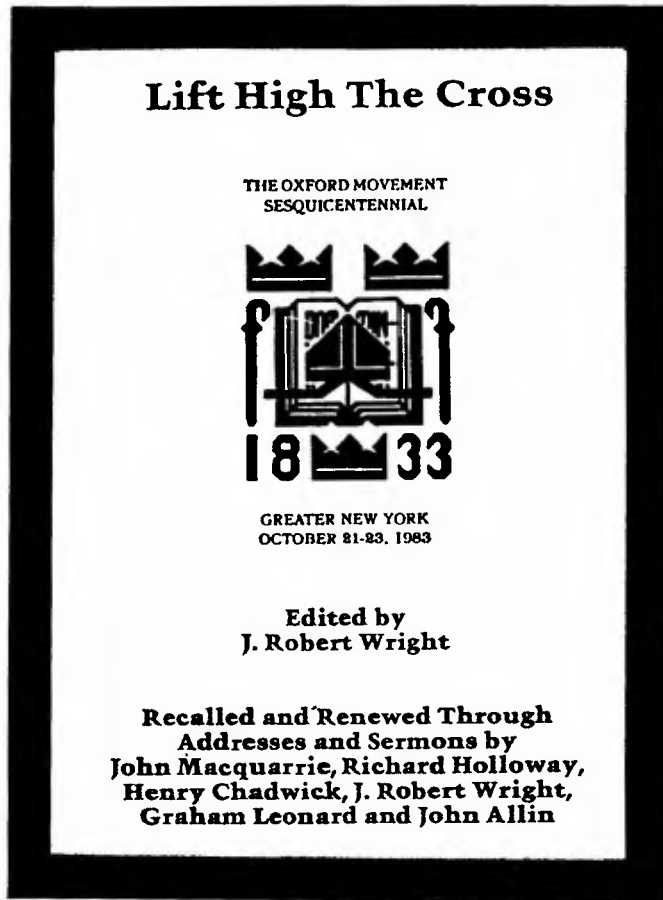
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- 1 F. SOLEMNITY OF THE PRESENTATION OF OUR LORD JESUS  
 CHRIST IN THE TEMPLE (Purification of the B.V.M.)  
*Candlemas Procession & Solemn Mass, 6 (No Abstinence)*
- 2 Sa. The Presentation of Our Lord
- 3 Su. THE FOURTH SUNDAY AFTER THE EPIPHANY  
 4 M. Cornelius the Centurian  
 5 Tu. The Martyrs of Japan  
 6 W. *Requiem*  
 7 Th.  
 8 F.  
 9 Sa. *Of Our Lady*
- 10 Su. THE FIFTH SUNDAY AFTER THE EPIPHANY  
 11 M. Our Lady of Lourdes  
 12 Tu. *Requiem*  
 13 W. comm. Absolom Jones, Priest, 1818  
 14 Th. Cyril, Monk, and Methodius, Bishop, Missionaries to the Slavs, 860, 885  
 15 F. comm. Thomas Bray, Priest and Missionary, 1730  
 16 Sa. *Of Our Lady*
- 17 Su. THE LAST SUNDAY AFTER THE EPIPHANY  
 18 M. *Requiem*  
 19 Tu. Shrove Tuesday  
 20 W. ASH WEDNESDAY *Strict Fast & Abstinence, Ashes imposed at all  
 Masses. Low Masses 8 AM & 12:15 PM. SOLEMN MASS WITH  
 PENITENTIAL OFFICE, 6 PM*
- 21 Th. Lenten Weekday  
 22 F. Lenten Weekday *Stations of the Cross & Benediction, 7 PM*  
 23 Sa. Lenten Weekday (Polycarp, Bishop & Martyr of Smyrna, 156)
- 24 Su. THE FIRST SUNDAY IN LENT  
 25 M. SAINT MATTHIAS THE APOSTLE (transferred)  
 26 M. Lenten Weekday  
 27 W. Lenten Weekday (George Herbert, Priest, 1633)  
 28 Th. Lenten Weekday





This book, published by Forward Movement Publications, commemorates our Oxford Movement Sesquicentennial here at St. Mary's last October.

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*The Church of Saint Mary the Virgin depends for its operating expenses on the sacrificial giving of its clergy, parishioners, and friends. Pledge envelopes may be obtained from the Parish Secretary by phoning (212) 869-5830. We need and are grateful for your support.*

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# THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036

The Reverend Edgar F. Wells, Rector  
The Reverend William Willoughby III

The Reverend Andrew L. Sloane, Curate  
The Reverend Mr. Clark Berge

Parish founded 1868

Church built 1894

## SERVICES

### SUNDAY

Morning Prayer .....	8:40 am
Masses .....	9:00, 10:00 am, and 5:00 pm
Sunday School .....	9:45 am
Solemn Mass with Sermon .....	11:00 am

— Nursery Care Provided —

Evening Prayer and Benediction .....

### WEEKDAYS

Morning Prayer .....	8:30 am
Noonday Office .....	12:00
Daily Masses (except Sat.) .....	12:15 and 6:15 pm
Saturday .....	12:15 pm
Evening Prayer (except Sat.) .....	6:00 pm
Saturday .....	5:30 pm

### COUNSELING

A priest is available in the church daily, 12-1 pm

### SACRAMENT OF RECONCILIATION

Saturday .....	11:30-12:00 noon (Father Wells) 1-1:30 pm (Father Sloane)
Sunday .....	10:30-10:50 am (Father Wells) (Father Sloane)
Major holy days ..	5:30-5:50 pm (Father Wells) (Father Sloane)

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145 West 46th Street • New York, N.Y. 10036

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New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Former Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_