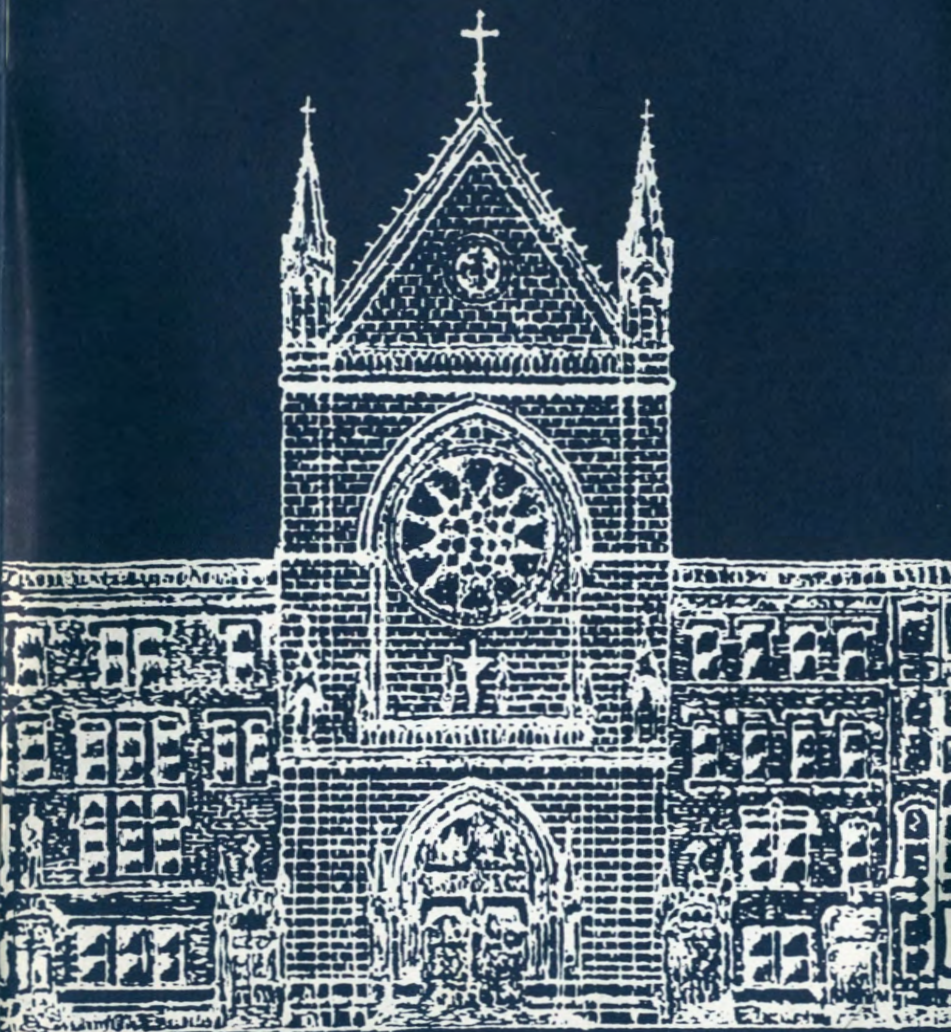


VOL. LVI, No.1

# AVE

Jan. — Feb., 1987



THE CHURCH OF SAINT MARY THE VIRGIN  
New York City





Church of St. Mary the Virgin  
145 West 46th Street  
New York, New York 10036

AVE

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

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VOL. LVI      JANUARY - FEBRUARY, 1987      NO.1

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Epiphanytide, 1987

My Dear People,

A book review in the November 9th issue of *THE LIVING CHURCH* caught my glance last fall, and it seems appropriate to draw your attention to it now, at the beginning of a new year. What in fact it turned out to be was an evaluation of *THE HYMNAL 1982*, and the author of the article is The Most Rev'd Rembert G. Weakland, O.S.B., Roman Catholic Archbishop of Milwaukee. His credentials for critiquing this volume, not given by *THE LIVING CHURCH*, come from the fact that Archbishop Weakland is an extraordinarily gifted musician in his own right, and is in fact a graduate of the Juilliard School of Music in this city. So he knows whereof he writes. And I was fascinated by what he had to say. He, unlike this writer, rejoices in the use of inclusive language throughout our hymnal. Some of it I am indifferent to, but much of it I find offensive. I am in agreement with the Archbishop, however, on the lack of sacramental and liturgical content in the hymns listed under marriage, especially in not identifying marriage with the Paschal Mystery of Christ, and with the failure among the baptismal hymns to identify the Church's primal sacrament with the corporate faith of the worshiping community. Nonetheless Archbishop Weakland feels that the category of General Hymns provides a wealth of examples which, if used judiciously, make up for the deficiencies listed above. On the positive side he says this: *But the tunes are excellent and singable - both the old favorites as well as almost all of the newer ones. One senses that composers here moved from the sentimental and chromatic hymns of the last century to a new nobility and simplicity that is admirable.* He concludes by saying that *THE HYMNAL, 1982*, proves that



the hymn tradition is alive and flourishing in the Episcopal Church.

This book review, I think, certainly speaks for itself - and also reflects to some extent our experience at St. Mary's. The new hymnal has been in use here now for the better part of a year. Most, though not all, of our favorite hymns are still to be found within its covers. Newer ones are there as well, and some of them are of incredible beauty and power. It will take awhile to sort them out, but gradually we are feeling at home as we use the new volume. And the reaction of our people to its use is for the most part positive. In effect we are on the right track, and our own judicious use of the contents of this book, to use Archbishop Weakland's words, should point St. Mary's to a position of leadership where the employment of our new hymnal is concerned.

And thus we begin the new year. God bless you this Epiphanytide and in the months ahead.

*Edgar F. Wells*

#### ALTAR FLOWER MEMORIALS

Jan. 4 — CHRISTMAS II:	Helen Elizabeth Butler; Charles Augustus Edgar
Jan. 6 — THE EPIPHANY:	Robert Howell Schuman, Priest; Joseph Schuman & Mrs. Schuman
Jan. 11 — BAPTISM OF OUR LORD:	Frank Gailor Cortner
Feb. 2 — THE PRESENTATION:	Mildred Anne Handy

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

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 PRESENTATION  
of  
OUR LORD JESUS CHRIST IN THE TEMPLE  
&  
THE PURIFICATION OF SAINT MARY THE VIRGIN  
Monday, February 2



Candlemas Procession  
PONTIFICAL HIGH MASS  
6:00 PM

Sermon: Br. John Charles, SSF

*Missa brevis "Spatzenmesse", (KV 220)*  
-Wolfgang Amadeus Mozart (1756-1791)



#### PREACHERS IN JANUARY & FEBRUARY

Jan. 1	Feast of the Holy Name	Father Wells
Jan. 4	Christmas II	Father Wells
Jan. 6	Epiphany - 6 PM	Father Willoughby
Jan. 11	Baptism of Our Lord	Father Lang
Jan. 18	Epiphany II	Father Wells
Jan. 25	Epiphany III	Mr. Russell Martin
Feb. 1	Epiphany IV	Father Sloane
Feb. 2	Presentation of Our Lord - 6 PM	Br. John Charles, SSF
Feb. 8	Epiphany V	Father Weil
Feb. 15	Epiphany VI	Father Sloane
Feb. 22	Epiphany VII	Father Willoughby



## MUSIC FOR JANUARY AND FEBRUARY

- January 1 - (The Feast of the Holy Name) 11:00 am  
*Missa brevis in E*  
 Healey Willan (1880-1968)
- January 4 - (Christmas II) 11:00 am  
*Missa brevis, Opus 57*  
 Lennox Berkeley (b. 1903)
- January 6 - (The Epiphany) 6:00 pm  
*Missa O magnum mysterium*  
 Tomás Luis de Victoria (c.1548-1611)
- January 11 - (Epiphany I, The Baptism of Christ) 11:00 am  
*Missa Sancti Nicolai*  
 Franz Joseph Haydn (1732-1809)
- January 18 - (Epiphany II) 11:00 am  
*Mass for four voices*  
 William Byrd (1543-1623)
- January 25 - (Epiphany III) 11:00 am  
*Missa festiva*  
 Flor Peeters (b.1903)
- February 1 - (Epiphany IV) 11:00 am  
*Missa "Qual e il piu grande amor"*  
 Giovanni Pierluigi da Palestrina (c.1525-1594)
- February 2 - (The Presentation) 6:00 pm  
*Missa brevis "Spatzenmesse", (KV220)*  
 Wolfgang Amadeus Mozart (1756-1791)
- February 8 - (Epiphany V) 11:00 am  
*Missa Ecce sacerdos magnus*  
 Giovanni Pierluigi da Palestrina (c.1525-1594)
- February 15 - (Epiphany VI) 11:00 am  
*Missa brevis (1967)*  
 Simon Preston (b. 1938)
- February 22 - (Epiphany VII) 11:00 am  
*Missa brevis Sancti Joannis de Deo ("Kleine Orgelmesse")*  
 Franz Joseph Haydn (1732-1809)



*On the 2nd of February the Church keeps the lovely Feast of our Lord's Presentation in the Temple. Popularly called Candlemas because of the custom of blessing candles on this day, the great procession of candles which follows the blessing dates back to the pontificate of Pope Sergius (687-701). At Saint Mary's the feast is a glorious occasion, and this year our preacher at Mass will be Brother John-Charles, SSF. What follows is his sermon, preached here at Candlemas in 1983.*

'God moves in a mysterious way his wonders to perform...God is his own interpreter, and he will make it plain.' - William Cowper

The Christian word *mystery* and the Biblical understanding of *the mysterious* is different from our common usage of these words. They do not suggest in theological speech that we are referring to a mystery or puzzle requiring human detection. Rather they refer to God's eternal plans and purposes, gradually unfolded for us, which cannot be comprehended outside the community of faith. A living faith with its commitment to God leads to the enlightening of our minds and the warming of our hearts by the divine wisdom and love so that we are able to discern spiritual things spiritually. Faith, in this sense, is never primarily intellectual but is the growing *experience* which both enables our continuing commitment to Jesus as Lord and Saviour and grows in depth as that commitment is deepened.

Today's feast brings us to the heart of *the* Christian mystery. Here is the Temple at Jerusalem. A child is brought to be offered and a woman comes to give thanks according to the prescriptions of the Law of Moses. In the process, as



6 in the whole earthly life of Jesus, there is *revealed* to us what we could never have imagined for ourselves — 'the mystery which was hidden from all eternity': the mystery of God's wondrous love shown to us in Jesus in order to awaken in us 'the obedience of faith' so that 'glory' might be given for 'evermore' to 'the only wise God' through Jesus Christ; and through us who have been joined to him as his Body.

*Who is this Jesus?* He is the one who was in all things obedient to the Law so that we might be delivered from the Law. He was, and is, 'flesh of our flesh and bone of our bone'; one of us, and one with us — so that we might be made one with God in all things. In him we see *God* as fully as is possible in time and space, in human flesh, and in the processes of history.

In him we see too what we are meant to be as human beings and what by his grace we shall become. For 'it is not yet apparent what we shall be, but we *know* that when he comes we shall be like him, for we shall see him as he is.' The sight of that perfection of divinity and humanity will have for us a compelling attraction which nothing can deny.

And here, too, in the Temple is the Blessed Virgin Mary — the human vehicle of obedience who made the Incarnation *humanly* possible. If we understand this aright we cannot fail to love her 'whom Jesus loved so well, and to *his* honour year by year praise and glory tell'. How can we not honour her 'whose name all but adoring love may claim', and who is 'our tainted human nature's solitary boast'?

God chose, through our Blessed Lady in *flesh* to reveal his glory. It is the realization of this that enables Irenaeus to say that 'the glory of God is man fully alive; and the glory of man is the vision of God'. And the two are linked together.

For the world this remains a scandal — a stumbling block. It is both too simple, too ordinary, and too complicated. For us it is an encouragement. It proclaims uniquely the value of our humanity: our *flesh*. For us it is the ground of our hope: it speaks to us of a glory yet to be revealed in us. For he came, and comes still, in order to lead us to where he now is, reigning in glory. His will is to unite us fully with himself that we may be one with the Father, in and through him.

If the Catholic faith stands for one thing above all else it is for the centrality of this glorious truth we call the

7 Incarnation. If the Catholic Church has one mission above all else it is to proclaim, to make known, this central revelation of the wonder of God's love, shown *in Jesus for us*.

That conviction brought the present Bishop of Norwich to pay his first visit to the Shrine of Our Lady of Walsingham on the occasion of the fiftieth anniversary of its restoration. He felt that the time had gone 'for the Bishops of Norwich to look at the Shrine through a telescope', and added, 'in this day and age anyone who believes in the Incarnation is a friend of mine'.

We who claim to be Catholics must likewise see our kinship with all who affirm this central *experience* of our religion. Note well the word 'experience' — for it was that rather than a dogma which first touched people's lives in Jesus. The dogmas testify to the *experience*, and our task is to hand on the living *experience*, not merely propositions about it. 'Faith', in Norman Pittenger's words, is primarily 'an experiment which leads to an experience': an experience of God in Christ. Jesus still call us: 'come to me so that you may *know* the truth, and the truth will make you free'. *He* is that truth.

This is the great challenge facing us as we begin to keep the 150th anniversary of the Oxford Movement. Catholic faith and worship are not primarily aesthetic experiences. A Catholic parish is not a special kind of cozy private club. The Catholic religion is not simply a point of view. Rather, at the heart of them all there must be a commitment to Jesus and a willingness to bear the cost of discipleship. That cost is always crucifying.

From the nature of God's self-disclosure in the Incarnation certain consequences flow, some of which are drawn to our attention in the *propers* for this feast.

First of all, in the Old Testament lesson: 'The Lord whom you seek will suddenly come to his temple'. We therefore must be open, alert, expectant. Are you that, now? Are you ready for him to come to you? His coming is often unexpected and in unexpected ways, then and now. Are you ready for the unexpected? In his coming he is hidden, and at Bethlehem and on Calvary he is vulnerable and at risk. And we can discern him only as we accept our own vulnerability



8 and take the risks of commitment to our God.

And so we ask, where is his Temple now? It is our world. 'God is working his purposes out' in our history and he is calling to us for our cooperation. Through us he seeks to reveal his love.

His Temple is also in the Church, where he calls for change and adaptation to the present so that 'the faith delivered once for all to the saints' may be heard now, and bring men and women to Jesus. But tradition is a living reality. Rooted in a given past, a climactic *experience*, it is to be lived in now with freshness so that we may hand it on to those who are to come after us.

He makes his Temple also in this Eucharist, so as to feed us. Here we have 'food for men wayfaring' — for pilgrims. Has our familiarity with this most Holy of holy things robbed us of awe and reverence? Has it blinded us to the message of God's love for all enshrined in the Eucharist, 'the heart' of our religion?

And he comes to us, too, in the temples of our bodies, indwelt by the Holy Spirit. That indwelling affirms the value of our human nature and of our sexuality. All that makes us more truly human makes more possible our becoming holy. All that robs us of our humanity makes more difficult our sanctification.

But when the Lord comes to his temples he purifies with his fire of love and judgement. Only as we let him purge us will our offering be pleasing to God. Tonight he asks of each of us here a fresh offering of 'ourselves our souls and bodies' to him as 'a living sacrifice'. He calls us to be holy temples of the Holy God.

Secondly, the consequences of God's self-disclosure are to be found in tonight's epistle. Jesus speaks to us as his sisters and brothers, and he has the right to do so because he has shared in our flesh. In our Baptism we have been incorporated into him, made sharers in and partakers of his life. Because this is so he offers to us the power and the fruits of the victory he won for us on Calvary in that *flesh*. With him we share a common humanity which he feeds by his life in the brokenness of this bread and this outpoured wine which are his Body and his Blood. In our flesh he died, and thus robbed death of its power and victory over us so

that we might begin here and now to live as, God willing, we will forever — in the power of his endless life. 9

He was in every respect like us, except sin. Therefore he knows our weakness, doubts, sufferings and temptations. He can help us in all that robs us of our likeness to God. In our failure he is our hope. In our doubts he is our reality. In our brokenness he brings us wholeness. In our sexuality he is the love that warms our lust into life and creative purity.

In our *flesh* he is our Great High Priest who lives to intercede for us. And he makes us priests. Our priesthood, like his and all authentic priesthood, must be worked by sacrifice and obedience. Our commemoration of the Catholic Revival must recall us to these essential elements in discipleship.

Thirdly, the consequences of God's self-disclosure are to be found in tonight's gospel proclamation in our Lord and his Blessed Mother we are shown our own fulfilling the Law so that we might be delivered from bondage to law. The Incarnation and its overflow in the sacraments tells us that grace, not legalism, is the way of salvation. In tonight's gospel the Mother and her Son made the offering of the poor, and were identified with the dissipated and despised — as we too must be. The Christ Child at Bethlehem and in the Temple recalls us to the greatest wonder of all — Almighty God stoops to ask of you and me the love of our poor hearts. 'Who would not love thee, loving us so dearly?' In the Incarnation we see at the beginning the Cross. For us, too, there is no victory without his Cross which bites deeply in order to liberate us gloriously.

He came then to those who looked for the 'consolation' of Israel: who trusted God to redeem and restore. As Catholic Christians we are not to lose hope. That would be to deny God. We are to trust. That is to affirm God's purposes. We are not called to a negative defense of propositions, nor of a past no longer wholly relevant. We are to proclaim in word, sacraments and deeds that God was and is in Christ, redeeming the world to himself. Simeon, inspired by the Holy Spirit, came to the Temple. He had a living awareness of God, and his perceptions were enlightened to see in this Child cradled in his aged arms the Saviour and Redeemer of



10 all. Pray for this living awareness of God in the midst of life — it is called 'holiness'.

Such grace comes to us only as, like the Blessed Virgin Mary, we allow our hearts to be pierced by the sword of God. Scripture is that sword 'living and active, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart'. Scripture is the food on which prayer feeds. By its regular, reflective, and devout use we discern God's will. Sharply it judges and purifies. Without its piercing insights we cannot know God as he has revealed himself in Jesus.

Finally, the Child Jesus, in the hidden years which follow his Presentation in the Temple, 'grew', became 'strong', was filled with the wisdom which knows the things of God, and was richly blessed by the divine grace.

As the Master, so should his servants be. If we are to fulfill our mission as Catholic Christians, if we are to be renewed and revitalized as youthful 'stewards of the mysteries of God', we must desire to *grow*. We must open ourselves by the Holy Spirit to the divine wisdom, and rely on God for the strength he alone can give us. And we must rest in his grace, not on our own power.

Do you do these things? Will you? Do I? Will I?

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## CHRISTIAN EDUCATION

CLASSES are held for study and discussion several times during the week. Speak to the Clergy or call the parish office for details.

★

### SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Clergy.

★

### SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.

★

### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday Solemn Mass. Volunteers will be trained for this mission of welcome.

★

### BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after Solemn Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.

★

### SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Clergy.

★

### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.



### CALENDAR FOR JANUARY

- 1 Th. THE HOLY NAME OF OUR LORD JESUS CHRIST  
*Solemn Mass, 11 AM*
- 2 F. *Of Christmas I No Abstinence*
- 3 Sa. *Of Christmas I*
- 4 Su. THE SECOND SUNDAY AFTER CHRISTMAS DAY  
5 M. *of Christmas II*
- 6 Tu. THE EPIPHANY OF OUR LORD JESUS CHRIST  
*Procession, Station at the Creche, Solemn Mass, 6 PM*
- 7 W. *Of the Incarnation*
- 8 Th. *Of the Holy Spirit*
- 9 F. *Requiem Abstinence*
- 10 Sa. William Laud, Archbishop of Canterbury, 1645
- 11 Su. THE BAPTISM OF OUR LORD JESUS CHRIST  
*Procession & Solemn Mass, 11 AM*
- 12 M. Aelred of Rivaulx
- 13 Tu. Hilary, Bishop of Poitiers, 367
- 14 W. *Requiem*
- 15 Th.
- 16 F. *Abstinence*
- 17 Sa. Anthony, Abbot in Egypt, 356
- 18 Su. THE SECOND SUNDAY AFTER THE EPIPHANY
- 19 M. THE CONFESSION OF SAINT PETER THE APOSTLE  
(transferred)
- 20 Tu. Fabian, Bishop and Martyr of Rome, 250
- 21 W. Agnes, Martyr at Rome, 304
- 22 Th. Vincent, Deacon of Saragossa, and Martyr, 304
- 23 F. Phillips Brooks, Bishop of Massachusetts, 1893  
*Abstinence*
- 24 Sa. Francis de Sales, Bishop & Doctor
- 25 Su. THE THIRD SUNDAY AFTER THE EPIPHANY
- 26 M. THE CONVERSION OF SAINT PAUL THE APOSTLE  
(transferred)
- 27 Tu. John Chrysostom, Bishop of Constantinople, 407
- 28 W. Thomas Aquinas, Priest and Friar, Doctor of the Church
- 29 Th. *Requiem*
- 30 F. Charles I, King and Martyr *Abstinence*
- 31 Sa. *Of Our Lady*

### CALENDAR FOR FEBRUARY

- 1 Su. THE FOURTH SUNDAY AFTER THE EPIPHANY
- 2 M. THE PRESENTATION OF OUR LORD JESUS CHRIST IN  
THE TEMPLE (Purification of the B.V.M.)  
*Candlemas Procession, Pontifical High Mass, 6 PM*
- 3 Tu. Anskar, Archbishop of Hamburg, Missionary to  
Denmark and Sweden, 865 (comm. Blase, Bishop & Martyr)
- 4 W. Cornelius the Centurion
- 5 Th. The Martyrs of Japan, 1597
- 6 F. *Requiem Abstinence*
- 7 Sa. *Of Our Lady*
- 8 Su. THE FIFTH SUNDAY AFTER THE EPIPHANY
- 9 M. *Requiem*
- 10 Tu.
- 11 W. Our Lady of Lourdes
- 12 Th.
- 13 F. Absolom Jones, Priest, 1818 *Abstinence*
- 14 Sa. Cyril, Monk, and Methodius, Bishop, Missionaries  
to the Slavs, 869, 885
- 15 Su. THE SIXTH SUNDAY AFTER THE EPIPHANY
- 16 M.
- 17 Tu. Seven Founders of the Order of Servites
- 18 W. *Requiem*
- 19 Th.
- 20 F. *Abstinence*
- 21 Sa. Peter Damian, Bishop and Doctor
- 22 Su. THE SEVENTH SUNDAY AFTER THE EPIPHANY
- 23 M. Polycarp, Bishop and Martyr of Smyrna, 156
- 24 Tu. SAINT MATTHIAS THE APOSTLE
- 25 W.
- 26 Th. *Requiem*
- 27 F. George Herbert, Priest, 1633 *Abstinence*
- 28 Sa. *Of Our Lady*





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.



### 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 principle office at 145 West Forty-sixth Street, New York City, [here state the nature or amount of the gift]"



## THE CHURCH OF ST. MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

The Reverend Edgar F. Wells, Rector      The Reverend Andrew L. Sloane, Curate  
The Reverend William Willoughby III

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

Evening Prayer .....	4:45 pm
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#### 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)

### BOARD OF TRUSTEES

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# DIRECTORY

## CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street • New York • New York • 10036-8591

*The Church is open for prayer and meditation*  
*Monday-Fridays: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.*  
*Saturdays: 11:30 a.m. - 6 p.m.*  
*Sunday: 8:30 a.m. - 6 p.m.*

### RECTORY

144 West 47th Street • New York • New York • 10036-8591  
THE REVEREND EDGAR F. WELLS, Rector  
THE REVEREND ANDREW L. SLOANE, Curate  
(212) 869-5831

### PARISH OFFICE

145 West 46th Street • New York • New York • 10036-8591

*Office Hours from 9 a.m. - 4:30 p.m.*  
*Monday-Friday, except legal holidays*  
(212) 869-5830

### MISSION HOUSE

133 West 46th Street • New York • New York • 10036-8591  
(212) 869-5845

Mr. Ian R. McCart, *Treasurer* ..... 869-5830  
Mr. Quentin Lane, *Director of Music* ..... 869-5830  
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*The Church of Saint Mary the Virgin depends for its operation 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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## CHURCH OF SAINT MARY THE VIRGIN 145 West 46th Street • New York, N.Y. 10036-8591

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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.

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