My dear People:

By the time this issue of AVE reaches your mailboxes you will already have received our special issue in preparation for our capital funds campaign which, I am delighted to tell you, is now off and running. Eleven years ago this January I came to this parish as your rector, and I remember in the interviews that preceded my being called here that there was a barely disguised expression of dismay at the downward spiral of our fiscal affairs, coupled with the hope that your new rector would be just the person to set our financial house in order. I don't mind admitting that the prospect more than filled me with terror at the time. All I knew were the tools of my priestly trade. Indeed I have always rather relished a statement by the late Dr. Julian Langmead Casserley, made at a Priests’ Conference that I used to attend once or twice a year in the Midwest, that parish priests were the Church's last great amateurs. And certainly in my case the extent of what I was able to bring with me here involved my own commitment to the Catholic priesthood and my own experience in leading a priestly life. Often I have felt that I do not live it well, realizing of course that I am the last person really to know, and at one or two moments I have had some sense over the years of having at least begun to live it seriously. What I have realized first and foremost, however, is that it is the only life I have, and it was in terms of that life that I came to St. Mary's filled both with hope and foreboding, to be a priest and pastor in this place. The marvel is that over the years so much else has come about that I could scarcely have imagined at the time of my arrival eleven years ago. Who could have guessed that Times Square would change as we are seeing it change today right under our noses? Who could have predicted that through discipline and some
modest rearranging of our parish priorities the day-to-day operation of this parish would be brought under control and actually made manageable? Who could have imagined that the windfall of two years ago would become possible, with the sale of air-rights from our Mission House? And who indeed could have foreseen, with the renewal and revitalization of our congregation, that our present capital funds campaign would have the appeal that it seems to be engendering, so that we have every hope that the interior of this church, the exteriors of all our buildings, and our organ itself, will be totally and refreshingly restored in time for our 1995 celebration?

Thus it is really from the depths of a full and thankful heart that I am writing you this All Saintstide, and that I am calling us all to the keeping of a holy Advent in preparation for the joys of the Feast of the Incarnation. At Christmas love came into the world, and in this parish love is changing, re-fashioning, and re-directing the lives of so many people in the course of their Christian pilgrimage. I am constantly amazed at the ways in which this occurs. Much of it, I am sure, stems from the witness of priestly lives, and I know that you thank God with me for the men whose ministry has so beautifully graced our lives: Fathers Donald Garfield and John Scott, Fathers Ousley, Sloane, Berge, Willoughby, Swain, and Jackson, over these many years, the last of whom is still a gift in our life; Father Crosby, who leaves us this winter; and our new curate, Father Lawler, whose Ordination to the Sacred Priesthood we are eagerly anticipating even as these lines are being written. And beyond them, the faithful witness of each person who reads these words: your life in this parish, or in other parishes beyond our boundaries, is very simply the life that speaks of God's love to each one of us.

Having said all this, I think I have said enough. Please share in my thanksgiving for the life of this place. And may our good God bless us richly with the Advent of his Son, and with a Christmastide of joy and peace.

Affectionately in Him,

Edgar F. Wells

One of the joys of our ministry at St. Mary's over the years has been the participation in our life of seminarians and younger clergy who have found their vocations formed and directed during their time here. One such person was Father Clark Berge, who worked here as a seminarian, stayed on to become Director of our Mission House, and was ordained to the priesthood in this church at the end of his time here. Father Berge began his postulancy in the Society of St. Francis on October 18, and the following sermon is an apologia for his vocational journey that he preached to the people of Christ Church, Tacoma, Washington, almost a year ago. We print it with his permission, and by way of expressing our own pride in the simplicity and goodness of his own response to God's will in his life.

SERMON GIVEN BY THE REV'D W. CLARK BERGE
The Fourth Sunday of Advent--1988
Christ Church Parish, Tacoma

I WANT TO REFLECT a little with you about what it means to do God's will. This is something each of us must do. In the Gospel for this morning, Mary responds to God's favor, and it is through her that salvation came to the world. For me there is always the question of: how did she know? I think her life must have been full of many uncertainties. This is one significant aspect of Mary's response to God that I think is very instructive for us, as we try to discern God's will for us individually and as a Church: she said "yes" without any idea of where it all would go. To respond to God's will is to trust the unknown in ourselves and in the world, relying solely on our experience of Divine love.

It is in this context of trusting oneself to the unknown, of taking an adventure in faith, that I understand the perplexing call to become a friar. While I don't know if that life is the one for me, I am excited by the prospect. My announcement in CONTACT, our parish newsletter, was necessarily brief, but I want to take the time now to share the story of how I am struggling to know God's will for me in the hope that it will encourage you as you try to respond to God's call to you to become more fully human, to participate in the work of spreading the Good News of salvation.

Now you might wonder: how could anyone confuse a call to poverty, celibacy and obedience as a call to become more fully human? This is an important question, but I want first to give
a brief account of people I have known and a few of the basics of my spiritual life that finally enabled me to perceive that perhaps I am called to that way of life.

To begin, I've wondered about a monastic life for ten years or more. There was an elderly nun, Sr. Doris, who grew up in my home parish of St. John's, Snohomish, and spent a month there each summer. It was strangely moving to see her in her flowing gray robes of the Order of St. Anne. Later, in seminary, I met a rich diversity of monks and nuns (all Episcopal), and experienced a kind of liveliness that I found compelling. In an earlier draft of this sermon I wrote "peace" instead of liveliness, but that's not exactly true. These men and women struggled hard to live authentically in a world that did not "validate their lifestyle," to use the modern jargon. They knew themselves and their strengths and weaknesses better than any people I've known. Maybe that is what it means to be at peace with oneself. And they were joyful; the Franciscans, in particular, I discovered to be a very joyous group of men. When I visited the Friary on Long Island I was impressed by their good humor and simple lifestyle.

Moments after the embrace, when he turned to say good-bye to the leper, he had encountered Christ, who was calling him into a strange unknown adventure of love.

I have not met any vanishing lepers, but I have known many hungry men, women and children. I have known many people who apply to the urban shelters for protection for themselves and their children. And I can't get them out of my mind. It is a nagging, persistent sense that a pearl of great price is waiting for me if I will only sell what I have in order to purchase that pearl. I don't feel satisfied. Please don't misunderstand me. I love you and my life as a Priest in this parish and at the Annie Wright School. But I believe that there is some place else I need to be. I need to go "home" to the shelters, and I need to do so as a poor man.

In addition to this sense of discontent, I am also very much aware that I cannot go this way alone. I need to have friends. This call to friendship, to brotherhood, is why I am considering a religious order. Obviously, one can find friendship and community in marriage, but I wonder if there aren't too many competing loyalties and obligations for me: not for everyone, but for me. Because, then, of a sense of discontent and a need for friendship, reasons I do not yet fully understand, I want to try and live my life differently. I am not trying to avoid the issue of celibacy with you—but I do not know why I feel particularly called to try and live that way except to compare it to falling in love. I have been in love before, never could I say "why," except to say I found the person attractive, we had a lot in common, there was a sense of energy between us which nourished the hope of an ongoing relationship. That is the experience I feel now when I consider joining the Franciscans.

These people I have known, these and other experiences I have had, and these needs I feel are in some way the context in which I have tried to come to terms with God's will for me.

Perhaps now is the time to consider that earlier question: how could anyone confuse a call to poverty, chastity and obedience as a call to become fully human? Obviously, it is not true for everyone, but the life of the Spirit in the Church is distinguished by the variety of gifts we find in the Church: there are many ways to live a Christian life, and I wonder if I have the gift to live as a friar. For me, more and more, I want to live congruently between my ideals and my lifestyle. I want to practice what I preach. In many ways I've tried to do this (my
work as an OperationNightwatch volunteer is an example), but there is no reason why I must be satisfied with these half measures. I am single and free to follow or test this call. So how is it that I think poverty, for instance, will enrich my life, free me to live more congruently? Well, in the first place, let's be clear: it's poverty I aspire to, not misery. In the earliest Christian communities we are told in the second chapter of the Book of the Acts of the Apostles, the faithful held all things in common, and to each was given according to his needs. This is apostolic poverty. Nothing makes people angrier than to preach communism—either Christian or Marxist. And yet I truly believe that if we are ever to experience justice, true freedom, in this life we must give up possessing, we must start sharing in a morally radical way. The call to poverty appeals to me now as the call to justice.

**Celibacy** is harder. An active sex life means, symbolically, youth, freedom, happiness. Sex, we believe, is a natural appetite, and it is fun. Yet when we think of it, sexual relationships are physical ways of communicating deeper needs and truths about ourselves. To be a sexual person is to care about another person, trying to communicate honestly, sharing intimately (not to ignore the pure pleasure of it all). Yet, again, caring, compassion, and sacrificial love is what celibacy is all about. The calling is to do so without genital contact. Sex is not a prerequisite for love. I believe a celibate can be a sexual person, loving other people deeply and freely: setting them free as much as possible. We can find nourishment in prayer and friendship with Jesus and his community. The call to celibacy is the call to prayer and friendship, as I see it.

**Obedience** does not mean the sort of obedience we expect of our dogs when we send them to obedience school. Nothing could be more horrible for a human being than that. Rather, obedience means (I believe) accountability to the community. Sometimes that means I do not do what I want to do, but what would be better for the whole community. Mary is an example of obedience. She was obedient to God in the way we all must seek to do what God would have us do in society (bewildering as it may be), to find ways to be "God-bearers" and builders of the community of God. This sense of accountability to a larger community is what I understand a religious order to be about, and even more, I understand account-
all generations will call me blessed ... God has scattered the proud in the imagination of their hearts, God has put down the mighty from their thrones, and exalted those of low degree; God has filled the hungry with good things, and the rich he has sent empty away." All of those things were and are God's will. They are not complete and neither is God's creation. We are not complete either. "We must rejoice in the evidence of God's will that we see around us, even as we pray for faith to see more."

CONTRIBUTIONS TO AVE ARE GRATIFYINGLY ACKNOWLEDGED: George Anton Emblom, $10.00; Canon Chester A. LaRue, Jr., $25.00; Howard Silberer, $25.00; Mrs. A.R. Atkinson, Jr., $15.00; The Rev'd Russell Martin, $20.00; The Rev'd Canon James P. DeWolfe, Jr., $25.00; Joan Touye, $20.00; Dr. Lorenzo C. Handy, $10.00; The Rev'd John L. and Barbara Scott, $10.00; The Rev'd Jerry Doublinsky, $15.00; The Rev'd Peter Chase, $25.00; Christine Zander, $20.00.

ALL SAINTS DAY
Wednesday, Nov. 1st
ORGAN RECITAL 5:30 PM
Stephen Rapp, Christ Church Rye, New York
PROCESSION & SOLEMN MASS 6 PM
Sermon: Fr. Wells
Mass: Mass for a Saints Day
Nicholas Jackson
Motet: "O Quam gloriosum"
Tomas Luis de Victoria

ALTAR FLOWER MEMORIALS

Nov. 1 ALL SAINTS DAY
Inez Louise Blackshire
Departed members of St. Mary's Guild

Nov. 12 PENTECOST XXVI
Margaret C. Larsen

Nov. 19 PENTECOST XXVII
Frederick George Murray Burton and Frances Burton

Nov. 26 CHRIST THE KING (Last Pentecost)
Matthew Mark Farley and Elsie Christian Farley
Kenneth Mcalpy
Risto A. Pietila

Dec. 8 THE FEAST OF THE CONCEPTION OF THE BLESSED VIRGIN MARY
Trustees of this Parish

Dec. 25 THE NATIVITY OF OUR LORD JESUS CHRIST
Thomas McKee Brown, Priest Founder and First Rector of this Parish

Dec. 31 CHRISTMAS I
Frederick D. Blackshire

MAY THE SOULS OF THE FAITHFUL DEAPRTED 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 Advent III and 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.
CALENDAR FOR NOVEMBER

1  W. ALL SAINTS
2  Th. Commemoration of All Faithful Departed (ALL SOULS)
3  F. Richard Hooker, Priest, 1600. Abstinence
4  Sa. Charles Borromeo, Archbishop of Milan, 1584
5  Su. THE TWENTY-FIFTH SUNDAY AFTER PENTECOST
6  M. Leonard, Hermit, 6th Cent.
7  Tu. Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739
8  W. Requiem
9  Th. Theodore, Martyr, 4th Cent.
10 F. Leo the Great, Bishop of Rome, 461. Abstinence
11 Sa. Martin, Bishop of Tours, 397
12 Su. THE TWENTY-FIFTH SUNDAY AFTER PENTECOST
13 M. Requiem
14 Tu. Consecration of Samuel Seabury, First American Bishop, 1784
15 W. Albert the Great, Bishop of Ratisbon and Friar, 1280
16 Th. Margaret, Queen of Scotland, 1093
17 F. Hugh, Bishop of Lincoln, 1200. Abstinence
18 Sa. Hilda, Abbess of Whitby, 680
19 Su. THE TWENTY-SIXTH SUNDAY AFTER PENTECOST
20 M. Edmund, King of East Anglia and Martyr, 870
21 Tu. Requiem
22 W. Cecilia, Martyr at Rome, c.230
23 Th. Clement, Bishop of Rome, c.100
24 F. Special Devotion. Abstinence
26 Su. THE FEAST OF CHRIST THE KING
27 M. Requiem
28 Tu. Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885
29 W. Requiem
30 Th. SAINT ANDREW THE APOSTLE

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 DECEMBER

1  F. Nicholas Ferrar, Deacon, 1637. Abstinence
3  Su. THE FIRST SUNDAY OF ADVENT
4  M. John of Damascus, Priest, c.760.
6  W. Nicholas, Bishop of Myra, c.342
7  Th. Ambrose, Bishop of Milan, 397.
8  F. CONCEPTION OF THE BLESSED VIRGIN MARY.
   No abstinence.
9  Sa. Of Our Lady
10 Su. THE SECOND SUNDAY OF ADVENT
11 M. Damasus I, Pope.
12 Tu. Our Lady of Guadalupe.
13 W. Lucy, Martyr in Sicily, 304.
14 Th. John of the Cross, Priest and Friar, 1605.
15 F. Abstinence
16 Sa. Of Our Lady
17 Su. THE THIRD SUNDAY OF ADVENT
18 M.
19 Tu.
20 W. EMBER DAY
21 Th. SAINT THOMAS THE APOSTLE
22 F. EMBER DAY. Abstinence.
23 Sa. EMBER DAY.
24 Su. THE FOURTH SUNDAY OF ADVENT
25 M. THE NATIVITY OF OUR LORD JESUS CHRIST
26 Tu. SAINT STEPHEN, DEACON AND MARTYR.
27 W. SAINT JOHN, APOSTLE AND EVANGELIST.
28 Th. THE HOLY INNOCENTS.
   No abstinence.
30 Sa. Sylvester, Bishop of Rome, 335.
31 Su. THE FIRST SUNDAY AFTER CHRISTMAS DAY.

COMMEMORATION OF ALL FAITHFUL DEPARTED
Thursday, Nov. 2nd
5:30 PM ORGAN RECITAL
Lorenz Maycher, Associate Organist
Church of Saint Mary the Virgin
6:00 PM SOLEMN REQUIEM MASS
Sermon: Fr. Crosby
Requiem, Op. 9 Maurice Durufle
THE FEAST OF CHRIST THE KING
Sunday, Nov. 26th
PROCEDURE & SOLEMN MASS
11:00 AM
Sermon: Fr. Jackson
Mass: Missa Festiva
Marius Monnikendam
Let All the World In Every Corner Sing
Dominick Argento
(St. Mary's Brass Ensemble)
THE CONCEPTION OF THE BLESSED VIRGIN MARY (Our Feast of Title)
Friday, December 8th
5:30 PM ORGAN RECITAL
Lorenz Maycher, Associate Organist
Church of Saint Mary the Virgin, New York City
6:00 PM PROCESSION AND SOLEMN PONTIFICAL MASS
Messe 2 Choeurs et 2 Orgues, Op. 36 Charles-Marie Widor
Motet: Ave Maria Giuseppe Verdi

December 10 (Advent II) 11:00 AM
Missa Brevis in D Major, Op. 63 Benjamin Britten
Motet: A Spotless Rose Herbert Howells

December 17 (Advent III) 11:00 AM
Missa "Sti. Johannis" Johann Joseph Fux
Anthem: This Is the Record of John Orlando Gibbons

December 24 (Advent IV) 11:00 AM
Missa brevis alla capella "Rorate coeli desuper" Joseph Haydn
Anthem: Ave Verum (K. 618) W.A. Mozart

December 25 (The Nativity of Our Lord Jesus Christ) 11:00 AM
Missa "Cum jubilo" Gregorian chant

December 31 (The First Sunday After Christmas Day) 11:00 AM
Missa de Sancto Albano Healey Willan
Motet: O Magnum Mysterium Tomas Luis de Victoria
AN ADVENT QUIET DAY
Conductor: Father Gary Lawler
Theme: Watch therefore, for you do not know on what day your Lord is coming.
Saturday ........................ December 2nd, 1989

11 AM ............................. Morning Prayer
11:30 .............................. Meditation I
12 PM .............................. Noonday Office
12:15 .............................. Mass
1 PM ............................... Lunch (we provide coffee)
2 PM ............................... Meditation 2
3 PM ............................... Meditation 3
3:45 PM ........................... Benediction of the Blessed Sacrament

You are welcome to arrive when you can, and to leave when you must. The Parish Clergy will be available during the day for Conferences and Confessions.

December 4, 1989
Monday at 8:00 p.m.

THE TALLIS SCHOLARS
Peter Phillips, Director

PROGRAM OF MUSIC FOR CHRISTMAS
All seats may be reserved
LAY MINISTRIES AT ST. MARY'S
SAINT MARY'S GUILD
Sacred vessels and vestments are cared for by men and women working together on assigned weekends each month, and other specified times. Of special importance is the restoration of older vestments in the parish. To volunteer, please contact one of the clergy.

THE CURSILLO COMMUNITY
A group of men and women 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 larger body for common worship, adoration, and the sharing of Christian fellowship. In the strictest sense this is not a parish organization but a movement of spiritual depth, grounded in the principles and teaching of Catholic Renewal in our own day. All parishioners are welcome.

SAINT VINCENT'S GUILD
Acolytes' Guild for men serving at Sunday and weekday services. Those interested should speak to the clergy. Guild members occasionally serve as Readers as well.

SAINT RAPHAEL'S GUILD
Ushers at parish services: Sunday mornings and evenings, and on Feast days. Interested persons, men and women, should contact Gary Blaettler at 567-8940.

SAINT MARTIN'S GUILD
Tours of the church are conducted after Sunday Solemn Mass, and Guild members are trained for this special ministry. If interested, please phone Philip Dean Parker at 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. Interested persons should phone George Blackshire at (718) 858-5797.

THE NATIVITY
OF
OUR LORD JESUS CHRIST
Sunday, December 24th

9:30 PM ORGAN RECITAL AND CAROLS
Kyler Brown, Music Director and Organist
Church of Saint Mary the Virgin

10:00 PM PROCESSION and SOLEMN MASS
SERMON: Bishop John Charles, SSF
Messe in D-Dur, Op. 86 Antonin Dvorak
Motet: Hodie Christus Natus est Francis Poulenc
Anthem: In the Bleak Mid-winter Harold Darke

SOLEMN MASS OF THE DAY AT 11:00 AM
Sermon: Bishop John Charles, SSF
Missa "Cum jubilo" Gregorian chant

LOW MASSES 9 and 10 AM
(No afternoon Mass)