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AVE

VOL. LVIII, No. 6



*THE CHURCH OF SAINT MARY THE VIRGIN
New York City*

AVE

Church of Saint Mary the Virgin
145 West 46th Street
New York City 10036-8591

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THE CHURCH OF SAINT MARY THE VIRGIN

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

Parish founded 1868

Church built 1894

SUNDAY

- Morning Prayer 8:40 a.m.
- Masses 9:00, 10:00 a.m., and 5:00 p.m.
- Sunday Adult Class 9:45 a.m.
- Solemn Mass with Sermon 11:00 a.m.
- Evening Prayer 4:45 p.m.

WEEKDAYS

- Morning Prayer 8:30 a.m.
- Noonday Office 12:00
- Daily Mass (except Sat.) 12:15 and 6:15 p.m.
- Saturday 12:15 p.m.
- Evening Prayer (except Sat.) 6:00 p.m.
- Saturday 5:30 p.m.

SACRAMENT OF RECONCILIATION

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

- The Reverend Edgar F. Wells, Rector 869-5830
- The Reverend Gary Lawler, Curate 869-5830
- The Reverend Allan Jackson, Assistant 840-0354
- The Reverend Arthur Wolsoncroft, Assistant 523-6920
- The Reverend William Crosby,
Mission House Director 869-5845
- Mr. Kevin Farley, Parish Secretary 869-5830

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A Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

VOL. LVIII NOVEMBER--DECEMBER, 1989 No. 6

All Saints/Advent, 1989

My dear People:

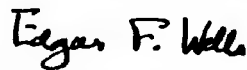
By the time this issue of AVE reaches your mailboxes you will already have received our special issue in preparation for our capital funds campaign which, I am delighted to tell you, is now off and running. Eleven years ago this January I came to this parish as your rector, and I remember in the interviews 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 Saintside, 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 Episcopalian), 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. I made a retreat at Little Portion Friary in Mt. Sinai, Long Island, just prior to my ordination to the Priesthood; it was directed by the bishop who was to ordain me: once the Bishop of Polynesia who chose later in life to become a Franciscan himself. He is now known as Brother John-Charles. He is a dear friend and mentor. I am therefore no stranger to monasticism (at least I have always known it as a possible vocation within the Episcopal Church), but it was not these people alone who finally moved me to write for an application to the Franciscans. After all, one can know and admire a lot of people, but still have no desire to be like them. Each of us is surrounded by a great cloud of witnesses to God's love; the challenge is to discover a way in which our hearts can be touched and, for me, it is the Franciscan ideal I find most appealing.

Most compelling for me is the Franciscan life and spirituality. The life of a Franciscan is to live and serve God by serving the "lepers" of society. St. Francis is said to have finally forced himself to embrace a leper to prove his compassion was more than desultory *noblesse oblige*, but, rather, real love. Moments after the embrace, when he turned to say good-bye to the leper, the leper was nowhere to be found. He knew that

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 accoun-

tability as central to what it really means to be a Christian. In a sense we are all called to work for justice, to friendship and prayer and accountability to God and the community of God. To celebrate this sense of connectedness is what it means to be fully human; and as I have said, there are many ways of being connected to each other and God.

I want to underscore one thing: I am only now making my application. All that I have said is the result of a lot of prayer and reading. I'm like my friends just before the birth of their first child, reading every book I can find on the subject. There are many other things I want to say, but time does not permit it today. Only three more things: (1), I'm *not* going to become a Roman Catholic; the Episcopal Church has had religious orders for 150 years. The Society of St. Francis is the Episcopal Order, the Order of Friars Minor is the Roman Catholic Order. (2), If all goes as I hope, then it will be necessary to leave this summer--a very sad day for me, and I'm not even thinking about that yet. (3), There are at least six years of testing and preparation before one takes his final vows as a Brother of St. Francis; this time would be divided between the three friaries in New York State: Manhattan, Brooklyn, and Mt. Sinai, Long Island, and the Friary of St. Damiano in San Francisco (and I can think of no more appropriate city to have a Franciscan Friary than San Francisco!).

Perhaps my story sounds tentative. There aren't many certainties, *that much is for sure!* Yet I am not unique. I have talked with others contemplating major life changes: couples before their marriages, others considering career changes, even my students applying to college. What we all share is a strong sense that now is the time to act. We cannot know the future: it is a step of faith. Yet, I think we are encouraged by the people and circumstances around us. So, perhaps, God's will is only fulfilled in this life in stages. Perhaps, it is always a matter of faith. Perhaps, in our best moments, we can only see some of how God's will is bearing fruit in our lives. Each step along the way helps us to see more clearly what God is calling us to.

I hope what I have shared will help you to trust the small voice inside you, calling you into a land of uncertainty and unlikeness. Mary was able to sing with joy, believing she was doing God's will even when her life was in turmoil. She saw signs of God's will in the world about her: "For behold, henceforth

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."

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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 Mealy
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. <i>Abstinence</i>
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.	<i>Requiem</i>
9	Th.	Theodore, Martyr, 4th Cent.
10	F.	Leo the Great, Bishop of Rome, 461. <i>Abstinence</i>
11	Sa.	Martin, Bishop of Tours, 397
12	Su.	THE TWENTY-SIXTH SUNDAY AFTER PENTECOST
13	M.	<i>Requiem</i>
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. <i>Abstinence.</i>
18	Sa.	Hilda, Abbess of Whitby, 680
19	Su.	THE TWENTY-SEVENTH SUNDAY AFTER PENTECOST
20	M.	Edmund, King of East Anglia and Martyr, 870
21	Tu.	<i>Requiem</i>
22	W.	Cecilia, Martyr at Rome, c.230
23	Th.	Clement, Bishop of Rome, c.100
24	F.	<i>Special Devotion. Abstinence.</i>
25	Sa.	James Otis Sargent Huntington, Priest and Monk, 1935
26	Su.	THE FEAST OF CHRIST THE KING
27	M.	
28	Tu.	Kamehameh and Emma, King and Queen of Hawaii, 1863, 1885
29	W.	<i>Requiem</i>
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. <i>Abstinence.</i>
2	Sa.	Channing Moore Williams, Missionary Bishop in China and Japan, 1910.
3	Su.	THE FIRST SUNDAY OF ADVENT
4	M.	John of Damascus, Priest, c.760.
5	Tu.	Clement of Alexandria, Priest, c.210.
6	W.	Nicholas, Bishop of Myra, c.342.
7	Th.	Ambrose, Bishop of Milan, 397.
8	F.	CONCEPTION OF THE BLESSED VIRGIN MARY. <i>No abstinence.</i>
9	Sa.	<i>Of Our Lady.</i>
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.	<i>Abstinence.</i>
16	Sa.	<i>Of Our Lady.</i>
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. <i>Abstinence.</i>
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.
29	F.	Thomas Becket, Archbishop of Canterbury and Martyr, 1170. <i>No abstinence.</i>
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*

PREACHERS IN NOVEMBER AND DECEMBER

November 1	ALL SAINTS - 6 PM	Father Wells
November 2	COMMEMORATION OF ALL SOULS - 6 PM	Father Crosby
November 5	PENTECOST XXV	Father Wells
November 10	SOLEMN REQUIEM FOR ALL WHO HAVE DIED WITH AIDS - 6 PM	Father Frew
November 12	PENTECOST XXVI	Father Lawler
November 19	PENTECOST XXVII	Father Wells
November 22	SOLEMN MASS OF THANKSGIVING - 6 PM	Father Lawler
November 26	FEAST OF CHRIST THE KING	Father Jackson
December 3	ADVENT I	Father Wells
December 8	CONCEPTION OF THE BLESSED VIRGIN OUR FEAST OF TITLE - 6 PM	Father Lang
December 10	ADVENT II	Father Wells
December 17	ADVENT III 11 AM Ordination of The Rev'd Gary Lawler to the Sacred Priesthood	Father LaRue
December 24	ADVENT IV	Father Wells
December 24	CHRISTMAS EVE - 10 PM	Bishop John Charles, SSF
December 25	CHRISTMAS	Bishop John Charles, SSF
December 31	CHRISTMAS I	Father Wells

THE FEAST OF CHRIST THE KING

Sunday, Nov. 26th
PROCESSION & 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)



MUSIC FOR NOVEMBER AND DECEMBER

- November 1 (All Saints)
5:30 PM ORGAN RECITAL
Stephen Rapp, Organist and Choirmaster
Christ Church Episcopal, Rye, NY
6:00 PM PROCESSION AND SOLEMN MASS
Mass for A Saint's Day *Nicholas Jackson*
Motet: "O Quam gloriosum" *Tomas Luis de Victoria*
- November 2 (Commemoration of All Souls)
5:30 PM ORGAN RECITAL
Lorenz Maycher, Associate Organist
Church of Saint Mary the Virgin
6:00 PM SOLEMN REQUIEM MASS
Requiem, Op. 9 *Maurice Duruflé*
- November 5 (Pentecost XXV) 11:00 AM
Mass in D Minor *Ralph Vaughan Williams*
Motet: Hear Us, O Hear Us, Lord *Lee Hoiby*
- November 10 (Solemn Requiem for the Victims of AIDS)
5:30 PM ORGAN RECITAL
Gwendolyn Toth, Artistic Director
The Art of Early Keyboard, New York City
Director of Music, St. Francis of Assisi, New York City
6:00 PM SOLEMN REQUIEM MASS
Requiem (WORLD PREMIERE) *David Winkler*
- November 12 (Pentecost XXVI) 11:00 AM
Mass in D Minor, Op. 45 *Kenneth Leighton*
Anthem: Why Hast Thou Cast Us Off *Alan Hovhaness*
- November 19 (Pentecost XXVII) 11:00 AM
Missa Festiva *Alexander Gretchaninov*
Anthem: Say Ye To The Righteous *Randall Thompson*

November 26 (The Feast of Christ the King -- Last Pentecost)

11:00 AM PROCESSION AND SOLEMN MASS

Missa Festiva *Marius Monnikendam*

Motet: Let All the World In Every Corner Sing

Dominick Argento

December 3 (Advent I) 11:00 AM

Missa Omnium Sanctorum *Sydney H. Nicholson*

Motet: Ad Te levavi oculos meos *G.P. da Palestrina*

December 8 (The Feast of the Conception of the
Blessed Virgin Mary)

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 24 (The Nativity of Our Lord Jesus Christ)

9:30 PM ORGAN RECITAL AND CAROLS

Kyler Brown, Music Director and Organist

Church of Saint Mary the Virgin, New York City

10:00 PM PROCESSION AND SOLEMN MASS

Messe in D-Dur, Op. 86 *Antonin Dvorak*

Motet: Hodie Christus Natus est *Francis Poulenc*

Anthem: In the Bleak Mid-winter *Harold Darke*

(ST. MARY'S ORCHESTRA)

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*



**THE CONCEPTION OF THE
BLESSED VIRGIN MARY**

(Our Feast of Title)

Friday, December 8th

5:30 ORGAN RECITAL

Lorenz Maycher, Associate Organist

Church of Saint Mary the Virgin

6:00 PM PROCESSION & SOLEMN
PONTIFICAL MASS

Br. John Charles, SSF on the throne.

Sermon: Fr. Lang

Messe 2 Choeurs et 2 Orgues, Op. 36

Charles-Marie Widor

Motet: Ave Maria *Giuseppe Verdi*

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

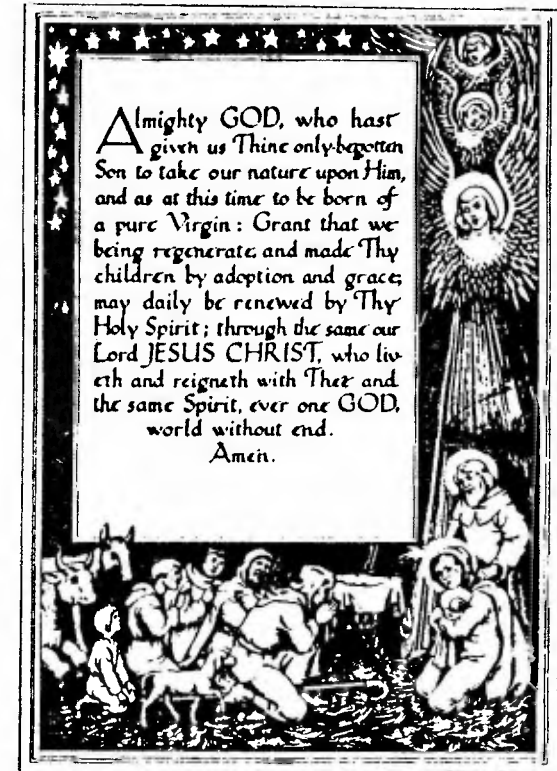
Monday at 8:00 p.m.

THE TALLIS SCHOLARS
Peter Phillips, Director

PROGRAM OF MUSIC FOR CHRISTMAS

All seats may be reserved

*TO OUR PARISHIONERS & FRIENDS
with best wishes for a
Holy and Blessed Christmas*



Almighty GOD, who hast
given us Thine only-begotten
Son to take our nature upon Him,
and as at this time to be born of
a pure Virgin: Grant that we
being regenerate, and made Thy
children by adoption and grace;
may daily be renewed by Thy
Holy Spirit; through the same our
Lord JESUS CHRIST, who liveth
and reigneth with Thee and
the same Spirit, ever one GOD,
world without end.
Amen.

*from the
Clergy and Staff of St. Mary's*

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

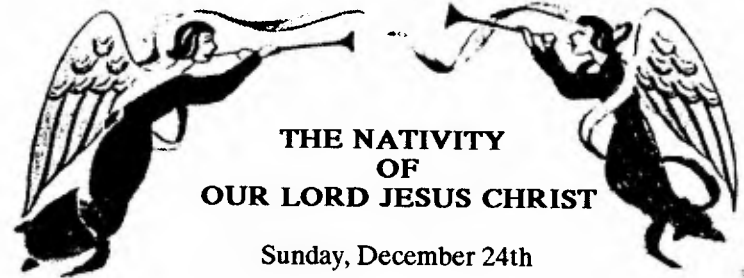
Ushers at parish services: Sunday mornings and evenings, and on Feast days. Interested persons, men and women, should contact Gary Blaettler at 567-8940.

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*

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SOLEMN MASS OF THE DAY AT 11:00 AM
Sermon: Bishop John Charles, SSF

Missa "Cum júbilo" *Gregorian chant*



LOW MASSES 9 and 10 AM
(No afternoon Mass)

