

Jan. -- Feb., 1993

VOL. LXII NO. 1

AVE



Rear Elevation
 Church of St. Mary the Virgin
 New York City

RUM
ARCHITECTS

AVE

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

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THE CHURCH OF ST. MARY THE VIRGIN
 139 West 46th Street New York, NY 10036-8591
 Parish founded 1868 Church built 1894

SERVICES

SUNDAY	Morning Prayer	8:40 am
	Masses	9:00, 10:00 am, and 5:00 pm
	Solemn Mass with Sermon	11:00 am
	Evening Prayer	4:45 pm
WEEKDAYS	Morning Prayer	8:30 am
	Noonday Office	12:00 Noon
	Daily Mass (except Sat.)	12:15 and 6:15 pm
	Saturday	12:15 pm
	Evening Prayer (except Sat.)	6:00 pm
	Saturday	5:00 pm

SACRAMENT OF RECONCILIATION

Saturday 11:30-12:00 noon (Parish Clergy)
 4:00-5:00 pm (Parish Clergy)
 Sunday 10:30-10:50 am (Father Wells)
 Major holy days 5:30-5:50 pm (Father Wells)

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

VOL.LXII JANUARY-FEBRUARY, 1993 No. 1

Epiphanytide 1993

My dear People:

My remarks to you as the new calendar year begins are going to be somewhat brief, for you will be hearing from me elsewhere in this issue of AVE, and you will be reading as well the first of two sermons preached to us last fall by Father John Gaskell on our Feast of Dedication. Father's second sermon will appear in our March-April AVE.

But what I want briefly to emphasize as the new year begins is the marvelous spirit within this parish at the present time. It is reflected in the most generous promise of pledged income for 1993 that this parish has ever received, and it is there for all to see in the wonderfully restored facades of all of our buildings. As of this writing our Trustees have engaged Father Gordon Duggins once again, and this time for the purpose of approaching potential large donors from the business community and our many Friends so as to complete the next phase of our restoration work, the repairing and repainting of the church interior. At the heart of it all there is the spiritual vitality of our parish family, the increased presence once again of visitors and newcomers, and the sense that what truly binds us together is the unceasing offering of thanks and praise to God that is always the first business of the Christian community. Our Advent Quiet Day in December was a wonderful occasion, and was conducted by Br. Clark Berge, N/SSF, who is returning to us again this January to preach on the Feast of the Epiphany. Further on, at Candlemas on February 2nd, our pulpit will again be graced by a religious in the person of Fr. David Bryan Hoopes, OHC. On our

Feast of Title, December 8th, Father Harold Nahabedian was with us from St. Mary Magdalene's, Toronto, and his coming was a lovely and glorious occasion for us all.

And so our life moves along. May you be blessed indeed during this new year, and may Epiphanytide bring us all a true vision of the glory of God in the face of Jesus Christ.

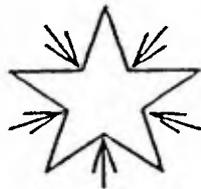
Affectionately, and with my prayers,


Edgar F. Wells

THE HOLY NAME OF OUR LORD JESUS CHRIST

Friday, January 1st
SOLEMN MASS 11:00 AM
Sermon: Fr. Wells
Missa "Cuntipotens Genitor Deus"
Gregorian Chant
Motet: Coventry Carol *Martin Shaw*

THE EPIPHANY OF OUR LORD JESUS CHRIST



EPIPHANY

Wednesday, January 6th
ORGAN RECITAL 5:30 PM
Alan Davis, Associate Organist
St. Patrick's Cathedral, NYC
PROCESSION, STATION AT THE CRECHE, SOLEMN MASS 6 PM
Sermon: Brother Clark Berge, N/SSF
Messe in D-dur, Op. 86 *Antonin Dvorak*
Motet: Magi videntes stellam *Blasius Amon*

We print two sermons in this month's issue of AVE: Fr. Wells' sermon on Pentecost 23, after ordination vote by General Synod in England on November 11th, and the first of Fr. John Gaskell's sermons at our Feast of Dedication last October. His second sermon will appear in our March-April issue of AVE. We begin with Father Gaskell.

The prophet Haggai - part of the first lesson that has just been read to you - but I fear in a different translation: Take courage now Zerrubabel, it is Jahweh who speaks; courage High Priest Joshua, son of Jehozadak, courage all you people of the country: to work; I am with you, it is Jahweh Sabaoth who speaks: my spirit remains among you: do not be afraid.

Fr. Wells has asked me to speak to you about the viability of enlightened Catholic witness for Anglicans. I'm going to speak tomorrow about it as a Question Worth Answering; I'm going to think about it this evening, if I may, as a Job Worth Doing. And as I have got to be encouraged to preach to you and as you have got to do the job I remind you of parts of the text: take courage; courage; to work; do not be afraid.

As you come to this evensong and gather before Our Lord in the Blessed Sacrament at Benediction, you are looking forward to your Centenary Year. We begin today a series of celebrations which will lead up to the 8th December 1995, the Centenary Day. I feel enormously privileged that Fr. Wells has invited me to be here for these two days that begin this period and to look into the future with you. If I may presume to do so may I bring the greetings of fellow Anglican Catholics in the Church of England, and the greetings of the church from which I come and where I minister? To look forward into the future for Catholic Anglicans is something that requires courage, but God says to us in today's text, says to us in our Baptism and in our Laying-on-of-hands which we received, "My spirit remains among you". I want to encourage you first of all in the name of the God who called upon those Temple builders to be of good courage, to be of good courage yourself, yourselves. The prophet has already said to you what you need to hear at the beginning of this time of preparation. Inevitably because it is a centenary it is going to be a period of looking back but inevitably

because you have got to carry the Cross of Christ where we are now it must also be a time of looking forward.

We look forward in total confidence that we are right to look after churches, to build them, to care for them, and to love them as a sign of his holy presence in our midst. But as we do so we need the essential critique which is at the heart of our Faith which is that we are the Temple, as S. Paul has reminded us. The Temple which really matters is the Temple of His Body, Christ's Church.

Our Lord himself looked at the successor of the Temple that Haggai encouraged his friends to build and said "Take it down and in three days I will raise it up". And they observed later of him that he was speaking of the Temple of his Body. That is always, always the critique for us "Church" Christians as we love our churches - as we should - that we have to have it in right proportion, and understand that the Church which is men and women and children is the Body of Christ not these premises. They are but a passing cultural expression of our holy faith.

After that perhaps slightly dour note let's be glad and look forward.

I think that it is very important for Catholic Anglicans or Anglo-Catholics or whatever we call ourselves to be rather cheerful about looking forward because there is a great temptation to suppose the period of our witness is over. In England over the last three decades I suppose that we have spent day after day having wonderful centenaries. "We're rather good at centenaries" a priest said to me with a rather ironical tone of voice. And we may find it very hard to agree with the prophet Haggai that the glory of the past house is going to be less than the glory of the house that is yet to be. What we have had on offer in the past we now affirm is going to be of greater use and value to Christian witness in the future.

Do believe - that's the message of this evening's sermon - do believe that there is a job to do.

There is a slight assumption, certainly in England and I suppose that it may be true here, that on the one side Anglican Catholics can smugly think of victory. Everywhere you go clergymen are wearing vestments - sometimes of a rather extraordinary cut invented by the tailors in the last twenty years - on the one side there is victory. "The Sung Eucharist", "the Mass" or "the Parish Communion"

adorns our notice boards all over the Anglican world for Sundays. We've got in a sense what we thought that we set out to do. On the other side some of you may feel there is defeat - women have been admitted to the presbyterate of Christ's Church and share in Christ's sacramental priesthood. For some people that may be defeat, and it may seem a matter of "Is it worth it?" as this church looks back on a century of accomplishment and God calls you forward into another.

I want to say very briefly why I believe that Anglican Catholic witness is of enormous importance as part of the whole Christian spectrum. If as I do this I appear to say things about the Christian faith of other men and women don't suppose that I think for a moment that it is the job of a preacher to attack the Christian beliefs of other Christian men and women or other Christian churches. It is not. But the peculiar position of the Anglican Communion is such that you cannot always clearly see the grace that God has given us for sharing with other people unless you put it in the particular setting of how we differ from others.

By Catholic witness I suppose I mean first of all that we do believe and want to understand basic Christian doctrine, the doctrines that were hammered out by the earliest Christians in the first four centuries of our era. And if that strikes a chill in the heart, should I add immediately that they really did try to understand exactly the same phenomena as we have to try and understand? They made some decisions about it and so we believe in the Creeds. We believe that we should understand them, live them, and be able to explain them.

We place the Holy Eucharist at the centre of our life and have a certain number of Catholic practices which are dependent upon the Priesthood and Holy Baptism which we cherish and value.

We have developed a certain style of pastoral care and ecclesiastical fellowship.

Now one of the things we need to recognize straight away is that this form of Anglican Catholic witness is quite distinctive from other churches in particular ways, and because it is distinctive - and because we further believe that the hand of God has been in it and the Spirit of His Christ, and the power of the Holy Spirit - we do well to think that it is a job worth doing to cherish it.

One of the things about this Catholic commitment of ours is this: that unlike the faith and practice of Orthodox Christians of the

Eastern Church world, it has been touched by the Reformation and the Enlightenment, and the many different Revolutions of the last 200 years, political, social and intellectual. On the whole we live in a society which has been produced by Reformation and Enlightenment and Revolution.

It is a Catholicism which is free of the Papacy. However much we may revere particular popes and aspects of Roman Catholic life - from which we should learn more than we do - the fact is that our Catholicism lives in a world of freedom for experiment, discussion, and challenge which is not shared by them.

If you relate our Catholicism to the Christianity of the Churches of the Reformation you note immediately that we are a very free church. I've just alluded to the way in which we can discuss things and many non-Anglican Christians are tied by being confessional ones. The Episcopal Church and its sister churches do not form a confessional church.

Compared with the Christian life of men and women who have embraced Fundamentalism we do not have a hard and fast and harsh view of the life of the Holy Spirit and how he has inspired Holy Scripture. We value reason: we think that the Holy Spirit can inspire questions. We recognize that in the earlier days of the tradition - I do mean centuries and centuries ago - men and women saw all sorts of different ways to understand the Scriptures.

As we try to value our Catholic Anglicanism or our Anglican Catholicism we offer to our own Anglican churches and to other communities a perspective about living Catholic life which is valuable to them because it is peculiar to us and because we are free to share it in a way that not all others are able to do.

Catholic Witness for Anglicans is I believe a job worth doing. And as you rededicate yourselves in celebrating the dedication of this building, the house of God, dedicate yourselves to living that Catholic life more fully, more faithfully, more honestly and recognizing that you will have special gifts to give to the stranger, the unbeliever, and to your fellow-Christian.

His spirit remains among you. Do not be afraid. Take courage. It is the Lord who speaks.

From the Book of the prophet Malachi: "Your words have been stout against me, says the Lord. You have said, 'it is vain to serve God. What is the good of our keeping his charge..?'"

+ IN NOMINE +

The signs of the end are all around us. If, like me, you enjoy walking this city, you experience an immediate awareness of what is taking place. Not simply the changing of the leaves, but now in the last two weeks their falling from the trees. The realization this past week as we buried Sister Mary Hugh at Peekskill during a teeming rain that there were no longer flowers to place on the convent graves. The perception that, even as the clock has moved back, the days still become shorter and shorter. Summer is gone, the fall is fast disappearing, and soon it will be night. Because with winter there always comes the darkness, and with the darkness you and I sense as at no other time our aloneness in the world. Therefore these days of autumn are for us days of reflection, moments of somber recollection as we muse over the shortness of life, and as we ponder our destiny as men and women of faith. All Saints Day and the Commemoration of All Souls: could there be a better time of year for the church to bring them to our consciousness? Everything as we have known it will pass away. Our own lives, the lives of those we love, this world in which we find ourselves -- and yes, for you and for me who have sacrificed so much to restore this temple of God in which we find ourselves this morning, yes, this church building will pass away as well. We might paraphrase Our Lord's words in today's gospel as he spoke of the temple at Jerusalem, and we might apply them to the Church of St. Mary the Virgin this morning: "the days will come when there shall not be left here one stone upon another that will not be thrown down." Not a very pleasant thought after all our labor. Not much to look forward to after all we've been through.

But you see, it is the shortness of life, and the unpredictability even of the brief time we have on this earth, that is at the heart of our readings at Mass this morning. With Advent a mere two weeks away we have arrived once again at an apocalyptic moment in the

Church's year. Things will come to their end. Human life itself will cease to exist. This world will pass away. The test for us during a period of this time is to determine whether under these conditions life is worth living at all. Many Jews in Malachi's time obviously thought not. Why go on? Why continue? What's the use? God's response was to tell them that he would send them Elijah the prophet before the great and terrible day of his judgment arrived. Perhaps Elijah stands for us this morning as a figure of Christ. Those who had been faithful would be vindicated. The question for you and me is how to appropriate their faithfulness to our own time and circumstance, how to realize that in any age there is an apocalyptic dimension to the lives that we lead, a dimension of uncertainty and apparent fear, and all of it because we worry about what lies ahead, we want answers that are not given, and in our frustration we sometimes lose heart, we perhaps even forsake religious practice, and once we stop saying our prayers we in the end abandon hope. It is in this light that we should read again later today Paul's words to the Thessalonians in today's epistle. We miss the point if we linger over the laziness of the Christians in Thessalonika, or over their failure to pay for their daily bread. You and I know exploiters when we see them. They are all around us in this city and in our society. Paul's point is to get on with the work at hand. And, once again, we are to live our lives in quietness and as responsible citizens. We're to pay our bills. We're to earn our own living. And finally we are not to grow weary in well-doing. And it is in this way that we prepare for the ending of all things, and for the coming of Christ. And that is what Paul was interested in. The Early Church expected the parousia at any time. People like Paul thought it would happen in their own lifetimes. And the way to prepare for it was simply to go about one's daily round of duties. The way to make ready was to live each day for its own sake, knowing that the end could come at any moment and on any day. We should think of all this as we move through the City of New York at this time of the year. We should think of it as the days shorten and the shadows lengthen. We should call it to mind as our own fears threaten our peace. A great American president when I was a child told the American people, "we have nothing to fear but fear itself." And that is what Jesus tells his hearers in today's gospel. All sorts of people, he says, will come around saying that the time is at hand, that

the end of the world is about to take place. Our Lord tells us not to go after them. When we think of the history of the human race, and of the misery that we human beings have wreaked on one another because of our own insufferable pride, Our Lord's words this morning make eminent good sense. "Nation will rise against nation, and kingdom against kingdom. There will be earthquakes, famines and pestilences." Our Lord goes on to tell us that we Christians will be brought before kings and governors for his name's sake. He even predicts that Christians will be delivered up "by parents and brothers and kinsmen and friends...and there are those among us who will be put to death. That doesn't seem to affect us in America today, does it? But it is happening in Central America, it has happened in Europe and Africa and Asia, and in every corner of the globe the blood of the martyrs has been the seed of the Church. Our Lord tells us this morning that we will be hated by all for his name's sake. But then he adds that not a hair of our heads will perish. "By your endurance," he says, "you will gain your lives." or as the Authorized Version puts it, we will possess or gain our souls.

I think that it is about gaining our lives, above possessing our souls, that this period at the end of the year has so much to teach us. It is about quietly witnessing, about being faithful, and about not worrying about what tomorrow may bring.

And it is within the context of all this that I want to say a few words to you about a major decision in the life of our Anglican Communion this past week. The vote of the General Synod of the Church of England on Wednesday by which legislation was put in motion that will admit women to the priesthood in England cannot but have important consequences for the world-wide family to which we all belong. For those who have worked and prayed for this development there can only be joy at what is now taking place. For those who have labored and prayed to prevent it, many out of deeply held theological principles, the success of this venture is nothing less than catastrophic. And even for those who theologically have found no objection but whose concern has had to do with the authority of the Church to act in these matters, and with the ecumenical repercussions that have already taken place in those parts of the Anglican Communion where women have been raised to the priesthood and episcopate, the decision of this past Wednesday

cannot have brought much satisfaction. In the American Church, of course, we look at all this from a *deja vue* perspective. We have lived with this development since 1976. But serious though this has been, it has somehow not had the impact of the same decision within the mother Church of the Anglican Communion. For myself I want you to know this: I have long ago moved from my own early opposition, largely on ecumenical grounds and in questions of authority to accepting what is now an established fact in the life of our Episcopal Church and, as soon will be the case, of the Church of England. I believe that what the Church has done has been done with integrity, especially in England, and I increasingly am of the opinion that the developments we are seeing in our own Church's life are but a part of what is occurring throughout the Christian world, and not least within the Roman Catholic Church itself. My own journey into a larger frame of reference is at least half due to the increasingly narrow and suffocating worldview of much of what we have called traditional Anglo-Catholicism, and I have been appalled by the lack of charity, the bitterness, and the exceedingly poor behavior of many of our conservative Catholic brethren. We do not unchurch those with whom we disagree, and we do not threaten to take our toys and go home to some world of schismatic purity in which we will be protected from the larger journey of faith and trust along which other Christians are making their way. For some reason you and I have been called to live in an apocalyptic period of history during which the Church is passing through great change, and is at the same time experiencing much pain. It is not an easy time in which to pursue our Christian vocation, but it is by embracing that pain that the cross becomes real in our lives.

Where the Church of St. Mary the Virgin is concerned I know that there are many of you here this morning who experienced great joy in the decision made in England this past week. For others among you there is deep dismay. For myself this past week I must admit that I felt joy for several of the women clergy whom I have come to know and respect, and who I know feel affirmed by what took place in the English Church on Wednesday. But at the same time I felt an incredible sadness, coupled with a longing for the Church which formed me and to which I still deeply belong, and a sense of impending loss that was greater still for those who may not

be able to continue, and who may indeed leave our midst. We saw that in a minuscule way when women began serving at the altar here at St. Mary's. Because of that there are a few people who are no longer with us. They had a choice to make. They made it. We miss them and we can still love them, and we pray for them.

What I think our particular vocation at St. Mary's must continue to be is to provide as far as possible a parish community in which Catholic Anglicans of both persuasions on the ordination issue can continue to worship together. This parish does not exist for one or the other point of view. And because this is so, and because respect for each other's conscientiously held opinions is still the rule in our Episcopal Church, I do not foresee that I would ever during my rectorship bring a women priest into this parish to function sacramentally in our midst. To preach, yes. To give Quiet Days and provide spiritual leadership, yes indeed. As I have said before, there is talent among our women clergy that deserves to be tapped where our own life is concerned.

I am well aware as I say all of this to you that there are some of you who will think that I have not gone far enough, even as there are others who will believe that I have gone much too far. Let me say that my prime concern has nothing to do with my own private convictions or with those of anyone else here. What I am concerned with above all else is the unity of the Church, and our own obedience as a parish to the diocese and Church in which we live. Like it or not, we are not Roman Catholics living outside the Roman Church. We are Anglicans and we are Episcopalians, and it is within that framework and that framework alone that we can claim the name "Catholic" for ourselves. We have got to move beyond the tired and constricting forms under which many of us have operated for years, and which seem no longer able to give the Church life, and we have got to move with boldness into a larger area in which there are also men and women of Catholic conviction, and with whom together we can finally breathe renewal into our old Church. This parish cannot be a museum and continue to live. I think that it is in accepting this kind of vocation for ourselves that we can come to grips with what it means to live in an apocalyptic age. That is not an easy thing to do. But who ever said that the Christian faith was meant to be easy for any of us? + IN NOMINE +

PREACHERS IN JANUARY AND FEBRUARY

January 1	The Holy Name of Our Lord Jesus Christ	Father Wells
January 3	Christmas II	Father Wells
January 6	The Epiphany of Our Lord Jesus Christ 6 PM	Brother Clark Berge
January 10	The Baptism of Our Lord Jesus Christ	Father Wolsoncroft
January 17	Epiphany II	Father Wells
January 24	Epiphany III	Father Carlson
January 31	Epiphany IV	Father Jackson
February 2	The Presentation of Our Lord Jesus Christ in the Temple (Candlemas) 6 PM	The Rev. David Bryan Hoops, OHC
February 7	Epiphany V	Father Wells
February 14	Epiphany VI	Father Ford
February 21	The Last Sunday after the Epiphany	Father Frank Modica, Executive Director, Hamilton-Madison House, NYC
February 24	ASH WEDNESDAY 6 PM	Father Harrison
February 28	The First Sunday in Lent	Father Wells

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]:

MUSIC FOR JANUARY

Jan. 1	THE HOLY NAME OF OUR LORD JESUS CHRIST
Friday	SOLEMN MASS
11:00 am	Missa "Cunctipotens Genitor Deus" <i>Gregorian Chant</i> Motet: Coventry Carol <i>Martin Shaw</i>
Jan. 3	THE SECOND SUNDAY AFTER CHRISTMAS
11:00 am	Missa brevis 4 vocum <i>Giovanni Francesco Anerio</i> Motet: O magnum mysterium <i>William Byrd</i>
Jan. 6	THE EPIPHANY OF OUR LORD JESUS CHRIST
Wednesday	ORGAN RECITAL 5:30 PM – Alan Davis, Associate Organist St. Patrick's Cathedral, NYC PROCESSION, STATION AT THE CRECHE, SOLEMN MASS 6 PM Messe in D-dur, Op. 86 <i>Antonin Dvorak</i> Motet: Magi videntes stellam <i>Blasius Amon</i>
Jan. 10	THE BAPTISM OF OUR LORD JESUS CHRIST
11:00 am	Missa Secunda <i>Hans Leo Hassler</i> Motet: Tribus Miraculis <i>Luca Marenzio</i>
Jan. 17	THE SECOND SUNDAY AFTER EPIPHANY
11:00 am	Missa "Ich segge adieu" <i>Johann de Fossa</i> Motet: Videntes stellam (1952) <i>Francis Poulenc</i>
Jan. 19	CONCERTS AT ST. MARY'S PRESENTS
Tuesday	KENNETH HAMRICK, organist
8:00 pm	Music by Bach, Vieme, Toumemire & Reger Tickets: \$7, for information call 212/921-2939
Jan. 24	THE THIRD SUNDAY AFTER EPIPHANY
11:00 am	Missa "Quaeramus cum pastoribus" <i>Christobal de Morales</i> Motet: Teach me, O Lord <i>Benjamin Rogers</i>
Jan. 31	THE FOURTH SUNDAY AFTER EPIPHANY
11:00 am	Messe en Style Ancien <i>Jean Langlais</i>

CONTRIBUTIONS TO AVE are gratefully acknowledged:

Please make checks payable to the
CHURCH OF ST. MARY THE VIRGIN
Jeanne F. Callahan, \$25.00; Horace Cleland, \$25.00; Gage Colby, \$10.00; Charles Robert Spooler, \$50.00; Harold V. Toop, \$30.00; Fred I. Wright, \$10.00; David F. Osgood, \$10.00; John William Pyle, \$25.00.

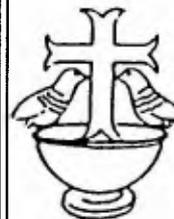
MUSIC FOR FEBRUARY

- Feb. 2 THE PRESENTATION OF OUR LORD JESUS CHRIST IN
Tuesday THE TEMPLE
5: 30 PM ORGAN RECITAL
Dr. Mark Bani, Music Director & Organist
Church of St. Vincent Ferrer, NYC
CANDLEMAS PROCESSION & SOLEMN MASS 6 PM
Messe Solennelle (St. Cecilia) *Charles Gounod*
Motet: Sweet Mary to the temple fares *Johann Eccerd*
Motet: O nata lux de lumine *Thomas Tallis*
- Feb. 7 THE FIFTH SUNDAY AFTER THE EPIPHANY
11:00 am Missa della Battaglia *Giovanni Francesco Anerio*
Anthem: O Zion hort die Wachter Singen *Dietrich Buxtehude*
- Feb. 8 CONCERTS AT ST. MARY'S PRESENTS
Monday MARGARET IRWIN-BRANDON, harpsichord & organ
8:00 pm Cross Currents -- Italy & France; tickets \$10, for information call
212/921-2939
- Feb. 14 THE SIXTH SUNDAY AFTER THE EPIPHANY
11:00 am Mass "The Cutty Wren" (1986) *Barry Seaman*
Motet: Prayer of the Venerable Bede *Richard Proulx*
- Feb. 17 CONCERTS AT ST. MARY'S & GOTHAM EARLY MUSIC
LTD. PRESENT
THE TALLIS SCHOLARS
Music by Byrd, Gombert, Despres & Lassus
Tickets: \$25 & \$20, for information call 212/921-2939
- Feb. 21 THE LAST SUNDAY AFTER THE EPIPHANY
11:00 am Missa Luba (Congolese) *Guido Haazen*
Motet: My help comes from the Lord (1974)
Heinz Werner Zimmermann
- Feb. 24 ASH WEDNESDAY
6:00 pm Mass for three voices *William Byrd*
Motet: O remeber not *Henry Purcell*
Motet: Miserere mei, Deus with fauxbourdon by *Kyler Brown*
- Feb. 28 THE FIRST SUNDAY IN LENT
11:00 am Missa brevis, Op. 50 *Kenneth Leighton*
Anthem: God be in my head *John Rutter*

ALTAR FLOWER MEMORIALS

- Jan. 6 Epiphany Robert Howell Schuman(Priest)
Anna Maria Schuman
Joseph Schuman
- Jan. 10 THE BAPTISM OF OUR LORD JESUS CHRIST
Helen Butler
- Jan. 31 Epiphany IV Charles K. M.
- Feb. 2 THE PRESENTATION OF OUR LORD JESUS CHRIST
IN THE TEMPLE Mildred Anne Handy

THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE



Tuesday, February 2nd
ORGAN RECITAL 5:30 PM
Dr. Mark Bani, Music Director & Organist
Church of St. Vincent Ferrer, NYC
**CANDLEMAS PROCESSION &
SOLEMN MASS 6:00 PM**
Messe Solennelle (St. Cecilia) *Charles Gounod*
Motet: Sweet Mary to the temple fares
Johann Eccerd
Motet: O nata lux de lumine *Thomas Tallis*

ASH WEDNESDAY

Wednesday, February 24th
**SOLEMN MASS WITH
PENTITENIAL OFFICE 6:00 PM**
Mass for three voices *William Byrd*
Motet: O remember not *Henry Purcell*
Motet: Miserere mei, Deus *Kyler Brown*
Ashes imposed at all Masses -- Low Masses at 8 AM & 12:15 PM

CALENDAR FOR JANUARY

- 1 F THE HOLY NAME OF OUR LORD JESUS CHRIST *No Abstinence*
Solemn Mass, 11 AM
- 2 Sa *of Christmas I*
- 3 Su THE SECOND SUNDAY AFTER CHRISTMAS DAY
- 4 M Elizabeth Ann Seton
- 5 Tu John Neumann, Bishop
- 6 W THE EPIPHANY OF OUR LORD JESUS CHRIST
Procession, Station at the Creche, Solemn Mass, 6 PM
- 7 Th Raymond of Penyafort, priest
- 8 F *Requiem* *Abstinence*
- 9 Sa Julia Chester Emery
- 10 Su THE BAPTISM OF OUR LORD JESUS CHRIST
Procession and Solemn Mass, 11 AM
- 11 M
- 12 Tu Aelred, Abbot of Rievaulx, 1167
- 13 W Hilary, Bishop of Poitiers, 367, and Doctor
- 14 Th Malachy, Bishop, 1148
- 15 F Paul the First Hermit *Abstinence*
- 16 Sa *of Our Lady*
- 17 Su THE SECOND SUNDAY AFTER THE EPIPHANY
- 18 M THE CONVERSION OF SAINT PAUL THE APOSTLE
- 19 Tu Wulfstan, Bishop of Worcester, 1095
- 20 W Fabian, Bishop and Martyr of Rome, 250
- 21 Th Agnes, Martyr at Rome, 304
- 22 F Vincent, Deacon of Saragossa, and Martyr, 304 *Abstinence*
- 23 Sa Phillips Brooks, Bishop of Massachusetts, 1893
- 24 Su THE THRID SUNDAY AFTER THE EPIPHANY
- 25 M THE CONVERSION OF SAINT PAUL THE APOSTLE
- 26 Tu Timothy and Titus, Companions of St. Paul
- 27 W John Chrysostom, Bishop of Constantinople, 407
- 28 Th Thomas Aquinas, Priest, Friar & Doctor, 1274
- 29 F comm. Valerius, Martyr, 1649
- 30 Sa Charles I, King and Martyr, 1649
- Solemn Mass for the Society of King Charles the Martyr, 11 AM*
- 31 Su THE FOURTH SUNDAY AFTER THE EPIPHANY

CALENDAR FOR FEBRUARY

- 1 M Brigid
- 2 Tu THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE
TEMPLE *Candlemas Procession, Solemn Mass, 6 PM*
- 3 W Anskar, Archbishop of Hamburg, Missionary to Denmark
and Sweden, 865 (com. Blaise, Martyr)
- 4 Th Cornelius the Centurion
- 5 F The Martyrs of Japan *Abstinence*
- 6 Sa *of Our Lady*
- 7 Su THE FIFTH SUNDAY AFTER THE EPIPHANY
- 8 M Jerome Emiliani, 1537
- 9 Tu *Requiem*
- 10 W Scholastica, Virgin, 543
- 11 Th Our Lady of Lourdes
- 12 F *Abstinence*
- 13 Sa Absolom Jones, Priest, 1818
- 14 Su THE SIXTH SUNDAY AFTER THE EPIPHANY
- 15 M Thomas Bray, Priest and Missionary, 1730
- 16 Tu Janani Luwum, Archbishop of Uganda, and Martyr
- 17 W Seven Founders of the Servites, 13th c.
- 18 Th Simeon, Martyr, 1st c.
- 19 F *Abstinence*
- 20 Sa *of Our Lady*
- 21 Su THE LAST SUNDAY AFTER THE EPIPHANY
- 22 M
- 23 Tu Polycarp, Bishop and Martyr of Smyrna, 156
- 24 W ASH WEDNESDAY *Strict fast & Abstinence*
Ashes imposed at all Masses
Low Masses at 8 AM & 12:15 PM
SOLEMN MASS WITH PENITENTIAL OFFICE, 6 PM
- 25 Th SAINT MATTHIAS THE APOSTLE (transferred)
- 26 F Lenten Weekday *Abstinence*
Stations of the Cross & Benediction, 7 PM
- 27 Sa Lenten Weekday (com. George Herbert, Priest, 1633)
- 28 Su THE FIRST SUNDAY IN LENT

CONCERTS AT ST. MARY'S PRESENTS

KENNETH HAMRICK, organ

Tuesday, January 19, 1993 at 8:00 PM

Tickets: \$7

For information call: 212/921-2939

CONCERTS AT ST. MARY'S PRESENTS

MARGARET IRWIN-BRANDON, harpsichord & organ

Monday, February 8, 1993 at 8:00 PM

Tickets: \$10

For information call: 212/921-2939

CONCERTS AT ST. MARY'S & GOTHAM EARLY MUSIC LTD. PRESENT

THE TALLIS SCHOLARS

Wednesday, February 17, 1993 at 8:00 PM

Tickets: \$25 & \$20

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 at 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 large 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 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 morning and evenings, and on Feast days. Interested persons, men and women, should contact George Handy at (212) 757-1071.

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.

CHURCH OF SAINT MARY THE VIRGIN

145 West 46th Street, New York, N.Y. 10036-8591

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1993:

\$_____ [] weekly [] monthly [] annually
[] want envelope [] do not want envelope

NAME: (Please Print) _____

ADDRESS: _____
(No.) (Street) (Apt.)

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.

Signature _____ Date _____

CHANGE OF ADDRESS?

Please check the address label on the outside of the back page. If your address is incorrect, or if you plan to move, please fill in the portion below and return it to us as soon as possible.

NAME: (Please Print) _____

ADDRESS: _____
(No.) (Street) (Apt.)

CITY _____ STATE _____ ZIP _____

Former Address: _____

(No.) (Street) (Apt.)
City _____ State _____ Zip _____

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-Friday: 7 a.m. - 9 a.m., 11 a.m. - 7 p.m.
Saturdays: 11:30 a.m. - 5:30 p.m.
Sunday: 8:30 a.m. - 5:30 p.m.

RECTORY

144 West 47th Street New York, New York 10036-8591
THE REVEREND EDGAR F. WELLS, Rector
THE REVEREND DAVID L. CARLSON, 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

The Rev'd Allan Jackson	(212) 840-0354
Mr. Kyler W. Brown, Director of Music & Organist	(212) 921-2939
Mr. George H. Blackshire, Hospitality	(718) 858-5797
Mr. Philip Dean Parker, Tours	(212) 582-0807
Morehead-McKim, Funeral Directors	(212) 744-2500

The Church of Saint Mary 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.