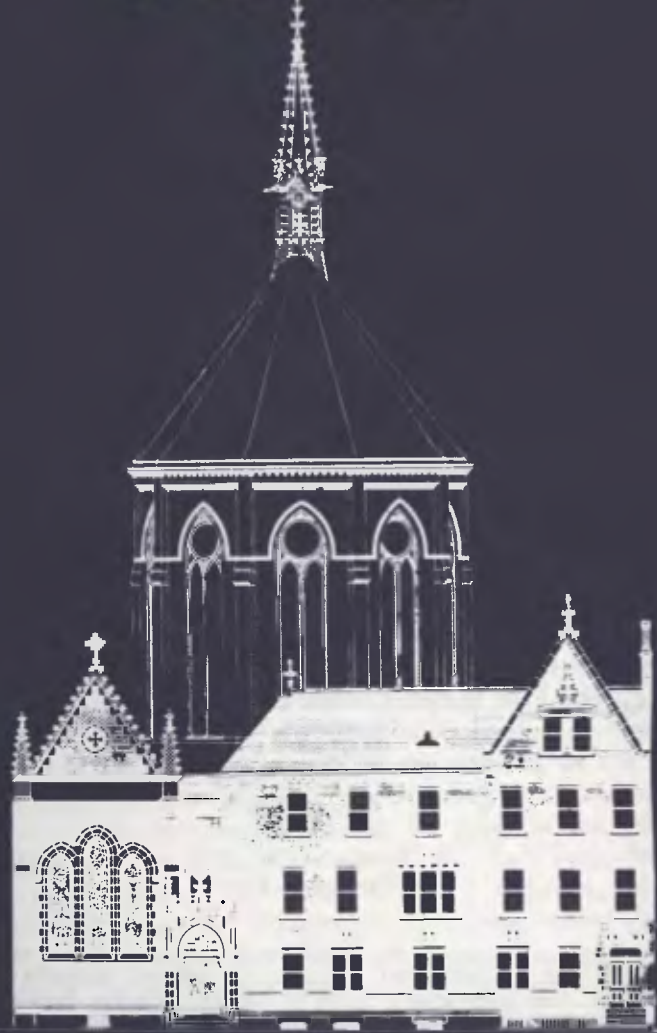


MARCH -- APRIL, 1993

VOL. LXII NO. 2

AVE



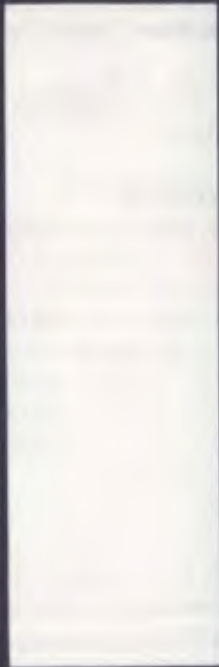
Rear Elevation

Church of St. Mary the Virgin
New York City

AVE

Church of Saint Mary the Virgin
145 West 46th Street
New York City 10036-8594

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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 | MARCH - APRIL, 1993 | No. 2 |
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Lent/Easter, 1993

My dear people:

Christian humanism is more radical than other humanisms in that it recognizes in the crucified and risen Christ the power to transform humanity. With these words, taken from his book, THE CASE FOR CHRISTIAN HUMANISM, Dr. R. William Franklin expresses his conviction that historic Christianity, beginning in the writings of Holy Scripture, is committed to a basically optimistic view of human nature. Dr. Franklin is a Friend of St. Mary's, he became Professor of History at the General Theological Seminary this January, and you will perhaps remember that he provided us with an exciting description of the social teachings of Dr. Edward Bouverie Pusey in our Lenten program here just two years ago. It is because of his attitude of hope vis a vis our human condition that I have quoted him here. As you and I enter this Lenten season, and as we emerge into the joy of Easter, we need to recall the nature of the raw material with which Our Lord identified himself during his life on earth. That material was our humanity, created for goodness and glory, and disfigured by the reality of human sin. Our Lord's life, death, and resurrection provide the drama for God's reclaiming of us for himself. We re-live and re-appropriate that drama into our experience during every Lent and Eastertide.

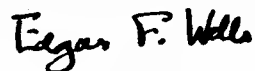
All of this is by way of saying that I hope that each one of you will employ these next weeks in a manner that will aid and encourage your own spiritual pilgrimage. Given the scope of our Lenten observance here, you cannot possibly immerse yourselves in

it all. But you can take hold of that which is most helpful: daily attendance at Mass - Fridays' Stations of the Cross and class on the parables with Fr. Paul Cochran - visits with your Spiritual Directors - making your confessions in the Sacrament of Reconciliation - attending our Lenten Quiet Day with Fr. Hoopes - going on a weekend retreat with our Sisters at Peckskill, or at Holy Cross monastery, or elsewhere - and thus using as many as you find helpful of the Church's disciplines as they are given to us at this time.

And here I would only mention certain highlights of our life together during these coming weeks. One will certainly be Fr. Martin Dudley's return to our pulpit on Sunday, March 7th. Another will be Mother Mary Jean's coming to us on the Feast of the Annunciation. But there will also be, as I indicated above, Fr. David Bryan Hoopes, OHC, as he conducts our Lenten Quiet Day on March 13th, and Fr. James Winters, Rector Emeritus of St. Barnabas', Ottawa, Canada, as he occupies our pulpit at the end of Holy Week and on Easter Day. All of it is geared to enriching and deepening our life together in Christ, and I know you will take advantage of it as you are able. Needless to say, you will be hearing from our parish clergy as well: inevitably from me, but also from our much-loved Fr. David Carlson as he completes his first year among us, and not least from Fr. Matthew Harrison, once a seminarian here on exchange from St. Stephen's House, Oxford, and this year, to our intense satisfaction, the English Scholar at Union Theological Seminary. Add to these the ministry of our other clergy at St. Mary's: Frs. Jackson, Wolsoncroft, Ford, and Kirk, and the list is complete. We bring you what we hope will be a rich and varied diet. Our prayer is that somewhere within it you will find that nourishing blend that will waken and enliven your spiritual lives.

May God bless each of you richly this Lent and through Easter, both in your fasting and in your rejoicing.

Faithfully and affectionately,



Edgar F. Wells

The second of Fr. John Gaskell's sermons on our Feast of Dedication, 1992. The first appeared in the January-February issue of AVE.

The Gospel according to S. Mark, - Chapter 16 verse 8 is not the last words of S. Mark's Gospel but the last words that the original author wrote: the two women are in the garden on Easter Day "and they said nothing to a soul for they were afraid". Or another translation, "they said nothing to anyone: they were afraid".

The Rector has asked me to preach to you about the viability of enlightened Catholic witness for Anglicans and I regard it as a great privilege to be invited here to speak on this occasion, your Dedication Festival, and on this theme. To be associated with a church when it is looking forward to the celebration of a Centenary, when you are giving thanks for a house of God and looking forward to what you are going to do with it and what God is going to do with it in the years ahead, is a great privilege for anybody. But I found when I got here that greater honour was imposed upon me in that this is the first Solemn Celebration of Mass for Fr. David Carlson and it is, Father, an honour indeed to find oneself preaching at a priest's first grand Mass. And I want you each one of you to recall your first masses, your first eucharists, when perhaps at your first communion or in the case of the clergy who are here at your first celebration of Mass after your ordination, you dedicated yourself to God. The Holy Spirit dedicated you to our heavenly Father. You took in your hand the Cross of Christ. Because when we celebrate a dedication festival, so well symbolized it seems to me by this first Mass of a particular priest, we celebrate our own dedication to our Lord Jesus Christ.

I'm asked to talk about enlightened Catholic witness, its viability. Now the moment one is asked to talk about the viability of anything posing that sort of question suggests that there is uncertainty about it. And I believe indeed there is.

One of the disadvantages of being a Christian is that often enough you think that you don't like uncertainty and if you are a Christian you should be CERTAIN. But I believe that to ask questions about the Catholic religion, to ask questions about ourselves as men and women of faith, is something that we should value, something we shouldn't dodge, because when we are in doubt about what it all

means, where it is all going to take us, it puts us in touch immediately with that fundamental creative experience which our predecessors had when God made the Church - Maundy Thursday, Good Friday, Holy Saturday and Easter Sunday. And in the first account of Easter Sunday the concluding words are the ones I gave you as a text: "they said nothing to a soul for they were afraid". We don't like being afraid and we often don't say anything to a soul.

Let us think about that first experience of the birth of Christianity and recognize that it was a time of question. We celebrate it in Holy Week and Eastertide and we see it tidied up in the four Gospels and in S. Paul as a time of assurance and with a clear picture of what it was all about, but it wasn't like that at the time.

"Go and find a certain man and he'll show you a room". Fancy setting off into New York like that.

Sitting at the table - "Is it I, Lord?". I might have thought of it before, I wonder if it is I? Who is going to do it?

What does it mean to say "Hosanna in the highest" and "Blessed is the king who comes in God's name" and then see him lowered into the tomb?

What is it like to have been a friend of Jesus and to have forsaken him and fled? What am I doing?

What can it be like to be the great Mother of God, Mary most holy - as we proclaim her now - and to find yourself standing at the foot of the Cross with Jesus's friend? and your son as a criminal. What does it mean? What is God doing?

What is it like to be the Son of God and so to experience love's loss that you cry "My God, my God why have you forsaken me?" a prayer which I imagine we have all uttered?

What can it be to be not quite sure so that you think it is the gardener? What does it mean to be not quite sure, so that down by the lake you cry out "It is the Lord" because before you weren't quite sure? What could it be like to recognize Jesus in the breaking of bread and then he disappears? Was he there - or wasn't he? Is it a dream? - or not?

They must - must they not? - have been reeling with the impact of all these deeds of God when he did a great thing and changed all history. And those two women in the garden sum up what this great moment of revelation was like - "They said nothing to a soul, for

they were afraid". That's the end of the book. That's one of the mysteries of S. Mark's Gospel: it's the end of the book. Did he stop there?

Did someone tear the rest of it off? or perhaps as he put down the pen the thought - police knocked at the door and took him away.

Now in a period of change in the church and in the world a temptation presented to us by the world is "Please be certain". It may ignore our certainties when we proclaim them, but it does like us to be certain. And we would do better to share its uncertainties, to listen, to analyze and to criticize.

We should resist, we Catholic Anglicans, we should also resist the siren voices of other Christians who won't let us have questions.

In the Church of England at the moment as you know we are about to vote on the legislation to introduce the ordination of women into the presbyterate, a matter which as a matter of policy and principle has already been decided. Yet still people say that it is impossible to discuss it! Something that people talk about all the time, you can't discuss. You can't discuss married clergy in the Roman Catholic church. Now that's not the Holy Tradition. Think of those first centuries which Anglicans value so much, they were centuries of discussion.

And if you can't live in a church with questions, how can you help questioners? What can you do when you begin to ask questions, when questions come to you, if you think that to be a Catholic means to be without question? I once had the misfortune to be "Dean" as we call it in England of the local "Deanery" and I was required on behalf of the Archdeacon to carry out a visitation. In one of the parishes I said to the Parochial Church Council - the Church Council - who I was seeing without the Vicar present, "I understand that Fr. So-and-so is rather disappointed that you don't attend the study groups in Holy Week". One of the people present stood up and said to me, "Father, we are instructed Catholics - why should we think about our religion?" You've obviously got the point I'm trying to make! If a man or woman comes to you with a question about our holy religion how can it be answered if we haven't thought about what the questioner may feel and want to know?

So that is my first and main contention I think: don't be afraid of questions. When you do ask questions you are very near to the Cross

and to our first predecessors, and there is no better place to be.

However, there are I think three notes which I would like to put before you about enlightened Catholic witness for Anglicans. The first note that I hear sounding is the note of Reflection. I hear the voice of a priest discussing with a member of his congregation what faith means to him. One of the things that Catholicism offers is the opportunity of spiritual direction, of using your pastors as not simply somebody who keeps the sheep in the pen, but who directs you, guides you, cares with you, discusses with you what faith means for us. And in these days when there is a broader understanding of the use of the confessional it seems to me that the sound of voices engaged in reflection is one of the routes towards current enlightenment. And as I hear that sound of reflection I hear also Christian men and women talking together and praying together without their pastors over the Holy Scriptures, sharing their understanding of the Creeds, looking at their doubts, opening up their faith and learning what is in the Tradition.

A lady once came to me who wanted to be prepared for Confirmation. I was glad to do it. She thought that it meant simply being given the technique of how you receive the Host and the Chalice. I tried to tell her a bit about the Christian religion and she said, "There's much more to this than I thought". I said "Sister, you haven't thought about it at all"!

Now I realize that not everybody is going to go and see the excellent range of priests that is seated before you this morning; I realize that not everybody is going to go to study and discussion groups. They might be wise to do so because S. John tells us that the light that lights everyone is the light of Christ and S. Paul told us yesterday that we are the temple of God. Firmly based on Catholic tradition we can dare to talk together. But I do realize that not everyone may wish to do that. Yet it sets the tone.

We should hear that sound of Reflection somewhere.

The second sound I want to hear is sometimes the sound of silence. It is the sound of Adoration.

The heart of Catholic tradition is being occupied with God, and his Son, and that occupation kindled by the presence of the Spirit given through Baptism and the laying on of hands. Think of those women - they were afraid. Think of Moses in front of the Burning

Bush. Those women were seeing the kindling of the Burning Bush of the Catholic religion - and they went away with their fingers to their lips. And the sound of adoration means the sound of prayers, the sight of people in church being quiet before Mass begins, the arrangements for going on parish retreats, the sheer silence of this building - I went past yesterday afternoon on a walk through dangerous New York and I looked up here from outside and could see the Tabernacle -men and women and children simply kneeling in the presence.

Again, it's not for everybody. We are not all pious people - I hope not! But it is one of the notes that should sound.

One of the things we Anglicans have to offer to other churches - I don't think we always realize what we have to offer, we Anglicans - is the spirit of awed worship in church. (You go on holiday on the European Continent and see what I mean. Perhaps in other churches in this city too for all I know - I'm no expert on the U.S.A.) But we Anglicans have a tradition of adoration in public worship through choirs, and servers and singing and chanting. And if sometimes here at S. Mary's in the years ahead you say to yourself "Where on earth are we going to find the money - and should we?" - don't hesitate: you should.

You might - and here I am going to cause trouble - you might be a bit more confident about using the language of our day in worship - you've got music, you've got movement. Why shouldn't we say "you" to God and "you" to each other? You wouldn't want Elizabethan drainage or refrigeration. And in an atmosphere of awe such as we are in here, we can speak to God in the language of our day and in the liturgies of our day. That is, it seems to me, to be living tradition.

And the last note that I would want to hear sounding - and I am sure that it does - is the sound of CARE. It is not a particularly Anglo-Catholic or Anglican Catholic thing to build up a congregation with its links of fellowship and contacts and friendships round the city. There's nothing particularly Catholic about that. It might be done in all sorts of walks of life. But the fact is that the most common way in which men and women are brought into the practice of the Christian religion is through family and friendship contacts. It isn't the large missions that bring people into the church, it is often

enough, "I go to S. Mary's or to S. Agnes' or to Corpus Christi or the Sixth Baptist, will you come with me?" And to build up a church fellowship which leads us towards Adoration and Reflection, towards the Bible and Tradition and the Priesthood and the Sacraments and the Creeds is to build up a network which is more than merely human -it is the fabric of a church which cares for its members and is also putting out avenues of approach to the world, to the questioners, to the assertive unbelievers who know that they are wrong really, to sick people who are looking for the grace of God and the blessing of the laying on of God's hands.

We have ample scope and viability for Catholic witness among Anglicans: it's a special offer we make to the world and in offering it to the world we offer it to God. We rededicate ourselves today to that service and that hope. We are afraid of questions, because we know that Jesus Christ is in the questions and will be the answer.

THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY

Thursday, March 25th

ORGAN RECITAL 5:30 PM

Dr. David Herman, Professor & Chair
University of Delaware



PROCESSION & SOLEMN MASS 6:00 PM

Sermon: The Rev. Mother Mary Jean, CSM

Messe "Cum júbilo" Opus 11 *Maurice Duruflé*
Motet: *Ave Maria Franz Biebl*

PREACHERS IN MARCH AND APRIL

| | | |
|----------|---|--|
| March 7 | Lent II | The Rev. Martin R. Dudley |
| March 14 | Lent III | Father Carlson |
| March 21 | Lent IV | Father Wells |
| March 25 | The Annunciation - 6 PM | The Rev. Mother Mary Jean CSM |
| March 28 | Lent V | Father Carlson |
| April 4 | The Sunday of the Passion/ Palm Sunday | Father Wells |
| April 8 | Maundy Thursday - 6 PM | Father Harrison |
| April 9 | Good Friday - 12- 3 PM | Fathers Carlson, Winters, Wells |
| April 10 | Easter Vigil - 6 PM | The Rt. Rev. Walter D. Dennis |
| April 11 | Easter Day | The Rev. Canon James A. Winters |
| April 18 | Easter II | Father Wells |
| April 25 | Easter III | Mr. Philip College General Theological Seminary |

ALTAR FLOWER MEMORIALS

| | | |
|---------|-----------------|---|
| Mar. 21 | Lent IV | Julia & Edgar Larsen Frank Boatner Smith |
| Mar. 25 | Annunciation | Emma & Willard Headley |
| Apr. 8 | Maundy Thursday | George Edward Mueller |
| Apr. 11 | Easter Day | Nona Gilvin Parker Perciballi Martin W. & Grace A. Moore Robert G. & Hazel T. Christian Howard J. & Elizabeth P. Wilson R. E. Riley Grieg Taber, Priest and Rector |

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 MARCH

| | | | |
|----|----|---|--------------------|
| 1 | M | David, Bishop of Menevia, Wales, c. 544 | |
| 2 | Tu | Chad, Bishop of Lichfield, 672 | |
| 3 | W | EMBER DAY (John and Charles Wesley, Priests) | |
| 4 | T | Lenten Weekday (Casimir) | |
| 5 | F | EMBER DAY | Abstinence |
| | | <i>Stations of the Cross & Benediction, 7 PM (at St. Mary's)</i> | |
| 6 | Sa | EMBER DAY | |
| 7 | Su | THE SECOND SUNDAY IN LENT | |
| 8 | M | Lenten Weekday (John of God, religious) | |
| 9 | Tu | Gregory, Bishop of Nyssa, c. 394 | |
| 10 | W | Lenten Weekday | |
| 11 | Th | Lenten Weekday | |
| 12 | F | Gregory the Great, Bishop of Rome, 604 | Abstinence |
| | | <i>Stations of the Cross & Benediction, 7 PM (at Transfiguration)</i> | |
| 13 | Sa | Lenten Weekday | |
| 14 | Su | THE THIRD SUNDAY IN LENT | |
| 15 | M | Lenten Weekday | |
| 16 | Tu | Lenten Weekday | |
| 17 | W | Patrick, Bishop and Missionary of Ireland, 461 | |
| 18 | Th | Cyril, Bishop of Jerusalem, 386 | |
| 19 | F | SAINT JOSEPH | Abstinence |
| | | <i>Stations of the Cross & Benediction, 7 PM (at St. Mary's)</i> | |
| 20 | Sa | Lenten Weekday (Cuthbert, Bishop of Lindisfarne, 687) | |
| 21 | Su | THE FOURTH SUNDAY IN LENT | |
| 22 | M | James DeKoven, Priest, 1879 | |
| 23 | Tu | Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332 | |
| 24 | W | Lenten Weekday | |
| 25 | Th | THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY | Lenten fast lifted |
| | | <i>Procession & Solemn Mass, 6 PM</i> | |
| 26 | F | Lenten Weekday | Abstinence |
| | | <i>Stations of the Cross & Benediction, 7 PM (at Transfiguration)</i> | |
| 27 | Sa | Lenten Weekday (Charles Henry Brent, Bishop, 1929) | |
| 28 | Su | THE FIFTH SUNDAY IN LENT | |
| 29 | M | John Keble, Priest, 1866 | |
| 30 | Tu | Lenten Weekday | |
| 31 | W | Lenten Weekday (John Donne, Priest, 1631) | |

CALENDAR FOR APRIL

| | | | |
|----|----|--|---------------------------|
| 1 | Th | Lenten Weekday (Frederick Dennison Maurice, Priest, 1872) | |
| 2 | F | Lenten Weekday (James Lloyd Breck, Priest, 1876) | Abstinence |
| | | <i>Stations of the Cross & Benediction, 7 PM (at St. Mary's)</i> | |
| 3 | Sa | Lenten Weekday (Richard, Bishop of Chichester, 1253) | |
| 4 | Su | THE SUNDAY OF THE PASSION: PALM SUNDAY | |
| 5 | M | Monday in Holy Week | Masses at 8, 12:15 & 6:15 |
| 6 | T | Tuesday in Holy Week | Masses at 8, 12:15 & 6:15 |
| 7 | W | Wednesday in Holy Week | Masses at 8, 12:15 & 6:15 |
| | | <i>SERVICE OF TENEBRAE, 7 PM</i> | |
| 8 | Th | MAUNDY THURSDAY | |
| | | <i>Morning Prayer, 8:30 AM Evening Prayer, 5:30 PM</i> | |
| | | SOLEMN MASS & PROCESSION TO THE ALTAR OF REPOSE | |
| | | 6 PM (Father Harrison) | |
| 9 | F | GOOD FRIDAY | Fast and Abstinence |
| | | <i>Morning Prayer, 8:30 AM</i> | |
| | | SOLEMN LITURGY & PREACHING OF THE PASSION | |
| | | 12 Noon (Fr. Carlson, Fr. Winters, Fr. Wells) | |
| | | <i>Evening Prayer, 6 PM Stations of the Cross, 6:15 PM</i> | |
| 10 | Sa | HOLY SATURDAY | |
| | | <i>Morning Prayer & Pro-Anaphora, 9 AM Evening Prayer, 5 PM</i> | |
| | | SOLEMN VIGIL, 6 PM | |
| 11 | Su | THE SUNDAY OF THE RESURRECTION, or EASTER DAY | |
| | | FIRST MASS OF EASTER & EPISCOPAL VISITATION, | |
| | | 6PM Saturday (The Rt. Rev. Walter D. Dennis) | |
| | | PROCESSION & SOLEMN MASS, 11 AM (Father Winters) | |
| | | SOLEMN EVENSONG, PROCESSION & BENEDICTION, 4 PM | |
| 12 | M | MONDAY IN EASTER WEEK | |
| 13 | Tu | TUESDAY IN EASTER WEEK | |
| 14 | W | WEDNESDAY IN EASTER WEEK | |
| 15 | Th | THURSDAY IN EASTER WEEK | |
| 16 | F | FRIDAY IN EASTER WEEK | No Abstinence |
| 17 | Sa | SATURDAY IN EASTER WEEK | |
| 18 | Su | THE SECOND SUNDAY OF EASTER | |
| 19 | M | Alphege, Archbishop of Canterbury, and Martyr, 1012 | |
| 20 | Tu | | |
| 21 | W | Anselm, Archbishop of Canterbury, 1109 | |
| 22 | Th | | |
| 23 | F | George, Martyr c. 303 | No Abstinence |
| 24 | Sa | Fidelis of Sigmaringen, Priest and Martyr | |
| 25 | Su | THE THIRD SUNDAY OF EASTER | |
| 26 | M | SAINT MARK THE EVANGELIST (transferred) | |
| 27 | Tu | | |
| 28 | W | Peter Chanel, Priest and Martyr, 1841 | |
| 29 | Th | Catherine of Siena, 1380, Virgin and Doctor | |
| 30 | F | | No Abstinence |

EASTER



1993

HOLY SATURDAY, APRIL 10



**SOLEMN VIGIL
and
FIRST MASS OF EASTER &
EPISCOPAL VISITATION
6:00 PM**

The Rt. Rev. Walter D. Dennis
Missa de Sancta Maria Magdalena Healey Willan

THE SUNDAY OF THE RESURRECTION
(Easter Day)

LOW MASSES 9 & 10 AM & 5 PM

11:00 AM PROCESSION AND SOLEMN MASS

Sermon: The Rev. Canon James A. Winters

Messe pour le Samedi de Pasques
Marc-Antoine Charpentier
Anthem: In ecclesiis benedicite Domino
Giovanni Gabrieli
Motet: O Sacrum convivium
Thomas Tallis

3:30 PM - ORGAN RECITAL: Kyler Brown
Music Director and Organist
Church of St. Mary the Virgin

**4:00 PM PROCESSION, SOLEMN EVENSONG
AND BENEDICTION**

Magnificat and Nunc Dimittis in F
John Blow
Music of Rossini, Titcomb, Brown,
Bruckner and Finzi

FRIDAY NIGHTS IN LENT

Stations of the Cross and Benediction
7:00 PM

Once again we are sharing our Friday Lenten series with the Church of the Transfiguration. A Lenten study program is included, and will be led by The Rev'd Paul Cochran, a Patristics and Liturgics scholar and graduate of St. John's College, Annapolis, and the General Theological Seminary. His theme is "GLIMPSING JESUS IN THREE OF HIS PARABLES", and our discussion themes will evolve as follows:

- Feb. 26 Stations/Benediction at St. Mary's
No Class - Parish Ultreya follows service
- Mar. 5 Stations/Benediction at St. Mary's
How the Gospels grew
- Mar. 12 Stations/Benediction at Transfiguration
The Parable of the Mustard Seed
- Mar. 19 Stations/Benediction at St. Mary's
The Parable of the Good Samaritan
- Mar. 26 Stations/Benediction at Transfiguration
The Parable of the Workers of the Vineyard
- Apr. 2 Stations/Benediction at St. Mary's
Concluding Reflections
-
-

MUSIC FOR MARCH and APRIL

- 7 Sunday, 11:00 am -- THE SECOND SUNDAY IN LENT
 Missa "O Regum Caeli" *Giovanni Pierluigi da Palestrina*
 Anthem: Lord for Thy tender mercies sake *Richard Farrant*
- 14 Sunday, 11:00 am -- THE THIRD SUNDAY IN LENT
 Missa quatuor vocum (Messa de Madrid) *Domenico Scarlatti*
 Anthem: Lord, we beseech thee *Adrian Batten*
- 21 Sunday, 11:00 am -- THE FOURTH SUNDAY IN LENT
 Missa de feria *Giovanni Pierluigi da Palestrina*
 Motet: Greater love hath no man *John Ireland*
- 25 Thursday -- THE ANNUNCIATION OF OUR LORD JESUS
 CHRIST TO THE BLESSED VIRGIN MARY
 5:30 pm ORGAN RECITAL: Dr. David Herman
 Professor and Chair of Music
 University of Delaware
 6:00 pm PROCESSION and SOLEMN MASS
 Messe "Cum jubilo" Op. 11 *Maurice Duruflé*
 Motet: Ave Maria *Franz Biebl*
- 28 Sunday, 11:00 am -- THE FIFTH SUNDAY IN LENT
 Missa "Praeparate Corda Vestra" *Steffano Bernardi*
 Motet: Confitebor tibi *Giovanni Pierluigi da Palestrina*
- 29 Monday, 8:00 pm -- CONCERTS AT ST. MARY'S presents
 THE BACH ENSEMBLE, Joshua Rifkin, director
 Mass in B Minor, Johann Sebastian Bach; tickets \$25 & \$20;
 for information call 212-921-2939.
- APRIL
- 4 Sunday, 11:00 am
 THE SUNDAY OF THE PASSION: PALM SUNDAY
 Missa in illo tempore *Claudio Monteverdi*
 Motet: Hosanna to the Son of David *Kyler Brown*
 Motet: Pueri Hebraeorum vestimenta *Tomas Luis de Victoria*
 Motet: Ingrediente Domino *Emmanuel Cardoso*
 Motet: Christus factus est *Felice Anerio*
 Anthem: Improperium *McNeil Robinson*
- 7 Wednesday, 7:00 pm -- SERVICE OF TENEBRAE
 Tenebrae Responsories *Orlandus Lassus*
 Motet: Miserere mei, Deus *Gregorio Allegri*
 Canticle: Benedictus with fauxbourdon by *Ludovico Viadana*

- 8 Thursday, 6:00 pm -- MAUNDY THURSDAY
 Missa tertii toni *Constanzo Porta*
 Motet: Ubi Caritas *Maurice Duruflé*
 Motet: Here repose, O broken body (1959) *Daniel Pinkham*
- 9 Friday, 12 noon -- GOOD FRIDAY
 Reproaches *Tomas Luis de Victoria*
 Motet: Crux fideles *King John IV of Portugal*
- 10 Saturday, 6:00 pm -- HOLY SATURDAY
 Missa de Sancta Maria Magdalena *Healey Willan*
 Motet: Maria Magdalene *Andrea Gabrieli*
- 11 Sunday, 11:00 am
 THE SUNDAY OF THE RESURRECTION
 Messe pour le Samedi de Pasques *Marc-Antoine Charpentier*
 Anthem: In ecclesiis benedicite Domino *Giovanni Gabrieli*
 Motet: O Sacrum convivium *Thomas Tallis*
 3:30 pm ORGAN RECITAL: Kyler Brown
 Music Director and Organist
 Church of St. Mary the Virgin
 4:00 pm PROCESSION, SOLEMN EVENSONG
 and BENEDICTION
 Magnificat and Nunc Dimittis in F *John Blow*
 Motet: O Salutaris Hostia *Gioacchino Rossini*
 Motet: Ave Verum *Everett Titcomb*
 Motet: Laudate Dominum (1990) *Kyler Brown*
 Motet: Tantum ergo *Antonin Bruckner*
 Motet: My Spirit sang all day *Gerald Finzi*
- 18 Sunday, 11:00 am -- THE SECOND SUNDAY OF EASTER
 Missa brevis "St. Joannis de Deo" *Joseph Haydn*
 Motet: Angelus autem Domini *Felice Anerio*
- 25 Sunday, 11:00 am -- THE THIRD SUNDAY OF EASTER
 Missa "L'hora passa" *Ludovico Viadana*
 Motet: Surrexit Domine vere *Jachet de Berchem*

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.

SAINT MARGARET'S GUILD

A guild devoted to prayer and study, focusing on issues within the Church, with a particular concern for those involving women. Interested women should contact Vera Guarino at (718) 335-5084.

LENTEN QUIET DAY

Saturday, March 13, 1993

With Father David Bryan Hoopes, O.H.C.
sometime Prior of Holy Cross Monastery
Presently Associate Rector of Grace Church
Brooklyn Heights.

| | |
|-----------|--------------------------------------|
| 10:45 | Morning Prayer |
| 11:00 | First Meditation |
| 12:00 | Noonday Office |
| 12:15 | Mass & Second Meditation |
| 1:00 | Lunch |
| 1:30-2:30 | Confessions/Counselling |
| 2:30 | Third Meditation |
| 3:30 | Benediction of the Blessed Sacrament |

*Lunch today is being made available through the kind efforts of the members of St. Margaret's Guild. We therefore ask you to register for the Quiet Day on the sheet provided in the church narthex, or to phone the parish office: (212) 869-5830

CONTRIBUTIONS TO AVE

are gratefully acknowledged:

Please make checks payable to the
CHURCH OF ST. MARY THE VIRGIN

Eugene C. Balut, \$25.00; The Rev. Warren C. Platt, \$10.00; The Rev. George H. Bowen, \$25.00; The Rev. Vern Jones, \$10.00; David F. Osgood, \$10.00; Jacqueline A. Forshee, \$10.00; Paul W. McKee, \$25.00; Robert L. Poindexter, \$25.00; Arnold Martin, \$20.00; Christopher H. Babcock, \$25.00; Giselle Klopstock, \$25.00; The Very Rev. & Mrs. William Willoughby, III, \$35.00; James A. Wood, \$15.00, Charles C. LoRe, Jr., \$10.00

CONCERTS AT ST. MARY'S PRESENTS

THE BACH ENSEMBLE

Joshua Rifkin, director

MASS IN B MINOR

Johann Sebastian Bach

Monday, March 29, 1993 at 8 PM

Tickets: \$25 & \$20

For information call : 212/921/2939



**Church of St. Mary The Virgin
The Rood**