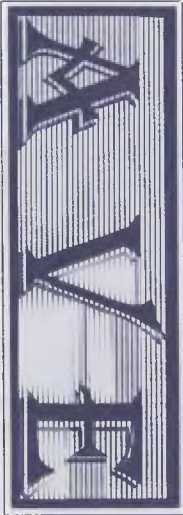


VOLUME LXIII NO. 6 NOVEMBER — DECEMBER, 1994

# AVE



CHURCH OF SAINT MARY THE VIRGIN  
NEW YORK CITY



CHURCH OF ST. MARY THE VIRGIN  
145 WEST 46 STREET  
NEW YORK, NY 10036-8591

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NOVEMBER - DECEMBER ISSUE

# 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 am, 10 am and 5 pm

Solemn Mass with Sermon: 11 am  
(Full Choir)

Evening Prayer: 4:45 pm

### WEEKDAYS (Monday - Friday)

Morning Prayer: 8:30 am

Noonday Office: 12 noon

Mass: 12:15 pm

Evening Prayer: 6 pm

Mass: 6:15 pm

### SATURDAY

Mass: 12:15 pm

### SACRAMENT OF RECONCILIATION

Saturday:

11:30 - 12 noon (Parish Clergy)

4 - 5 pm (Parish Clergy)

Sunday:

10:30 - 10:50 am (Fr. Wells)

Major holy days:

5:30 - 5:50 pm (Fr. Wells)

**CHURCH HOURS:** The church is open for prayer and meditation Monday - Friday, 7 am-9 am and 11 am-7 pm; Saturdays 11:30 am-5:30 pm; Sunday's 8:30 am-5:30 pm

**BOARD OF TRUSTEES:** The Rev'd Edgar F. Wells, President; George H. Blackshire, Vice-President; Leroy Sharer, Secretary; Barbara L. Klett, Treasurer; Russell H. Bagley, Jr.; Ronald L. Cox; Larry C. Cramer; George Handy; Michael J. Merenda; Barbara Q. Myers

**AVE** is published bi-monthly by the Church of St. Mary the Virgin, 145 W. 46th Street, New York, NY 10036-8591. Telephone (212) 869-5830. The Rev'd Edgar F. Wells, editor. Your contributions of \$25 or more will be greatly appreciated, and will ensure future publication and distribution of AVE. All gifts made to AVE Church of St. Mary the Virgin are tax-deductible.

## ADMINISTRATION

### PARISH OFFICE (212) 869-5830

145 W. 46 St., New York, NY 10036-8591

Office Hours: 9 am - 4:30 pm

Monday - Friday, except legal holidays

The Reverend Edgar F. Wells, Rector

The Reverend David L. Carlson, Curate

The Reverend Jeffrey L. Hamblin, Assistant  
(212) 840-0354

Mrs. Eileen Sorensen, Parish Secretary

Morehead-McKim-Gallagher  
Funeral Directors (212) 744-2500

### MUSIC OFFICE (212) 921-2939

Mr. Kyler Brown

Music Director & Organist

### RECTORY (212) 869-5831

144 W. 47 St., New York, NY 10036-8591

### MISSION HOUSE

133 W. 46 St., New York, NY 10036-8591

# AVE

A BULLETIN OF

THE CHURCH OF SAINT MARY THE VIRGIN  
NEW YORK CITY

VOLUME LXIII

NOVEMBER — DECEMBER

NO. 6

My dear People:

I find myself writing to you as we prepare to enter the 101st year of our parish's occupancy of this building - this, the second church in which this parish has worshipped, and whose construction was completed in 1895. What this means is that 1995 will be a stellar year at St. Mary's, and we are already planning appropriate observances in the parish during that time. The highpoint of it all will be our Feast of Title, December 8th, 1995, and on that occasion our stated preacher will be the Bishop of Edinburgh, The Rt. Rev'd Richard Holloway. This year's titular feast will be a more modest affair by far, and on that occasion, Thursday, December 8th, I shall be launching our year of celebration with remarks of my own in the sermon that night.

And of course the past several years have found us preoccupied with the restoration of our physical plant here on 46-47th Streets. Our building exteriors are now perfectly restored, including final work on our roofs and gutter this past summer and fall, and what still lies ahead is our restoration of the church interior. How wonderful it would have been to have had this work completed for 1995. But with the additional costs of organ restoration, and my appeal to you in September to help make up the difference where that work is concerned, I think many of you have reached your limits for the time being. From the point of view of many of us our organ restoration has taken far too long, and lovely though it has been to have the choir in the front of the church, the place for our musicians is in our choir gallery. By the time you receive this they will again be leading us from their usual place. In the meantime I am so grateful for your response to my appeal this fall, and in our next issue of AVE you will be given the details of what that response has achieved.

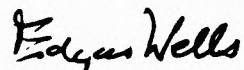
And now we find ourselves surrounded in November by the Communion of Saints - the blessed ones in heaven interceding for us at the throne of grace, and our own beloved dead as they continue their journey towards the Beatific Vision. The gathering darkness at this time of the year reminds us of the



finitude of human existence, and as the season of Advent arrives we are drawn again to a consideration of the last things in human life: we shall die, we shall be judged, and we shall spend eternity either in heaven with God and his saints and angels, or in the loneliness and isolation of what we appropriately call hell. I wonder, do you and I really take seriously these realities as true options in our lives? Certainly the Bible does, and the Church throughout history has told us so. The beautiful words of Eucharistic Prayer B which we employ from Advent through Epiphanytide are reminders as well: "We remember his death. We proclaim his resurrection. We await his coming in glory."

Finally, let me write just a few words about the mystery of the Incarnation, and about the meaning of our Christmas feast. We conclude every calendar year with this commemoration, and in doing so we proclaim our Christian optimism about the destiny of the human race, for we believe that in that manger so long ago God set his seal on the human condition, and in the Child of Bethlehem he once again brought dignity and hope to our fallen nature. How I love the teaching of the Fathers of the Church: "God became man in order that man might become God." The source of our hope and the fulfillment of our destiny are found in Bethlehem on Christmas night. May this Christmastide be for you, for those you love, the sign once again that God has chosen you - whoever you are - for himself.

Affectionately in Christ's love,



Edgar F. 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]:

The following sermon was preached by Father Wells on the  
Fourteenth Sunday after Pentecost, August 28th, 1994

"LORD of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works...." - words of today's Collect

+ IN NOMINE +

In preparing today's sermon I wonder if you will understand when I tell you that I found myself trapped. Trapped because on the one hand our General Convention is presently meeting in Indianapolis, and high on its agenda there has already been the vexing subject of human sexuality, and more specifically the Church's attitude towards homosexuality; and already this week if you have been reading your papers the New York Times has had no less than two articles dealing with the Convention's discussion of these matters. And so the very publicity being given this debate seems to require that something be said about these matters in pulpits across our Church.

But my sense of being trapped stems from another source also. Our propers this morning seem to have been given us almost precisely so that our bishops and lay deputies can read, mark, learn, and inwardly digest them on this Sunday in the middle of our triennial national synod. "And now, O Israel," Moses says to the Jewish people, "give heed to the statutes and ordinances which I teach you, and do them.....You shall not add to the word that I command you," he continues, "nor take from it: that you may keep the commandments of the Lord your God which I command you." And no sooner have we begun to assimilate this than St. Paul enters the fray and enjoins us with these words: "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God that you may be able to stand against the wiles of the devil." Thus the very readings that form the core of the Church's proclamation of scriptural truth this morning seem to cry out in their application to the Church's present agenda, and therefore to the Church's continuing distress.

And so I have felt trapped in my preparation for this homily this morning. There are so many other matters that require our attention. And in my desire to escape having to discuss what the Church is presently confronting, and in the denial that makes me want to tell you that there is so much more than

sexual orientation that defines our Christian journey home to God, in my desire to escape the issue that in fact I must deal with, I find myself thwarted by nothing less than Holy Scripture itself. And in order that Scripture may not be a battering ram in the things I am about to say, and in order that we may begin with some kind of common ground, it is to our Collect that I want us to turn by way of balancing out everything else that is about to follow. And that balancing is provided for us in the petitions that we prayed together this morning. "Graft in our hearts the love of your Name," we began. "Increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works." I wonder if there are any parishes in our Church this morning in which our preachers are not droning on about problems of human sexuality. And when they have finished in their pulpits, and when I have finished in mine, and when our bishops and deputies have come home again after their deliberations next week, those persons at the extreme ends of the debates will be as convinced as ever they were of the appropriateness of their points of view, the Church's discussions of human sexuality will remain as unsettled, and indeed as unsettling as ever, and the Church will be left to resume its daily business and to do the things it does best - the one thing really - the praising of God's Name in our daily round of worship, the increasing in you and me of our understanding of true religion, the nourishing of our souls by God's Word and Sacraments - and through all of this the bringing forth in your lives and mine of those good works that are the evidence and fruit of our commitment to Jesus Christ. In other words, when the deputies have gone home there will still be prayers to be said, there will be Mass to be offered, and there will be the good works of visiting and caring for the sick and shut-in that are already such a visible mark of our life here at St. Mary's. And so our Collect this morning calls us to the reality of God. It reminds us on this Sunday of extraordinary preoccupation with our human agendas that the first business of the Church's life is God himself. God's business is the reality that commands the major part of our time as Christians. And it is to this that our Collect at Mass calls us this morning. And it is only from this perspective, and from within this kind of balance, that we can as Christians approach the present discussions and debates with any sanity whatsoever.

And I suppose that the first thing I want to say to you with regard to our present preoccupation is that every one of us ought to give thanks beyond measure that we live the Catholic faith within the family of the Anglican Communion, and indeed that we are Episcopalians. I must confess that I have not always felt that way, and that there was a long period in my earlier life when narrow definitions and pat explanations were the answers that I searched and longed for. And of course as Anglo-Catholics often did, the location where I found the greatest measure of security, and the Christian household that spoke to me most clearly of Christian truth and certitude, was that body that claims for itself the authority of St. Peter, and which describes itself as the Holy

Roman Church. To this day it is the Christian body to which I would belong if I were not an Anglican. And I have watched over the years as friends and acquaintances have left our Church for the relative certitude of papal obedience, and at times I have wished that I might join them - it would have made life all that easier for me - knowing even as I wished for it that that journey was not mine to make. Because somehow or other for me, and I am sure that the reason for this lies in an early and broad nurturing in the best that Catholic Anglicanism has to provide, somehow for me there has always been mistrust when the Church has spoken dogmatically and definitively in matters that were open for speculation, and in our own lifetimes Rome has done this again and again. Our Anglican Church has always been a much more untidy part of the Catholic Church. For some of us it has meant despairing of ever living in a Church that spoke clearly in matters of faith and ethical conduct, and for others it has been as if there were no norms of any kind for Anglicans, either in the area of faith and belief or in matters of moral conduct. Let me say unequivocally right here that neither extreme represents us as we really are. The secret to our understanding of why we are the way we are lies not in the issues that face us at any given moment, or in the definitive opinions of people at either end of our Anglican spectrum. The secret to our identity lies in the way in which we do our theology. It has been rightly said that the fundamental differences between Rome and Canterbury lie not in the realm of basic Christian truth but in the way in which each of our Communion's views and lives with the concept of authority. Already a broad agreement exists between us with regard to the sacraments and the nature of the Church's ministry, and this has been the fruit of the national and international Anglican-Roman Catholic Consultations. Where the rub has come has been in the area of the Church's authority, papal authority being the most obvious example for us since we live in a non-papal Catholic Church. But there are different perceptions of authority in other areas as well, and not least in the way in which in our two Churches we live out the teachings of moral theology. For Roman Catholics the rules of Christian ethical behavior are spelled out carefully and in detail, so that the Latin Church appears to us to be very much a Church of law - law we might say as it is spelled out in Moses's interpretation of the Ten Commandments in today's lesson, but law even more explicitly as defined in the written code of Roman Catholic canon law. And it is in her canon law that the Roman Church shows herself to be the ecclesiastical daughter and inheritor of the civil law of the Roman Empire. By contrast we Anglicans tread lightly on rules and regulations. We are in a real sense the children of English Common Law. Our thrust in the area of dogmatic theology has always been more inclined towards what is mysterious in Christian truth than towards endless definitions of what that truth really is, and for this reason we are less prone than our Roman brethren to define with exactitude the meaning of Christian doctrine. Two weeks ago on the Feast of Our Lady's Assumption it was enough for us to know that Mary is in heaven, without defining in exact

detail the manner and mode of her journey there. Likewise in the area of Christian ethics our Anglican thrust has lain in the enunciation of general and broad principles of Christian ethical behavior, and we have placed a high priority on the responsibility of individual Christians in the mature exercise of their consciences as they make moral decisions in the living out of their lives. Outsiders often misinterpret us because of this, but you and I as Episcopalians have a duty not only to understand and live out the moral implications of the gospel in our individual lives, we also have a responsibility to explain to people outside our community of faith why it is that we make decisions in the way that we do.

And so to the issues themselves, and to the Church's current debate. Suffice it to say, the traditional teaching in matters of genital sexual activity has been that such activity can only legitimately be engaged in within the context of the sacrament of marriage, and certainly in one part of the Catholic Church there has been the unequivocal corollary that all genital sexual activity must contain within it the intention of procreation in order to be morally pure. At the heart of this teaching there lies the Augustinian pre-supposition that our natures are basically evil, and that even the possible enjoyment of genital sexual encounter carries within it the reality of sin. We all know the pain that many Roman Catholics have had to endure in trying to be faithful to their Church's teaching in this regard, and for Anglicans the pre-occupation of the Latin Church with sexual matters seems incomprehensible. It has been many years since the viability of contraceptive devices became an option for Anglicans, and there is the wonderful and true story of the American bishop at Lambeth whom we will call Bishop X who stood up and informed his fellow members of the episcopate that he and Mrs. X had been using contraceptives for years, and that they had found then extremely satisfactory.

But my friends, the sexual issues facing our Fathers in God 50 or 60 years ago pale by comparison with what is at stake in our discussion today. And in a real sense the debate itself is taking place after the fact, because the reality of things is that Christians all across the board are doing precisely what our Anglican teaching has always taught us to do: they are applying that teaching within the context of their individual lives, and they are doing so in terms of their own understanding of their sexual natures, and they are doing this without asking anyone's permission, and sometimes in contradiction to what the Church officially teaches. For all of us this has meant a veritable revolution within the Christian community, and particularly for Roman Catholics as millions of their faithful follow their consciences where sexual matters are concerned. And with other matters as well. The official reaction of the Roman Church is one of retrenchment in the face of all this, and it is going to take a new pontificate to be able to see whether the reforms of Vatican II have in fact remained in place. For ourselves, all of this has been in the open. Our laundry

is there for everyone to see, and our discussions are very much a public forum. Some of us don't like that. For others it is a sign of a healthier way.

And of course it is in the area of genital homosexual activity that the issue has been joined at the present General Convention. The Bishop of New York has been the Chairman of the Committee on Human Sexuality that last week presented a document on the subject that Bishop Grein and others had hoped would become a teaching document - and probably a pastoral letter from our bishops - for the whole Church. While affirming marriage as the standard for human sexual relationships, the document went on to say that a significant minority of people are homosexual, and that the Church must "respond pastorally" to people whose sexual behavior falls outside of traditional norms. The Convention itself, in a conservative swing, has reduced the document to a matter of study - and probably it will be within the realm of study that the whole issue will remain once the Convention is over. That will leave extremists hopping mad. For others there will simply be a sigh of relief. For myself, I am proud of our own bishop. He is a man of theological integrity who is by nature a teacher. And the impact of his presence among his fellow bishops is far more profound than the lack of publicity about him would seem to indicate. He is not interested in headlines.

For myself again, I have made my own pastoral position clear in a sermon from this pulpit last Lent. At that time I said that I had "come to believe that you and I have the right to pray that the Church of the future [would] in some way recognize the dignity and stability of permanent and responsible gay relationships." I went on to add that that was my private opinion, and that it was not the teaching of the Church. This morning I want to claim that private opinion for myself once again, and I am obliged to say that it is still not the teaching of the Church. But as you and I well know, the pastoral care exercised in this parish and in many other places takes no notice of particularities where our people are concerned. Whoever you are, you are accepted in this place exactly as you are, and exactly as God made you. That is the bottom line. Anglo-Catholics have no more right than other Episcopalians to tamper with the Church's official teaching, and we do not do that here at St. Mary's. But I will tell you this: unless the Church forgoes its seemingly relentless preoccupation with sexual matters, and unless we get out of one another's bedrooms and start minding our own business, and unless we really respect the integrity of other people, no matter who or what they are, then our gospel message is a fraud and a sham. And whoever we are, gay or straight, it is about time that we took seriously the fact that our own sexual activity has often been at variance with what the gospel intends. There is a place for celibacy in the Christian life, and St. Paul tells us that it is a place of supreme honor and respect. There is also a place for committed sexual encounter, and the Church continues to bless that encounter within the context of Christian marriage.



What there is not a place for is the indiscriminate sleeping around that characterizes much current sexual activity of all varieties. You cannot reduce human sexuality to peep shows, back rooms, or singles bars and look at God and call that holy. It is nothing of the kind. It is dehumanizing and degrading. But you can claim your sexuality for yourself, you can accept it, and you can live it out with all the integrity at your command. And if you are doing that, then neither the Church nor its clergy nor anyone else can deny you the dignity you have earned for yourself.

Dear God, "Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works...." Amen.

**CONTRIBUTIONS TO AVE**  
are gratefully acknowledged:

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

Reece P. Thomson, \$15; Mary E. Oliver, \$25; The Rev. Canon Thomas M. Greene, \$15; The Rev. Donald S. McPhail, \$50; The Rev. Canon John O. Bruce, \$25; The Rev. Canon John H. B. Rye, \$20; Charles A. Hewitt, \$10; Heidi M. Fischer, \$25.

**CENTENNIAL CELEBRATION**

December 8, 1995 — December 8, 1996

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

**SATURDAY, DECEMBER 3rd, 1994**

**AN ADVENT QUIET DAY WITH  
SISTER CATHERINE CLARE, C. S. M.**



**THEME: WAITING FOR GOD: Christ's Birth,  
Christ's Second Coming, Christ's Coming to us in  
the particularity of our own lives**

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

\* Lunch today is being provided by the clergy. We need to know how many people to expect. Please, therefore, register for the Quiet Day on the sheet provided in the church narthex, or phone the parish office: (212) 869-5830

## CALENDAR for NOVEMBER

- 1 Tu ALL SAINTS DAY  
Procession & Solemn Mass, 6 PM  
Preacher: Mother Adele Marie, Society of St. Margaret  
Altar Flowers: Departed Members of St. Mary's Guild, Gertrude Kirk  
Music: Music of the Mass will be sung by the congregation
- 2 W COMMEMORATION OF ALL FAITHFUL DEPARTED  
Solemn Requiem, 6 PM  
Preacher: Father Carlson  
Music: Music of the Requiem will be sung by the congregation
- 3 Th Richard Hooker, Priest, 1600 (comm. Martin de Porres)
- 4 F Charles Borromeo, Archbishop of Milan, 1584 *Abstinence*
- 5 Sa Parish Requiem - (A-G from last names on All Souls Day list)
- 6 Su THE TWENTY-FOURTH SUNDAY AFTER PENTECOST  
Preacher: The Rev. Dr. Warren Ost  
Music: Missa quarti toni *Tomás Luis de Victoria*  
Motet: Give almes of thy goods *Christopher Tye*  
Solo: Arise, my love *Richard Hadley*
- 7 M Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739
- 8 Tu Saints & Martyrs of the Anglican Communion
- 9 W Requiem (H-M from last names on All Souls List)
- 10 Th Leo the Great, Pope and Doctor, 461
- 11 F Martin, Bishop of Tours, 397 *Abstinence*
- 12 Sa Josaphat, Bishop and Martyr
- 13 Su THE TWENTY-FIFTH SUNDAY AFTER PENTECOST  
Preacher: Fr. Carlson  
Music: Missa L'hora passa *Ludovico Viadana*  
Motet: Psalm 130 (Out of the deep) *Richard DeLong*  
Altar Flowers: Margaret Larsen, Kimball O'Hara
- 14 M Consecration of Samuel Seabury, First American Bishop, 1784
- 15 Tu Albert the Great, Bishop and Doctor, 1280
- 16 W Margaret, Queen of Scotland, 1093
- 17 Th Hugh, Bishop of Lincoln, 1200
- 18 F Dedication of the Churches of Peter and Paul, Apostles  
(comm. Hilda, Abbess of Whitby, 680) *Abstinence*
- 19 Sa Elizabeth, Princess of Hungary, 1231
- 20 Su THE FEAST OF CHRIST THE KING  
Procession & Solemn Mass, 11 AM  
Preacher: Fr. Wells

## CALENDAR for NOVEMBER continued

- Music: Missa brevis in F (K. 192) *Wolfgang Amadeus Mozart*  
Motet: Draw us in the Spirit's tether *J.H. Ossewaarde*  
*St. Mary's Chamber Orchestra*  
Altar Flowers: Matthew and Elsie Farley
- 21 M Requiem (N-R from last names on All Souls List)
- 22 Tu Cecilia, Martyr at Rome, c. 230
- 23 W Clement, Bishop of Rome, c. 100  
Thanksgiving Eve Mass 6:00 pm  
Preacher: Fr. Hamblin  
Altar Flowers: Bella Sepulveda
- 24 Th THANKSGIVING DAY  
Low Mass 10 AM
- 25 F James Otis Sargent Huntington, Priest and Monk, 1935  
*Abstinence Dispensed*
- 26 Sa Requiem (S-Z from last names on All Souls List)
- 27 Su THE FIRST SUNDAY OF ADVENT  
Preacher: Fr. Carlson  
Music: Missa brevis *Noël Goemanne*  
Motet: E'en so, Lord Jesus, quickly come *Paul Manz*
- 28 M Advent Weekday (comm. Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885)
- 29 Tu Advent Weekday
- 30 W SAINT ANDREW THE APOSTLE

MARK YOUR CALENDARS NOW!

## ORGAN DEDICATION

January 20, 1995, Friday, 8 pm

Look for more information about this event in  
January/February issue of AVE.

## CALENDAR for DECEMBER

- 1 Th Advent Weekday, (comm. Nicholas Ferrar, Deacon, 1637)  
 2 F Advent Weekday, (comm. Channing Moore Williams, Missionary Bishop in China and Japan, 1910) *Abstinence*  
 3 Sa Francis Xavier, Priest, Missionary to Japan, 1552  
 Advent Quiet Day: Sister Catherine Clare, CSM  
 4 Su THE SECOND SUNDAY OF ADVENT  
 Preacher: Sister Catherine Clare, CSM  
 Music: Messa a quattro voci da capella *Claudio Monteverdi*  
 Motet: Canite tuba *Giovanni Pierluigi da Palestrina*  
 5 M Clement of Alexandria, Priest, c.210  
 6 Tu Nicholas, Bishop of Myra, 342  
 7 W Ambrose, Bishop and Doctor, 397  
 8 Th THE CONCEPTION OF THE BLESSED VIRGIN MARY  
 Procession and Solemn Mass, 6 PM  
 Preacher: Fr. Wells  
 Music: Missa Ave Maria *Giovanni Pierluigi da Palestrina*  
 Motet: Ave Maria *Franz Biebl*  
 Solo: Ave Maria, Op. 9 *Marcel Dupré*  
 Altar flowers: Departed Trustees of this Parish  
 9 F Advent Weekday *Abstinence*  
 10 Sa of Our Lady  
 11 Su THE THIRD SUNDAY OF ADVENT  
 Preacher: Fr. Wolsoncroft  
 Music: Mass for four voices *William Byrd*  
 Motet: Laetentur coeli *William Byrd*  
 12 M Our Lady of Guadalupe  
 13 Tu Lucy, Martyr in Sicily, 304  
 14 W John of the Cross, Priest and Doctor (com. Ember Day)  
 15 Th Advent Weekday  
 16 F EMBER DAY *Abstinence*  
 17 Sa EMBER DAY  
 18 Su THE FOURTH SUNDAY OF ADVENT  
 Preacher: Fr. Carlson  
 Music: Missa brevis in F, Op. 117 *Josef Rheinberger*  
 Motet: Ave Maria, Op. 176 *Josef Rheinberger*  
 Duet: Et misericordia (Magnificat) *Johann Sebastian Bach*  
 19 M Advent Weekday  
 20 Tu Advent Weekday

## CALENDAR for DECEMBER continued

- 21 W ST. THOMAS THE APOSTLE  
 22 Th Advent Weekday  
 23 F Advent Weekday *Abstinence*  
 24 Sa THE NATIVITY OF OUR LORD JESUS CHRIST  
 Organ Recital, 9:30 PM  
 Procession and Solemn Mass of Christmas, 10 PM  
 Preacher: Father Wells  
 Music: Missa O magnum mysterium *Tomás Luis de Victoria*  
 Motet: O magnum mysterium *Alden Ashforth*  
 25 Su THE NATIVITY OF OUR LORD JESUS CHRIST  
 Mass of Christmas Day, 9 & 10 AM  
 Solemn Mass of Christmas Day & Procession, 11 AM  
 Preacher: Father Wells  
 Music: Missa Cum júbilo *Gregorian Chant*  
 Motet: In the bleak midwinter *Harold Darke*  
 26 M SAINT STEPHEN, DEACON AND MARTYR  
 27 Tu SAINT JOHN, APOSTLE AND EVANGELIST  
 28 W THE HOLY INNOCENTS  
 29 Th Thomas Becket, Archbishop of Canterbury, and Martyr, 1170  
 30 F *No Abstinence*  
 31 Sa Sylvester, Bishop of Rome, 335

### CONCERTS AT ST. MARY'S

#### ENSEMBLE REBEL

November 14, 1994, 8:00 PM

*Mantuan Violinists Around Monteverdi*

#### THE VIRGIN CONSORT

**& ORCHESTRA** Kyler Brown, director

December 15 & 20, 1994 8:00 PM

*A Royal Christmas with Louis XIV at Sainte-Chapelle*

*Music by court composer Marc-Antoine Charpentier*

Tickets are \$25, \$20 & \$15 (senior & student)

For reservations and information call, 212-921-2939



## **ALL SAINTS DAY**

Tuesday, November 1st

**PROCESSION & SOLEMN MASS 6:00 PM**

Preacher: Mother Adele Marie, Society of St. Margaret

Music: Music for the Mass will be sung by the congregation

## **COMMEMORATION OF ALL FAITHFUL DEPARTED**

Wednesday, November 2nd

**Solemn Requiem 6:00 PM**

Preacher: Fr. Carlson

Music: Music for the Requiem will be sung by the  
congregation

## **THE FEAST OF CHRIST THE KING**

Sunday, November 20th

**Procession & Solemn Mass 11:00 A.M.**

Sermon: Fr. Wells

Music: Missa brevis in F (K. 192) *Wolfgang Amadeus Mozart*

Motet: Draw us in the Spirit's tether *J.H. Ossewaarde*  
*St. Mary's Chamber Orchestra*

## **SOLEMN MASS OF THANKSGIVING DAY**

Wednesday, November 24th 6:00 P. M.

Sermon: Fr. Jeffrey L. Hamblin

## **THANKSGIVING DAY**

Thursday, November 25th

Low Mass, 10:00 A. M.

## **CONCEPTION OF THE BLESSED VIRGIN MARY**

Thursday, December 8th

**Procession & Solemn Mass 6:00 PM**

Sermon: Fr. Wells

Music: Missa Ave Maria *Giovanni Pierluigi da Palestrina*

Motet: Ave Maria *Franz Biebl*

Solo: Ave Maria, Op. 9 *Marcel Dupré*

## **THE NATIVITY OF OUR LORD JESUS CHRIST**

Saturday, December 24th

**9:30 P.M. ORGAN RECITAL**

**10:00 P.M. PROCESSION & SOLEMN MASS**

Sermon: Fr. Edgar F. Wells

Music: Missa O magnum mysterium *Tomás Luis de Victoria*

Motet: O magnum mysterium *Alden Ashforth*

## **SOLEMN MASS OF CHRISTMAS DAY**

Sunday, December 25th

**11:00 A. M. PROCESSION & SOLEMN MASS**

Sermon: Fr. Wells

Music: Missa Cum jubilo *Gregorian Chant*

Motet: In the bleak midwinter *Harold Darke*

**LOW MASSES: 9:00 AND 10:00 A. M.**

(No Afternoon Mass)

## LAY MINISTRIES AT ST. MARY'S

### THE CONFRATERNITY OF THE BLESSED SACRAMENT

One of the oldest devotional guilds of the Catholic Revival, our St. Mary's Ward was the first Ward established in the American Church. Dedicated to the centrality of the Eucharist and devotion to the Real Presence of Our Lord in the Blessed Sacrament, the Guild currently meets four times a year for the purposes of study, reflection, and adoration.

### 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. 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.

### 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.

## CHURCH OF SAINT MARY THE VIRGIN

145 W. 46 St., New York, NY 10036-8591

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1994:

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☐ I would like envelopes ☐ I do not want envelopes

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(No.) (Street) (Apt.)

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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

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