From the St. Mary's collection, this antique chalice is of sterling, richly gilt and jeweled. The decorations are Florentine, after the XV century manner; enamelwork medallions shown upon the bowl represent the Last Supper and the Crucifixion. The four Evangelists are symbolized around the node at the center.
My dear People, and Friends of St. Mary's:

As I write this letter to you our parish is already in the first stages of our centenary celebration - the centenary, that is, of the erection of this church in 1894-1895. On the Feast of Our Lady's Conception, December 8th, 1894, the cornerstone of this building was laid. One year later to the day, in 1895, the first great Solemn Mass of Thanksgiving - a pontifical mass in the presence of the Second Bishop of Fond du Lac, +Charles Chapman Grafton - officially inaugurated this congregation's life of worship. December 8th will be an extraordinary day here in 1995, as will the weekend of December 8th-10th, and I will be writing you more about that in the months ahead. In the meantime we are currently "recovering" from the sheer joy and emotional high that we experienced in January when our restored organ first was heard again. That recital on January 20th will not soon be forgotten. We look forward to our Feast of Dedication on October 7th and 8th, at which time our organ will be duly blessed.

And I think that one of our major tasks this year is going to be the maintaining of some balance between the kind of emotional high I referred to a moment ago and the day to day discipline that is required of us in the living of our Christian lives. Emotional highs provide important lessons in our lives. On the one hand they give us great joy, and are accompanied almost always by an increased flow of adrenaline that sends us soaring into the stratosphere. On the other hand they are almost always followed by emotional lows, and sometimes by real depression. Our systems can only handle so much, and spiritually a year like the present one is fraught with traps where our stability is concerned. I strongly urge all of us to travel through this year as lightly as we can, and simply to let events unfold, investing in them the best efforts we can, and leaving the final result to God. And for starters, the best prescription I can suggest is more frequent sacramental confessions for all of us, more regular contact with our spiritual directors and our parish priests, more frequent attendance at mass and more frequent communions, and, not least,
adequate rest. Without these we will be driven to distraction. And it is in such moments that the devil can accomplish his most effective work in us and in this parish. So we need to be on guard, and we need to keep our priorities straight.

All of which is by way of suggesting what our course should be during the next six weeks as we enter the season of Lent, and as we prepare once again to celebrate the joy of Easter with Our Lord. Our first priority, our first focus, is Jesus himself, and only as we remember this can we journey forward with God's grace into the season that is about to begin. You will find elsewhere in this issue our confession schedule for the beginning of Lent and Holy Week. Its purpose is to augment the weekly schedule for confessions that we maintain throughout the year. You will find also our list of special services, and our Lenten series being offered this year by Father Norman Catir. That series, on the Mystery of Baptism, I cannot commend to you more strongly. 1995 is a year of high anticipation where our parish is concerned. My prayer is that we will also make it a year of deepened awareness where our spiritual lives are concerned.

With my love in Christ,

Edgar F. Wells

On our Feast of Title, December 8, 1994, Father Wells preached the following sermon as we approached the centenary year of the erection of this church building.

"And Mary said, Behold, I am the handmaid of the Lord; let it be to me according to your word." Luke 1:38

It was exactly one hundred years ago today, on the 8th of December, 1894, that the cornerstone of this church building was put in place. On December 9th the New York Tribune described the event in this way: LAID IN A DRIZZLING RAIN - the Cornerstone of the Church of St. Mary the Virgin in its place. And then the article added, Interesting Ceremonies in West 46th Street - Bishop Grafton of Fond du Lac officiates. Well, for the past century interesting ceremonies have indeed been taking place on this location. The first, one hundred years ago today, was in a drizzling rain - rain probably much like our rain this past week: neither winter nor summer, and definitely not spring, but totally New York!

And of course the first occasion of interesting ceremonies in this building itself took place just one year later on the same date, the 8th of December, 1895. The New York Sun anticipated the occasion in these words: PROGRESS OF RITUALISM - its acme in the new Church of St. Mary the Virgin. And in the aftermath of that splendid occasion another paper reported: NEW ST. MARY THE VIRGIN'S - The High Church opened with Ritualistic Pomp: Bishop Grafton, clothed in a Red Cope of embroidered Satin, a Red Velvet Mitre, in addition to Alb, Stole, and Cassock, Took Part in the Advanced Ceremonies. It was the New York Sun, in its earlier article, that also remarked. It is difficult for the ordinary observer to distinguish the ritual at the celebration of High Mass at St. Mary's from the same celebration at St. Patrick's. Well, it really was a wonderful time, when you stop and think about it, and one during which religious news of this type could occupy the headlines of leading newspapers in the largest city of the country. By contrast, on the 150th anniversary of the founding of the Oxford Movement, with 1,300 people here at Mass in 1983, not one newspaper, including the New York Times, the last of whom we had specifically invited, even bothered to turn up! How times change! But in 1895 the message in all this was simple enough, and it was two-fold: first, High Church Episcopalians were concerned primarily with ceremonial; and secondly, we were imitation Roman Catholics.
This evening, one hundred years after the laying of this building's cornerstone, we are beginning a year-long celebration of the centenary of the construction of this church. And the culmination of it all will be one year from tonight, when we hope there will be several mitres on episcopal heads as we process around this church, and when this pulpit will be occupied by no less a prelate than The Most Reverend Richard Holloway, Bishop of Edinburgh and Primus of the Scottish Episcopal Church, and sometime rector of the Church of the Advent, Boston. What I would like to attempt this evening is to set the stage for our celebrations this coming year, and I would like to begin by repudiating the allegations of those newspaper headlines of a century ago: because, first of all, High Church Episcopalians or Anglo-Catholics are not concerned primarily with ceremonial: and second, we are not imitation Roman Catholics. Both reputations have haunted us since the beginnings of the Oxford Movement in 1883, and both of them miss the mark where the true identity and thrust of the Catholic Movement have been concerned.

Travel with me for a moment to the period of time in which this parish and others like it had its beginnings. That which was obvious, that which was visual, that which everyone could see, had indeed to do with the outward trappings of our religion. This building was erected to the glory of God, and for the pure and unadulterated purpose of enhancing and making magnificent our Christian worship. The deeper reality for us has been our spirituality. And so no holds were barred. And the Christian worship that has been offered in this place for the past 99 years is nothing less than the eucharistic sacrifice that speaks to us most profoundly of what it means to be a Catholic Christian. For Catholics it is always the mass that matters, and our manner of offering mass in this place has consistently been within the context of what the normative worship of the Catholic Church has employed. Anglicans or Episcopalians are Western Rite Catholics, and our liturgical tradition is one that we share unashamedly with our Roman Catholic brothers and sisters. A hundred years ago St. Mary's was bizarre because we were alone, and were the flagship of the revival of eucharistic worship in the Episcopal Church. A hundred years later we are still in the forefront but we are no longer bizarre. What takes place in this church Sunday by Sunday, and what is taking place here tonight, places us in the mainstream of liturgical renewal as it is being experienced today. Parishes like St. Mary's continue to lead the way, and because of our witness the normative worship of the Episcopal Church today is very much a part of the renewal of Catholic Christendom in the West. We are not imitation Roman Catholics. We are Catholics in our own right, and it is only as we are seen within our integrity as Anglicans that we can be properly understood.

Now what does all this mean for the Church of St. Mary the Virgin as this church building enters its centenary year? What does it mean when the Catholic Movement out of which we sprang has found itself in some quarters in an increasingly defensive and isolated position? What does it mean on this feast of Our Lady's Conception when we think of her role in the economy of salvation? Perhaps in deference to her, and certainly within the context of this feast this evening, it is with Our Lady that we ought to begin.

Because it began like this: it was with Mary that our parish has its origins, and significantly it was on this feast that both our corner stone was laid one hundred years ago, and one year later our life of corporate worship commenced. That in itself provided us at the time with an immediate ecumenical dimension that might go unnoticed today. Because on this day also, in the year 1854, Pope Pius IX issued the Bull Ineffabilis Deus requiring as a matter of salvation for Roman Catholics the belief that from the first moment of her conception the Blessed Virgin Mary was by the singular grace and privilege of Almighty God, and through the merits of Christ our Saviour, kept free from the stain of original sin. The conception being celebrated today is therefore not the conception of Jesus within the Virgin's womb. That celebration is reserved for the Feast of the Annunciation. The conception that we honor this evening is the conception of Mary within the womb of St. Anne. For Anglicans the doctrine of Mary's initial sinlessness has never been a matter of required assent. We leave it, as did St. Thomas Aquinas and the Dominicans, within the realm of pious belief. But if, as the Fathers of the Church believed, Mary is indeed the new Eve; and if, as Eastern theologians remarked as early as the 7th century, Mary's implicit sinlessness is conveyed by that ancient title, Theotokos, the God-barer; then certainly her own beginnings within her mother's womb carried within them a quality of grace that was not shared by other human conceptions. We Anglicans have not been comfortable in this discussion, but we need to be more deeply aware of the importance of Mary in our Catholic worldview. And as our ecumenical pilgrimage continues, and as Catholics within the Roman, Orthodox, and Anglican Communions continue their stumbling journey towards a more visible unity, we Anglicans in particular need to deepen our devotion to the Mother of God who for us is also the Mother of the Church. And what I would suggest to you this evening is that this parish of St. Mary the Virgin has as part of its vocation within the Episcopal Church and the Anglican Communion the task of calling our Church back to a right appreciation of the one whose feast we keep tonight. A younger theologian of our Church, Father John Kevern, who did his seminary placement in this parish, has recently written in this manner about Our Lady: Mary, he says, is not an optional add-on. As the first among the redeemed, due to the power of her perfect, [that is to say] unreserved, risk-taking made available to God, Mary is at the core of the Church's identity, and he adds that the Church, as the creation of Christ, expands outwardly from her. And Father Kevern adds that Mary represents the sanctification by God of material creation. We might say that she is indeed the feminine side of God. For to identify Our Lady with the very fabric of the Church's life, and to see in her the
feminine and contemplative aspects of God's work of redemption, is both to deepen and enlarge our appreciation of Mary's role in the work of her Son, and to enrich our understanding of the very nature of the Church itself. And so today belongs to her. And in a special way this building has been her witness to the Episcopal Church for almost one hundred years.

But beyond this, what has occurred within the Episcopal Church during the past century has involved changes and developments that the founders of this parish could scarcely have anticipated. And the battles that meant so much to us a century ago - the restoration of the Eucharist as the heart of the Church's worship being at the center of it all - these battles have been largely won. Who in 1894 could have imagined a Prayer Book for the whole Church whose main emphasis would be a recalling of Anglicans into a true eucharistic community? Who could have imagined the breadth of variety in that worship that we enjoy today, with a eucharistic canon like the one we are using tonight, with its rich imagery of the mystery of the Incarnation? Who could have guessed in 1894 that one hundred years later the Church to which we belong would have been ordaining women to the priesthood and the episcopate for nearly twenty years? Who could have anticipated the breadth of variety in women's participation in the life of the Church in our time? Who in 1894 could have foreseen the expanded awareness of human sexuality that is ours today, and who could have anticipated the questions for moral theology that that awareness would occasion at the end of the 20th century? And finally, who could have predicted the tragedy of AIDS that has affected the fabric of our whole society, and that has decimated a generation of worshipers in congregations like this one? None of it was imaginable in 1894, and the journalists of that period can perhaps be forgiven the shallowness of purpose that they attributed to our Catholic forebears. Perhaps they were not far from wrong in identifying millinery concerns as being at the heart if our revival. Perhaps those journalists simply by-passed our deep spirituality, the revival of our religious orders, our work in the slums, and our commitment as Catholic Christians to a just and equitable social order. Because those were matters that were at the heart of our life, and they are part of our history also. But what is true also is that it has taken this century to bring our Church as a whole into the real world where it truly belongs, and for some Anglo-Catholics this has been a truly wrenching experience. And it is unfortunately true: some of us have preferred millinery matters to the real world.

What therefore it seems to me - and there are more and more Anglo-Catholics who share this opinion - what it seems to me is that the immediate task of the Catholic Movement is to shake off the pall of despair that has hung for too long a time over our Catholic consciousness. And in order to do this we must recapture the joy and the sense of purpose that caused our forebears in this parish to lay that cornerstone on this site just one hundred years ago. We do not have final answers to some of the issues facing our Episcopal Church today, but our trust is in God and our obedience is to the Church that we love. We make no apologies for being either Episcopalians or Anglicans. They are one and the same. And it is Our Lady in her own obedience who shows us the way. To love and treasure the Church of St. Mary the Virgin in the centenary year of its construction is to love the Catholic Church of which it and our Anglican Communion are a part. And to love the Catholic Church is to love Our Lady - and to love Our Lady is to live with her in the heart of her Son.
HOLY WEEK 1995

Sunday
SUNDAY OF THE PASSION:
PALM SUNDAY
April 9
9 am, 10 am & 5 pm Low Masses

11 am BLESSING OF PALMS, PROCESSION & SOLEMN MASS
(Full Choir)
Sermon: Father David L. Carlson
Motets:
- Pueri Hebraeorum Tomas Luis de Victoria
- Ingrediente Domino Emmanuel Cardoso
- Christus factus est (1992) Richard DeLong
- Improperium Orlandus Lassus

Monday & Tuesday 8 am, 12:15 pm & 6:15 pm Low Masses
April 10-11

Wednesday 8 am, 12:15 pm & 6:15 pm Low Masses
April 12

Thursday MAUNDY THURSDAY
April 13
8:30 am Morning Prayer • 5:30 pm Evening Prayer

6 pm SOLEMN MASS & PROCESSION TO THE ALTAR OF REPOSE
(Full Choir)
Sermon: Father Wells
Mass: Messe Modale en septuor Jehan Alain
Motets:
- Ubi caritas Maurice Duruflé

Friday
GOOD FRIDAY
April 14
8:30 am Morning Prayer
Strict Fast & Abstinence

12 noon SOLEMN LITURGY & PREACHING OF THE PASSION
(Full Choir)
Fathers Carlson & Wells
Music: Reproaches Tomas Luis de Victoria
Motet: Crux fidelis King John IV of Portugal

6 pm Evening Prayer
6:15 pm Stations of the Cross

Saturday
HOLY SATURDAY
April 15

Sunday THE SUNDAY OF THE RESURRECTION
(Easter Day)
April 16
9 am & 10 am Low Masses

11 am PROCESSION AND SOLEMN MASS
(Full Choir)
Sermon: Father Wells
Mass: Messe pour le Samedi de Pâques Marc-Antoine Charpentier
Motet: Surge illuminare William Byrd
Anthem: Introit for a feast day (1978) Larry King

3:30 pm ORGAN RECITAL: Kyler Brown

4 pm PROCESSION, SOLEMN EVENSONG AND BENEDICTION
(Musical settings for congregation)
5 pm Low Mass
## CALENDAR for MARCH

<table>
<thead>
<tr>
<th>Date</th>
<th>Day</th>
<th>Event</th>
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| 1 W  | ASH WEDNESDAY | Stict Fast and Abstinence  
Preacher: Father Wells  
Music: Missa brevis Giovanni Pierluigi da Palestrina  
Motet: Lay up for yourselves Ned Rorem |
| 2 Th | Lenten Weekday (Chad, Bishop of Lichfield, 672) |
| 3 F  | Lenten Weekday (John and Charles Wesley, Priests, 1791, 1788)  
Stations of the Cross & Benediction, 7 PM (at St. Mary's) |
| 4 Sa | Lenten Weekday (Casimir) |
| 5 Su | THE FIRST SUNDAY IN LENT  
Preacher: Father Wells  
Music: Missa quinti toni Orlandus Lassus  
Motet: For he shall give his angels (Elijah) Felix Mendelssohn |
| 6 M  | Lenten Weekday |
| 7 Tu | Lenten Weekday (Perpetua and her Companions, Martyrs at Carthage, 202) |
| 8 W  | EMBER DAY (Edward King, Bishop of Lincoln, 1910) |
| 9 Th | Lenten Weekday (Gregory, Bishop of Nyssa, c. 394) |
| 10 F | EMBER DAY  
Abstinence |
| 11 Sa | Stations of the Cross & Benediction, 7 PM (at Transfiguration)  
Abstinence |
| 12 Su | THE SECOND SUNDAY IN LENT  
Preacher: Father Carlson  
Music: Missa "O Regem Coeli" Giovanni Pierluigi da Palestrina  
Motet: In trouble and adversity John Taverner |
| 13 M | Lenten Weekday |
| 14 Tu | Lenten Weekday |
| 15 W | Lenten Weekday |
| 16 Th | Lenten Weekday |
| 17 F | Patrick, Bishop and Missionary of Ireland, 461  
Stations of the Cross & Benediction, 7 PM (at St. Mary's)  
Abstinence |
| 18 Sa | Cyril of Jerusalem, Bishop & Doctor, 386 |
| 19 Su | THE THIRD SUNDAY IN LENT  
Preacher: Father Hamblin  
Music: Missa "Sanctae Crucis" John Michael Haydn  
Motet: Benedic anima mea Claudin de Sermisy |
| 20 M | SAINT JOSEPH |
| 21 Tu | Lenten Weekday (Thomas Ken, Bishop of Bath and Wells, 1711) |
| 22 W | Lenten Weekday (James DeKoven, Priest, 1879) |
| 23 Th | Lenten Weekday (Gregory the Illuminator, Bishop and Missionary of Armenia, c. 332)  
SOLEMNITY OF THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY  
Procession & Solemn Mass, 6 PM  
Preacher: The Rev. Scott Helferty |
| 24 F | Lenten Weekday  
Abstinence  
SOLEMNITY OF THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY  
Procession & Solemn Mass, 6 PM  
Preacher: The Rev. Scott Helferty |
| 25 Sa | THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY |
| 26 Su | THE FOURTH SUNDAY IN LENT  
Preacher: Father Wells  
Guest choir: Choir of the Church of St. John the Evangelist, Montreal  
Patrick Wedd, Director of Music  
Mass in g Ralph Vaughan Williams  
Ave Maria Anton Bruckner & Robert Parsons  
Hymn to the Virgin Benjamin Britten |
| 27 M | Lenten Weekday |
| 28 Tu | Lenten Weekday |
| 29 W | Lenten Weekday (John Keble, Priest, 1886) |
| 30 Th | Lenten Weekday |
| 31 F | Lenten Weekday (John Donne, Priest 1631)  
Stations of the Cross & Benediction, 7 PM (at Transfiguration)  
Abstinence |

## FRIDAY NIGHTS IN LENT

The Church of Saint Mary the Virgin  
The Church of the Transfiguration

**A LENTEN SERIES - 1995**  
Friday's at 7 PM

Stations of the Cross & Benediction  
FOLLOWED BY COFFEE, LECTURE & DISCUSSION LED BY FATHER NORMIN CATIR

"The Mystery of Baptism"  
March 10 at Transfiguration  
March 17 at Saint Mary's  
March 31 at Transfiguration  
April 7 at Saint Mary's
CALENDAR for APRIL

1 Sa Lenten Weekday (Frederick Dennison Maurice, Priest, 1872)
   (Lenten Quiet Day with Fr. Rodney Kirk 10:45-3:30 p.m.)
2 Su THE FIFTH SUNDAY IN LENT
   Preacher: The Rev. David Tetrault
   Music: Messe basse Gabriel Faure
   Solo: Stabat Mater Giovanni Battista Pergolesi
3 M Lenten Weekday (Richard, Bishop of Chichester, 1253)
4 Tu Lenten Weekday (Martin Luther King)
5 W Lenten Weekday (Vincent Ferrar, Priest, 1419)
6 Th Lenten Weekday
7 F Lenten Weekday
    Stations of the Cross & Benediction, 7 PM (at St. Mary's)
8 Sa Lenten Weekday (William Augustus Muhlenberg, Priest, 1877)

9 Su THE SUNDAY OF THE PASSION: PALM SUNDAY
   Preacher: Father Carlson
   Pueri Hebraeorum Tomas Luis de Victoria
   Ingrediente Domino Emmanuel Cardoso
   Christus factus est (1992) Richard DeLong
   Improperium Orlandus Lassus
10 M MONDAY IN HOLY WEEK Masses at 8, 12:15 & 6:15
11 Tu TUESDAY IN HOLY WEEK Masses at 8, 12:15 & 6:15
12 W WEDNESDAY IN HOLY WEEK Masses at 8, 12:15 & 6:15
   SERVICE OF TENEBRAE, 7 PM
   Tenebrae Responsories (1977) Jackson Hill
   Motets: Christus factus est Felice Anerio
   Miserere Mei, Deus Gregorio Allegri
13 Th MAUNDY THURSDAY
   SOLEMN MASS & PROCESSION TO THE ALTAR OF REPOSE 6 PM
   Preacher: Father Wells
   Music: Messe Modale en septuor Jehan Alain
   Motets: Ubi caritas Maurice Durufle
   Morning Prayer, 8:30 AM Evening Prayer, 5:30 PM
14 F GOOD FRIDAY
   Morning Prayer 8:30 AM Evening Prayer, 6 PM
   Solemn Liturgy & Preaching of the Passion, 12 Noon
   Preacher: Father Carlson & Father Wells
   Music: Reproaches Tomas Luis de Victoria
   Motet: Crux fidelis King John IV of Portugal
   Stations of the Cross, 6:15 PM

April Calendar continued

15 Sa HOLY SATURDAY Solemn Pontifical Vigil 6 PM
   FIRST MASS OF EASTER
   The Right Reverend E. Don Taylor
   Preacher: Father Carlson
   Music: Missa brevis Benjamin Britten
   Motet: Surge illuminare William Byrd
16 Su THE SUNDAY OF THE RESURRECTION, or EASTER DAY
   PROCESSION & SOLEMN MASS, 11 AM
   Preacher: Father Wells
   Music: Messe pour le Samedi de Pâques Marc-Antoine Charpentier
   Motet: Surge illuminare William Byrd
   Anthem: Introit for a feast day (1978) Larry King
   SOLEMN EVENSONG, PROCESSION & BENEDICTION, 4 PM
   Music: Musical settings for congregation
17 M MONDAY IN EASTER WEEK
18 Tu TUESDAY IN EASTER WEEK
19 W WEDNESDAY IN EASTER WEEK
20 Th THURSDAY IN EASTER WEEK
21 F FRIDAY IN EASTER WEEK
   No Abstinence
22 Sa SATURDAY IN EASTER WEEK
23 Su THE SECOND SUNDAY OF EASTER
   Preacher: Father Carlson
24 M Fidelis of Sigmaringen, Priest and Martyr
25 Tu SAINT MARK THE EVANGELIST
26 W
27 Th
28 F Peter Chanel, Priest and Martyr
   No Abstinence
29 Sa Catherine of Siena, 1380, Virgin and Doctor
30 Su THE THIRD SUNDAY OF EASTER
   Preacher: Father Wells

SPECIAL CONFESSION HOURS BEFORE LENT

<table>
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<tr>
<th>Day</th>
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<tbody>
<tr>
<td>Monday</td>
<td>February 27</td>
<td>5-6 pm</td>
<td>Fr. Wells</td>
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<td>Tuesday</td>
<td>February 28</td>
<td>5-6 pm</td>
<td>Fr. Carlson</td>
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<td>Wednesday</td>
<td>March 1</td>
<td>11-12 Noon</td>
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<td></td>
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<td>5-6 pm</td>
<td>Fr. Wells</td>
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LENTEN QUIET DAY  
Saturday, April 1, 1995

with Fr. R. Rodney Kirk, Director
Manhattan Plaza Performing Arts Residential Center

10:45  Morning Prayer
11:00  First Meditation
12:00  Noonday office
12:15  Mass & Second Meditation
1:00   Lunch*
1:30-2:30  Confession/Counseling
2:30   Third Meditation
3:30   Benediction of the Blessed Sacrament

* Lunch today is being provided by the parish clergy. We ask that people register on the sheet provided in the church narthex, or phone the parish office: (212) 869-5830.

VISITING CHOIRS at ST. MARY’S in MARCH
Tuesday, March 7, Evensong at 5:30, Mass at 6:15 pm
The Anglican Singing Society, Boone, NC
Choir of St. Mary’s in the Hills Episcopal Church, Blowing Rock, NC
Musicians from Appalachian State University, Boone, NC
Directed by Kyler Brown
Music by Jackson Hill, Giovanni Allegri and others
(These singers will be studying with Mr. Brown during the previous week concluding with Evensong.

Sunday, March 26 Lent III 11:00 am Solemn Mass
Choir of the Church of St. John the Evangelist, Montreal
Patrick Wedd, Director of Music
Music: Mass in g Ralph Vaughan Williams, Ave Maria Anton Bruckner & Robert Parsons, Hymn to the Virgin Benjamin Britten

SPECIAL CONFESSION HOURS DURING HOLY WEEK

Monday  April 10  5-6 pm  Fr. Wells
Tuesday April 11  5-6 pm  Fr. Carlson
Wednesday April 12  5-6 pm  Fr. Wells
Thursday April 13  5-6 pm  Fr. Carlson
Friday  April 14  3-5 pm  Parish Clergy
Saturday April 15  4-5 pm  Fr. Carlson
               5-6 pm  Fr. Wells

CONCERTS AT ST. MARY’S presents
Friday, March 10 at 8:00
GUSTAV LEONHARDT, harpsichord
“Music of the Baroque”

Thursday, April 6 & Tuesday, April 11 at 8 pm
THE VIRGIN CONSORT & ORCHESTRA
Kyler Brown director
“Music from the Vatican”

Tickets: $25 • $20 • $15 (senior & students)
For information call (212) 921-2939
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 1995:

$ _____________  □ weekly □ monthly □ annually  
□ I would like envelopes □ I do not want envelopes

Name ____________________________
Address ___________________________
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

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 ____________________________
Address ___________________________
City ____________________________ State ________ Zip ________

Former Address __________________________
City ____________________________ State ________ Zip ________