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; Sundays 8:30 am-5:30 pm

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

ADMINISTRATION

PARISH OFFICE
Phone: (212) 869-5830 Fax: (212) 869-7039
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
Mrs. Eileen Sorensen, Parish Secretary
Morehead-McKim-Gallaher
Funeral Directors (212) 744-2500

MUSIC OFFICE
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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.

My dear People:

The moment has finally arrived - December 8th, the Feast of Our Lady's Conception, will be the 100th anniversary of the opening of this church building for public worship. I know that I shall see many of you here at our great Pontifical Mass that evening. It will be celebrated by our Presiding Bishop, with the Bishops of New York and Fond du Lac as concelebrants, and our preacher will be The Most Reverend Richard Holloway, Primus of the Scottish Episcopal Church and Bishop of Edinburgh, and an old friend of this parish. Bishop Holloway will be with us for the whole weekend, and I urge you to consult the full schedule of events for December 8th, 9th, and 10th in this AVE. Please note that the preacher at Solemn Evensong on Sunday afternoon, the 10th, will be The Right Reverend Russell Jacobus, Bishop of Fond du Lac. St. Mary's connection with the Diocese of Fond du Lac goes back a complete century, for it was Charles Chapman Grafton, the Second Bishop of Fond du Lac, who presided and preached at the first Pontifical Mass in this building on December 8th, 1895. It is my own personal joy to have been ordained in that diocese thirty-five years ago. So the Bishop of Edinburgh will occupy our pulpit twice on our anniversary weekend, and Bishop Jacobus will preach from it once - a rather full and wonderful series of occasions as our centenary celebrations begin.

And of course I want to take this opportunity to wish all of you a holy Advent, and a blessed and joyous Christmas feast. Our own centenary celebrations almost seem to dwarf the liturgical year this winter. But our spiritual growth continues, and part of its value lies in our keeping of a holy Advent, and our preparation for our Christmas Communions. That preparation, and especially our Christmas confessions, are absolutely essential if we are to maintain our spiritual balance during the heady month that lies ahead.

Please note that this issue of AVE is rather more filled with articles and information than is usually the case. I invite you to read Mother Adele Marie's
sermon from All Saints Day last year, and also to peruse my article on the Affirming Catholicism Conference at York last summer. Bishop Richard Holloway was one of the founders of that movement in Britain, and it has now found a home among many Anglo-Catholics in Canada and the United States. One of its leaders, Dr. William Franklin, not only teaches at the General Seminary but attends mass at St. Mary's as occasion allows, and a particular joy for us is that he will be the preacher at our Sung Evensong on Saturday, December 9th. For those who are interested, further information about Affirming Catholicism appears also in this issue.

May God bless us all richly as we enter our centenary observance, and may the Church of St. Mary the Virgin go from glory to glory as a new century of worship and ministry unfolds.

With a special blessing (+), and my love in Christ,

Edgar F. Wells
AFFIRMING CATHOLICISM AT YORK 1995
A VIEW FROM THE OTHER SIDE OF THE ATLANTIC

Edgar Wells

'The future is with Catholicism'. With those words the Archbishop of York, Dr. John Habgood, addressed the Affirming Catholicism Conference at York in July this year. Though attended primarily by Catholic Anglicans from the Church of England and by some sympathizers from other traditions within the English Church, the conference claimed representatives from other Anglican jurisdictions as well—notably, Canada and the United States, Scotland, Wales and the Church of Ireland.

Unlike in the two previous conferences, sessions were held in Central Hall at the University of York, an institution resembling one of our state colleges on this side of the Atlantic and located just outside the city of York itself. Central Hall is also the site of meetings of the Church of England's General Synod.

For our visit, there was situated on the main floor of the hall itself, and just below the dais, a large vested altar whose presence reminded us constantly of our first vocation as Catholic Anglicans—the worship of Almighty God. And contrived though the setting obviously was as a place of worship, the conference participants sat in semi-circular rows rising from the floor of the hall, much as if we had been at Yankee Stadium or Madison Square Garden. When the moments of formal prayer arrived, The English genius for solemnity asserted itself and the offering of the Eucharistic Sacrifice became a rich and dignified expression, almost Benedictine in nature, of our worship together.

For this American there was much in terms of a simpler yet dignified style that seemed more appealing as he contemplated the patterns of formal worship in many American Catholic Anglican parishes. Most impressive indeed were the measured cadences that marked the readings from Holy Scripture at our various services during the conference; and the Eucharistic Liturgy, drawn in an intelligent and appealing manner from current authorized rites in the Church of England, provided an impressive advertisement for contemporary Catholic worship in an Anglican setting.

Though a kind of Prayer Book fundamentalism does exist in parts of the English Church, and particularly among Evangelicals, it is both exciting and encouraging to see the extent to which Catholic Anglicans have made the liturgical renewal of the last generation an integral part of our life of worship.

All this was very much in evidence at York and was enhanced by the use of good congregational musical settings, some of them exceedingly appealing, in our offering of daily Mass. Matins and Evensong were sung daily, most of the texts being taken from Celebrating Common Prayer, an office book of the English Franciscans that is available through Mowbrays. And apropos of good singing, the use of both traditional and relatively new hymn texts became a
further means of enhancing our worship at York. A small choir consisting of conference members provided further leadership in this regard, and especially appealing was the manner in which we sang the psalter at both the offices and the Eucharist, simply, easily, much as if we had been with the Communauté de Jérusalem in Paris. And though everything unfolded with dignity and grace, the work that brought it all to fruition was the accomplishment of the Vice-Dean and Precentor of Norwich Cathedral, Canon Michael Perham, who was responsible for our worship at the conference.

Beyond all this--in reality stemming from it--the theme of the York Conference was 'Catholic Evangelism'. We were presented with it first in an introductory address by the Bishop of Salisbury, the Rt. Rev'd Dr. David Stancliffe, who has assumed leadership of the Affirming Catholicism movement from Richard Holloway, Bishop of Edinburgh. Immediately after supper we were addressed by the Archbishop of York. Dr. Habgood carried the theme of Catholic Evangelism into the realm in which Catholic Anglicans have long been at home, the Church in Society. Indeed, for this listener, Dr. Habgood's address was the most penetrating in its analysis of the Church's present task and in its appreciation of the larger context to which the best in Anglicanism is always pointed, which in no way diminishes the value of other addresses at the Conference.

Dr. Mary Tanner, a laywoman involved in the highest echelons of ecumenical contact on behalf of the Church of England, spoke movingly of the ecumenical world in which all mainstream Christians now find themselves. Bishop Michael Marshall enlarged our vision of what Catholic Evangelism might express; and Angela Tilby, an Anglo-Catholic laywoman who is well-known in the British media, gave a fascinating talk entitled 'The flickering image--Evangelism in an age of mass media'.

Less interesting to me as a North American was the address by the Very Rev'd Dr. John Moses on 'Catholicism and the national Church'. In terms of our shared history the subject is of obvious interest to all Anglicans, and in terms of a present reality the fact of establishment is a continuing issue in the life of the Church of England. For North Americans, however, the issue is one of understanding Catholic Evangelism in the context of a self-defined secular society. Much can be said on both sides of the question of establishment. For our English friends it became apparent in some ensuing discussion that, where this matter is concerned, opinions continue to vary greatly among Catholics.

On the Sunday morning before our conference came to an end Bishop Rowan Williams' sermon was followed by the renewal of our baptismal vows, which brought a perfect finish to three and a half days of prayer and study together. And so we sang:

Water of life, cleanse and refresh us raise us to life in Christ Jesus

In conclusion, it appears to me that the true value of an experience like that of the York Conference lies less in specific areas of its agenda than in the solidarity witnessed to by our time together. The Affirming Catholicism movement is providing a real sign that the fragmentation experienced within the Catholic movement in the aftermath of the admission of women to the priesthood is being overcome, and though this is of immediate importance in the English context where that admittance is still a recent reality, it is also of importance to us in Canada and the United States, in both of whose provinces women have been entering the priesthood and the episcopate since 1976. What appears to me to be happening is that the wholeness and generosity of Catholic witness is reasserting itself within the context of Affirming Catholicism. We do not have final answers, and in no way do we wish to disassociate ourselves from traditionalist Catholics who find themselves unable to cope with the Church's present stance. But we are all witnesses to the disintegration of that kind of traditionalism, and we have watched as individuals and groups with whom we were once associated have walked along a path of bitterness that in many instances has led them into separation and schism. Our choice has been to be faithful to the Church as we have received it and to opt for a continuing proclamation of Catholic truth within an organism that we continue to believe is an integral and authentic expression of the Catholic Christian gospel. York this summer has been a means of strengthening our resolve, and of affirming our own loyalty to a Church that has nourished many of us through the greater part of our lives.

 CONTRIBUTIONS TO AVE are gratefully acknowledged:

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

THE CENTENARY OF THE OPENING OF THIS CHURCH

CONCEPTION OF THE BLESSED VIRGIN MARY
THE CENTENARY OF THE OPENING OF THIS CHURCH
Friday, December 8, 1995
5:30 PM ORGAN RECITAL
6:00 PM PROCESSION & SOLEMN PONTIFICAL MASS
Sermon: The Rt. Rev. Richard Holloway
Bishop of Edinburgh
Music: Mass in D Minor (Lord Nelson) Josef Haydn
Motet: I was glad Hubert Parry
Ecce sacerdos John Church
(Commissioned by St. Mary's, 1990)
Ave Maria Elliot Levine
(Commissioned by St. Mary's, 1995)
Ubi Caritas Maurice Duruflé
St. Mary’s Choir and Orchestra

Saturday, December 9th
EVENSONG — 5:00 PM
Address: Dr. William Franklin
Music: Congregational

Sunday, December 10th
THE SECOND SUNDAY OF ADVENT
SOLEMN PONTIFICAL MASS — 11:00 AM
Preacher: Bishop Holloway
Music: Missa “Papae Marcelli” Giovanni Pierluigi da Palestrina
Motet: Populus Sion (People of Zion behold) Jackson Hill
(Commissioned by St. Mary's, 1995)
Ave Maria Franz Biebl
St. Mary’s Choir

SOLEMN EVENSONG & BENEDICTION — 4:00 PM
Preacher: The Rt. Rev. Russell Jacobus,
Bishop of Fond du Lac, WI
Music: Magnificat and Nunc Dimitis Orlando Gibbons
Motets by Cesar Franck, Maurice Duruflé, Olivier Messiaen,
Francis Poulenc, Marc-Antoine Charpentier
St. Mary’s Choir

On Friday, December 8th, our choir will be singing Haydn's LORD NELSON MASS, the same setting used on this occasion in 1895 - just 100 years ago. But our music budget cannot cover this cost.

Therefore - CAN YOU HELP? Your check, made out to The Church of St. Mary the Virgin, and marked "for music on December 8th", will help defray this expense.

THANK YOU FOR YOUR HELP!
AND THANK YOU FOR LOVING ST. MARY'S.

Faithfully yours,

Edgar F. Wells

CONCERTS AT ST. MARY’S PRESENTS

THE VIRGIN CONSORT
KYLER BROWN, Director
NOËL — AND THE ANGELS SANG!
Thursday, December 14, 1995, 8:00 pm
Missa “O magnum mysterium” TOMÁS LUIS DE VICTORIA • Four Christmas Motets FRANCIS POULENC • Jesus Christ the apple tree DANIEL PINKHAM • O my deir hert VIRGIL THOMSON • Ave Maria FRANZ BIEBL • Magnificat ARVO PÄRT
Tickets: $25, $20 & $15 (seniors & students)
The following sermon was preached by Mother Adele Marie, SSM on November 1, 1994, All Saints’ Day at the Church of St. Mary the Virgin

ST. MARY THE VIRGIN, NYC

Today we sing a song of the saints of God. We sing of a countless multitude, a community spreading beyond all bounds of race and language and condition, beyond time and space, reaching even across the divide of death. These are the godly ones, our forebears and companions in faith. With them we are, as the collect tells us, knit together by God, bound up in solidarity. The Orthodox speak of the "golden chain" of all the saints: In the words of St. Symeon the New Theologian, "The saints in each generation, joined to those who have gone before and filled like them with light, become a golden chain, in which each saint is a separate link, united to the next by faith and works and love. So in the one God they form a single chain which cannot be quickly broken."

All Saints’ Day is a celebration of connectedness. All Saints’ Day is a festival of the church, the community of saints. It is a festival of the great church as well as each particular local church. The golden chain can be seen not only by looking beyond and outside us but looking within and around us. This church, soon to observe with thanksgiving its one hundredth anniversary, has certainly been able to glimpse its share of glimmering links of that golden chain. To celebrate a centennial involves a look back at the past and there one sees the brightness of the holy men and women who made this parish all that it is. For me to be here tonight is to remember one such person. It was to this church that I regularly came on Saturdays many years ago to celebrate what we now call the Sacrament of Reconciliation. I remember sitting over there near Fr. Taber’s confessional, waiting my turn, for there were others, sometimes many others, waiting, too. Where else in the Episcopal church, I thought, would one have to queue up for confession? To sing a song of the saints of God is to give thanks for all those we have known who have made God’s love real for us or made faith possible. When we praise the saints we praise God who has triumphed through them and whose abounding grace we see in their lives.

What makes a saint? Not extraordinary talents. Saints are not necessarily high achievers. Sanctity has nothing to do with the particular gifts or deficits one brings to the world. It has everything to do with love, the wholeheartedness of a love willing to give all away. Such wholeheartedness is not something that happens overnight. Rather, it is a matter of opening up one’s entire life to the transforming grace of God. Placing all their hope in God, the saints become likened to God. And in poverty or mourning, in gentleness or hunger, in the mercy they give and the peace they bring, even in the terrible losses they endure, the saints find the happiness we all long for.

All Saints’ Day need not depress us because we fail; it should encourage us because those we honor as saints also failed but, trusting in the love of God, did not give up. Saints are always people in process, prone to error and sin, not yet perfected, but giving their wholehearted best.

What makes a saint? Love, God’s love, is what makes a saint. And this is what all of us, living and dead, famous or nameless, illustrious or unknown, have in common. The truest thing that can be said about you, or about me is “I am one who is loved by God.” Some of us may do more with that love than others but the title of saint is one that is given to us all at baptism. We were enrolled in the communion of saints when we were baptized and we cannot undo that anymore than give back our names or change our blood type. We are knit, bound, linked together with God and each other in that golden chain we call the communion of saints.

However, to rejoice in celebration of this festival of connectedness is also, sadly, to note its lack in many areas of modern life. People feel horribly alone; small congregations sometimes experience a terrible isolation. Where shall the golden chain be found? There is a tremendous need in our time for connectedness. A parish bulletin from a Cambridge church that came in the mail recently contained a report which had emerged out of a parish evening of reflection. Entitled, “Connectedness: the Problem of the Nineties,” it spoke of the "connectedness gap" or "void" that is felt today. The report noted how many people today experience no sustaining sense of belonging. When belonging breaks down, achievement is all that is left, and failure is inevitable at times when striving to achieve is everything. Without real, sustaining connection in life, it is devastating to fail, and people back off from life and relationships rather than face the possibility of failure without support and the capacity to cope. The long term penalty for living without connection is depression.

Elsewhere another commentator on modern life observes how our world values celebrity not sanctity, individualism not community. Blessedness is found in winning and so we have endless award shows and competitions to see who is “the best.” Amiss, Oscar’s, Tony’s, Grammy’s and countless “Best This’s” and Best That’s” are showered on actors and singers. Individual accomplishments are enshrined in Halls of Fame - there are more than 700 of them in the United States alone.

Needless to say, the saints, living and dead, famous or nameless, illustrious or unknown, are not celebrities but witnesses to someone and something greater than themselves. Our faith tells us that they are with us, a great cloud of witnesses, supporting and encouraging us who are linked together with them in the communion of saints, the blessed company of those whose values in life are expressed by the Beatitudes. The holy people of God, held together in the golden chain, not by the Gold Card, are those whose task it is to forge new links of connectedness in our world.
To name this day a festival of connectedness is, then, to say something about ourselves: We are to be a people helping others make the connection. While this in not an easy task it is a possible one because I believe God calls us to it. It means that more than ever before we must be a people of the Presence, working to create the space where others may touch the holy and discover that they are not alone nor their lives empty and meaningless; working to enable others to be woven into the golden chain of holiness and there find themselves encircled by purpose and meaning. As you move into your second century be then what you are: the community of saints, those who know who they are and whose they are.

And now, let T. S. Eliot have the final word:

> And of all that was done that was good, you have the inheritance
> For good and ill deeds belong to a man alone, when he stands alone on the other side of death,
> But here upon earth you have the reward of the good and ill that was done by those who have gone before you.
> And all that is ill you may repair if you walk together in humble repentance, expiating the sins of your fathers;
> And all that was good you must fight to keep with hearts as devoted as those of your fathers who fought to gain it.
> The Church must be forever building, for it is forever decaying within and attached from without:

> What life have you if you have not life together?
> There is no life that is not in community.
> And no community not lived in praise of GOD.
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| 19 Su | THE TWENTY-FOURTH SUNDAY AFTER PENTECOST  
Preacher: Fr. Carlson  
Music: Missa brevis *Andrea Gabrieli*  
Duet: *Awake, ye dead* *Henry Purcell*  
Altar Flowers: John Morris |
| 20 M | Edmund, King of East Anglia and Martyr, 870 |
| 21 Tu | Requiem (N-R from last names on All Souls List) |
| 22 W | Thanksgiving Eve Mass 6:00 pm  
Preacher: Fr. Wells  
Music: Congregational |
| 23 Th | THANKSGIVING DAY  
Low Mass 10 AM |
| 24 F | Abstinence Dispensed |
| 25 Sa | James Otis Sargent Huntington, Priest and Monk, 1935 |
| 26 Su | THE FEAST OF CHRIST THE KING  
Procession and Solemn Mass 11:00 AM  
Preacher: Fr. Wells  
Music: Missa brevis *Jackson Hill*  
Motet: *Let all the world in every corner sing* *Roger Borland*  
Altar Flowers: Matthew and Elsie Farley |
| 27 M | Requiem (S-Z from last names on All Souls List) |
| 28 Tu | Advent Weekday (comm. Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885) |
| 29 W |  |
| 30 Th | SAINT ANDREW THE APOSTLE |

**REMEmber SAint Mary’s In Your Will**

REQUESTS 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]:

<table>
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| 1 F | Nicholas Ferrar, Deacon, 1637  
*Abstinence* |
| 2 Sa | Channing Moore Williams, Missionary Bishop in China and Japan, 1910 |
| 3 Su | THE FIRST SUNDAY OF ADVENT  
Preacher: Fr. Carlson  
Music: Missa brevis *Noel Goemanne*  
Motet: *E’en so, Lord Jesus, quickly come* *Paul Manz* |
| 4 M | John of Damascus, Priest, c. 760 |
| 5 Tu | Clement of Alexandria, Priest c. 210 |
| 6 W | Nicholas, Bishop of Myra, 342 |
| 7 Th | Ambrose, Bishop and Doctor, 397 |
| 8 F | THE CONCEPTION OF THE BLESSED VIRGIN MARY -  
THE CENTENARY OF THE OPENING OF THIS CHURCH  
Organ Recital, 5:30 PM  
Procession and Solemn Pontifical Mass, 6 PM  
*No Abstinence*  
Music: Mass in D Minor (Lord Nelson)  
*Josef Haydn*  
Motet: *I was glad* *Hubert Parry*  
*Ecce sacerdos* *John Church*  
*(Commissioned by St. Mary's, 1990)*  
*Ave Maria* *Eliot Levine*  
*(Commissioned by St. Mary's, 1995)*  
*Ubi Caritas* *Maurice Duruflé*  
*St. Mary's Choir and Orchestra*  
*Altar flowers: Departed Trustees of St. Mary's* |
| 9 Sa | Of Our Lady  
Evensong 5 PM  
Address: Dr. William Franklin  
Music: Congregational setting |
| 10 Su | THE SECOND SUNDAY OF ADVENT  
*Solemn Pontifical Mass, 11 AM*  
Preacher: Bishop Holloway  
Music: Missa “Papae Marcelli” *Giovanni Pierluigi da Palestrina*  
Motet: *Populus Sion* (People of Zion behold) *Jackson Hill*  
*(Commissioned by St. Mary's, 1995)*  
*Ave Maria* *Franz Biebl*  
*Solemn Evensong & Benediction, 4 PM*  
Music: Magnificat and Nunc Dimittis *Orlando Gibbons*  
Motets by Cesar Franck, Maurice Durufle, Olivier Messiaen, Francis Poulenc, Marc-Antoine Charpentier  
Preacher: The Rt. Rev. Russell Jacobus, Bishop of Fond du Lac |
| 11 M | Advent Weekday |
| 12 Tu | Our Lady of Guadalupe |
| 13 W | comm. Lucy, Martyr in Sicily, 304 |
ANNOUNCING!
THE PERFECT CHRISTMAS GIFT

YES! I WOULD LIKE ___ COPIES OF THIS CHRISTMAS CD AT A PRE-RELEASE SPECIAL PRICE OF $15. Please fill out the coupon below and mail to Concerts at St. Mary's, 145 W. 46th St., New York, NY 10036. Please make check payable to CONCERTS AT ST. MARY'S.

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CARD NO. ____________ EXP. DATE: ________

14 Th John of the Cross, Priest and Doctor
15 F Advent Weekday
16 Sa Advent Weekday
17 Su THE THIRD SUNDAY OF ADVENT
   Preacher: Fr. Wells
   Music: Missa “Bella Amfitrit altera” Orlandus Lassus
   Motet: Benedicti Thomas Tallis
   Altar Flowers: Elizabeth G. Hartnagel
18 M Advent Weekday
19 Tu Advent Weekday
20 W EMBER DAY
21 Th Advent Weekday
22 F EMBER DAY
23 Sa EMBER DAY

24 Su THE FOURTH SUNDAY OF ADVENT
   Preacher: Fr. Wells
   Music: Missa “Dixit Maria” Hans Leo Hassler
   Ave Maria, Op. 176 Josef Rheinberger
   Vigil (Christmas Eve)
   Organ Recital, 9:30 PM - Kyler Brown, organist
   Procession and Solemn Mass of Christmas, 10 PM
   Preacher: Father Carlson
   Music: Missa Solemnis, K. 337 Wolfgang Amadeus Mozart
   Motet: Hodie Christus natus est Francis Poulenc
   Tomorrow shall be my dancing day Anonymous
   St. Mary’s Choir and Orchestra)
   Altar Flowers: Nona Gilvin Parker, Gaetano Thomas Perciballi,
   and Mary G. Perciballi, Florence Lorena Henderson
   and John Lee Gilvin, Mary Frances Henderson
25 M 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: Congregational
   Altar Flowers: Thomas McKee Brown, Priest
   Founder and First Rector of this Parish
26 Tu SAINT STEPHEN, DEACON AND MARTYR
27 W SAINT JOHN, APOSTLE AND EVANGELIST
28 Th THE HOLY INNOCENTS
29 F Thomas Becket, Archbishop of Canterbury, and Martyr, 1170 No Abstinence
HOW WE BEGAN

THE CHURCH OF SAINT MARY THE VIRGIN was founded in 1868 by a young priest, Father Thomas McKee Brown (1841-1898) as a parish of the Episcopal Church embodying the Catholic principles of the Oxford Movement in its teaching, mission, and its public worship. The first church was built west of Broadway, on land given by John J. Astor, Jr. In 1894, the large legacy of a parishioner, Miss Sara Louie Cooke, enabled the present site to be acquired and the new church built. Designed by Napoleon Le Brun in the style of the 14th century French gothic, it was the first church to be constructed on a framework of steel. St. Mary's was opened on December 8, 1895, the Conception of Our Lady and the feast of title of the parish. The interior of the church was decorated over the succeeding thirty years with many works of art of the gothic revival, classical and modern periods, of both American and European origin.

On the facade is a statue of the Virgin and Child, by J. Massey Rhind. The interior of the church is dominated by the high altar, standing in a spacious apse. Lining the nave are twelve large statues of the apostles, the work of the Boston carver Johannes Kirchmayer. The monumental pulpit, also by Kirchmayer and his finest work, dates from 1923. Opposite is the monument to Fr. Brown, with an effigy by Rhind. At either side of the entrance to the chancel are statues of Christ the King and Our Lady. Above is a great rood beam.

On the high altar the Blessed Sacrament is usually reserved. Behind the altar is a medieval-style painting of the Virgin with SS. Anselm, John and Dominic, the 1922 work of Valentine d'Ogries. Above are three stained glass windows by the great English maker C. E. Kempe.

The Lady Chapel was the gift of Haley Fiske, President of the Metropolitan Life Insurance Company and for forty years the Treasurer and major benefactor of St. Mary's. The sumptuous interior is lined with gothic-style oak paneling. The American Renaissance-period mural paintings depict the Magnificat and the Epiphany, and were commissioned in 1902 from the Academician, Elliott Daingerfield, a member of the parish. The stained glass window is by Kempe, and the paneled oak ceiling by Kirchmayer (1917). The chapel's extension was decorated in 1925 by d'Ogries with a mural of the Assumption and a window of the coronation of the Virgin.

The Baptistry was also decorated for Fiske with d'Ogries' murals and window, of Our Lady and St. Luke, and a magnificent oak font cover by Kirchmayer. The nearby shrine of the Sacred Heart has a striking statue in the moderne style, in various marbles, by Lee Lawrie (1928).

The Baptistery was also decorated for Fiske with d'Ogries' murals and window, of Our Lady and St. Luke, and a magnificent oak font cover by Kirchmayer. The nearby shrine of the Sacred Heart has a striking statue in the moderne style, in various marbles, by Lee Lawrie (1928).

St. Joseph's Chapel is in a rich Italian renaissance style, decorated in 1912 with a paneled and gilded ceiling, marble pavement and Kempe windows. The reredos contains a colored majolica Della Robbia plaque of the marriage of the Virgin and St. Joseph. The 1923 Chapel of Our Lady of Mercy was built in a contrasting Italian gothic style: the marble statue is by Lawrie, and is set in a Venetian gothic niche.

The large choir gallery also accommodates an orchestra on special occasions. The organ is mounted high on the west wall: a masterpiece by Aeolian-Skinner, the 1933 instrument is one of the earliest and finest of the American Classic school.

NEW BOOK AVAILABLE

"THE HISTORY OF THE ORGANS AT ST. MARY'S" by Kyler Brown, Music Director and Organist at St. Mary's and consultant on the restoration of the famous Aeolian-Skinner, Opus 891, built in 1932, has just been completed. This 20 page history contains a full-color photograph of the newly restored organ console, historic photos, specifications and letters concerning the installation and completion of both the first organ at St. Mary's built by the Jardine Organ Co. and the present instrument by the Aeolian-Skinner Organ Company of Boston.

Yes! Please send me ___ copies of the "HISTORY OF THE ORGAN AT ST. MARY'S" at $5.00 each. I have enclosed a check (made payable to Concerts at St. Mary's) for a total of $_________.

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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

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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.

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