

Volume LXV No. 1

January-February, 1996

AVE



Church of Saint Mary the Virgin
New York City

AVE

CHURCH OF ST. MARY THE VIRGIN
145 WEST 46 STREET
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JANUARY - FEBRUARY
ISSUE

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street New York, New York 10036-8591

SERVICES

The Church is open for prayer and meditation: Monday-Friday: 7 a.m. - 9 a.m. and 11 a.m. - 7 p.m.; Saturdays: 11:30 a.m. - 5:30 p.m.; Sunday: 8:30 a.m. - 5:30 p.m.

SUNDAY

Morning Prayer 8:40 am
Masses: 9:00, 10:00 am
Solemn Mass with Sermon 11:00 am
Evening Prayer 4:00 pm

WEEKDAYS (Monday-Friday)

Morning Prayer 8:30 am
Noonday Office 12:00 Noon
Daily Mass 12:15, 6:15 pm
Evening Prayer 6:00 pm
Saturday mass: 12:15 pm

SACRAMENT OF RECONCILIATION

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

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AVE

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

VOL. LXV No.1

JANUARY - FEBRUARY, 1996

No. 1

My dear People:

One of the problems in preparing this newsletter is that it must be ready for publication a good month before you receive it in your homes. Occasionally it is late, and this is due usually to problems at the Post Office, or to our own sometimes unavoidable tardiness in having the contents of a given issue ready for the printers.

What this also means is that occasionally an issue must go to press before the occurrence of a specific event that we know will be of interest to our readers. This is indeed the case with this New Year's issue of AVE in 1996. As these words are being written we are still a week shy of our great weekend of centennial celebration with Bishop Richard Holloway of Edinburgh. His sermons to us, as well as those of Bishop Russell Jacobus of Fond du Lac, and Dr. William Franklin of the General Theological Seminary, will appear in subsequent issues of AVE later this winter and spring. As indeed will our own report of the weekend itself, including, I can promise you, a glowing account of all that will have taken place.

Let me then for the moment address the immediate weeks ahead, and the various events in which our parish will be involved.

To begin with, the consecration of our Suffragan Bishop-Elect, The Reverend Catherine Roskam, will take place at the Cathedral of St. John the Divine on Saturday, January 27th. The clergy of this parish will be in attendance, and I know that there will be a generous representation at the Cathedral that morning on the part of our parishioners. Only six days later, on February 2nd, the Church celebrates the lovely Feast of the Presentation of Our Lord Jesus Christ, known affectionately as Candlemas, or the Purification of St. Mary the Virgin. Always this feast has been kept with great joy at St. Mary's, and this year is no exception. Bishop Roskam will be the Celebrant and Preacher at our Pontifical Mass at 6:00 that evening, and I know that you will be present with me to welcome our new Bishop Suffragan to the life of this parish. Her presence here as a Successor to the Apostles, and her offering of the Holy Sacrifice in our midst, will be a sign of our continuing loyalty to the Episcopal Church, and to the Catholic faith as our Anglican Church has received it. Indeed, in the aftermath of "infallible" statements from Rome earlier this winter with regard to the presence

of women in the Sacred Priesthood, our Mass on February 2nd will not only be a statement of continuing loyalty where our own Church is concerned, it will also be a message of encouragement to our many Roman Catholic friends who have lived faithfully in hope since the Second Vatican Council, and whose continuing prayer is that Rome may follow at least partially along the path on which our Anglican Communion has begun to travel.

And of course, once February has arrived, we are never very far from the beginning of Lent. Ash Wednesday this year falls on February 21st, and I suspect that our Lenten devotions will provide us with some needed refreshment after the heady atmosphere of the earlier part of the winter. In the end it is the nourishing of our spiritual lives that is most at stake in our daily existence. St. Mary's is a place where that nourishment is always at the heart of things.

Affectionately in Christ,



Edgar F. Wells

**CONTRIBUTIONS TO AVE
are gratefully acknowledged:**

Please make checks payable to the

CHURCH OF ST. MARY THE VIRGIN

John Douglass Ruff, \$25.00; Thomas A. Cassidy, \$25.00; The Rev. Canon B. McK. Williams, \$94.00; Jacqueline A. Forshee and The Rev. Steven R. Ford, \$50.00; Peter H. Meyers, \$35.00; Robert Lindsey, \$25.00; Canon Chester A. Larue, Jr., \$35.00; Stephen McWhorter, \$25.00; Ian Brett, \$25.00; David and Elizebeth Crommett, \$25.00; Mr. and Mrs. Nicholas Mazzola, \$25.00; Eric K. Ghunt, \$25.00; David F. Osgood, \$10.00, Nicholas T. Groves, \$25.00, Peter and Martha Riola, \$15.00; John M. Holt, \$25.00; Richard M. Pietro, \$15.00; Frances N. Kahn, \$25.00; The Rev. William H. Baar, \$25.00.

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 on the Eve of our Feast of Dedication by
The Rev. Victor Stock of St. Mary Le Bow Church, London, England.*

I work in the city of London just behind St. Paul's Cathedral in the church of St. Mary Le Bow, the new church which is only 300 years old built by Christopher Wren between 1688-1690. Down below me is the Norman Crypt built in 1080 which we use everyday. Our day begins there with Morning Prayer down in the foundations, foundations laid by Archbishop Lanfranc at the time of William the Conqueror. The other day I was thinking about you all and what I might say to you at the beginning of your centenary and I decided that you'd like history, you expect that from an Englishman with an ancient church. I went to the Victoria and Albert Museum and on my way out visited two of the pieces of church plate which the museum displays in its Tudor Gallery. I have two churches in the City of London; St. Mary le Bow and St. Mary Aldermary and one piece of plate in the Tudor Gallery at the V & A comes from St. Mary le Bow and was made in 1568. It's a fine example of an Elizabethan chalice but more interestingly next to it stands a chalice made in 1549 with on its paten a beautiful Champleve enamel coat of arms of Edward VI and round the rim of the paten are the words "The body of our Lord Jesus Christ which was given for you preserve your soul unto everlasting life." It is one of the very first chalices made at the Reformation for the people to receive the wine from. For until then of course only the priests were allowed to receive the Precious Blood. So part of the history of my parish in the City of London on display in the famous Victoria and Albert Museum is a symbol or emblem of Reformation.

But I was on my way to look up the details of another piece of plate I wanted to tell you about.

I want to tell you about it because this Solemn Evensong concludes with Benediction and Benediction is one of the glories of catholic worship and for it you need a monstrance. In the Victoria and Albert Museum there are a number of wonderful monstrances but my favorite was made in 1690 in Augsburg by Johann Zeckel. It portrays seated around and upon the sunburst the apostles at the Last Supper. Our Lord's place in the center is occupied by the crystal lunette to display the Host, what a marvelous idea. The Disciples in silver around the Lord's Table borne up on golden rays of glory display in their midst the Lord Jesus Christ.

Here in this Augsburg monstrance of 1690 is an emblem of the life and work and usefulness of St. Mary the Virgin in New York.

Let us consider how this is so. St. Mary the Virgin exists to be a place of life and work, the life of God displayed to the people in this part of this teeming city and far beyond. Day by day the mass is offered here and people come in to this great, dark, wonderful, glorious cavern to be still before the mystery of God.

They come to be still in the midst of so much deprivation and need.

For gathered round the presence of God in this dark holy cavern is the work of St. Mary the Virgin which issues day by day from its life of prayer and worship. Your catholic evangelism is grounded in work with those with HIV and AIDS in a couple of the city hospitals and a program working with kids from the West Side who've been in prostitution. Where once appropriately there were nuns up here beyond that wall there's now this marvelous work with the most needy. St. Mary the Virgin stands four square in the life-bearing catholic tradition of service - and service to children caught up in prostitution, to people with HIV and AIDS, to any other form of real deprivation is exactly what the glory of the catholic church is about - we are part of a great tradition.

And what of the future? For a centenary should be a springboard for the future. The future is to be open to what God is saying about justice, the planet, freedom, human sexuality and all those things that are the world's agenda, for the world is God's and God writes the agenda.

The catholic faith and life of St. Mary the Virgin must never be lived in the past, God does not intend you to be the New York equivalent of the Tudor Gallery of the Victoria and Albert Museum in London. And if at this point I may say how fortunate you are to enter your centenary with Edgar Wells as your parish priest you will know what I mean for here is a man rooted in the tradition, nourished and fed by it who himself embodies openness to the agenda God is writing on the planet, not fossilized catholicism.

We begin our centenary with worship and praise and blessing, blessing of our Lord Jesus Christ displayed before our worshipping gaze in the monstrance. Think again for a moment of the 1690 Zeckel monstrance from Augsburg, the disciples gathered round the Lord's table, the Host occupying the position of Christ, that is a marvelous emblem for St. Mary the Virgin as it looks towards the next hundred years and into the next millennium. You will be doing the work of God if this church, its life and work is seen as a group of disciples gathered round their Lord, the Lord Jesus Christ occupying the throne of glory which is also the place of intimacy and friendship, those apostles reclining as the close friends of a greatly loved teacher. And here is the paradox of catholic faith and life. On the one hand the intimacy of friendship, open exchange, easy conversation, anxieties shared, doubts and fears discussed, that is one aspect of the life and work of St. Mary the Virgin which will draw people towards God. And the second aspect of our life and work is that we are always gathered in these conversations around Jesus, Jesus who shows us the glory of God in the self-giving of the eucharist and in the sacrifice which opens heaven to earth in New York as in London, the cross of Calvary and the Garden of Easter morning.

Catholic faith and life as we look back on it here with thanksgiving and

as we look forward towards its development in confidence is grounded in our belief as catholics in Jesus, God and man. Who as the Athanasian Creed has it "suffered for our salvation: descended into hell, rose again on the third day from the dead. At whose coming all men shall rise again and they that have done good shall go into life everlasting.... This is the Catholic Faith, which except a man believe faithfully, he cannot be saved."

THE HOLY NAME OF OUR LORD JESUS CHRIST

Monday, January 1st

SOLEMN MASS, 11:00 AM

Sermon: Fr. Wells

Congregational Setting

**VIGIL OF THE EPIPHANY
ORGAN RECITAL 5:30 PM**

**PROCESSION, STATION AT THE CRECHE,
SOLEMN MASS 6 PM**

Friday, January 5th

Sermon: Sonja von Kleist

Mass for four voices *William Byrd*

THE EPIPHANY OF OUR LORD JESUS CHRIST

Saturday, January 6th

Low Mass 12:15

The following Sermon was preached on the FEAST OF THE DEDICATION OF THIS CHURCH by The Rev. Victor Stock, Rector of the Church of St. Mary Le Bow, London, England.

"Then I saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband."

This is a wonderfully Jewish image and as the Jewish community is one of the things for which New York is famous I thought we'd begin by looking at our common origin - we Christians and we Jews, we who are all the children of Abraham. It's not always easy for us to notice - just through over-familiarity - how our religion is so permeated with wonderful Jewish imagery.

Just look at the beautiful bride "all dressed for her husband" that's the Ancient Near East, the Semitic world of the veiled bride ready for the consummation of marriage. It's an extraordinarily human image that the writer to the Revelation uses when he wants us to think about the end for which we are all destined. For one thing it's marvelously sexual and for another it's wonderfully human - this heaven for which we're destined. Notice also that strange line "and there was no longer any sea". Why would heaven mean the abolition of the sea? - YAM in Hebrew. For the people of the Ancient Near East the sea was the great symbol of chaos. All the ancient civilizations of the Middle East which produced the Bible and its people were land - locked, there was rumor of sea and it was only ancient Israel and ancient Egypt that had a bit of sea coast. And what happened beyond it, where it led to, no one then knew. The sea was the synonym for destruction, on it Paul was shipwrecked, from it Jonah's whale vomited Jonah up. It was the image of chaos for the ancient world as New York has been an image of chaos for the modern world, so in heaven the readers of the Revelation were pleased to note that there would be no sea. We shall return to these images later.

Last night I put before you a piece of 1690 silverware, a monstrance made in Augsburg by a master silversmith, Zeckel, in which, those of you who were here last night will remember, the place of Jesus at the Supper is taken by the Host, the disciples are gathered round their Lord. I said last night that part of the work of St. Mary the Virgin was to be such a place where those who come in recognize that the Blessed Sacrament at the heart of your life in Adoration and in Holy Communion means that Jesus is at the heart of your life. You are his friends gathered round him welcoming new friends to join you.

I said that this was the Catholic faith, this belief in Jesus, God and Man which "except a man believe faithfully he cannot be saved." This morning we will look at the two treasures now here in New York in the Frick Collection. In one room on each side of the fireplace is a portrait of Thomas More and a portrait of Thomas Cromwell, both chancellors of England. Thomas More who wore the collars of 'S's' which is now worn, that very same collar, by the Lord Mayor of London. I know this because one of my churchwardens was Lord Mayor a couple of years ago and wore Thomas More's chain. But I'm not going to say anymore about jewelry, I want to say something about portraiture. Thomas Cromwell the destroyer of the monastic houses of England in 1536 was man as he is, go and look at it. The dedicated Wall Street financier, shrewd, objective, extremely hard working ending up on the block. On the other side of the fireplace hangs Thomas More, a saint in the Roman Catholic Church and in many ways an attractive and holy man, man as we would like to be, you might say, but he too shared the narrowness of outlook, the prejudices and distortion of his age. He was not at all opposed to the use of torture or burning at the stake for heresy, he wasn't as absolutely perfect as partisan ecclesiastical historians have cracked him up to be.

You can learn a lot about heaven and hell, the Christian religion, its meaning and usefulness, by a visit to the Frick and as part of your centenary celebrations I recommend it.

Last night thinking about the Augsburg monstrance made us think about Jesus and his disciples and the ideal of Christian life in fellowship, relationship, love and worship. Today these two portraits from the Frick make us think a bit more realistically perhaps about ourselves. For the truth is that we are all of us a mixture of Thomas Cromwell and Thomas More. We can't KEEP destructive YAM at bay. Catholic Christians tend to hang on to the past, to think that objectivity, single mindedness and hard work is the same as holiness, and to think that obedience in all things is more important than freedom of intellectual enquiry or conscience. Thus Cromwell did what Henry VIII wanted him to do, though it was wrong and yet that obedience did not save him. Thomas More believed in a Catholic Christendom which was even then past its sell-by-date. The great movements of radical reform, the enthusiastic acceptance of new knowledge in the sciences, philosophy, economics, the discovery of the new world, not least the new world in which we stand here in New York, all that was crowding in upon the European Catholic consciousness, was in many ways resisted by More. Now, Thomas Cromwell, Thomas More, you, Fr. Edgar Wells, me, all of us are called by God to a new heaven and a new earth for the first heaven and the first earth are always disappearing, the only constant bit is that we're always afraid of the sea - Yam; the ancient world that saw the sea as a metaphor for chaos, a chaos we sometimes experience today in a city like New York. There's always something to make us afraid. When we're feeling afraid we Catholic Christians, just like

everybody else, tend to retreat into the past. We draw up the drawbridge, we make secure our fortress mentality but it won't do for God is always drawing us onwards and upwards into a new heaven and a new earth and this new Jerusalem is always coming down to us as beautiful and attractive and exciting as the Middle Eastern bride veiled before her expectant and desiring husband.

So the message for the centenary of St. Mary the Virgin is this. Be open to the new Jerusalem that is always coming down from God out of heaven. Be ready yourselves to be on the move. Thus the changes of the last years culminating in this diocese in the appointment of a women Suffragan Bishop are to be seen, I firmly believe, as demonstrations of the power of God who makes all things new. Do not let your Catholicism fossilize or atrophy, see your faith as living water, as river of life, as a tree whose leaves are for the healing of the nations, as a bride ready for her husband. If we live in this kind of lively faith where tradition is not a dead but a living thing, where we affirm Catholicism rather than deny the world, where we welcome the friends of Jesus whoever they are, whatever their race, color, sexual orientation, economic status, then we will be here in this street a gate which opens into the real heaven. The prophets of doom, and there are always a few about in Christian circles, are always warning against change. The earth is flat was followed by the sun and the stars are going round us, we were at the center, that was the orthodoxy at the time of Holbein's paintings of Cromwell and More. A revived Christian fundamentalism based on an uncritical misunderstanding of ancient biblical text is alive and flourishing sadly in the United States today. Resist these siren calls for the only place the siren calls you to is shipwreck. Give thanks as you enter your centenary year that young people and old, straight and gay, ordained women as well as ordained men are welcome in St. Mary the Virgin, welcomed by our Blessed Lady the patron of St. Mary the Virgin.

Encourage each other to expect the new Jerusalem to come crashing down through the roof of this church any minute. That's a lively faith not the faith of the museum, the fortress or the prison but the faith of the citizens of heaven.

Recognize too that when you make your pilgrimage to the Frick and look at Holbein's penetrating portraits of Thomas Cromwell and Thomas More you're going to something more than a museum, for the Frick collection itself is an outpost of the heavenly places, there you will see truth, beauty and faith displayed through the very questions your examination of the portraits, landscapes, sculpture and furniture raise for you.

In all I said last night and in what I have tried to say today I've been describing the Catholic faith which is faith in Jesus "who suffered for our salvation: descended in hell, rose again on the third day from the dead. At whose coming all shall rise again."

"Then I saw a new heaven and a new earth; the first heaven and the first

earth had disappeared now and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven...then the One sitting on the throne spoke: now I am making the whole of creation new."

THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

Friday, February 2nd

5:30 PM ORGAN RECITAL

CANDLEMAS PROCESSION & SOLEMN PONTIFICAL MASS

6 PM

Sermon: The Rt. Rev. Catherine Roskam

Mass in G Major *Franz Schubert*

Motet: Sweet Mary to the temple fares *Johann Eccard*

IMPORTANT

Confessions before Lent

Saturday, Feb. 17	11-12:30 and 4-5 pm	Fr. Wells
Sunday, Feb. 18	10:30-10:50	Fr. Wells
Monday, Feb. 19	5-6 pm	Fr. Wells
Tuesday, Feb. 20	5-6 pm	Fr. Wells
Ash Wednesday Feb.21	5-6 pm	Fr. Wells

IMPORTANT

CALENDAR FOR JANUARY

1 M	THE HOLY NAME OF OUR LORD JESUS CHRIST <i>Solemn Mass, 11 AM.</i> Preacher: Fr. Wells Music: <i>Congregational Setting</i>	
2 Tu	of Christmas	
3 W	of Christmas	
4 Th	Elizabeth Ann Seton	
5 F	VIGIL OF THE EPIPHANY <i>Procession, Station at the Creche, Solemn Mass, 6 PM.</i> Preacher: Sonja von Kleist Music: Mass for four voices <i>William Byrd</i>	<i>No Abstinence</i>
6 Sa	THE EPIPHANY OF OUR LORD JESUS CHRIST <i>12:15 Low Mass</i>	
7 Su	THE BAPTISM OF OUR LORD JESUS CHRIST <i>Procession and Solemn Mass, 11 AM.</i> Preacher: Fr. Wells Music: Canterbury Mass <i>Anthony Piccolo.</i> Altar Flowers: Helen Elizabeth Butler	
8 M	<i>Requiem</i>	
9 Tu	Julia Chester Emery	
10 W	William Laud, Archbishop of Canterbury, & Martyr, 1645	
11 Th		
12 F	Aelred, Abbot of Rievaulx, 1167	<i>Abstinence</i>
13 Sa	Hilary, Bishop of Poitiers, and Doctor, 367	
14 Su	THE SECOND SUNDAY AFTER THE EPIPHANY Preacher: Fr. Carlson Music: Missa in C Major <i>Antonio Lotti</i> Anthem: Jubilate Deo <i>Benjamin Britten</i>	
15 M	<i>Holiday: Martin Luther King Day</i>	
16 Tu		
17 W	Antony, Abbot in Egypt, 356	
18 Th	THE CONFESSION OF ST. PETER THE APOSTLE	
19 F	Wulfstan, Bishop of Worcester, 1095	<i>Abstinence</i>
20 Sa	Fabian, Bishop and Martyr of Rome, 250	
21 Su	THE THIRD SUNDAY AFTER THE EPIPHANY Preacher: Fr. Wolsoncroft Music: Missa in 4 vocum <i>Francisco Anerio</i> Motet: Teach me, O Lord <i>David Hurd</i>	
22 M	Vincent Deacon of Saragossa, and Martyr, 304	
23 Tu	Phillips Brooks, Bishop of Massachusetts, 1893	
24 W	Francis de Sales, Bishop & Doctor	
25 Th	THE CONVERSION OF SAINT PAUL THE APOSTLE	
26 F	Timothy and Titus, Companions of St. Paul	<i>Abstinence</i>
27 Sa	John Chrysostom, Bishop of Constantinople, 407	
28 Su	THE FOURTH SUNDAY AFTER THE EPIPHANY Preacher: Fr. Carlson. Music: Mass in e minor (Collegium Regale) <i>Harold Darke</i> Motet: Prayer of the Venerable Bede <i>Richard Proulx</i>	
29 M		
30 Tu	Charles I, King and Martyr	
31 W	John Bosco, Priest	

CALENDAR FOR FEBRUARY

1 Th	Brigid, Abbess of Kildare, c. 523	
2 F	THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE <i>Candlemas Procession, Solemn Pontifical Mass, 6 PM.</i> Preacher: The Rt. Rev. Catherine Roskam Music: Mass in G Major Franz Schubert. Motet: Sweet Mary to the temple fares <i>Johann Eccard</i>	<i>No Abstinence</i>
3 Sa	Blase, Bishop & Martyr (comm. Anskar, Bishop, 865)	
4 Su	THE FIFTH SUNDAY AFTER THE EPIPHANY Preacher: Fr. Wells. Music: "Ich segge adieu" <i>Johann de Fossa.</i> Motet: Sacerdotes Domini <i>William Byrd</i>	
5 M	The Martyrs of Japan, 1597	
6 Tu		
7 W		
8 Th	Jerome Emiliani, 1537	
9 F		
10 Sa	Scholastica, Virgin, 543	<i>Abstinence</i>
11 Su	THE SIXTH SUNDAY AFTER THE EPIPHANY Preacher: Fr. Wells. Music: Mass in e <i>Adrian Batten.</i> Motet: Laudate Nomen Domini <i>Christopher Tye</i>	
12 M		
13 Tu	Absalom Jones, Priest, 1818	
14 W	Cyril, Monk, and Methodius, Bishop, Missionaries to the Slavs, 869,885	
15 Th	Thomas Bray, Priest and Missionary, 1730	
16 F	<i>Requiem</i>	<i>Abstinence</i>
17 Sa	<i>Of Our Lady</i>	
18 Su	THE LAST SUNDAY AFTER THE EPIPHANY Preacher: Fr. Peter Galloway. Music: Missa "St. Joannis de Deo" <i>Joseph Haydn</i> Motet: God be in my head <i>John Rutter</i>	
19 M	<i>Holiday: Washington's Birthday Observance - Mass, 12:15 only</i>	
20 Tu	Peter Damian, Bishop & Doctor	
21 W	ASH WEDNESDAY <i>Low Masses: 8 & 12:15, Strict Fast and Abstinence</i> <i>Solemn Mass: 6 pm.</i> Preacher: Fr. Wells Music: Messe Basse <i>Gabriel Faure.</i> Motet: Lay up for yourselves <i>Ned Rorem</i>	
22 Th	Lenten Weekday	
23 F	Polycarp, Bishop and Martyr of Smyra, 156	<i>Abstinence</i>
24 Sa	SAINT MATTHIAS THE APOSTLE	
25 Su	THE FIRST SUNDAY IN LENT Preacher: Fr. Wells. Music: Mass in D, Op. 45 <i>Kenneth Leighton</i> Motet: Call to remembrance, O Lord <i>Richard Farrant</i>	
26 M	Lenten Weekday	
27 Tu	Lenten Weekday George Herbert, Priest 1633	
28 W	EMBER DAY	
29 Th	Lenten Weekday	

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

After prayerful consideration of the needs of my church and of God's gift to me, I pledge for 1996:

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CITY _____ STATE _____ ZIP _____

Former Address: _____
(No.) (Street) (Apt.)

City _____ State _____ Zip _____