

Volume LXV No 6

November-December, 1996

AVE



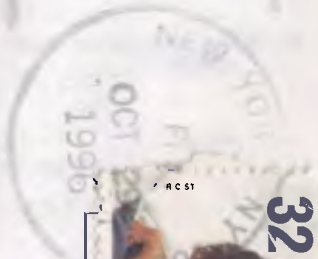
Church of Saint Mary the Virgin
New York City

AVE

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

ADDRESS CORRECTION REQUESTED

NOVEMBER-DECEMBER ISSUE



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USA

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: 7am - 9 am,
11 am - 7 pm; Saturdays: 11:30 am - 5:30 pm; Sundays: 8:30 am - 5:30 pm

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

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

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The Reverend William C. Parker, Curate

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Monday - Friday, except legal holidays
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Fax No. (212) 869-7039

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133 West 46th Street, New York, NY 10036-8591

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AVE

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

VOL. LXV

NOVEMBER - DECEMBER, 1996

No. 6

My dear Friends:

What a year this has been! Last December we celebrated the 100th anniversary of the opening of this building with a great Mass of celebration on the Feast of Our Lady's Conception, December 8th. Presiding at the Mass was our Presiding Bishop who was assisted by the Bishops of Edinburgh, Fond du Lac, New York, and Salisbury - an array of episcopal splendor that had only been equaled in 1983 during the Oxford Movement Sesquicentennial celebration here at St. Mary's. On both occasions we were reminded of the pivotal position of this parish in the life of the Episcopal Church and the Anglican Communion. Bishop Richard Holloway had been a key speaker at our celebration in 1983, and last December he returned to be our select preacher, and to spend an entire weekend with us in the parish. A great deal has occurred at St. Mary's in the intervening months, with continuing visits from distinguished guests, and perhaps most importantly of all our extraordinary EASTER APPEAL for the renovation of the church interior that has occupied a great deal of our time since last spring.

And it is about our EASTER APPEAL that I want to write you in this letter, because it is about this APPEAL, and about the extraordinary efforts that have accompanied it, that we have been concerning ourselves during the past six months. Briefly put, the week of Low Sunday last April saw the inauguration of our great campaign effort, and between that time and the present moment we have received pledges of \$777,475, and now have \$188,500 in hand. Those of you who have pledged to this effort will soon receive a letter from our office encouraging you to maintain your faithful schedule of payments where your pledges are concerned. Our aim is to begin our work of restoration as soon as possible, and our projected schedule of work is as follows: we anticipate that the church proper will be closed from April through July of 1997, and during that period the actual work of restoration will take place. Our weekday services - the Daily Offices and Mass - will hopefully still take place in our chapels but our Sunday Masses will all be celebrated in St. Joseph's Hall. Picture, if you can, the small balcony outside our parish offices being used as a choir loft, with our singers behind us in that "gallery", and a temporary altar at the liturgical east end of the hall, just before you reach the kitchen. It will be crowded, it will be warm in the summer, but the end result will be worth it all. Our Trustees have met twice with our architect and artisans this fall, and we are finding the whole procedure most exciting. Do keep those pledges coming in, and continue your daily prayers for our parish. Every one of us needs to be a part of this singular and magnificent effort.

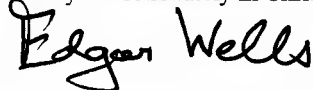
As to our activities this fall, life continues on its appointed course, with classes occurring once again on a regular schedule, and our parish worship continuing unabated.

I have been helped tremendously since last spring by various clergy who have shared the privilege of celebrating our masses here: Canon John Backus almost every Wednesday, Father Arthur Wolsoncroft on Thursday evenings, and Father Charles Ford and Canon Martin Garrison on Fridays and Saturdays. And a special gift has been the presence of Father John Conners, a sometime seminarian here, as a part of our Sunday rota. I did have a short vacation last summer, and Canon James Winters came down from Ottawa for a two-week stint to cover our masses in my absence. With three friends from England I had a whirlwind tour of Portugal and northwestern Spain, with visits to the shrines of Compostella and Fatima, plus the privilege of concelebrating mass with one of the bishops of the Lusitanian Church, a body that is in communion with the Anglican Church. Our two deacons, Father Bill Parker and Father Allen Shin, anticipate being ordained priests this December, and no one will be happier at that event than I! They are fine men, they seem to have found a real home among us, and their ministry is already bearing fruit among our people.

As this issue of AVE carries us through to the end of the year, I want briefly to remind us that this December 8th will be the last official celebration of our centenary year. On the Church's calendar it will be the Second Sunday of Advent, but with our Bishop's permission we will keep that day as our Feast of Title: the Conception of Our Lady. Bishop Grein will celebrate and preach (hopefully with our newly ordained priests as his concelebrants), there will be a Baptism and Confirmations, and it will be a fitting finale to a wonderful year. And our new Organist and Choirmaster, Chris Babcock, promises us music that will shake the rafters.

This has been an unusually long letter, and I appreciate your indulgence. God bless you all this Advent and Christmas, and may the joy of Incarnate God be truly present in your homes and in your hearts.

Always affectionately in Christ,



Edgar F. Wells

**CONTRIBUTIONS TO AVE
are gratefully acknowledged:**
Please make checks payable to the
CHURCH OF ST. MARY THE VIRGIN

Robert L. Ducker, \$100.00; The Rev. Dr. Robert E. Whitfield, \$25.00; The Rev. Laurence LeSeure, \$25.00; The Rev. Barry Griffin, \$25.00; Rita Christiani, \$25.00; The Rev. Charles E. Whipple, \$25.00; Walter Morton, \$5.00; Leroy R. Sharer, \$10.00; Beatrice Norling, \$10.00; Peter & Mica Winterble, \$30.00; Philip M. Roberts, \$25.00; J. Harrison Walker, \$25.00; The Rev. R. Steinman, \$25.00; The Rev. Gene H. Paradise, \$50.00; Joan E. Jennings, \$25.00; Henry R. Cooper, Jr., \$25.00; William R. Carwithen, \$50.00, Everett Courtland Martin, \$100.00; Douglas Turner, \$25.00 and Roy Andrew Miller, \$25.00.

The following sermon was preached by Father Wells on the 16th Sunday after Pentecost, September 15, 1996.

Why do you pass judgment on your brother? Or you, why do you despise your brother? For we shall all stand before the judgment seat of God (Romans 14:10)

+ IN NOMINE +

You perhaps have already seen the caption in this morning's bulletin. Or perhaps you chanced upon the article which also featured a photo of our parish's main entrance in the September 9th issue of NEWSWEEK: *Escape Mammon in the hushed and peeling 100-year-old Episcopal church. Sunday high mass showcases a topnotch choir.* What is it that attracts people to this parish? Why do you worship here? Yes indeed, our choir is topnotch, as we will be seeing - or, rather, hearing - just three Sundays from now on our Feast of Dedication. But the very advertising that proclaims our choir as topnotch or first-rate provides the terminology that many people use to describe the period between the end of September and Corpus Christi each year as "the Episcopal season." These are the months when glorious music echoes from the choirs of major church buildings throughout our diocese. It is the time when Episcopalians who take a summer holiday from church reappear like lemmings at Sunday worship, and not only at Sunday worship but they engage in a certain amount of church-hopping as they follow this musical program or that, and as they travel around to hear one preacher or another. But music is the real heart of it, and the fact that the one item that always bears most heavily on our annual budget is the item marked "music" or "choir director" tells the story of how important good music is to the successful operation of our parish in the course of the year. Yes, whether we like it or not we have to be consumer-friendly. Whether it pleases us or not we have to advertise - and you have perhaps noticed that already this month St. Mary's has embarked on a program of weekly advertisements in the New York Times. We want to attract people to this place. When you come here we want you to feel comfortable. We would even go so far as to say we want you to feel at home. You know, whether we like it or not, religion in our day seems to have very little to do with obligation. By contrast it relies heavily on preference. "Worship this Sunday in the church of your choice." I'm sure that for some of us at St. Mary's this morning that is precisely the reason that we are here. Though I hope not for all of us. And the caption in last week's NEWSWEEK conveys the same message: *Escape Mammon in the hushed and peeling 100-year-old Episcopal Church.* Come into St. Mary's and get away from it all. We might even add, enjoy the atmosphere while you can. Soon the peeling will be gone. And, horror of horrors, soon there may be some natural light in this building. But again, and apart from this, *Sunday high mass showcases a topnotch choir* here at St. Mary's. Of course it does. And that is why many people come here. How many of you in front of me this morning began your journey at St. Mary's because you found it pleasing to your senses? The music was lovely. The ambiance was pleasing. And so, as they say, you decided to stick around. In a consumer society ambiance is at least half the game. It gets you through the door.

But it is what happens to us once we have gotten through the door with which our proper concern themselves this morning. Because when all is said and done, when the last notes of a Mozart mass have echoed from these walls, when the lights have dimmed and the hushed silence has returned, what is it that has happened to us during our time in this place? What difference does it make whether or not we have spent any time within these walls? What

are we left with when the music ceases? You are left with you and I am left with me. What in the world does that mean? Today's propers help us to fill in the gap. In today's gospel it is perhaps inevitable that it is Peter who approaches our Lord with the question of the moment. Peter was always sticking his neck out. He was always risking embarrassment. And more than once what he risked was what he got. And so this morning he asks our Lord, **Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?** It was a serious question for Peter because he knew, as did his fellow disciples, that Jewish law required forgiveness seven times where offenses against fellow believers were concerned. And we can almost hear him this morning: do you really mean that I have to forgive my brother as often as seven times? Even that was too much.

And so Our Lord tells his followers the parable of the Unjust Steward, a man who owed his employer, and in reality it was not his employer, it was his owner, and he owed him ten thousand talents, a great deal of money. In fact it was an impossible sum: one source tells us that one talent alone could represent fifteen years labor. And Jesus tells his disciples that the man couldn't pay, and that his owner decided to sell him. This conjures up a picture we would rather not deal with in our society today. Because the context of it all was the institution of slavery. And faced with being sold, along with his wife and his children, the slave literally begged for his life: **Lord, have patience with me, and I will pay you everything.** The story unfolds as the servant, having had his debt forgiven by his master, comes upon a fellow servant who in turn owes him money that has not been paid. And we find the second servant begging the patience of his fellow servant now-turned- creditor. And of course we know how the story continues. Our new creditor throws his brother into prison, and some of his fellow slaves, distressed at his lack of compassion, report the incident to their master. And it all ends as the owner summons the servant he has forgiven into his presence, rebuking him for not having shown the same mercy to his fellow servant that their master has originally shown him. And Our Lord concludes as the unjust steward is himself thrown into jail, there to remain until he pays off the debt that he has originally been forgiven. Jesus tells the story as a case of simple justice, but it is simple justice tinged with a warning to his listeners - to St. Peter and the others - in terms of their own lives and their own rendering of justice to one another. And so he ends the parable with these words: **So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.**

As this sermon began we found ourselves directed to some rather fun publicity that came our way through NEWSWEEK just this past week. It pointed up for us the importance of consumer relations where the Church in our day is concerned. The mood of this building through much of the day is one of hushed silence. For those who enter and who glance around there is paint peeling from the ceiling. And for those who stay for a service on a Sunday or a holy day, our choir is topnotch. NEWSWEEK tells its readers that this a place in which we can escape Mammon, in which we can leave the world behind. But what happens to us once we get through those doors? What happens if we decide to stay?

The message in today's gospel, and the message in our other readings as well, is that if we decide to stay we are going to have our lives totally turned around. We are going to be presented with a way of life which, if we pursue it, will radically alter everything about us. We are going to be told that the followers of Jesus are held to different ideals than the world of Mammon, and that if what we find in this place is something we can accept and follow, then we are going to be held to a different accountability than the world outside. Years ago in Wisconsin I had a friend named John who became a lay theologian in the church. He is today a professor

of philosophy in a university in Canada. His father was one of the great priests of our Church during my own college and seminary years, and on into my early years as a priest. This priest was a strict man, a man who lived by rules, and one of the rules that he laid on his six children was that as long as they lived in his home, no matter how old they got to be, they would be home no later than 10 o'clock on Saturday nights in order to be fresh and on cue for mass on Sunday morning. How many Episcopalians do you know who require that in their homes? During his college years John rebelled against his father's rules, so that his father finally gave him a simple choice: either live according to the rules of this house or find somewhere else to live. In the end John submitted to his father's will. But before doing so he complained loudly, and in the course of his complaining he said, "Why can't I stay out until midnight on Saturdays? Everyone else does. Why can't I?" To which his father replied, very quietly but with absolute authority, "We are not everyone. We are not like other people." And that was that. My friend told this story on himself. It was a lesson he had never forgotten.

What Jesus is telling his disciples this morning is that in fact they are not like the people around them. They are being bound to Jesus in a new covenant, and among the rules of that covenant is one which says, **I do not say to you seven times, but seventy times seven.** That is the measure by which Christians live in their willingness to forgive one another. It is a matter of such seriousness that we find St. Paul raising it in his letter to the Christians of Rome this morning. **Why do you pass judgment on your brother?** he says, **Or you, why do you despise your brother?** And he adds, **We shall all stand before the judgment seat of God.** And it is the fate of the Unjust Steward that awaits you and me, Jesus says, if we do not forgive our brothers and our sisters from our hearts. There is such a condition as hell, and it is the condition of utter loneliness and complete aloneness in which we will find ourselves if we do not forgive others as Jesus has forgiven us. And there is such a place as heaven, and it is very simply the presence of God, and in that presence you and I will live with one another and with God's saints if we take the mercy and generosity of Jesus and make them a mark of our own lives. We are not like other people. We have been branded as Christians by our baptisms, and we can be good Christians or we can be poor Christians, we can attend mass and we can serve one another in Christ's name, or we can turn our backs on the Church and walk away from our brothers and sisters in Christ. But in either case we will be judged, and our judge will be the God whose Son came into this world and shed his blood on our behalf. The burden of our baptisms will never leave us.

Perhaps this morning can provide each one of us with the opportunity of taking a deeper look at our own lives than we have done for a long time. The propers for today call you and me to reflection. And to another moment of self-evaluation. It is what our Jewish friends will do as a community just one week from tomorrow in the observance of Yom Kippur. This morning the writer of Ecclesiasticus identifies the main enemies of the spiritual life as anger and wrath, and we might call them simply anger and rage. We live in a society in which the public expression of these emotions is rampant. We live and work under conditions that fuel a rage and anger that result from a sense of total impotence in large areas of our lives. In so many ways we are not free people. But it is to freedom that we are called in Christ, and that freedom can only be ours if we will reach beyond ourselves, and if we will live for the common good of our sisters and brothers in the faith. St. Paul says this morning that **none of us lives to himself, and none of us dies to himself.** We cannot survive a life that is so shut down that we have forgotten how to live on behalf of others. We cannot survive if we are simply victims of the world, or of our own anger, or of our own rage. You know, there are moments when anger

is entirely justified. And it needs its proper expression. It is when that expression is denied, and when anger and rage fester within us, that sin enters the picture. And we need to let it all go in order to recover psychically and spiritually. And it is in our willingness to let it go, and in our desire to be freed of it once and for all, that we open the door to the possibility of the healing and forgiveness that can only come from God. The writer to Ecclesiasticus says this morning that anger and wrath, anger and rage, are abominations, and he promises us that the sinful man or woman will possess them. He exhorts us to forgive our neighbors the wrongs they have done us, to let go of anger, and he wonders, if we are the victims of these emotions, who will make expiation for our sins. And he reminds us - and it is always good for us to remember it - he reminds us of the shortness of life, and the limited time that each one of us has on this earth, and he tells us to remember the end of our life, and the purpose for which we were created. And this is tremendously important for you, it is tremendously important for me. It means, once we have gotten through the door of St. Mary's, that this is the message that awaits us. Like my friend John in Wisconsin years ago, we are not like other people. We are called to a different goal. And we are going to spend the entirety of our lives reaching out for that goal, missing it many, many times, but seeking forgiveness and reaching out once again. And this is God's message to us in our personal lives. It is the message he is giving us in this parish - because, after all, we do not leave ourselves behind when we come through those doors. We do not escape from Mammon. We bring him in here with us. And to that extent the blurb in last week's NEWSWEEK was off the mark. The Church can never be an escape from Mammon. It can never be an escape from the world. And you and I do not change identity when we walk through those doors. We pass through sometimes angry, sometimes filled with rage, broken in spirit, injured in so many ways. And it is not the purpose of the Church to provide an escape from these realities. What the Church does is to teach us to deal with the world by enabling us to come to know and to live with ourselves. You know, the Church has been described as a hospital for sinners, and so long as you and I remember that we are the patients in that hospital, and not the doctors, as long as we remember this we will be on the right track. There is no one here this morning who has not endured some deep hurt that demoralized and almost destroyed them. And there is no one here who has not inflicted that hurt on someone else. But because we are Christians there is also hopefully no one here who has not experienced the forgiveness of another, or extended it themselves. And in our experiencing of human forgiveness, and in our rendering of it to others, we have ourselves been granted some slight glimpse of the immensity of God's love, and the depth of his compassion. Because in the end it all has to do with God, who has shown us his love by giving his Son to this world to live and die and rise again, and who one day will call us all home to himself. Amen.

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]:

ALL SAINTS DAY
Friday, November 1st
PROCESSION & SOLEMN MASS 6:00 PM
Preacher: The Vy. Rev. John Kevern,
Dean, Bexley Hall, Rochester, NY
Mass: Missa O quam gloriosum est regnum *Tomas Luis de Victoria*
Motet: Justorum animae *Charles Villiers Stanford*

COMMEMORATION OF ALL FAITHFUL DEPARTED
(ALL SOULS)

Saturday, November 2nd
Solemn Requiem 11:00 AM
Preacher: Fr. Parker
Mass: Requiem *Antonio Salieri*
Motet: Pie Jesu *Alexandre Guilmant*

THE FEAST OF CHRIST THE KING
Sunday, November 24th

Procession & Solemn Mass 11:00 A.M.
Preacher: Mr. Carl Siciliano, Director of SafeSpace
Mass: Missa brevis *Simon Preston*
Motet: Christ, whose glory fills the skies *T. Frederick H. Candlyn*

SOLEMN MASS OF THANKSGIVING DAY
Thursday, November 28th 11:00 A. M.

Sermon: Fr. Shin
Mass: Mass in e minor *Thomas Tallis*
Motet: O taste and see *Ralph Vaughan Williams*
Low Mass, 10:00 A. M.

THE CONCEPTION OF THE BLESSED
VIRGIN MARY

Sunday, December 8, 1996
Procession & Solemn Pontifical Mass 11:00 AM
Sermon: The Rt. Rev. Richard Grein, Bishop of New York
Ecce sacerdos magnus *Edward Elgar*
Mass: Missa brevis in F *Franz Joseph Haydn*
Motet: Blessed be that maid Mary *English Carol*
Motet: Ave Maria *Tomas Luis de Victoria*
SOLEMN EVENSONG & BENEDICTION 4:00 PM

AN ADVENT QUIET DAY

Saturday, December 14

with Father Wells

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

*We ask people to bring their own sandwiches for lunch.
Coffee will be provided by the parish. We ask you to register for this Quiet Day on the sheet provided in the church narthex, or to phone the parish office: (212) 869-5830.

THE NATIVITY OF OUR LORD JESUS CHRIST VIGIL (CHRISTMAS EVE)

Tuesday, December 24th

10:00 P.M. PROCESSION & SOLEMN MASS

Sermon: Fr. Wells

Mass: Missa brevis, KV 194 *(with string orchestra)*

Wolfgang Amadeus Mozart

Motet: In the bleak mid winter *Harold Darke*

THE NATIVITY OF OUR LORD JESUS CHRIST

Wednesday, December 25th

**SOLEMN MASS OF CHRISTMAS DAY
AND PROCESSION, 11:00 A. M.**

Sermon: Fr. Shin

Mass: Mass in F *Harold Darke*

Motet: See, amid the winter's snow *John Goss*

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

(No Afternoon Mass)

CALENDAR FOR NOVEMBER

- | | | |
|-------|---|-----------------------------|
| 1 F | ALL SAINTS DAY
<i>Procession & Solemn Mass, 6 PM. Preacher: The V. Rev. John Kevern, Dean, Bexley Hall, Rochester, NY. Music: see page 99.</i> | <i>No Abstinence</i> |
| | Altar Flowers: Departed Members of St. Mary's Guild | |
| 2 Sa | COMMEMORATION OF ALL FAITHFUL DEPARTED (ALL SOULS)
<i>Solemn Requiem, 11:00 AM. Preacher: Fr. Parker</i> | |
| | <i>Music: see page 99.</i> | |
| 3 Su | THE TWENTY-THIRD SUNDAY AFTER PENTECOST
<i>Preacher: Fr. Wells. Music: Mass in G Francis Jackson. Motet: Sing, My soul Ned Rorem</i> | |
| 4 M | Charles Borromeo, Archbishop of Milan, 1584 | |
| 5 Tu | | |
| 6 W | <i>Parish Requiem - (A-G from last names on All Souls list)</i> | |
| 7 Th | Willibrord, Archbishop of Utrecht, Missionary to Frisia, 739 | |
| 8 F | Saints and Martyrs of the Anglican Communion | <i>Abstinence</i> |
| 9 Sa | <i>Requiem (H-M from last names on All Souls List)</i> | |
| 10 Su | THE TWENTY-FOURTH SUNDAY AFTER PENTECOST
<i>Preacher: Fr. Wells. Music: Missa brevis, KV 220 Wolfgang Amadeus Mozart</i> | |
| | <i>Motet: I sat down Edward C. Bairstow</i> | |
| 11 M | Martin, Bishop of Tours, 397 | |
| 12 Tu | Charles Simeon, Priest, 1836 | |
| 13 W | | |
| 14 Th | Consecration of Samuel Seabury, First American Bishop, 1784 | |
| 15 F | Albert the Great, Bishop and Doctor, 1280 | <i>Abstinence</i> |
| 16 Sa | Margaret, Queen of Scotland, 1093 | |
| 17 Su | THE TWENTY-FIFTH SUNDAY AFTER PENTECOST
<i>Preacher: Dr. William Franklin. Music: Mass for Four Voices William Byrd</i> | |
| | <i>Motet: And I saw a new Heaven Edgar L. Bainton</i> | |
| 18 M | Hilda, Abbess of Whitby, 680 | |
| 19 Tu | Elizabeth of Hungary, 1231 | |
| 20 W | Edmund, King of East Anglia and Martyr, 870 | |
| 21 Th | <i>Requiem (N-R from last names on All Souls List)</i> | |
| 22 F | Cecilia, Martyr at Rome, c. 230 | <i>Abstinence</i> |
| 23 Sa | Clement, Bishop of Rome, c. 100 | |
| 24 Su | THE FEAST OF CHRIST THE KING
<i>Pocession and Solemn Mass 11:00 AM. Preacher: Mr. Carl Siciliano, Director, SafeSpace</i> | |
| | <i>Music: see page 99. Altar Flowers: Matthew and Elsie Farley</i> | |
| 25 M | James Otis Sargent Huntington, Priest and Monk, 1935 | |
| 26 Tu | <i>Requiem (S-Z from last names on All Souls List)</i> | |
| 27 W | | |
| 28 Th | THANKSGIVING DAY
<i>Solemn Mass 11:00 AM. Preacher: Fr. Shin. Music: see page 99.</i> | |
| 29 F | | <i>Abstinence Dispensed</i> |
| 30 Sa | SAINT ANDREW THE APOSTLE | |

CALENDAR FOR DECEMBER

- 1 Su THE FIRST SUNDAY OF ADVENT
Preacher: Fr. Wells. Music: Short Service Adrian Batten
 Motet: *Audive, media nocte Thomas Tallis*
- 2 M Channing Moore Williams, Missionary Bishop in China and Japan, 1910
- 3 Tu Francis Xavier, Priest, Missionary to Japan, 1552
- 4 W John of Damascus, Priest, c. 760
- 5 Th Clement of Alexandria, Priest c. 210
- 6 F Nicholas, Bishop of Myra, 342 *Abstinence*
- 7 Sa Ambrose, Bishop and Doctor, 397
- 8 Su THE CONCEPTION OF THE BLESSED VIRGIN MARY
Procession and Solemn Pontifical Mass, 11:00. Preacher: The Rt. Rev. Richard Frank Grein, Bishop of New York. Ecce sacerdos magnus Edward Elgar. Music: see page 99.
 Altar flowers: Departed Trustees of St. Mary's. *Solemn Evensong & Benediction, 4 PM*
- 9 M Advent Weekday
- 10 Tu Advent Weekday
- 11 W Advent Weekday
- 12 Th Our Lady of Guadalupe
- 13 F Lucy, Martyr in Sicily, 304 *Abstinence*
- 14 Sa Advent Quiet Day 10:45 - 3:30 pm
- 15 Su THE THIRD SUNDAY OF ADVENT
Preacher: Fr. Parker. Music: Missa di Gloria Giacomo Puccini
 Motet: *Rejoice in the Lord alway Anonymous*
- 16 M Advent Weekday
- 17 Tu Advent Weekday
- 18 W EMBER DAY
- 19 Th Advent Weekday
- 20 F EMBER DAY *Abstinence*
- 21 Sa ST. THOMAS THE APOSTLE (Ember Day)
- 22 Su THE FOURTH SUNDAY OF ADVENT
Preacher: Fr. Wells. Music: Missa brevis William Walton.
 Motet: *I look from afar Anthony Piccolo*
- 23 M Advent Weekday
- 24 Tu Vigil (Christmas Eve)
Procession and Solemn Mass of Christmas, 10 PM. Preacher: Father Wells.
 Music: see page 100.
 Altar Flowers: Thomas McKee Brown, Priest and First Rector of this Parish
- 25 W THE NATIVITY OF OUR LORD JESUS CHRIST
Mass of Christmas Day, 9 & 10 AM. Solemn Mass of Christmas Day & Procession, 11 AM
Preacher: Father Shin. Music: see page 100.
 Altar Flowers: Thomas McKee Brown, Priest and First Rector of this Parish
- 26 Th SAINT STEPHEN, DEACON AND MARTYR
- 27 F SAINT JOHN, APOSTLE AND EVANGELIST *Abstinence Dispensed*
- 28 Sa THE HOLY INNOCENTS

CALENDAR FOR DECEMBER CONTINUED

- 29 Su THE FIRST SUNDAY AFTER CHRISTMAS
Preacher: Fr. Parker. Music: Mass in D Ralph Vaughan Williams
 Motet: *O magnum mysterium Tomas Luis de Victoria*
- 30 M
- 31 Tu Sylvester, Bishop of Rome, 335

As of December 15th the Sunday 5:00 PM Mass is being restored.



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 (212) 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:

\$ _____ [] weekly [] monthly [] annually
[] I want envelopes [] I do not want envelopes

NAME: (Please Print) _____
(Please print)

ADDRESS: _____
(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?

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:(Please Print) _____

ADDRESS: _____
(No.) (Street) (Apt.)

CITY _____ STATE _____ ZIP _____

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

City _____ State _____ Zip _____