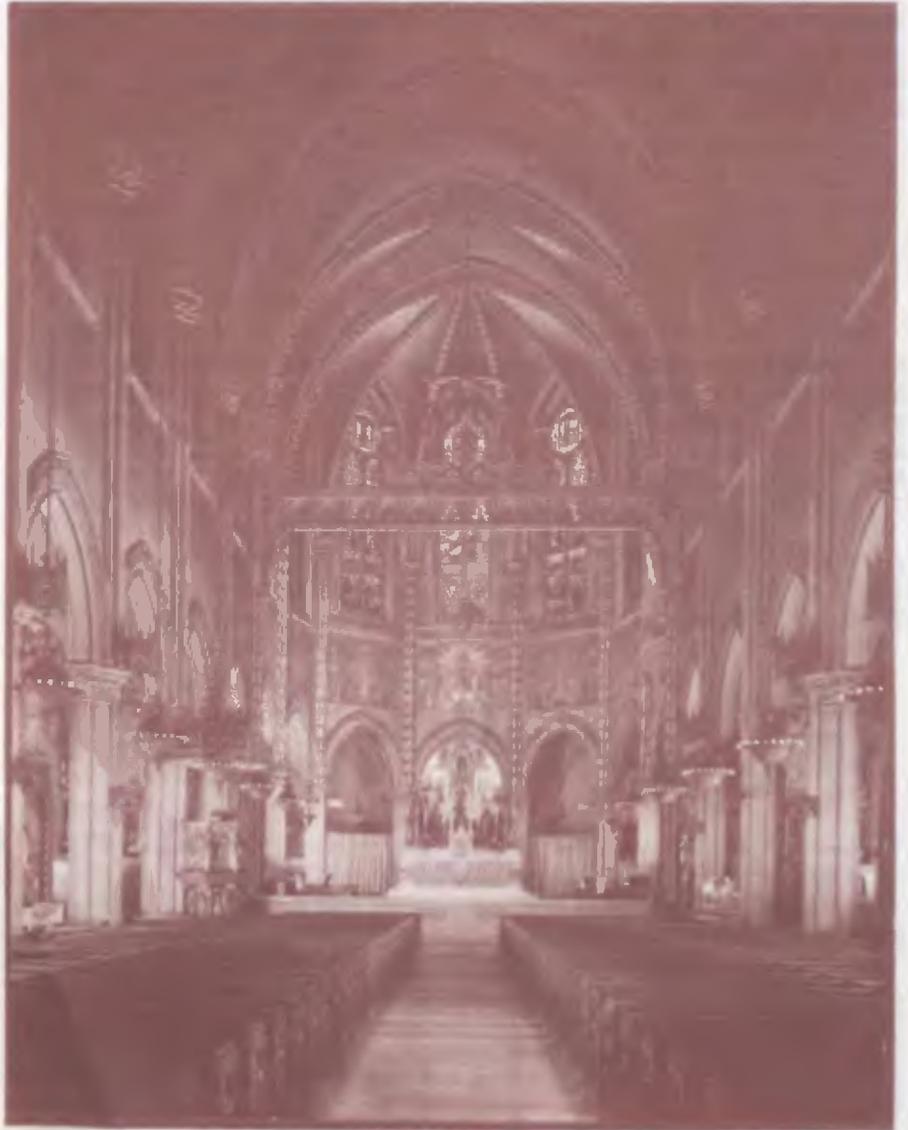


Volume LXVI No. 1

January-February, 1997

AVE



AVE

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

ADDRESS CORRECTION REQUESTED



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: 7am - 9 am,
11 am - 7 pm; Saturdays: 11:30 am - 5:30 pm; Sundays: 8:00 am - 5:30 pm

SUNDAY
Morning Prayer 8:40 am
Masses 9:00, 10:00 am, 5:00 pm
Solemn Mass with Sermon 11:00 am
Evening Prayer 4:45 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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AVE

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

VOL. LXVI No.1

JANUARY - FEBRUARY No. 1

Epiphanytide, 1997

My dear People, and Friends of St. Mary's,

The New Year is always a double celebration for Episcopalians. It begins with our liturgical New Year's Day on the First Sunday of Advent, and it is repeated just a few weeks later as the calendar year falls into step on January 1st. Add to this our various celebrations during the past month - the Ordinations of our two new priests, our Feast of Title on December 8th with a wonderful Visitation from the Bishop of New York, and then the Christmas cycle from which we have just emerged - and St. Mary's would seem to have exhausted our supply of special events for the time being. It is good to be just a parish once again, and it is as a parish family that we now move on into this new year of God's protection and grace where our life on 46th Street is concerned.

And what a year it is going to be! During January our organ is being partially dismantled and securely wrapped for protection, and the first work of restoration on the church interior begins. Of course the good news is that we are going to be able to worship in the church throughout the period of restoration, and if all goes according to schedule things will be completed at the end of July, and we will have an entirely new face for Our Lady's Assumption in August. That at least is our hope, and as Christians we live in hope! Those of you who worship here regularly, or who manage occasional visits to the parish during the course of the year, will be able to follow the process of renovation step by step. It is all very thrilling, and I hope you will be with us in person as frequently as possible - as you already are in prayer.

And as this AVE reaches you the Church will be preparing for the holy season of Lent - that time each year when we meditate on the mystery of Our Lord's Passion, and when through prayer, fasting, and almsgiving we seek to follow in the steps of Jesus's temptations and sufferings. Ash Wednesday is early this year - February 12th. I ask God's blessing on you that your faith may be strengthened during this Lenten season.

Faithfully in Christ,

Edgar F. Wells
Edgar F. Wells

The following sermon was preached at St. Mary the Virgin New York on the Eve of the Feast of Dedication, 5th October 1996, by The Rev'd Canon Jeremy Davies, Precentor, Salisbury Cathedral.

THE WALKING MADONNA

As I walk from my house in Salisbury Cathedral Close to the Cathedral each day I pass a woman of determined aspect, striding out from the Cathedral towards the city: she looks straight ahead with single-minded purpose; she greets no one on the way; I do not try to greet her either or try to fix her with one of those over-engaging smiles with which Cathedral Canons attempt to make the mass of tourists feel at home even in a place 750 years before their time. I do not greet her, or smile at her, but in my heart I acknowledge her and all she stands for as I move into God's holy house where my soul, I pray, may magnify the Lord.

The woman is the Walking Madonna: a life-size figure in bronze made by the great British sculptress, who died last year, Elizabeth Frink. There she stands in her determined stride in all weathers, sometimes holding the hand of a Japanese child posing for a picture, sometimes adorned by a garland or holding a bunch of wild flowers in her hand as the wondering wandering public find a human shape in all the mass of medieval masonry and glass with whom they can empathise and identify and understand.

And yet for all her humanity, the Walking Madonna is a disconcerting figure. Not only does she speak of singleness of purpose, not only does her gaunt frame speak of a spare idealism, not only does she proclaim an integrity and a truthfulness as all great art must - all of which are disconcerting to our modern collusions and compromises. But she is walking away: The Walking Madonna walks away from the Cathedral which bears her name, built 750 years before to enshrine the gospel verities her life proclaimed. She walks away from shrine and altar and liturgies of infinite beauty, away from the shimmer of silver in candlelight and the pieties and the platitudes of parsons and preachers. Away from the green sward of quintessential Englishness and the elitism and privilege and comfortable living that surround it. She turns her back on the well-polished route to God, as though determined to seek him and find him out there in the city of noise and clamour and the struggle to survive, where relationships are made and broken; where laughter and love and human goodness are joyfully celebrated right on the edges of living, in the pain and the squalor and the meanness of life. The Walking Madonna walks away from the shrine as though she is searching still for some outhouse to bring forth God's Word and some hill outside the city wall where alone God's great work of redemption may be achieved.

A Feast of Dedication is a glorious time for in-house celebration and I feel honoured and privileged to have been invited to share this weekend with you. Honoured and privileged and also full of gratitude to your Rector especially, who has shown us that

wonderful hospitality and welcome for which your great nation is renowned. Perhaps it is all the more appropriate for a Canon of Salisbury to be with you this weekend, since dedication festivals were fixed in the time of Henry VIII for the first weekend in October simply because this was the nearest weekend to the dedication date of Salisbury Cathedral on September 30th, 1258!

A Feast of Dedication is a moment to look back and give thanks: to recall the hundred years of distinguished ministry rooted in the sacraments and catholic devotion that has been the hallmark of clergy and laity working together to live out the good news of Jesus Christ amongst the people of this city. On this Feast, we recollect the traditions and continuities of this place. We remember benefactors, former rectors, clergy and faithful souls who have left their mark upon the community. We reaffirm our place within the Episcopal church and give thanks for that tradition of Anglican Catholic theology, spirituality and gospel witness which despite all its manifest flaws has nurtured and sustained men and women in their Christian pilgrimage towards God. And this is a moment to remember with gratitude that for all the ancient feuds and rivalries of Christendom, we are part of the one holy, catholic and apostolic church, rediscovering that for all our unfaithfulness God is faithful and by his grace recalls us to our vocation as his witnesses in the world. "Our lot is fallen unto us in a fair ground: we have a goodly heritage" as the psalmist puts it.

A Feast of Dedication is also a time to look forward, to gather our strength and our resources, to embark upon the next hundred years or even the next year or perhaps more biblically to prepare ourselves with renewed trust simply for tomorrow. We ask in the Lord's Prayer - a prayer which has to be said daily because it takes only one day at a time - we ask in the Lord's Prayer that God will give us today our bread for tomorrow. We are bidden by a recurring imperative in the Gospel to look no further ahead - even though our future is mortgaged and insured up to the hilt, we are commanded to look no further ahead than tomorrow - trusting that God will provide and prepare for us all that is necessary. I suppose all our grandiose scheme for the renewal of ministry, for the refurbishment of the Church, for the increase of giving, all these plans would come to nought if we only thought about tomorrow and yet, paradoxically, unless we are prepared to live out of God's providence today and tomorrow, to trust in his mercy and grace and healing, then we are likely to miss the opportunities - the God-given opportunities - which today and tomorrow bring. We are often like people at a cocktail party, always looking over the shoulder of the person we are talking to to see who is more new or more interesting or younger or more beautiful with whom to talk next. A week ago I was in a monastery in South West France reminded by the monks' simple welcome of a sentence in the rule of St. Benedict: 'Treat everyone who comes as Christ himself'. Too often it is the shoulder of Christ we are looking over to catch someone else's eye. Too often it is Christ's gift to us today that we overlook in our hectic pursuit of next week.

A Feast of Dedication is a moment for us to be gathered together as the holy common people of God in this place; for us to look back and to look forward with gratitude and with fortitude seeking to be replenished by God's constant gift of himself in word and sacrament.

But as you came here this evening, did you pass a woman of determined aspect striding out towards the city, looking straight ahead with single-minded purpose who probably did not greet you on the way? She is the Walking Madonna to whom this Church of the Blessed Virgin Mary is dedicated. You may not have seen her, for she is no statue made of bronze nor yet a plaster case Madonna cradling the baby Jesus with which our western piety is more familiar. She is here of course, cradling and suckling us as she cradled and suckled her son. She is here, teaching us a simple vocabulary as two thousand years ago she taught her son. We greet her with our Latin '*Aves*' as the Angel greeted her reverently at that world-changing moment of Annunciation. But it is not a Latin word she teaches us, but a Hebrew word - '*Amen*'. 'Yes, so be it, be it unto me according to thy Word'. We tack it unthinkingly onto the end of our prayers, unmindful of its depth and power. This '*Amen*', the afterthought to our prayer, is an act of dedication and commitment. No afterthought for the Madonna as she was confronted with the decision of her life and all Heaven held its breath as God's redemptive purposes hinged on the *yea* or the *nay* of a slip of a girl from Nazareth. No afterthought, but an act of dedication and commitment - '*Amen*' - 'Yes, so be it. Be it unto me according to Thy word'. And with that '*Amen*' the Madonna walked into history and bore the eternal word, magnifying the Lord - though she knew a spear would pierce her soul.

That '*Amen*' learnt at his mother's knee, was the hallmark of Jesus' life and ministry, the profound acceptance that God was faithful and would provide, come what may. That '*Amen*' he tucked into the prayer he taught us - 'Thy Kingdom come, Thy will be done' - and he used it at the moment of greatest extremity in the garden secretly - 'Lord, let this cup pass me by, but Thy will not mine be done'. Amen, so be it, be it unto me according to Thy word'.

And week by week and day by day we witness to the '*Yes*' of Jesus, his '*Amen*' to the Father, replicated in the sacrament of the altar. But as we participate in that sacrament, as we look and receive and take into our very being the host, we find that '*Yes*' to us; his '*So be it*', his '*Amen*' to his fallen creation by which we are ransomed, healed, restored, forgiven; loved beyond a peradventure.

When we leave this church this evening on the eve of your Feast of Dedication, look as we will, we will not see a woman of determined aspect striding out towards the city, though striding out she will be, walking away from this place where she is enshrined and her '*Amen*' repeated with all solemnity.

No, when we leave this church tonight, let it be our prayer that we will have heard the Madonna's '*Amen*' and made it our own, our prayer that we will have entered anew into our Christian dedication and commitment; our prayer that we become bearers of the eternal word - not in the shrine where the eternal word is safely tabernacled - but in the streets and less comfortable places of our city and our world and of our own lives, those places where God is not celebrated or proclaimed but yearned for.

When you leave this church tonight and tomorrow, you will not see the Walking Madonna - for you are she.

The Rev'd Canon Jeremy Davies
Precentor, Salisbury Cathedral

This sermon was preached by Fr. Wells on the 24th Sunday after Pentecost, November 10, 1996.

But let justice roll down like waters, and righteousness like an everflowing stream - words of the prophet Amos (5:24) from today's lesson. And, from St. Luke's gospel (8:18) in words that formed part of a lesson at Morning Prayer almost two weeks ago, **For nothing is hidden that shall not be made manifest, nor anything secret that shall not be known and come to light.**

+ IN NOMINE +

There is nothing like a reading from one of the Old Testament prophets to make us sit up and come to attention on an otherwise normal Sunday morning. For the prophets there was always a cause, and their importance to us in our history is that they call the religious establishment to repentance and new awareness on those many occasions when we become lax in our duties, and most importantly of all when we do violence to our vocation. The Church itself has produced prophets in every phase of its history, and we think of a Catherine of Sienna as she called even a Bishop of Rome to a new urgency of faith and witness. In our own time we have had Dorothy Day calling us to witness to the dignity of God's poor in our society, we have had Desmond Tutu calling a church and a nation to repentance and renewed witness, we have had Martin Luther King, and let us not forget it, we still have Mother Theresa and her work among the outcasts of this world in India and elsewhere. We need to remember that prophets everywhere are themselves sinners who are in the process of being made holy, and we need to recall that it is imperfect human beings who are set apart by God at every point in history to witness to his glory among his people.

Such a man, indeed, is Amos, whose prophetic witness is given to us in our lesson this morning, Amos is judged to have lived at approximately 750 BC or a little earlier, and he is connected very much with the northern kingdom of Israel, to whose people he is speaking in today's lesson. Israel has forsaken Yahweh, and the time for judgment is at hand. **Let justice roll down like waters, Amos says, and righteousness like an everflowing stream.** Similarly, in that quotation from St. Luke's gospel, Our Lord has just told a great crowd the parable of the sower, in which some seed fell on the rock, some among thorns, and some on good soil. And later on, by way of explaining the parable to his disciples, Jesus goes on to say that the seed in good soil represents those who, after hearing God's word, hold fast to it, **and bring forth fruit with patience.** (Luke 8:15b)

And he talks to them about how when we light a lamp we put it where it can be seen, so that all may benefit from it. And he tells them - we would say prophetically - that nothing is hidden that shall not become apparent, **nor anything secret that shall not be known and come to light.** Certainly if we continue with our other readings this morning, and if we connect them with today's collect, we find ourselves faced, just three weeks before Advent, with the theme of judgement, and with the return of

Jesus to this world. Our hope, we are told, is in Jesus, who has already come to this world to destroy the works of the devil, and who through our baptisms has made us God's children and heirs of eternal life. And our prayer is that when Christ does return we shall have become holy, we shall have become saints - which is what is meant by that lovely phrase, **we may be made like unto him in his eternal and glorious kingdom.** Because that is the purpose of the Christian life that you and I may become saints.

Well, November is indeed the month of the holy souls, and the Communion of Saints is never more real than during these weeks that prepare us for a new Advent, a new Christian year. The old order is passing away, and a new life calls us to itself once again. Like Amos we pray and work for a time when justice will roll down like waters, and when, as Jesus tells us, nothing will ever have to be hidden. Think of what that might mean: to live in a world in which nothing needs to be hidden, and to live in a world where there are no more secrets because it has become safe in the shadow of God's love to be honest with one another. This, you see, is the real meaning of the Collect for Purity that is recited at almost every mass celebrated in this church building: **Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid.** That, you see, is what heaven will be like, and it is for that kind of world that we pray. A world of safety. A world of honesty. A world in which we may be whole. And a world in which, by God's grace, we may reach out toward holiness.

And perhaps this explains the violent reaction on the part of many people as the current scandal involving priests of the Diocese of Long Island hit the public media during the past week. It involves a group of Episcopal clergy, some of whom are married, who have been bringing young men into the United States from Brazil for the purpose of sexual encounters. It has involved a great deal of alcohol and drugs, and a lot of very sick behavior. And of course people feel betrayed. How can such a thing have taken place within the church? How can priests behave in the way in which these priests evidently have? There is such tragedy in what has been exposed, and part of the tragedy lies in the fact that it all might have been prevented if someone had been alert to the nature of what was going on. Drugs and alcohol and sex are a recipe for disaster. And the misuse of drugs and alcohol and sex permits otherwise rational human beings to engage in behavior that is both irrational and unpermissible. And if we are people in authority, and if we pretend not to see when this kind of activity has become rampant among people for whose behavior we hold responsibility, then through our lack of action we become as guilty as they. And when we abuse drugs, sex, and alcohol, we destroy our ability to make moral choices. Few situations create the combination of anger and betrayal that is being felt by many Episcopalians in Long Island this morning. Certainly the secrets of many hearts have been opened on Long Island this past week. Our task is not to judge them. Such judgment would risk hypocrisy where our own lives are concerned. What we can do is to pray that honesty may replace deception, and light illuminate darkness in a hideously dysfunctional situation, and that what has been

so horribly damaged may be healed. Because the most serious dimension of this tragedy is what it has done to the faith of people who trusted in their clergy as their spiritual leaders. We priests have a great deal to answer for, and not least for the real injury we sometimes cause other people. It is not enough to say that we are human like everyone else. Every priest I know, myself included, has some wreckage in his life where his or her pastoral care of others has been lacking, rarely of the dimensions that are occasioning these remarks this morning. But wreckage nonetheless. And in the day when that which has been hidden is made manifest, and when the secrets of my ministry finally come to light, there will be those things for which I will be held responsible. And I can only pray that God will be more merciful to me than I have perhaps been to others.

There is one further area I want to touch on this morning with regard to everything that has just been said. The unacceptable behavior of some of our clergy on Long Island has nothing whatsoever to do with what we mean when in our modern terminology we talk about gay life styles or the search by gay and lesbian Christians for a deeper understanding of their life by the Church. Using other people for sexual gratification is not the same thing as loving another human being. Even to suggest such a thing would be an insult to those in this parish and elsewhere who are gay men or lesbian women. Just as similar behavior in a heterosexual mode would bear no relationship to the desire of married men and women to uphold the sanctity of their vows. In either case what I have been talking about is an aberration, and bears no relationship to responsible behavior as we understand it.

But to put things on a positive note, and to speak for a moment about human behavior that can in fact lead us toward holiness, what can we say about sexual relationships, and particularly those relationships that are homosexual in nature, that lie outside the traditional norms of what has been acceptable to Christians? What about those of you in this parish who live in such relationships and are attempting to be faithful to them? Are your relationships to be condemned? There was a time when they were. And what about clergy who are homosexual in nature? Or who are heterosexual but are simply unmarried? Does ordination in the Episcopal Church carry with it the obligation for such people to be celibate? There was a time when the answer universally was, yes. And there remain dioceses where that rule is still strictly enforced. But it is not so everywhere. Last spring I was honored by our Bishop to be asked to be a member of the Commission on Ministry of the Diocese of New York. And in that capacity, both in one-to-one interviews with prospective postulants, and in group interviews on special weekends when individual candidates face a group of clergy and lay people., the question of sexual orientation never arises. That is diocesan policy. But when it does arise it is because an individual candidate seems unsure or unaccepting of themselves sexually, and when therefore there is some question of their future stability once they have been ordained. But a self-accepting homosexual person who aspires not to celibacy but to sharing their life with another person is as acceptable for ordination in this diocese as any celibate or married person. Now this is not the Diocese of

Newark, and our Bishop has not seen fit to make an issue of this matter. Nonetheless our policy is clear, and I could not be on the Commission on Ministry if I did not agree with it. And what is true of New York is true of most urban dioceses in this country.

Now I only have to look at some of your faces to realize that, for a few people in this parish, what I have just said is unacceptable. And that is the pain of the Church in which we live that this issue, far from being resolved, lies at the very heart of what seems to divide us. But the fact that we are living with it, and that in a forum of public awareness we are wrestling with it, is in a paradoxical way the most healthy sign we have been given that we will arrive at a common mind where this matter is concerned. Not immediately. Not today. But eventually, and because we will have passed through the crucible of suffering that is Christ's gift to his Church - because he knows our pain, and he has carried it with him on his cross. Certainly I am well aware of where Anglo-Catholics have traditionally stood in this matter, and I am aware of it because I once stood there also. But I have come to believe with others in our tradition that the final chapter on human sexuality has yet to be written, and that what we do not know exceeds by far the information that we now possess. And I know from experience that an appeal to the inerrancy of Holy Scripture in this matter is not sufficient. Nor is the appeal to the Church's teaching office. And what I also know from experience is that during my ministry, and particularly during the almost eighteen years of my ministry here, I myself have changed, and I have done so not because I wanted to but because the evidence around me absolutely forced me to. I belong to a generation in which sexual matters were never discussed, and for whom traditional modes of behavior were never questioned. And I find it difficult sometimes when I am faced with the honesty and, yes, the integrity of some of my younger sisters and brothers in the clergy. But I will say this, and I will say it right up front: I would rather have their honesty any day than the compulsive, secret, hidden behavior of those of us whose priestly formation took place during the Church's years of silence on these matters. About five summers ago I paid what was probably my last visit to my seminary, Nashotah House, in its beautiful setting west of Milwaukee, and I deliberately visited the graves of my friends who already lay buried in the seminary graveyard. Some had been my contemporaries but others were older men who had influenced me greatly and for whom I held much affection. As I went from grave to grave, I realized that a majority of these priests had died of alcoholism or alcohol-related diseases. And their alcoholism had been fed by the secrecy and the hiddenness behind so much of what we had accepted as the norms of priestly life. Whether it was sex with women or men, or whether it was alcohol or drugs, the story was the same. Those men never knew freedom, they never knew true joy, they were often workaholics, and in many ways their lives were awful tragedies. That some of us escaped their fate is pure grace, and a gift from God. For myself I do not want to live in a Church that spawns that kind of disease. And I can tell you that if there is anything that gives hope to Anglo-Catholicism, anything that gives the slightest indication that we have a role to play in an Anglicanism of the 21st century, then it is the spirit of acceptance and

it is the spirit of acceptance and generosity that characterizes so many of our younger clergy today. I can tell you that I am still a priest today because I have come to share in that generosity. And through the suffering of my own life, and the trials of my own ministry, I have learned to be honest in ways in which I could never be honest before. And so have many other clergy of my generation. And that again is God's grace, and it is only because of his grace that I am standing before you this morning. Believe me, my friends, if the Church in our day is to survive, never mind to flourish, there is going to have to be a level of honesty, and trust, and a willingness to accept responsibility that has been absent from our life for a long, long time. Absent from us as individual men and women. And absent from our Church as the Body of Christ.

The prophet Amos calls us this morning to live in a world in which justice rolls down like waters, and in which righteousness describes us like an ever flowing stream. Our Lord himself calls us to leave the hidden things of our lives behind, and to live with an honesty and integrity that speak to a wholeness that is the prerequisite of holiness. You cannot be holy if you are not whole. And if younger people in the Church, and younger clergy in particular, exhibit that wholeness, then we should be for them and with them in their pilgrimage. We need to accept that we have not been given final answers to everything, we need to set forth on the journey no matter how perilous it may seem to be, and we need to trust that we are embarked on the only possible road if we are to see the holiness of God. Amen



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"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]:

CALENDAR FOR JANUARY

THE HOLY NAME OF OUR LORD JESUS CHRIST

Wednesday, January 1st
SOLEMN MASS, 11:00 AM
 Sermon: Fr. Parker
 Mass: Missa in simplicitate
Jean Langlais
 Carol, I wonder as I wander
Appalachian Carol

**THE EPIPHANY OF OUR LORD JESUS CHRIST
 PROCESSION, STATION AT THE CRECHE**

Monday, January 6th
Organ Recital 5:30 pm Curtis Pierce
Solemn Mass 6 pm
 Sermon: Dr. William Franklin
 Missa O magnum mysterium *Tomas Luis de Victoria*
 Surge, illuminare *Ned Rorem*

**THE PRESENTATION OF OUR LORD
 JESUS CHRIST IN THE TEMPLE**

Sunday, February 2nd
**CANDLEMAS PROCESSION & SOLEMN
 MASS 11:00 am**
 Sermon: The Very Rev. Eugene Crommett
 Mass: Missa brevis, KV 258
Wolfgang Amadeus Mozart
 Motet: Ave verum *Edward Elgar*

ASH WEDNESDAY

Wednesday, February 12
 Sermon: Fr. Wells
 Mass: Missa Il bianco e dolce cigno
Steffano Bernardi
 Miserere mei, Deus
Gregorio Allegri

- 1 W THE HOLY NAME OF OUR LORD JESUS CHRIST
Solemn Mass, 11 AM
 Preacher: Fr. Parker
 Music: see page 12
- 2 Th of Christmas 1
- 3 F of Christmas 1 *No Abstinence*
- 4 Sa Elizabeth Ann Seton
- 5 Su THE SECOND SUNDAY AFTER CHRISTMAS DAY
 Preacher: Fr. Shin
 Music: Mass in E *Harold Darke*
 Motet: In dulci jubilo *Robert Lucas Pearsall*
 Evensong & Benediction 4:00 pm
- 6 M THE EPIPHANY OF OUR LORD JESUS CHRIST
Organ Recital 5:30 PM: Curtis Pierce
Procession, Station at the Creche, Solemn Mass, 6 PM
 Preacher: Dr. William Franklin
 Music: see page 12
- 7 Tu Raymond of Penyafort, Priest, 1275
- 8 W
- 9 Th Julia Chester Emery, 1922
- 10 F William Laud, Archbishop of Canterbury, & Martyr, 1645 *Abstinence*
- 11 Sa *Of Our Lady*
- 12 Su THE BAPTISM OF OUR LORD JESUS CHRIST
Procession and Solemn Mass, 11 AM
 Preacher: Fr. Shin
 Music: Missa brevis in F, Opus 117 *Joseph Rheinberger*
 Motet: Jesu! dulcis memoria *Richard Shephard*
- 13 M Hilary, Bishop of Poitiers, and Doctor, 367
- 14 Tu
- 15 W *Monthly Requiem*
- 16 Th
- 17 F Antony, Abbot in Egypt, 356 *Abstinence*
- 18 Sa THE CONFESSION OF ST. PETER THE APOSTLE
- 19 Su THE SECOND SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Parker
 Music: Missa secunda *Hans Leo Hassler*
 Motet: Sicut cervus *Giovanni Pierluigi da Palestrina*
- 20 M Fabian, Bishop and Martyr of Rome, 250 *Holiday: Martin Luther
 King Day (One Mass at 12:15 pm)*
- 21 Tu Agnes, Martyr at Rome, 304
- 22 W Vincent, Deacon of Saragossa, and Martyr, 304
- 23 Th Phillips Brooks, Bishop of Massachusetts, 1893
- 24 F Francis De Sales, Bishop & Doctor, 1612 *Abstinence*
- 25 Sa THE CONVERSION OF SAINT PAUL THE APOSTLE

26 Su THE THIRD SUNDAY AFTER THE EPIPHANY
 Preacher: Fr. Wells
 Music: Missa brevis *Giovanni Pierluigi da Palestrina*
 Motet: Cantate domino *Hans Leo Hassler*
 27 M John Chrysostom, Bishop of Constantinople, 407
 28 Tu Thomas Aquinas, Priest and Friar, Doctor 1274
 29 W
 30 Th Charles I, King and Martyr
 31 F John Bosco, Priest *Abstinence*

CALENDAR FOR FEBRUARY

1 Sa Brigid, Abbess of Kildare, c. 523
 2 Su THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE
 TEMPLE *Candlemas Procession, Solemn Mass, 11:00 AM*
Solemn Evensong & Benediction 4:00 PM
 Preacher: The Very Rev. Eugene Crommett
 Music: see page 12
 3 M Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden,
 865 (Comm. Blase, Bishop & Martyr)
 4 Tu Cornelius the Centurion
 5 W The Martyrs of Japan, 1597
 6 Th
 7 F *Monthly Requiem* *Abstinence*
 8 Sa Jerome Emiliani, priest, 1537
 9 Su THE LAST SUNDAY AFTER THE EPIPHANY
 Preacher: Kristin Kopren, Seminarian
 Music: Missa Luba *Arranger: Guido Haazen*
 Motet: Go down Moses *Arranger: Michael Tippett*
 10 M Scholastica, Virgin c. 543
 11 Tu Our Lady of Lourdes
 12 W ASH WEDNESDAY *Strict fast & Abstinence, Ashes imposed at all*
Masses: Low Masses: 8 AM & 12:15 PM.
SOLEMN MASS WITH PENITENTIAL OFFICE, 6:00 PM
 Preacher: Fr. Wells
 Music: see page 12
 13 Th comm. Absalom Jones, Priest, 1818
 14 F Cyril, Monk, and Methodius, Bishop, Missionaries to the
 Slavs, 869, 885 (*Stations of the Cross & Benediction, 7:00 PM*
at St. Mary's) *Abstinence*
 15 Sa comm. Thomas Bray, Priest and Missionary, 1730

16 Su THE FIRST SUNDAY IN LENT
 Preacher: Fr. Wells
 Music: Missa In illo tempore *Claudio Monteverdi*
 Motet: Lord, we beseech thee *Adrian Batten*
 Motet: There is a balm in Gilead *Arranger: Carol Sams*
 17 M *Holiday: Washington's Birthday Observance - Mass, 12:15 only*
 Lenten Weekday
 18 Tu Lenten Weekday
 19 W EMBER DAY
 20 Th Lenten Weekday
 21 F EMBER DAY (*Stations of the Cross & Benediction, 7:00 PM*
at Transfiguration) *Abstinence*
 22 Sa EMBER DAY (comm. Chair of Peter, Apostle)
 23 Su THE SECOND SUNDAY IN LENT
 Preacher: Fr. Parker
 Music: Missa Octavi toni *Felice Anerio*
 Motet: O sacrum convivium! *Olivier Messiaen*
 Motet: Steal Away *Arranger: Michael Tippett*
 24 M SAINT MATTHIAS THE APOSTLE
 25 Tu Lenten Weekday
 26 W Lenten Weekday
 27 Th George Herbert, Priest, 1633
 28 F Lenten Weekday (*Stations of the Cross & Benediction, 7 PM*
at St. Mary's) *Abstinence*

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, 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 1997:

\$ _____ [] weekly [] monthly [] annually

[] I want envelope [] I do not want envelope

NAME: (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 _____