

January - February, 1999

Volume LXVIII No. 1

AVE



AVE

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

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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: 7:00 AM - 9:00 AM,
11:00 AM - 7:00 PM; Saturday: 11:30 AM - 5:30 PM; Sunday: 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

Noonday Office 12:00 Noon
Mass 12:15 PM
Evening Prayer 5:00 PM

SACRAMENT OF RECONCILIATION

Saturday 11:30 - 12:00 Noon and 4:00 - 5:00 PM (Parish Clergy)
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**A Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City**

Vol. LXVIII No. 1

JANUARY - FEBRUARY, 1999

December 7, 1998

Ambrose, Bishop of Milan, 397

My dear people:

I write this on the second anniversary of my ordination to the priesthood. It seems impossible that just two years ago, Father Shin and I began our ministry here as members of the parish clergy staff with Father Wells. And what a two years it has been! My time with you has been action-packed to say the least: First as the newly ordained curate serving my diaconal year, then as a priested assistant taking my share of liturgical, pastoral, and administrative duties, and then as the head priest during the interim period. St. Mary's has afforded me wonderful experiences and growth in my ministry as a priest, forming me and encouraging me as I seek to answer God's call in my life. There have been the inevitable bumps in the road, but I will always hold these two past years within my heart as my ministry continues to unfold. I pray that you all can take gratification and some pride in me from our years together.

This is my last letter to you as Parish Vicar. The next issue of AVE will contain greetings from the new Rector, Father Stephen Gerth. The Search Committee and the Board of Trustees, through the guidance and grace of the Holy Spirit, have done a fine job in discerning that person who will lead St. Mary's into the next millennium. Everyone should feel hope and joy for the future of this great parish.

It is appropriate to thank so many of you who have given me support during this interim period: the kind word, the thoughtful note, the pat on the back with a reassuring smile. Oh yes, and the hugs! I am grateful to the Board for their confidence in calling me to this ministry during the interim, and particularly grateful to Gerald McKelvey for his leadership, and for his love, not only for me as his priest, but for St. Mary's, his parish. And this time would have been impossible without the faithful service of Fathers Shin, Smith, Wolsoncroft, Garrison, and Figueroa, Mother Schiff, and Father Choate, all of whom kept our liturgical schedule current and active. Were it not for the volunteers - the ushers, servers, coffee-hour and reception workers, the layreaders, mailers - who give so generously of their time and talent this parish would not be the same. Last, but never least, is the work of our staff: Chris, Ken, and the musicians, Eileen, Mark, and Lazaro. I hope I have not forgotten anyone; So many people without whom this parish could not function. And I thank you, Mark Subias, for your love, support, and counsel. You are all wonderful and a blessing.

All this leads to the question, I am sure, "What will happen to Father Parker?" All I can say now is that that is an unknown. And as difficult as facing the unknown can be, we are all called as faithful Christians to move into the Great Unknown that is God. Only God knows the future, and we are to respond in faith to that reality. But we are not abandoned, ever, in facing the future. We are perpetually assured of God's

presence with us, and God's love for us. God's love for us is demonstrated most poignantly in our love for one another and for this place. This love has sustained me during this time at St. Mary's, it will sustain me in the future, and I am sure it will sustain your new Rector.

So as we all move into the future, constantly hold up one another in love, support one another with understanding and patience, and work together with the Rector to proclaim the glorious Anglo-Catholic tradition to the city and to the world. This is an exciting time for St. Mary's as she sails like the Flagship that she is into the future. May God bless this place, bless those who serve here, and bless those who love this holy space.

Faithfully yours in Christ,



Father Parker
Parish Vicar

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CHURCH OF ST. MARY THE VIRGIN

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The Rev'd Stephen Gerth elected Ninth Rector

Announcement by Gerald McKelvey on the Feast of the Conception of the Blessed Virgin Mary

Good evening. I am Gerald McKelvey, the acting president of Saint Mary's Board of Trustees, and I welcome you here tonight on this cardinal feast of Our Lady and Patron. This day is a momentous one in the calendar for Anglo-Catholics, and even more so for us here at Saint Mary the Virgin. On this day 104 years ago, the cornerstone for this great church was laid, and on this date 103 years ago, this church was consecrated to the worship of God and to the recovery and setting forth of the Catholic doctrine and ritual in the Anglican Communion.

Just a year ago on this day, as many of you recall, we offered at the conclusion of our Mass for the Blessed Mother a Solemn Te Deum in thanksgiving for the life and service of an exemplary Catholic priest, Edgar Fisher Wells, our eighth rector, as he closed his tenure here. So it is most appropriate that I convey to you tonight the joyous tidings that the Board of Trustees last Saturday unanimously elected and called the Reverend Stephen Gerth as ninth rector of Saint Mary's. Father Gerth, who is 44 and for the last 10 years has been rector of Trinity Church in Michigan City, Indiana, has accepted the call. He was nominated by one of Saint Mary's closest and oldest friends, James Winchester Montgomery, sometime Bishop of Chicago and a stalwart of the Anglo-Catholic wing of the Episcopal Church.

I see from the look on some of your faces that your first question about Father Gerth is, "Who is he?" By way of introduction, you will find Father Gerth's curriculum vitae ... on the tract table at the rear of the church. [See following two pages in *Ave*.] I should advise you that this, while inspiring of confidence, is a very pale reflection of the man himself, which you will instantly discover when he joins us in mid-January.

I would also remind you that this is not the first time that the Holy Spirit led us west of the Hudson to find a great rector. She found us Edgar Wells — coincidentally, also with Bishop Montgomery's able assistance — in a church in suburban Chicago, and while it is true that Edgar is a native New Yorker, until he came to Saint Mary's, his career in the church here amounted to singing in the choir at Resurrection.

I wish to take this opportunity to publicly thank the members of our Search Committee, and especially its chair, Linda Bridges, for their dedicated work that has led us so expeditiously to this joyful conclusion of our search. Bishop Grein has informed us that he was so impressed with our work that he wants to consider the search process as we worked it out here a model for the diocese. He is most welcome to have the model. But he cannot have the people who did the work, and I have not had the heart to tell him that it is they, and not the model, that were the key to our success.

I also want to thank our vicar, William C. Parker, and our assisting priests, especially Allen Shin, for their devoted and steadfast duty to our parishioners during this interim. Maintaining the daily service schedule and our liturgical activities, in addition to their parochial duties, is an enormous burden on them, but they are doing them willingly and well. Again, thank you for being with us tonight as we prepare to open a new chapter in the life of Saint Mary's, one that I and many here believe will be the greatest since our founding in 1868. Please stand and join us in praising God for this most happy outcome by singing the Doxology.

THE REVEREND STEPHEN GERTH

I AM OPEN TO USING MY EXPERIENCE AND GROWTH IN NEW WAYS AND PLACES FOR THE CHURCH AND FOR MY OWN GROWTH AND WORK AS A PARISH PRIEST.

POSITIONS

- Rector *Trinity Church* December 1988 - Present
Michigan City, Indiana
- Curate *Saint Luke's Church & School* July 1985 - December 1988
Baton Rouge, Louisiana
- Assistant *Church of the Incarnation* July 1983 - July 1985
Dallas, Texas

ABOUT THE POSITIONS I HAVE HELD

Trinity Church

I was called to be rector in December 1988 of an urban parish in a city of 33,000. Trinity Church is the oldest congregation in the Diocese of Northern Indiana. It has a substantial and architecturally significant physical plant. My ministry in the parish has focused on being a strong preacher, fostering a rich liturgical life, introducing new approaches to Christian formation, building up Sunday School programs for children, youth and adults, establishing good communication within the parish family, helping the congregation become friendly and welcoming, helping the congregation like itself and its priest and leading the revitalization of a deteriorating parish home.

- Reversed a history of troubled clergy-parish relationships
- Introduced the Catechesis of the Good Shepherd to the parish in 1989
- Introduced the Catechumenal Process to the parish in 1992
- Introduced Journey to Adulthood to the parish in 1994
- Provided leadership for \$200,000 renovation of the physical plant in 1990-1993
- Pledged income was \$49,500 in 1988; in 1998, \$120,000
- Total budget 1998, \$169,098; one full-time priest, three part-time church staff
- Sunday attendance averaged 103 in 1988, 125 in 1997
- The Daily Office is now said on weekdays
- Two regular weekday Eucharists and additional Eucharists on all holy days
- Began third Sunday service to meet needs of the parish family
- Initiated and write a weekly newsletter for the parish
- Welcomed non-stipendiary deacon to parish staff
- Organized training courses for the Catechesis of the Good Shepherd since 1993
- Conducted a capital campaign for the parish in 1997 raising \$190,000
- Began offering the Alpha Course in summer of 1998

Saint Luke's Church

The Reverend Charles Jenkins called me to be his curate, one of three full-time priests, shortly after he became rector of what has become under his leadership one of the fastest growing parishes in the nation. As a curate I worked with youth, Christian education and served when needed as assistant chaplain in the parish day school.

Church of the Incarnation

I was the full-time youth priest on a staff of five full-time priests. I started a separate youth group for junior high students and shared in the pastoral and liturgical ministry of a great parish church. The Reverend Paul W. Pritchard was the rector.

EDUCATION

Nashotah House	May 1983	Master of Divinity <i>cum laude</i>
University of Chicago	March 1979	Master of Arts
University of Virginia	May 1976	Bachelor of Arts <i>with distinction</i>

PRESENT PROFESSIONAL DEVELOPMENT

Advanced Seminars in Family Systems Theory	1991 - 1996
Rabbi Edwin Friedman	
Catechesis of the Good Shepherd	1993 - present
Leadership in Ministry Conferences	1997 - present

CONTINUING EDUCATION COURSES

Saint John's University	Summer 1987	Church Architecture
University of Notre Dame	Summer 1988	Judaism
University of Notre Dame	Summer 1989	Medieval Theology
University of Notre Dame	Summer 1993	Anglican Theology
College of Preachers	March 1986	Introductory Course
College of Preachers	March 1990	Preaching and the Daily Office

RECENT DIOCESAN POSITIONS

- Diocese of Northern Indiana
- Member of the Standing Committee 1990 - 1996, President 1996
 - Member of the Canons and Constitution Committee
 - Member of Diocesan Council 1998 - present
 - Member of Diocesan Finance Committee 1997 - present

The sermon excerpted below was preached here by Dr. R. William Franklin, Dean of the Berkeley Divinity School at Yale and a former Saint Mary's Trustee, on Epiphany, 1997.

How are we to approach the place of Mary at the Epiphany of Bethlehem? On the one hand there is the silence of Protestantism about her, and, on the other, the ebullient veneration of Mary in the Roman Church. Yet here before her precisely is a place where Anglicanism — despite and through all of its limitations — can lead us into the fullness of Gospel truth. The figure of Mary which surrounds us in this church tonight reminds us that the doctrine of the Incarnation — by which we mean that we humans and God are united — is at the heart of Anglicanism as a world communion, and of our Episcopal Church. Mary reminds us that in the birth of Jesus, God enters fully into this material world, that the fullness of God is revealed not only in the mind and speech of Jesus, but equally in his body, that body which he took from the Virgin Mary, and for this reason the most basic human experiences — of need and satisfaction, of anxiety and fulfillment, of joy and sorrow — are precisely the places where we believe the divine is revealed and grows, not only in Jesus, but in other human beings as well. Divine grace shines through, illumines, transfigures the natural order, as this building will be transfigured in the restoration about to take place, because God has entered into the very process of human birth, with all its joy and pain. Mary reminds us that the celebration of human love and tenderness, of the care of parents for children, of the joy of children in the security of a parent's love — all of this formed the ground, the basis, for the further development of the mystery of salvation. Baptism, transfiguration, crucifixion, resurrection — all of these mysteries of salvation are rooted in the nurture of the infant Jesus by the Virgin Mary. To stop at tonight's image of the Epiphany cradle would be to perceive only a part of the truth; to eliminate Mary from God's plan would be to misconceive the greater scope of God's purpose, to draw all things to Himself.

This truth can be seen in the form of the devotion called the Angelus which comes after the conclusion of most Masses in this parish, and which the clergy now lead audibly from the back of the church on Sunday. The significance of what is going on may have escaped visitors and newcomers; maybe even some longtime parishioners find the Angelus recited aloud now a foreign distraction. Let me use this occasion to explain this concluding devotion. The church bell is rung first in three groups of three strokes each, and then, after a pause, in nine strokes together. The first group of three bells commemorates the Angel Gabriel's salutation to Mary. The second group commemorates her response, and the third group of bells tells of the immeasurable consequences of her response, "The Word was made flesh." Then come the nine strokes of the bell. Each time we add our own salutation: "Hail Mary, Full of Grace Pray for us sinners now and at the hour of our death." In this action we hold together in one thought the birth of Jesus and his Epiphany at Bethlehem, the present moment of our life now in this church, and our final moment, the hour of our death, which is already latent in this very moment when we are worshipping here in joy together: we bring together our Saviour's birth and what it portends, and call to mind with it our own dying — we look backward to the beginning and forward to the end, which is the action of each eucharistic celebration.

In this action, Mary is never confused with God. She is always seen as one who draws all her grace and her glory from God alone. Nevertheless she is one who is highly, uniquely favored, one whose childbearing stands at the very center of the Church's life.

The message of the Gospel, the Good News which speaks to our mission from Mary's witness, is this: human life, even in its most ordinary and routine and dull aspects — even on this first Monday after the holiday season has come to an end — human life has a hidden wealth of the possibility of generosity which is infinite with God's infinity: generosity to those who are on the margins, in Scripture language, the Gentiles, a generous exaltation of the Spirit at the welcome of strangers with the gifts that they bear, a generous participation in the assembly of all believers of every variety and stripe. Mary points to each of these things, and in medieval Latin hymns she is very frequently referred to as the *Mater generosa*, the generous Mother, generous because she herself gives up the gift of her Son, generous because she accepts the paradox of kings of the earth coming before her to bear precious gifts to a homeless child lying in her lap, generous because, in the words of Paul in our Epistle tonight, "through the Gospel the Gentiles are joint heirs now also with the Jews, part of the same body, sharers together in the promise made in Christ Jesus ... in whom we have access to God with freedom, in a confidence born of trust in him." Such a Mother gave birth to a Christianity of generosity.

And yet this is a version of Christianity against which some of our own contemporaries, even within our own City of New York and within our own Episcopal Church, have revolted and withdrawn, believing that the great universal life-giving affirmations of Christian faith can only be made on the basis of the acceptance of a restricted, even infallible church authority: whether that be the letter of Scripture or the voice of hierarchy. They seek accordingly to stifle the affirmations of a Catholicism of freedom by their appeal to the letter of Scripture, or to a rigid, singular moral code, or to a controlled evocation of tradition which can still exert an attraction to the fearful and unsure.

But Mary at the manger points the way instead to a strikingly more confident form of the Catholic tradition, one in which the authority of God's self-disclosure is mediated in a great variety of ways, through "the lowliness of his handmaiden ... and through the humble and meek who are exalted." For Anglican Catholics, this must mean that we remain determined to stick to essentials while at the same time listening closely to the rhythms of our own time, that we seek clarity in matters of importance, but we remain indifferent and open in matters indifferent.

For here at the heart of classical Christian faith, we believe — unlike some of our fellow Christians — there is a great affirmation of the goodness of the human, despite all of its variety and its disorder, and this Feast of the Epiphany reminds us above all that it is the human which is ultimately capable of bearing and nurturing the divine. And this is a cause for great joy and amazement. For God's glory is revealed where the world least expects to find it: whether in a Bethlehem stall or on a rather shabby side-street off Times Square in New York City. Hence everywhere in the Christian world where she is known and honored, Mary's name is associated with unexpected joy at the recovery of the forlorn and the neglected — and so how fitting that this building, about to burst now with new light — bears her name, for she is the joy of joys, the cause of our joy, the joy of all creation.

The following sermon was preached at St. Mary the Virgin, February 2, 1998, on Candlemas by the Rev'd Bryan D. Spinks, Professor of Liturgical Studies, Yale Divinity School.

"The Lord whom you seek will come suddenly to his Temple. Who can endure the day of his coming?"

It is the fulfillment of those ancient words of the prophet Malachi which seem to stand behind the events described by St. Luke which form the celebration of Candlemas.

Candles have a fascination which crosses all religions and cultures as an expression of celebration, and in times of crisis. In August last year when Princess Diana died, not only did people in England spontaneously leave flowers at the entrances of the Royal residences; they also left lighted candles in memory, and to represent the one whom the Queen described as a unique person. And that gesture was fittingly summed up at her funeral with Elton John's rewrite of the song, "Candle in the Wind." Today we too carry candles, not for a unique person, but for *the* unique person, Jesus Christ.

But the candles stand for something deeper — more momentous, and also more disturbing. The name for the festival, Candlemas, is a fairly late comer. The older names reveal more about the bitter/sweet nature of the events we celebrate. Those older names are three: In the Orthodox Church it is called *Hypapante* — meeting. In our Western tradition it was known as either the Purification of Mary, or the Presentation of Christ. Meeting, Purification, and Presentation. Those are the three themes of the events St. Luke describes. But they are also about our Meeting, our Purification, and our Presentation.

Let us begin with Meeting. St. Luke describes a meeting of persons. In Jewish religious law only the mother needs to go to the Temple for purification, but Luke says *they* went: Joseph and Mary, and Jesus. As a family they met in the Temple. They came to observe religious rites, but no meeting with priests is described. Rather, they met two elderly religious people, known in Judaism as the *Anawim* — the pious poor who have no hope left in this life, but only the hope of God. Luke makes a point in his Gospel of Jesus being the one who meets the outcast, the outsider, and the marginalized. Old age brings with it increasing marginalization. But the meeting is with those of old age. But much more significant is where they meet, and who is meeting them. The Temple was the center of the Jewish faith. Its outer court was open to Gentiles; then the court of the women — even Mary could go no further. Beyond that was the court of Israel — for men only. Beyond that the Court of the Priests; and finally, for the High Priest alone, the Holy of Holies where God had his presence, his dwelling place on earth, his *shakinab*. This particular meeting takes place in the Court of the women, which suddenly becomes the holy of holies. Simeon takes the child in his arms and realizes that he is closer to God than any priest ever was in the Holy of Holies. Here was the Messiah, God incarnate, himself suddenly come into his Temple. And Simeon in the *Nunc Dimittis* recognizes him who is also the light to lighten the Gentiles. This meeting was above all a meeting with God, and by the promise to the Gentiles it effectively made the whole world God's Temple.

We too are invited to meet with God in his Son Jesus Christ. In this divine liturgy, and in our lives in his divine world, we are constantly invited to meet with him, and allow him to take us up in his arms. This *hypapante*, this meeting, is our meeting with God.

Purification. In the Jewish law blood was something which rendered a person ritually unclean. The blood from childbirth rendered the mother unclean, and to symbolize her return to normality a sacrifice was appointed, according to one's means. It was for the woman's purification. But we do well here not to miss Luke's subtlety: he says it was *their* purification, Joseph as well as Mary. At one level, therefore, the mutual responsibilities of childbirth are recognized, and the equality of the sexes before God is asserted. If one needs purification, so does the other. But at a deeper level it signals the universal need for purification. When Cain murdered Abel, and Abel's blood cried out for vengeance, Cain asked, Am I my brother's keeper? And the resounding answer which cried back from the parable of the Good Samaritan is, *yes*. In one sense therefore we are all guilty, directly or indirectly, of something which makes us impure before God. In a sense we share in some minor indirect way in the guilt of the tragedies and outrages against humanity which litter history, because we are our brothers, and sisters, keepers.

The irony is, as the Epistle reminds us, that our purification comes by blood — the blood of God's Son. Here in this service, in confession and absolution — in Word and sacrament, we are once again invited to realize and make our own that purification which has been undertaken for us. The purification of Mary and Joseph — their purification — points to the ultimate purification; we are invited to apprehend that ultimate purification in Christ Jesus.

Presentation. A first-born male in Judaism had to be presented to God and then redeemed, though this need not have taken place in the Temple. The original idea was that because God spared the first-born of Israel in Egypt, the first-born belonged to the service of God. But the first-born was let off religious service by payment of some money. Again, note the irony. Jesus is bought back from God's service, so he could serve us as God. He was to lay down his life as a ransom, a buying back, of many. God took our humanity and offered himself totally to us and for us. It took him to the cross. But as our Epistle from Hebrews suggests, the risen and ascended Jesus, our great High Priest, now is continually before God, and reminds God of what it is like to be human, warts and all. In Christ, our humanity — we — are constantly presented before God, and redeemed by the Son's intercession.

So, this festival is not just about then and there in Jerusalem; it is about here and now. It is our meeting, and when we meet with God in Christ, he purifies us and presents us as fellow heirs of the kingdom. How appropriate to carry candles and rejoice for him who is *the* unique person.

But this festival is bittersweet. After the *Nunc Dimittis* Simeon warns of the sword which will pierce Mary's soul. With joy will come heartache. Meeting with Christ, and being purified and presented, is a cause of joy, but the Gospel promises no immunity from difficult times of sorrow and doubt. It is no accident that this festival stands like a hinge between the glory of Christmas and Epiphany on one side, and the wilderness of Lent and the dereliction of the Passion on the other. At times for most of us, the life of faith has its trials and tribulations, its sorrows and severe doubts as the going gets tough. But this unique person for whom we carry candles has pledged that ultimately the sweet will outweigh the bitter. Lent will give way to an eternal Easter. When we have grasped that, then in spite of the many swords which may pierce our soul in this life, we may in confidence sing, "Lord, let your servant go in peace ... my eyes have seen your salvation." *Amen*.

CALENDAR FOR JANUARY

1 F	THE HOLY NAME OF OUR LORD JESUS CHRIST <i>Solemn Mass 11:00 AM</i> Preacher: Fr. Parker Mass: <i>Messe Basse</i> Gabriel Fauré Solo: <i>Maria Wiegenlied</i> Max Reger	No Abstinence
2 Sa	<i>Of Our Lady</i>	
3 Su	THE SECOND SUNDAY AFTER CHRISTMAS DAY Preacher: Fr. Shin Mass: <i>Missa super "Un gay bergier"</i> Jacob Handl Motet: <i>Here is the little door</i> Herbert Howells Evensong & Benediction 4:00 PM	
4 M		
5 Tu		
6 W	THE EPIPHANY OF OUR LORD JESUS CHRIST <i>Organ Recital 5:30 PM</i> Samuel Carabetta <i>Procession, Station at the Creche, Solemn Mass, 6 PM</i> Preacher: Fr. Jay Smith Mass: <i>Missa O magnum mysterium</i> Tomás Luis de Victoria Anthem: <i>Surge, illuminare</i> Ned Rorem	
7 Th	Raymond of Penyafort, Priest, 1275	
8 F		Abstinence Dispensed
9 Sa	Julia Chester Emery, Missionary, 1922	
10 Su	THE BAPTISM OF OUR LORD JESUS CHRIST <i>Procession and Solemn Mass, 11:00 AM</i> Preacher: Fr. Parker Mass: <i>Mass in E</i> Harold Darke Motet: <i>The Lamb</i> John Taverner	
11 M		
12 Tu	Aelred, Abbot of Rievaulx, 1167	
13 W	Hilary, Bishop of Poitiers, and Doctor, 367	
14 Th		
15 F	<i>Monthly Requiem</i>	Abstinence
16 Sa	<i>Of Our Lady</i>	
17 Su	THE SECOND SUNDAY AFTER THE EPIPHANY Preacher: Fr. Parker Music: <i>Missa brevis Sti Joannis de Deo</i> Franz Joseph Haydn Mass: <i>The Lord hath been mindful of us</i> Samuel Sebastian Wesley	
18 M	THE CONFESSION OF ST. PETER THE APOSTLE <i>Holiday: Martin Luther King Day (One Mass at 12:15 PM)</i>	
19 Tu	Wulfstan, Bishop of Worcester, 1095	
20 W	Fabian, Bishop and Martyr of Rome, 250	
21 Th	Agnes, Martyr at Rome, 304	
22 F	Vincent, Deacon of Saragossa, and Martyr, 304	Abstinence
23 Sa	Phillips Brooks, Bishop of Massachusetts, 1893	

24 Su	THE THIRD SUNDAY AFTER THE EPIPHANY Preacher: Fr. Shin Mass: <i>Missa brevis</i> William Walton Motet: <i>I sat down</i> Edward C Bairstow	
25 M	THE CONVERSION OF ST. PAUL THE APOSTLE	
26 Tu	Timothy and Titus, Companions of St. Paul	
27 W	John Chrysostom, Bishop of Constantinople, 407	
28 Th	Thomas Aquinas, Priest and Friar, Doctor, 1274	
29 F		Abstinence
30 Sa	Charles I, King and Martyr	
31 Su	THE FOURTH SUNDAY AFTER THE EPIPHANY Preacher: Fr. Arthur Wolsoncroft Mass: <i>Mass in D</i> Ralph Vaughan Williams Motet: <i>Valiant-for-truth</i> Ralph Vaughan Williams	

CALENDAR FOR FEBRUARY

1 M	Brigid, Abbess of Kildare, 523	
2 Tu	THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE <i>Organ Recital 5:30 PM</i> Arthur Lawrence <i>Candlemas Procession, Solemn Mass 6:00 PM</i> Preacher: Fr. Gerth Mass: <i>Nunc dimittis and Mass in G</i> Charles Villiers Stanford Motet: <i>The Birds</i> Richard Shephard	
3 W	Anskar, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865	
4 Th	Cornelius the Centurion	
5 F	The Martyrs of Japan, 1597	Abstinence
6 Sa	Titus, Bishop & Confessor, 1st Cent.	
7 Su	THE FIFTH SUNDAY AFTER THE EPIPHANY Preacher: TBA Mass: <i>Missa Papae Marcelli</i> Giovanni Pierluigi da Palestrina Motet: <i>O sacrum convivium!</i> Olivier Messiaen	
8 M		
9 Tu	<i>Monthly Requiem</i>	
10 W	Scholastica, Virgin and First Benedictine Nun, c. 543	
11 Th		
12 F		Abstinence
13 Sa	Absalom Jones, Priest, 1818	
14 Su	THE LAST SUNDAY AFTER THE EPIPHANY Preacher: TBA Mass: <i>Missa Luba</i> (with percussion) Arranger: Guido Haazen Anthem: <i>The Heavens Are Telling</i> Franz Joseph Haydn	

15 M *Holiday: Presidents' Day Observance (One Mass at 12:15 PM)*
 16 Tu
 17 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: TBA
 Mass: *Missa Il bianco e dolce cigno* Stefano Bernardi
 Motet: *Miserere mei, Deus* Gregorio Allegri
 Martin Luther, Reformer, 1546

18 Th
 19 F *Abstinence*
 20 Sa

21 Su **THE FIRST SUNDAY IN LENT**
 Preacher: TBA
 Mass: *Missa in simplicitate* Jean Langlais
 Motet: *Hear my prayer, O Lord* Henry Purcell

22 M
 23 Tu Polycarp, Bishop and Martyr of Smyrna, 156
 24 W **SAINT MATTHIAS THE APOSTLE**
 25 Th
 26 F *Ember Day (Stations of the Cross & Benediction, 7 PM at SMV) Abstinence*
 27 Sa George Herbert, Priest, 1633

28 Su **THE SECOND SUNDAY IN LENT**
 Preacher: TBA
 Mass: *Missa In illo tempore* Claudio Monteverdi
 Anthem: *The Lamentation of Jeremiah* Edward C. Bairstow

NOTES FROM THE MUSIC OFFICE

We are pleased to announce two unique concerts. On Shrove Tuesday, February 16, organist Frank Morana will present a program of transcribed improvisations by the late Pierre Cochereau, Organist of Notre Dame in Paris. This event is free and scheduled for 8 PM. Gotham Early Music Foundation returns on Thursday, February 25, with "Mala Punica," Pedro Memelsdorff, Director, and a thirteen-member vocal and instrumental ensemble. Their program, *Missa Cantilena*, the *Ars Subilior* in Italy, 1380-1410, is also at 8 PM. To purchase tickets (\$30) in advance, call (800) 627-0655.

THE HOLY NAME OF OUR LORD JESUS CHRIST

Friday, January 1
 Solemn Mass 11:00 AM
 Preacher: Father Parker
 Mass: *Messe Basse* Gabriel Fauré
 Solo: *Maria Wiegenlied* Max Reger

THE EPIPHANY OF OUR LORD JESUS CHRIST

Wednesday, January 6
 Organ Recital 5:30 PM Samuel Carabetta
 Procession, Station at the Crèche & Solemn Mass 6 PM
 Preacher: Father Smith
 Mass: *Missa O magnum mysterium* Tomás Luis de Victoria
 Anthem: *Surge, illuminare* Ned Rorem

THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE

Tuesday, February 2
 Organ Recital 5:30 PM Arthur Lawrence
 Candlemas Procession & Solemn Mass 6:00 PM
 Preacher: Father Gerth
 Mass: *Nunc dimittis and Mass in G* Charles Villiers Stanford
 Motet: *The Birds* Richard Shephard

ASH WEDNESDAY

Wednesday, February 17
 Solemn Mass 6 PM
 Preacher: TBA
 Mass: *Missa Il bianco e dolce cigno* Stefano Bernardi
 Motet: *Miserere mei, Deus* Gregorio Allegri

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]: