

Volume LXVIII No. 5

September - October, 1999

# AVE



# AVE

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

*ADDRESS SERVICE REQUESTED*

Non-profit Org.  
U.S. Postage  
**PAID**  
New York, NY  
Permit No. 3330

# THE CHURCH OF SAINT MARY THE VIRGIN

The Church in Times Square  
145 West 46th Street

The Church is open for prayer and services:

Sunday from 8:00 AM to 6:00 PM

Monday through Friday from 7:00 AM to 9:00 AM and 11:00 AM to 7:00 PM

Saturday from 11:00 AM to 5:30 PM

## Worship

### The Holy Eucharist

On Sunday, Mass is said at 9:00 AM, 10:00 AM, and 5:00 PM. A Solemn Mass is offered at 11:00 AM.

Monday through Friday, Mass is said at 12:15 PM and 6:15 PM.

On Saturday, Mass is said at 12:15 PM.

### The Daily Office

On Sunday, Morning Prayer is said at 8:40 AM and Evening Prayer at 4:45 PM.

Monday through Friday, Morning Prayer is said at 8:30 AM, the Noonday Office at 12:00 noon, and Evening Prayer at 6:00 PM.

On Saturday, the Noonday Office is said at 12:00 noon and Evening Prayer at 5:00 PM.

### The Reconciliation of Penitents

Confessions are heard on Saturdays between 11:30 and 12:00 and between 4:00 and 5:00. Appointments can also be made with members of the parish clergy for the Reconciliation of Penitents at other times.

## Directory

The Parish Office is open Monday through Friday, 9:30 AM to 5:30 PM.

Telephone 212.869.5830, Facsimile 212.869.7039

Worldwide Website: stmvirgin.com. E-mail: stm@juno.com

The Reverend Stephen Gerth, Rector

The Reverend Allen Shin, Curate

Mr. Christopher Babcock, Music Director & Organist

Mrs. Eileen Sorensen, Parish Secretary

Mr. Vincent Amodei, Bookkeeper

Mr. Kenneth Cowan, Assistant Organist

Mr. Steve Gilger, Building Manager

### The Board of Trustees

Mr. George H. Blackshire, Miss Linda Bridges, Mr. J. Phillip Burgess, Mr. Howard W. Christian, Mr. David Crommett, Mr. James W. Dennis, Jr., the Reverend Stephen Gerth, *president*, Mrs. Barbara Klett, *treasurer*, Mr. Gerald McKelvey, *vice-president*, Dr. Leroy Sharer, *secretary*.

AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46<sup>th</sup> Street, New York, NY 10036-8591. Telephone 212.869.5830. Miss Linda K. Bridges, Editor. Mr. J. Phillip Burgess, Production. Subscription \$25.00. Cover photo by Alice V. Manning.

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

Vol. LXVIII No. 5

SEPTEMBER - OCTOBER, 1999

August 1, 1999

Dear Friends in Christ,

I recall from seminary days overhearing occasional disparaging remarks about the last time a member of the parish clergy had read a new book. The gist of such remarks was that most people seem to stop reading once they leave seminary. Members of seminary faculties generally have very little parish experience, at least not as rectors. I did not appreciate as a seminarian how little time there would be in the future simply to keep up. I do realize, however, that this is an issue.

Last fall I happened to be in San Francisco, where my brother then lived. I had the chance to have lunch with Father Louis Weil, who now holds Massey Shepherd's chair in liturgics at the Church Divinity School of the Pacific. He had been my professor at Nashotah House. I made a point of asking him whether Aidan Kavanagh's book *The Shape of Baptism* (New York: Pueblo Publishing Company, 1978) was still the standard in its field: "Is there anything else out there that has taken it one step further?" He replied, "No."

Fundamentally, the Bible is the most important book one reads in seminary. But if I name the one other book that meant the most to me in seminary and continues to mean the most to me, it is Father Kavanagh's work on baptism.

The title of the book, I believe, was a homage to Dom Gregory Dix's *The Shape of the Liturgy* (London: Dacre Press, 1946). If I recall correctly, Kavanagh had worked on Dix's writings at some point in his career. Readers of Dix's volume these days know Dix made a lot of errors, theoretical errors and mistakes about the meaning of certain pieces of evidence. What Dix got right was the importance of the "shape." Although panned by the occasional writer, Dix's meditation on the words "Do this" captures some of the most significant aspects of the power of the eucharistic rite. In almost the same way, Kavanagh's passage "The Meaning and Knowledge of Baptism" in *The Shape of Baptism* seems fresh and powerful to me every time I reread it. I quote one small passage [pp. 159-160]:

*The Church is not a palm potted in academe or a psychoanalyst's office. It is a Tree of Life whose vast branches hold ensnared a living if bloody Lamb; whose taproot sinks deep into the rich and murky waters of creation itself. Who would live in Christ must learn to climb with muddy feet, for there is nothing conventional, neat, or altogether logical about a crucifixion or the Church. Conversion in Christ involves broken hearts more than changes of mind. Augustine, perhaps the most towering intellect of his day, was more moved to faith by the sight of the Church at worship and by the voice of a child singing than by the confessional apologies of Ambrose or arguments against the Manichees.*

Kavanagh also observes that the way of becoming a Christian is the model for remaining a Christian. One would not necessarily be clear about that from reading The Book of Common Prayer or even the Bible. But I believe his observation, or perhaps the observation from deep in Christianity's early history, to be absolutely correct.

Learning to die and to live in Christ is something that is a series of beginnings. Learning to die and to live in Christ is learning to be defined by one's community as well as one's individual experience of God's power in one's life. Christianity is a personal religion, but never a private one. The early Church had a common life that was shaped by helping people die and rise in Jesus Christ through their experience of baptism. Looking back, it is almost as if half of the year was spent preparing people to be baptized and the other half was spent helping the newly baptized know how to live after baptism.

Our parish seminarian, Richard Lawson, a student at the General Theological Seminary and a postulant from the Diocese of Alabama, asked me recently whether I would say Anglo-Catholicism "won" when the new Prayer Book was adopted. My response was to ask him who would want to frame a discussion that way. I think I said something like I thought a more useful question to ask would be whether you and I realize we died and rose to new life in baptism, whether we experience the Sunday congregation as the Body of Christ, or whether you and I believe we are already essential members of Christ. Richard, I think, was happy with my response. There is something profoundly exciting to me in sensing that a great deal of the Church is moving forward in rediscovering that the words of the baptismal and eucharistic liturgies signify a present and eternal reality. It is wonderful when God helps us to live the words we confess.

For this issue of AVE I have asked Father Allen Shin to write about the catechumenal process, the historical method of making Christians. I have also asked permission to reprint a recent newsletter article from my former parish, Trinity Church, Michigan City, Indiana, concerning catechumenal work with children. We realize we are not starting something original for Saint Mary's, or to Saint Mary's. Parishes like ours have been trying to recover this process in many ways since the liturgical movement began in the early part of this century.

On the First Sunday of Advent those who wish to prepare for baptism will stand before the congregation. The celebrant will ask, "What is your name?" The second question will be, "What do you ask of God's Church?" The answer to this question is, "Faith." The third question is, "What does faith offer you?" The answer is, "Eternal life." The church year begins to look different with this kind of beginning.

In September we will begin working with persons who wish to become Christians so that they will be able to answer those questions before the assembly. We don't yet know exactly what this preparation will entail. Certainly we have some ideas. But as we believe it will be the Spirit who is the primary teacher, our task will be to help guide this relationship with the Spirit and the Spirit's community, the Church.

I believe the catechumenal process will help us make the kingdom grow in our midst. As a priest I have experienced people standing before me and asking the Church for faith and for eternal life. When this happens, a silence invariably descends on the congregation, the kind of silence the Church experiences on Good Friday. Someone was preparing to die in order to live, and we knew it. Many would agree that the

greatest gift our parish received for Christmas those years was given on that very first day of the year by someone whom the Holy Spirit was bringing to know and love the Lord Jesus Christ.

Again, the process for becoming a Christian is the process for remaining a Christian. God can and does transform our living and our dying into eternal life here and now, and in the world to come. I ask you to support with your presence and prayers the mystery of Christ in our common life.

Yours faithfully,

*Stephen Gerth*

Stephen Gerth



Editor's Note: As the whole thrust of this issue of AVE suggests, there will be a great deal of activity at St. Mary's this fall in the area of Christian formation. Other forms of Christian education will not be neglected, either.

As we go to press the schedule of classes has not yet been set. Further information will appear regularly in the parish's weekly newsletter, *The Angelus*. (*The Angelus*, sent without charge to pledging Members and Friends of the parish, is also available by first-class mail for \$25 per year, and on our website, [www.stmvmirgin.com](http://www.stmvmirgin.com)).  
—L. Bridges

# Making Christians: The Catechumenal Process

By the Reverend Allen Shin

**T**ertullian, the third-century theologian, said, “Christians are made, not born. In the context of Christendom, being a Christian can be taken for granted. Much of the shared cultural language, the symbols, and indeed the whole world-view are assumed to be Christian. In such a context it is easy to neglect the formation of Christian consciousness and ethos, particularly in children, and neglect it we have done. Living in New York City I am daily confronted with estrangement from the Christian symbols and world-view in the secular society. But more distressing by far is the lack of certainty with which I can assume that today’s church-going Christians are familiar with the symbols and behaviors of the liturgical life of the Church. Some of my seminary professors used to lament that they could no longer assume that entering seminarians would have basic knowledge of the Bible and the Book of Common Prayer. It is disturbing to think that increasingly we might be taking our stock of future priests from an unformed and uninformed laity. As Christians are made, not born, it behooves us to rethink how Christian formation is done on all levels.

When Fr. Gerth hired me as his curate at St. Mary’s, I asked him what the main focus of my ministry would be. Without hesitation he said, “The catechumenate. I want you to develop a catechumenal process for this parish.” There was a brief moment of pondering by both of us. Then he went on to list “other” pastoral duties I would share with him.

A couple of years ago, when I had just arrived at St. Mary’s as resident assistant, I had a brief conversation with another member of the clergy (not of this parish). I had told him that I was experimenting with a catechumenal process in the parish. He asked me how long the process was. I answered that it was to be about twenty-eight sessions. He skeptically asked me if I thought that people would really commit to and stay through such a long process. From his expression I gathered that he didn’t think it was possible or even a good idea. On another occasion, I heard a member of the clergy boasting that he could teach the entire Bible in one minute; he said that’s how he gets people to come to his Bible study. I am sure it is handy to have the Bible distilled into one line. But what is the point?

Often we want quick fixes to our problems. We want ready-packaged solutions, which we can just unpack and apply step by step. In our ministries we are often influenced by such a tendency. There is a plethora of Church-renewal programs and Sunday-school programs, some quite good and helpful. However, just as no five-year-old California Cabernet can replace a well-aged bottle of French Bordeaux, and no balsamic vinegar which costs \$3.99 a bottle can replace a hundred-year-old oak-barrel-aged balsamic vinegar from Tuscany, so no Church-renewal program could or should replace the catechumenate. They simply have different purposes.

In the 1960s liturgical Christians from many denominations began to work on reviving the early-Christian formation process we know as the catechumenate. (The Catechesis

of the Good Shepherd, a catechumenal process for young children which is described in the next article, dates from that time.) “Catechumen” was the term used in the early Church for a person being prepared for Holy Baptism. In the Mediterranean world, before the barbarian invasions of the fifth and sixth centuries, it was normative for adults to spend three years being prepared to be baptized. By the time they reached the font they were already living a Christian life.

Adult baptism is normative in two thousand years of Christian history. Even after infant baptism became a matter of course, adult baptism remained in the liturgical rites as normative. The Book of Common Prayer and the service books of other Christian communities make this norm very clear in our own day.

The catechumenal process itself is outlined in The Book of Occasional Services of the Episcopal Church. It is an outline with a great deal of flexibility. The process works on the assumption that the Holy Spirit himself brings persons to faith. The Church is the center for the faith and the context in which the faith is acquired and lived.

As the Very Reverend Alan Jones, dean of Grace Cathedral, San Francisco, titled one of his books, Christian life is a *Journey into Christ*. Christian conversion is a lifelong process, not a once-for-all zap, however powerful that might be. An essay by Aidan Kavanagh, in *The Baptismal Mystery and the Catechumenate* (New York: Church Hymnal Corporation, 1990), is properly titled “Catechesis: Formation in Stages.” The title alone makes the point.

**A**lthough the word *catechesis* means to *instruct by word of mouth*, it should not be confused with education on church polity and history, or even straightforward pedagogical catechism. Catechesis is about radical transformation of the personality and life of the catechumen with Jesus Christ as the center. The word *catechesis* shares a common root with the word *echo*. Catechumens are formed by echoing the life patterns of the community they seek to enter. The catechumenal community echoes the faith of the past, making it come alive in the present and passing it along into the future.

The catechumenate has four stages: the pre-catechumenal period, the catechumenal period, the rite of election, and mystagogia, or post-baptismal catechesis. The pre-catechumenate is also called the period of evangelization. During this time, inquirers explore questions of faith and spirituality in dialogue with the Gospel of the Lord Jesus Christ. The content of this period is not catechetical but evangelical. Again, Kavanagh says, “We will have to evangelize, evangelize, evangelize. Then we will have to catechize, catechize, catechize. Baptism then will take care of itself.” The length of this period is not set. It depends on the inquirer, as his or her progress is discerned by the priest and lay sponsors.

The second stage is the formal catechumenate. It begins with the Rite of Admission into the Order of Catechumens, which usually takes place on the First Sunday of Advent. This is a covenantal rite between the catechumen and the Church, who embark upon a journey together. Currently this period usually lasts at least until Lent, but it could last several years. This is the first major step in the conversion of the catechumens and, I might add, the conversion of the community as a whole. It is during this period that catechetical instruction, especially on the Bible, is given.

Classically, catechumens were dismissed before the Prayers of the People during the Sunday liturgy. This may seem severe today. However, Kavanagh suggests that such a dismissal can be a powerful moment of teaching to the faithful about the importance and significance of Baptism.

The third stage is the time of election. According to the historic process, it is a time for "purification" and "enlightenment." It usually coincides with Lent, thus making the experience of this stage before Baptism more intense. On the First Sunday of Lent, the catechumen, if the sponsors and the priest discern that he or she is ready, is elected to be a candidate for Baptism. Tradition has given us extremely rich ceremonies to articulate the significance of this journey. These are celebrated with the whole community during the principal Sunday Mass.

**H**oly Baptism customarily takes place at the Great Vigil of Easter. The covenant at the beginning of this journey reaches its consummation in this rite of passage. Here it is the catechumens who are ministering to the church for its continuing need for conversion. The radical transformation that takes place in Baptism is not just that of the individual converts but that of the entire community.

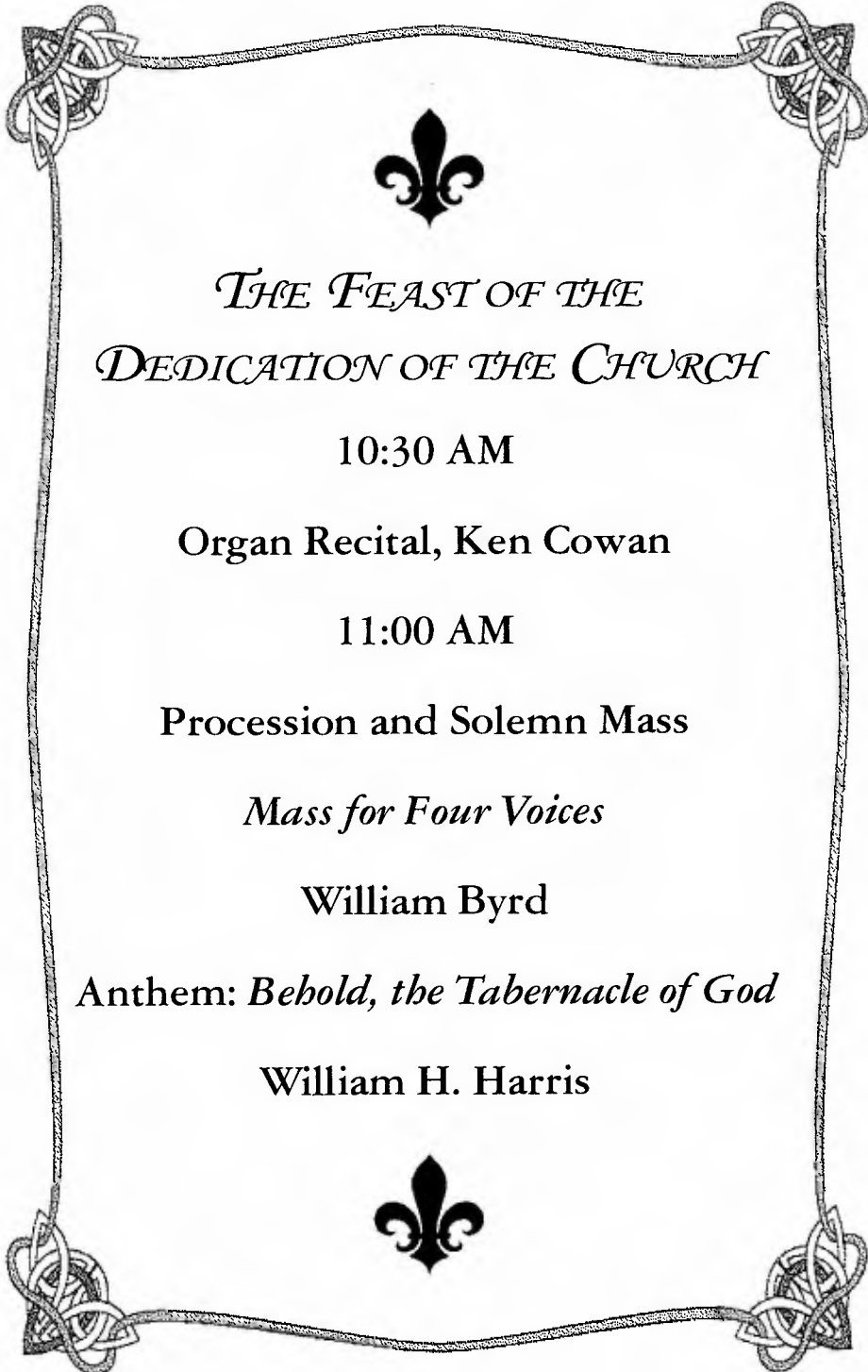
The fourth and last stage is mystagogia, in which the new converts journey further into the mystery of their conversion experience and of the sacraments. This stage of the journey continues to the Day of Pentecost, when a celebration is held for the new converts.

It is through such a liturgical journey that we are reminded of the public and shared dimension of the Christian religion, and life in general. As Kavanagh puts it (*The Shape of Baptism*, p. 109), "A norm has nothing to do with the number of times a thing is done, but it has everything to do with the standard to which a thing is done."

CONTRIBUTIONS TO AVE  
are gratefully acknowledged.

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

The Rev'd Gene H. Paradise, \$35.00; John A. Gable, \$50.00; Alfred A. Ashburn, \$25.00; Vera Guarino, \$25.00; Donald Essinger, \$25.00; George Brigg, \$60.00; the Rev'd Canon Thomas M. Greene, \$25.00; James E. Merold, \$25.00; John D. Ruff, \$25.00; Michael D. Hayre, \$50.00; and the Rev'd W. J. Miles, \$25.00.



*THE FEAST OF THE  
DEDICATION OF THE CHURCH*

10:30 AM

Organ Recital, Ken Cowan

11:00 AM

Procession and Solemn Mass

*Mass for Four Voices*

William Byrd

*Anthem: Behold, the Tabernacle of God*

William H. Harris

*In the early 1950s Sofia Cavalletti, an Italian Hebrew scholar, began working in Rome with the formation of young children. Building on the work of Maria Montessori, she and her colleagues discovered catechumenal formation for children. They called their work "The Catechesis of the Good Shepherd" after discovering that the Gospel proclamation which means the most to three-to-six-year-olds is the parable of the Good Shepherd.*

*Their method, Roman Catholic in origin, is Scripture- and Mass-centered. In the United States about half of the parishes that do this work are Roman Catholic and half are Episcopalian, although it is also used by Lutherans, Methodists, and others. The Most Reverend Frank T. Griswold, the presiding bishop of the Episcopal Church, is chair of the American advisory board of the Catechesis. On Saturday, November 6, there will be a one-day workshop on the Catechesis at Saint Mary's. It will be led by Rebekah Rojcewicz, who is currently the representative of the Association of the Catechesis of the Good Shepherd in the United States to the international consiglio for this work.*

*The following article appeared in the July 25, 1999, issue of Trinity Church News, the weekly parish newsletter of Trinity Church, Michigan City, Indiana. The author, Katherine Rutkowski, is a catechist there. At present she works with nine-to-twelve-year-old children. I believe her article will give you an excellent idea of the difference between "Christian education" and "Christian catechumenal formation."* —S. Gerth

## And the Beat Goes On

By Kathy Rutkowski

As a catechist in the Catechesis of the Good Shepherd I never really stop working or thinking about the task of being in the atrium [the name for a room where the Catechesis is done] with the children. I was asked to share with you my thoughts about the work that continues during the summer when the atriums do not meet. I will speak of my experience, but I will be describing an experience that is taking place with all catechists around the world.

**Y**ou may be wondering why people do this. It is not required of us. It is not part of the training. No one is asking that this kind of commitment be made. I did not want to teach Sunday School. I had taught Sunday School for a two years a long time ago and did not envision myself doing it again. At Trinity I wasn't really asked to teach Sunday School, but was handed a booklet about the Catechesis so that I could think about it. That was in the fall. I was given other invitations during the year to get to know more, but I was hoping that those who were doing the inviting would notice that I did not want to teach Sunday School. About nine months later I was handed a tape from a course about beginning an atrium. The tape related the parable of the Good Shepherd who calls his sheep by name. I guess I can say that I heard my name being called. I do this work because it is not Sunday School but a way of life. I think the reason adults enter this work with such commitment is that we have discovered the child in us. I have entered the Kingdom of Heaven and I don't want to leave.

This summer I have been working on two presentations for children nine to twelve years of age. The atriums are Mass-centered. The work on the Mass that begins at three years of age now takes on more detail. The child is capable and wants a bigger picture of God. The plan of God for a kingdom that unites all of creation and humankind has been announced to the children with other presentations. We have a

work to do together with God to make this plan come to its fullness. Heaven will be complete when God's love has transformed all of us and all of creation. These two presentations explore the cosmic character of the Mass—the inclusion of the material world, and the inclusion of all people of all places and all times.

**T**he first presentation is called "The History of Bread." According to Sofia Cavalletti, "In this presentation, the focus is on the presence in the Mass of the earthly elements from the sap of the earth to the work of humankind, as well as on the obvious love of God, expressed in the gift Jesus offers of himself."

A space is prepared in the atrium that represents the altar, with a white cloth, the Good Shepherd figure, a chalice, and a paten with leavened bread. A booklet that I have made is the guide for the meditation. In my own words I tell the story of bread.

Beginning in the earth where once a worker scattered the seed in a barren field, the seed makes its way into the earth to die. The work of the earth begins by feeding the seed with its juices. The rain and the sun cause the seed to grow. All winter this mysterious work takes place. In the springtime the barren field is transformed into a green carpet. Summer comes so that the seed can ripen. The seed becomes a stalk of wheat with many kernels of grain. This is the work of the sun, the rain, and the air. Humans return to the field. The wheat is gathered; the grains are separated. They are ground into flour. The flour is ready to give to other hands. Water, yeast, and fire continue the transformation of the wheat seed. Baked in the oven, the bread is ready to be brought to our table. The people gather around the table. The bread then is broken to satisfy their hunger and to make the meal pleasant. The bread of our tables is a gift from God; it is the fruit of the earth and the work of people. People have taken the seed to the highest level they can.

Human beings cannot go any farther, but God can. There is a gesture that we can perform so that the seed reaches its highest level. This time it is a gesture of prayer. We ask God to transform this bread into a sign of the presence of the Risen Christ. These elements converge in the Bread: the sap of the earth, the action of the rain and sun, the zestful work of human beings, and the immense love of God, so that Jesus Christ, who died and is risen, is made visible in a particular way in our world.

Within this little piece of bread, there is then the whole universe from the deepest layers of the earth to the presence of God. Can you imagine anything more cosmic?

The other presentation is called "The Mystery of Faith and Prayers of Intercession." In this presentation we imagine and enjoy the fullness of the eucharistic community. A space is prepared representing the altar, with the white cloth, the Good Shepherd, the chalice and paten. We proclaim the Mystery of Faith in the Eucharistic Prayer. Christ has died. Christ has risen. Christ will come again. There are three pictures representing this moment placed on the cloth.

There are also five pictures representing the Prayers of Intercession and five matching prayer cards. The prayers are from Eucharistic Prayer D in the Book of Common Prayer. The presence among us of the Risen Christ at the Eucharist is a great event, and it is difficult to understand its importance. The first picture is one of the local church. The prayer is that all who share this bread and wine may become one in body, etc. But the presence of the risen Christ goes beyond our little group: the second picture is of the universal Church. "*Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and*



preserve it in peace." The third picture is of the world, believers and non-believers. "Remember all your people, and those who seek your truth." The presence of the Christ goes out of the limits of our world. The fourth picture is of a cemetery. "Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light." When we participate in the Eucharist, we participate in an event bigger than all of our world. The celebration of the Eucharist continues in this way to unite all men, all women, and all children until all people here on earth, together with the Mother of God, the apostles, and all the saints in eternity, sing to the glory of God. The last picture is of the heavenly Church: "Grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs, prophets, apostles, and martyrs, with \_\_\_\_\_ and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord." These are all moments of formation rather than information that occur in the atrium.

Editor's Note: Kathy writes that the inspiration for this article came from the Catechesis of the Good Shepherd newsletters from the Spring of 1994 and the Fall of 1995.



### 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]:

## CALENDAR FOR SEPTEMBER

1 W	David Oakerhater, deacon & missionary	
2 Th	The Martyrs of New Guinea	
3 F	Weekday	Abstinence
4 Sa	Monthly Requiem	
5 Su	THE FIFTEENTH SUNDAY AFTER PENTECOST	
6 M	Labor Day* (One Mass only, at 12:15 PM)	
7 Tu	Weekday	
8 W	The Nativity of the Blessed Virgin Mary	
9 Th	Constance & her companions, martyrs	
10 F	Alexander Crummell, priest & missionary	Abstinence
11 Sa	Of Our Lady	
12 Su	THE SIXTEENTH SUNDAY AFTER PENTECOST	
13 M	Cyprian, bishop & martyr	
14 Tu	HOLY CROSS DAY Said Mass 12:15 PM Solemn Mass 6:00 PM Mass in D John Rutter Anthem: <i>Draw us in the Spirit's tether</i> Harold Friedell	
15 W	Ember Day	
16 Th	Ninian, bishop	
17 F	Ember Day	Abstinence
18 Sa	Ember Day	
19 Su	THE SEVENTEENTH SUNDAY AFTER PENTECOST	
20 M	John Patterson, bishop, & his companions, martyrs	
21 Tu	Saint Matthew, Apostle & Evangelist	
22 W	Weekday	
23 Th	Weekday	
24 F	Weekday	Abstinence
25 Sa	Weekday	
26 Su	THE EIGHTEENTH SUNDAY AFTER PENTECOST	
27 M	Vincent de Paul, priest	
28 Tu	Weekday	
29 W	SAINT MICHAEL & ALL ANGELS	
30 Th	Jerome, priest & monastic	

### NOTE FOR OUR CANADIAN SUBSCRIBERS

Even though it seems ridiculous to all our Friends in Canada and to us here, the fact is that our bank will accept only two types of deposits from you without our incurring a \$50 service fee: (1) an international money order denominated in U.S. dollars; or (2) a check in U.S. dollars written on a U.S. branch of a Canadian bank.

# CALENDAR FOR OCTOBER

1 F	Remigius, bishop	<i>Abstinence</i>
2 Sa	Monthly Requiem	
3 Su	<b>THE FEAST OF THE DEDICATION OF THE CHURCH</b> 10:30 AM Organ Recital, Ken Cowan <i>Mass for Four Voices</i> William Byrd Anthem: <i>Behold, the Tabernacle of God</i> William H. Harris	
4 M	Francis of Assisi, friar	
5 Tu	Weekday	
6 W	William Tyndale, priest	
7 Th	Weekday	
8 F	Weekday	<i>Abstinence</i>
9 Sa	Robert Grosseteste, bishop	
10 Su	<b>THE TWENTIETH SUNDAY AFTER PENTECOST</b> Mass: <i>Missa Secunda</i> Hans Leo Hassler Anthem: <i>Judge Eternal</i> Gerre Hancock	
11 M	Columbus Day* ( <i>One Mass only, at 12:15 PM</i> )	
12 Tu	Weekday	
13 W	Weekday	
14 Th	Samuel Isaac Joseph Schereschewsky, bishop	
15 F	Teresa of Avila, monastic	<i>Abstinence</i>
16 Sa	Of Our Lady	
17 Su	<b>THE TWENTY-FIRST SUNDAY AFTER PENTECOST</b> Mass: <i>Missa brevis</i> (1749) Franz Joseph Haydn Anthem: <i>Zadok the Priest</i> George Frederic Handel	
18 M	Saint Luke the Evangelist	
19 Tu	Henry Martyn, priest & missionary	
20 W	Weekday	
21 Th	Weekday	
22 F	Weekday	<i>Abstinence</i>
23 Sa	Saint James of Jerusalem	
24 Su	<b>THE TWENTY-SECOND SUNDAY AFTER PENTECOST</b> Mass in G Francis Jackson Anthem: <i>Like as the Hart</i> Herbert Howells	
25 M	Weekday	
26 Tu	Alfred the Great, king	
27 W	Weekday	
28 Th	Saint Simon & Saint Jude, Apostles	
29 F	James Hannington, bishop, & his companions, martyrs	<i>Abstinence</i>
30 Sa	Of Our Lady	
31 Su	<b>THE TWENTY-THIRD SUNDAY AFTER PENTECOST</b> Mass: <i>Missa Quarti Toni</i> Tomás Luis de Victoria Motet: <i>Beati quorum via</i> Charles Villiers Stanford	

\* On ordinary federal holidays the church is open only for the 12:15 PM Mass.

# GUILDS AT SAINT MARY'S

## THE CONFRATERNITY OF THE BLESSED SACRAMENT

One of the oldest devotional guilds of the Catholic Revival (of which St. Mary's Ward was one of the first 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 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, clergy and laity, 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. All parishioners are welcome at meetings.

## 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, serving at Solemn Mass on Sundays and 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. George Blackshire is Chairman.

## SAINT CECILIA'S GUILD

The Guild strives by fundraising to enhance the musical life of the parish throughout the year. Masses with orchestral accompaniment, music during the summer months, and special events are among its priorities. The Music Director works closely with the Guild to share ideas and establish needs and goals. James Dennis is Chairman.