



Volume LXIX No. 1

January - February, 2000

# Ave

## A V E

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

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**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.

From 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.

From 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 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

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AVE is published bi-monthly by the Church of Saint Mary the Virgin, 145 West 46th Street, New York, NY 10036-8591. 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. LXIX No. 1

JANUARY - FEBRUARY, 2000

December 1, 1999

Dear Friends in Christ,

**T**wo weeks ago I went back to Michigan City, Indiana, to visit friends. We ended up going to Chicago for the weekend so that we could visit my friends' son and so that I could avoid the temptation of going to Sunday Mass at my former parish. We enjoyed the Solemn Mass at the Church of the Ascension. The rector, the Reverend Gary Fertig—known to many at Saint Mary's from his long service as vicar of Saint Thomas Church, New York—welcomed us warmly. I ran into several old friends (and was recognized by one couple from AVE photographs—no escape!).

I was interested in my reaction to Chicago and Michigan City and especially to two churches I had known before coming to New York, Ascension, Chicago, and, of course, Trinity Church, Michigan City. New York is now my home, but more of my adult life until now has been spent in Chicago and the Chicago region than anywhere else. Suffice it to say that Saint Mary's and New York change one's perspective about what is a large church and what is a large city.

By happy and serendipitous coincidence I returned to New York on the exact anniversary of the trip I made to New York to see Saint Mary's for the first time and to meet the Board of Trustees as part of the process of calling me to be rector here. I was on the plane when I realized this. I then found myself marveling at the great changes that are constantly taking place in our lives. Chicago was different from a year ago, Michigan City was different, and I am different. Time does not stand still. Life is a most precious gift, and there are reasons to rejoice in this gift every day. The present will not and cannot be exactly like the past; but the present will be no less rich if you and I are open to it.

The ministry and common life of this congregation are extraordinarily rich. The particular witness this parish community has made since its inception is as vitally important today as it has ever been. Our spiritual and physical heritage and our location invite us to make an extraordinary response to the gifts we have been given.

I found in the rectory when I came a beautiful pamphlet with wonderful photographs that was published in April 1951. (It is more than time to update this!) The photographs and text describe the life of a committed Christian community on the leading edge of worship and service to its neighborhood and to the wider Church.

The largest photograph is of the sanctuary at the moment of elevation of the Host at the Solemn Mass. The caption begins, "The sublime climax of all Christian worship is the elevation of the consecrated Host for adoration by the faithful assisting at Mass. Bells are rung and incense is offered as a greeting to the Lamb of Calvary truly present under the form of bread."

In the photograph there is no altar rail. (Communion was received by persons other than the celebrant only rarely at Solemn Mass in those days.) The positions of the clergy and the servers are those of the rich Anglo-Catholic ritual of the day. The nave and sanctuary are full of people.

**M**uch has changed in our neighborhood, our parish, and our world over fifty years. Perhaps the most important change for our community may be that we now serve a city where there are increasingly large numbers of people who do not know the Lord Jesus, and I am not speaking of people who have connections to the faith of non-Christian religious traditions. I am speaking of people who have no connection to any religious community, who do not begin to know how to respond to the call of God that is within them.

I cannot count the number of people who have tried to engage me in conversation about the changes in liturgical ceremony that have happened here and elsewhere in the last fifty years. Almost no one ever speaks to me about how we as a community can learn to bring people to faith in Jesus Christ. Saint Mary's is certainly a warm and welcoming community, but it's not easy to let ourselves be used by God to help others come to faith. This seems to be a skill that we as a denomination have let lapse over the course of time. I sense that we are just beginning as a community to enter, as it were, rehabilitation.

We no longer understand the moment of the elevation of the Host to be "the sublime climax of all Christian worship." Certainly there are elements of particular richness and intensity in the Mass, and the elevation of the Gifts is one of these, but I think most of us would want to say that the reception of Holy Communion, doing what Jesus told us to do, is the climax of the Christian worship. More important than just seeing the Body of Christ in the Gifts is being the Body of Christ in the world and doing what Jesus told us to do, to make disciples and to baptize.

As I write near the beginning of the Church year for this issue of AVE dated at the beginning of the civil year that is being celebrated as the start of a new millennium, I hope that this parish bulletin finds you rejoicing in the tremendous gift we have been given in Christ, the gift of eternal life in this world and in the world to come. To the local parish community in particular, I invite you to join me in the rich celebrations of the liturgy here so that we can be used by God to help others come to faith. To the many friends of Saint Mary's who support this community by gifts of prayer and gifts of treasure, I invite and ask for your continued support as you too have been called by God to share in the extraordinary ministry of this congregation.

Yours faithfully,

*Stephen Gerth*

## Seminary Professor or Parish Priest?



Last summer Father Thomas Breidenthal, a professor at the General Theological Seminary, was spending his sabbatical with his wife, Margaret Garner, and their daughters, Magdalene and Lucy, in their home diocese of Oregon. In a conversation with *Ave's* editor, Father Breidenthal recalled how "shocked and dismayed" he was by the reaction to him in the parish where he was assisting: "I was very much pigeonholed as a seminary professor. I was viewed as somebody who had removed himself on purpose from pastoral ministry. And that really bothered me."

Just as he was realizing the extent to which "a piece of my life that had been missing" was parish work, a letter arrived from Father Gerth, saying that St. Mary's needed a part-time assistant and that he had been strongly recommended. "And so we arranged to have lunch probably the second day I was back, and we spent hours together, and that's how it happened." Father Breidenthal expressed some apprehension before his first time celebrating a Solemn High Mass at St. Mary's, but it went beautifully, and his reaction afterwards was: "That was fun!"

Thomas Breidenthal's route to the priesthood and to GTS was full of "coincidences" of the same sort that brought him to St. Mary's.

When he was six months old, his father, a singer, received a Fulbright fellowship and the family moved to Rome. Tom's parents were Presbyterians, but the Presbyterian church there "was Scottish Presbyterian, very dour, and I'm told that I cried all during the sermon, and we were just stared out of the church." Then some American friends told them about St. Paul's within the Walls, the Episcopal church in Rome, and they fell in love with it. Five years later, when they came back to the States, "they realized to their surprise that they had turned into Episcopalians." They were confirmed, and Tom was brought up in the Church, eventually serving at the altar and singing in the choir at St. Andrew's in Edwardsville, Illinois.

But his path was not without detours. The Breidenthals moved to Oregon and Tom started out at Reed College, but quickly dropped out both of college and of the Church, joining a commune and becoming a Buddhist. Then "when I was about 21 I had a seriously dark point in my life, and had a very profound experience of rescue by God, which led me almost immediately back to my home parish, St. Mary's, Eugene."

He also returned to college, this time Portland State. One of his English professors especially intrigued him: Ross Garner, who, when he taught the poems of Spenser or Donne or Herbert, taught them not just as verbal constructs but with an eye to their content. "I couldn't figure him out; I thought he has to be a religious person, but I didn't dare ask him."

Meanwhile, "the bishop who would eventually ordain me" was to be consecrated, and the St. Mary's choir was among those singing at the consecration. The

choirs were filing in, “and in the huge procession, there I saw Ross Garner. The next morning, after class, I worked up the courage to ask him what he was doing there, and he asked me, Well, what were *you* doing there? I confessed that I was in the choir, and one thing led to another,” and soon Tom was singing at Professor Garner’s parish, Christ Church, Lake Oswego. (He had yet to meet Professor Garner’s daughter, Margaret, who was away at college.)

In due course Tom went off to Victoria, B.C., for graduate work in English literature. He finished his master’s, with every intention of going on to a doctorate. “And that was when I started—I was having dreams. I didn’t want to be ordained but I could not escape.” Within a year he was accepted at CDSP, the Church Divinity School of the Pacific, in Berkeley, California.

**T**his was in 1978, just before the promulgation of the new Prayer Book, and the liturgics professor at CDSP was one of its guiding spirits, the great Massey Shepherd. Sam Garrett, who taught Church history, introduced Tom to the Anglican moral-theological tradition. “He made me read Hooker and Jeremy Taylor, and F. D. Maurice. I just loved all the great Anglican moral theologians. And then there was my professor of ethics, Jim McClendon. He was a Baptist who had been kicked out of the Southern Convention because of his stance on civil rights. He was very interested in the radical Reformation and its contribution to a Christian moral vision, but he got me excited about ethics.”

After graduation Tom was called to a curacy “in a lively, healthy, kind parish,” St. Michael and All Angels in Portland, “with a priest who allowed me really a full ministry—children, youth groups, seniors’ groups, Jewish-Christian work. But even there, it was borne in upon me increasingly that really I should have a doctorate in theology.” But whom should he study with? He thought of Peter Baelz, who had come to CDSP on sabbatical from Oxford, “and we wound up both being knights in a production of *Murder in the Cathedral*.” By this time Dr. Baelz had become the dean of Durham Cathedral, but he strongly recommended his successor as Professor of Moral and Pastoral Theology at Oxford, Oliver O’Donovan.

“So I wrote to Oliver O’Donovan, and as the English do he actually replied. He asked me some questions about what I was interested in. So I told him I was interested in the phenomenon of shame, as distinguished from guilt; I’m still interested in that, actually. And he wrote a long letter back, saying that it sounded as if I might be interested in the sociology of religion, and perhaps I should work with So-and-So. I thought about this a long time, and I finally said, No, it’s ethics, and I told him why it was ethics. And then I got a very long letter back in which he said he would be willing to be my supervisor.” Given the way the English university system works, that guaranteed his acceptance by Oxford and by Professor O’Donovan’s college, Christ Church.

Before departing for Oxford, Father Breidenthal paid his first visit to New York as an adult, to interview for a Church Foundation Fellowship. The visit began unpropitiously (“I arrived at Penn Station at rush hour, and was absolutely terrified by the thousands and thousands of people facing me when I came up from the train”). But the hotel concierge steered him towards a friendly deli, “and I finally relaxed and gave myself over to New York City.” He got the

fellowship. “So that all came together at once. I think if I had stopped and thought about what I was doing I would have been like Peter suddenly discovering he was walking on water and would have sunk.”

Meanwhile, one more element had fallen into place. His last summer in seminary he had done an internship at Christ Church, Lake Oswego. “I was invited to Professor Garner’s house for dinner, and there was Margaret.” They were engaged just before his departure for Oxford, and married the following year.

The fellowship was for three years, but “I suppose because I had got married I was behind.” A school chaplaincy was offered him, “and so when Magdalene was three weeks old we flew to Los Angeles.”

The Harvard School, on Coldwater Canyon Road, had been founded as an Episcopal school, but by now it was as ethnically and religiously diverse as Los Angeles itself. One of Father Breidenthal’s formative experiences there—the one that “branded me as someone who was interested in interfaith dialogue”—began horribly, with an auto accident in which one student was killed and another, the driver, was badly injured and harrowed by guilt. “It involved the Sri Lankan community in all its complexity. The driver was Hindu; the student who was killed was Christian. There were Buddhists and Muslims also.” Burying a teenager, visiting the survivor in the hospital—“it all convinced me that genuine prayer is possible across religious borders.”

**A**s much as Father Breidenthal came to love the “real social mix and dynamism” of Los Angeles, when in 1987 he was called to be the rector of Trinity Church in Ashland, Oregon, he accepted the call. Ashland is a “beautiful, complicated community”: it is home to a highly regarded summer Shakespeare festival and to Southern Oregon College, but it is also heavily populated by refugees from that social mix of southern California. Although Trinity has a lively, active congregation, the Breidenthals “found Ashland extremely isolated.”

Father did finish his dissertation there, however (on *The Concept of Freedom in Hannah Arendt*), and so he and Margaret returned to Oxford for him to receive his doctorate. “The next day Oliver took me to the Trout, and we were having a wonderful lunch.” Professor O’Donovan had just learned that the position of ethicist at General was falling vacant, “and he said I should apply. This was the day after I received my doctorate.

“And so I wrote a letter to John Koenig saying I didn’t suppose they were interested in the likes of me but if I were permitted to apply I would do so. I got a letter right back saying, ‘By all means apply.’ And lo and behold, I got the job. Isn’t that amazing?”

What exactly does an Anglican professor of ethics teach? The introductory course begins with Plato and Aristotle, then moves to St. Augustine and slowly on towards the modern world. Then there is a course called the Anglican Moral-Theological Tradition, which for the last two years he has begun with Spenser: “It has been very nice to start with *The Faerie Queene*—the story of St. George and the dragon, essentially, but told in the medieval fashion, as the story of a soul’s journey to justification and to sanctification.” Here we are back in Professor Garner’s classroom, but with a difference.

**A**nd he teaches courses in medical ethics, which do not address “the so-called issues in medical ethics” until a proper groundwork has been laid. “I think we usually go at it the other way. Most of the time, when someone asks us, What do you think? we respond with some form of Western liberalism, whether conservative or liberal. That’s how we’ve been shaped. And some of it is consonant with Christian ethics, and some of it is not. To take up the question of assisted suicide, for instance, before you have really grappled with the Christian embrace of loss and of weakness is a great mistake.”

Father Breidenthal arrived at General seven years ago in the middle of the infamous “housing crisis,” wherein postulants living in committed same-sex unions were being admitted to the Seminary but not being offered housing. The new dean, Craig Anderson, asked Father Breidenthal to chair a committee “to see if any kind of consensus could be reached. I’m very proud of the work that we did. I think that we were able to sort out what the issues were, so that people were able to sign on to a policy that was just, with regard to housing, without necessarily having to say that they were prepared to affirm same-sex unions within the Church.” In the course of this work it occurred to Father Breidenthal “that the question of same-sex unions is not only a sexual-ethics question, it’s also a question about householding: Why do Christians value life together in the first place?” This aperçu resulted in a book titled *Christian Households: The Sanctification of Nearness*, which is still in print from Cowley.

He is currently working on a book on how the Church deals with the tension between the private and the public realms. “Why do we always end up turning the public realm into a mere shadow of the Church? My hunch is that the heart of the problem is that there’s no real, living, continuous theological tradition about the relationship of the Church and the world.” He sees this problem as stemming from “the emergence in the 2nd Century of the doctrine that the Church replaced the people of Israel, becoming the new Israel and thus rendering the Jewish people theologically obsolete.” Which takes him back to his academic work on Hannah Arendt, and to his pastoral work in Jewish-Christian relations. Priest or professor? It all puts this reporter in mind of a conversation overheard on a skilift in Italy. Two young boys were arguing over whether Guido d’Arezzo was more a monk or more a musician. The answer, of course, is: He was fully both. —Linda Bridges

**CONTRIBUTIONS TO AVE**

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Kenneth W. Willett, \$25.00; William Sandahl, \$25.00; Ed Starn, \$25.00; Geoffrey E. Dunham, \$100.00; Thomas Glenn/Jim Macardell, \$100.00; John M. Holt, \$25.00; C. Lloyd Tyler, \$25.00; Henry R. Cooper, Jr., \$25.00; Anonymous, \$15.00; Charles R. Folker, \$25.00; M. Patricia Faber, \$25.00; James L. Place, \$25.00; and the Rev’d Samuel M. Outerbridge, \$25.00.

***The Epiphany  
of Our Lord Jesus Christ***

**Thursday, January 6**

SAID MASS 12:15 PM

**PROCESSION & SOLEMN MASS 6:00 PM**

**Music: *Office of Holy Communion, Collegium Royale,  
Howells***

***O nata lux de lumine, Tallis***

***Videntes Stellam, Poulenc***

**Preacher: The Rector**

*The Parish Epiphany Party follows in Saint Joseph’s Hall.*



***The Presentation  
of Our Lord Jesus Christ  
in the Temple***

**Wednesday, February 2**

SAID MASS 12:15 PM

**BLESSING OF CANDLES, PROCESSION  
& SOLEMN MASS 6:00 PM**

**Music: *Missa Brevis, Gabrieli***

***Senex Puerum portabat, Byrd***

**Preacher: The Right Reverend Charles E. Jenkins, D.D.  
The Bishop of Louisiana**

## The Immaculate Conception of the Blessed Virgin Mary

*A sermon preached by the Rev'd Canon Edgar F. Wells on December 8, 1999*

In the sixth month the angel Gabriel was sent by God to a town in Galilee named Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. And he came to her and said, "Greetings, favored one! The Lord is with you." —*Words from the gospel according to Luke, part of tonight's gospel reading.*

+ IN NOMINE +

I cannot tell you the joy that is mine as I stand once again in this pulpit tonight. I am indebted indeed to your rector, Father Gerth, for extending to me the privilege of this moment, and I want you all to know that it feels entirely natural to be here among you once again. What only a few of you perhaps realize is that I frequently stick my head into this building, and I always do so with gratitude for the years of my own time here, and with a sense of real joy at the witness you are continuing to make in this city, in our diocese, and in the Church. A member of this parish told me some months ago that many of you think I don't miss St. Mary's. To which I replied that I do indeed miss you, I occasionally think about you, and I always pray for you, but the truth is that God was very good to me when I left this parish. He gave me the gift of closure where my work here was concerned. It was over, I was able to let it go, and not once in the almost two years since my physical departure have I felt any desire to intrude myself into your life. For me that has provided a tremendous sense of freedom, and because of that freedom I am able to love you and continue to hold you in my heart. And also because of that freedom I can be here tonight.

And it is this freedom that I believe Christ intends for us all in our witness to the gospel. For any of us who have spent much time in this parish, we know that St. Mary's can have an almost addictive effect on our senses. It's like a narcotic. It becomes an end in itself. And when that occurs it seems almost impossible to conceive of worshipping God anywhere else. All of this hit me strongly for the first time during Holy Week two years ago when as many of you know I was in the middle of a three-month stint in the Diocese of Cuba, where I had been invited to spend part of my sabbatical leave during that winter and spring of 1998, before officially retiring at the end of June. What I remember most vividly is Easter weekend of that year. I was in a rural parish along the north coast of the Province of Camagüey, and I had gone there with Bishop Perera-Hurtado to help celebrate the Easter feast. On Holy Saturday night he and I, and his driver, found ourselves sharing a room in a Cuban motel, that is to say in a place where generally foreigners would never appear. There was no heat or hot water, it was cold, and the bathroom conditions were primitive, to put it mildly. A congregation of mixed Hispanic and West Indian background gathered around our bishop on Easter morning as he celebrated Mass in a wooden frame church. I remember thinking of all of you as Mass began, and of praying for you, and when Mass was over I found myself greeting the people as I would have greeted you here: *Cristo ha resucitado*. Christ is risen. And the response

was the same: *¡Es verdad! El Señor ha resucitado*. The Lord is risen indeed. Yes, I thought of you, I thought of what you were experiencing in this magical place, and at the same time I knew that I wouldn't have traded places with you for anything. I was just where I needed to be, and if there was a sense of anything it was a sense of the power of the Communion of Saints, a power that binds us together no matter where we are in this world. I believe deeply that for Catholic Christians the saints always surround us with their presence. It is real, and it is palpable.

And of course it is precisely because of our belief in the Communion of Saints that we are here in this church this evening. Tonight is always an extraordinary moment in this parish's life. It was on this day in 1894 that the cornerstone of this building was laid, and one year later our doors were opened and the first Solemn Mass was offered in this place, in the presence of Charles Chapman Grafton, the Second Bishop of Fond du Lac. It is this parish's Patronal Feast, and though you might never guess it, it is this parish's Feast of Title. For there is irony to our celebration tonight, an irony I believe that was not lost on the Father Founder of this parish, or on those who supported him in his work. And the irony is that today is the Solemnity of the Immaculate Conception, and yet nowhere in the Anglican Communion, so far as I am aware, are the words Immaculate Conception used in a parish's title. This is a feast on which the Church honors in a special way the Virgin Mother of God, the woman who by God's particular calling was selected to bring Christ into this world. Yet it is not a feast of the Incarnation, though apart from her relationship to her Child Mary's role is meaningless in the Christian dispensation. Our Lady's Conception is also not the same thing as the feast of the Annunciation, though over the years we have heard both the Incarnation and the Annunciation preached about on this feast from the pulpit of this church. What tonight's feast does is to anticipate the Annunciation; it causes us to look ahead to the moment when the angel appears and tells Mary that she will be the mother of God. Greetings, favored one, Gabriel says to Mary in tonight's gospel, the Lord is with you. But tonight's moment of anticipation is not recorded for us in Holy Scripture. To understand what we are celebrating this evening we must have some awareness of the role of Tradition in the life of the Church.

Because it is Catholic Tradition that has called us to this celebration tonight. And it is from within that Tradition that many Christians have proclaimed since the earliest centuries that because of her singular vocation the Mother of Jesus was spared at her Conception from the stain of Original Sin. It was implicit in the thinking of the Fathers of the Church, and writers like Justin Martyr and especially Irenaeus maintained that while Jesus was indeed the new Adam, Mary was the second Eve. And John Henry Newman, referring to the teaching of the Fathers in this regard, wrote that it represented "the great rudimentary teaching of antiquity from the earliest date concerning Mary." It is like the psalmist who speaks of having been entrusted to God's care ever since he was born, and he adds (Ps. 22:10), **you were my God when I was still in my mother's womb**. This is what the Church has said about Mary, and in 1854, exactly forty years before the laying of the cornerstone of this building, Pope Pius IX issued the Bull *Ineffabilis Deus*, defining infallibly the doctrine of Our

Lady's sinless Conception as a matter of required belief for Christians of Roman Catholic obedience.

**W**e Anglicans have our own problems with infallibility, and for this reason we have been understandably camera shy of definitions like this one of Pius IX. At the same time we are allowed still to share in the debate that was closed to Roman Catholics in 1854, and which for centuries weighed the theological pros and cons as to whether or not Mary was conceived like the rest of us with the mark of Original Sin. St. Thomas Aquinas and the Dominicans maintained that she was, while the Franciscans and in the end even people like St. Anselm of Canterbury maintained that her Conception was free of any stain of sin. And in 1854 it was the latter view that emerged triumphant. All of this is recorded for us in that marvelous mural directly behind the high altar of this church on the liturgical east wall of the apse. There we see the Blessed Virgin, our Patron, with three figures immediately below her. One, St. John the Evangelist, holds in his hand a copy of his gospel, perhaps to remind us that the central truths of our faith are contained in Holy Scripture. The other two are St. Dominic and St. Anselm, opponents in the debate over Mary's Conception. St. Dominic is silent, but the words of St. Anselm are printed for us in Latin on the mural itself: "God could do it," he is saying; "it pleased God to do it," he adds; and he finishes by declaring, "therefore he did it." Naturally there are Anglicans for whom the debate will continue, but I wonder, where the thinking of the Founders of this parish was concerned, whether debate had not finally run its course. The vocation they envisioned for St. Mary's, and which I presume is ours as well, was one of dedicating this parish to the memory and honor of the Mother of God, and in so doing to reclaim for our Anglican witness the intercession and the power of the Communion of Saints. The Communion of Saints holds Mary at its heart. And it is Mary who leads the company of heaven as they render homage to God.

I mentioned at the beginning of this sermon that I found myself praying for you during that Easter Mass in Cuba almost two years ago. You were very close to me at that moment. And I would add that I have a special time of prayer for this parish every week of the year. But just a month ago there occurred another moment when you again were specially in my intentions. It was during the Pilgrimage of Hope made by members of this diocese to our companion diocese of Klerksdorp in South Africa, at the end of which we found ourselves for four days in Cape Town, in one of the most beautiful areas of that country. On Sunday morning in St. George's Cathedral I knelt at a magnificent Shrine of Our Lady at the front of that church. Significantly for the people of South Africa the Mother of Jesus is depicted there as an African woman, and the Son she holds up for all the world to see is black. I prayed for you there, and I suspect others in our group were praying for you as well. For the woman whose intercessions I sought in that place is the same woman whom we honor here tonight. And our love for her, and our devotion to her, is a mirror of the love we hold for her Son. We know that love always speaks more powerfully than doctrinal definitions. In this Mass, without diminishing for a moment our love for her Son, we ask the prayers of the one who brought him into the world. This feast is hers, for God set her apart, and we treasure her tonight as the holy and spotless Mother of God. Amen.

## *The Immaculate Conception, 1999*



*The eighth rector of St. Mary's walks in procession toward the rood, accompanied by Father Breidenthal, and preceded by Fathers Ken Dimmick and Amilcar Figueroa.*



*The station at the rood.*



*The eighth and ninth rectors of St. Mary's.*



*A solemn Te Deum is offered following communion.*

## The Calendar for January 2000

1 SA	<b>THE HOLY NAME OF OUR LORD JESUS CHRIST</b> <i>One Mass only, at 12:15 PM (Because of the New Year's celebrations in Times Square, this is the only service in the church today.)</i>	
2 SU	<b>THE SECOND SUNDAY AFTER CHRISTMAS DAY</b>	
3 M	Weekday	
4 Tu	Elizabeth Ann Seton, <i>Religious</i>	
5 W	John Neumann, <i>Bishop</i>	
6 TH	<b>THE EPIPHANY OF OUR LORD JESUS CHRIST</b> Said Mass 12:15 PM Procession & Solemn Mass 6:00 PM Preacher: The Rector	
7 F	Weekday	<i>Abstinence</i>
8 Sa	Monthly Requiem	
9 SU	<b>THE BAPTISM OF OUR LORD JESUS CHRIST</b> Procession & Solemn Mass 11:00 AM	
10 M	William Laud, <i>Bishop</i>	
11 Tu	Weekday	
12 W	Aelred, <i>Abbot</i>	
13 Th	Hilary, <i>Bishop</i>	
14 F	Weekday	<i>Abstinence</i>
15 Sa	Of Our Lady	
16 SU	<b>THE SECOND SUNDAY AFTER THE EPIPHANY</b>	
17 M	Anthony, <i>Abbot</i> <i>(Martin Luther King federal holiday; one Mass only, at 12:15 PM)</i>	
18 TU	<b>THE CONFESSION OF SAINT PETER THE APOSTLE</b> <i>The beginning of the Week of Prayer for Christian Unity</i>	
19 W	Wulfstan, <i>Bishop</i>	
20 Th	Fabian, <i>Bishop and Martyr</i>	
21 F	Agnes, <i>Martyr</i>	<i>Abstinence</i>
22 Sa	Vincent, <i>Deacon and Martyr</i>	
23 SU	<b>THE THIRD SUNDAY AFTER THE EPIPHANY</b>	
24 M	Francis de Sales, <i>Bishop and Doctor</i>	
25 TU	<b>THE CONVERSION OF SAINT PAUL THE APOSTLE</b> <i>The end of the Week of Prayer for Christian Unity</i>	
26 W	Timothy and Titus, <i>Companions of Saint Paul</i>	
27 Th	John Chrysostom, <i>Bishop</i>	
28 F	Thomas Aquinas, <i>Priest and Friar, Doctor</i>	<i>Abstinence</i>
29 Sa	Of Our Lady	
30 SU	<b>THE FOURTH SUNDAY AFTER THE EPIPHANY</b>	
31 M	Weekday	

## The Calendar for February 2000

1 Tu	Brigid, <i>Abbess</i>	
2 W	<b>THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE</b> Blessing of Candles, Procession & Solemn Mass 6:00 PM Preacher: The Right Reverend Charles E. Jenkins, Bishop of Louisiana	
3 Th	Blaise, <i>Bishop and Martyr</i> <i>The Blessing of Throats is offered at the end of each Mass today.</i>	
4 F	Cornelius the Centurion	<i>Abstinence</i>
5 Sa	The Martyrs of Japan	
6 SU	<b>THE FIFTH SUNDAY AFTER THE EPIPHANY</b>	
7 M	Weekday	
8 Tu	Weekday	
9 W	Weekday	
10 Th	Scholastica, <i>Religious</i>	
11 F	Our Lady of Lourdes	<i>Abstinence</i>
12 Sa	Monthly Requiem	
13 SU	<b>THE SIXTH SUNDAY AFTER THE EPIPHANY</b>	
14 M	Cyril, <i>Monk</i> , and Methodius, <i>Bishop</i>	
15 Tu	Thomas Bray, <i>Priest</i>	
16 W	Weekday	
17 Th	Weekday	
18 F	Weekday	<i>Abstinence</i>
19 Sa	Of Our Lady	
20 SU	<b>THE SEVENTH SUNDAY AFTER THE EPIPHANY</b>	
21 M	Weekday <i>(Presidents' Day holiday; one Mass only, at 12:15 PM)</i>	
22 Tu	Weekday	
23 W	Polycarp, <i>Bishop and Martyr</i>	
24 TH	<b>SAINT MATTHIAS THE APOSTLE</b>	
25 F	Weekday	<i>Abstinence</i>
26 Sa	Of Our Lady	
27 SU	<b>THE EIGHTH SUNDAY AFTER THE EPIPHANY</b>	
28 M	Weekday	
29 Tu	Weekday	

### Calendar Notes

**Friday Abstinence:** The ordinary Fridays of the year are observed by special acts of discipline and self-denial in commemoration of the crucifixion of the Lord.

**Federal Holiday Schedule:** On ordinary federal holidays the parish office is closed and the only public service is the 12:15 PM Mass.