

March - April, 2000

Volume LXIX No. 2

# A V E



*The Most Reverend Frank T. Griswold, Presiding Bishop and Primate of The Episcopal Church, celebrates Candlemas at Saint Mary's.*

# A V E

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

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The Church in Times Square  
145 West 46th Street

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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**

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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 8:30 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.

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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](http://stmvirgin.com)

**The Parish Clergy and Staff**

The Reverend Stephen Gerth, *Rector* • The Reverend Allen Shin, *Curate* • The Reverend Thomas Breidenthal, *Assistant* • Mr. Andrew Adams, *Interim Choral Director* • Mr. Daniel Fannon, *Interim Organist* • Mrs. Eileen Sorensen, *Parish Secretary* • Mr. Vince Amodèi, *Bookkeeper* • Mr. Steve Gilger, *Building Manager*

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

Vol. LXIX No. 2

MARCH - APRIL, 2000

February 10, 2000

Dear Friends in Christ,

**T**here is a new sign on my office door and in the offices of the parish clergy and staff. The sign says, "Job One Is Parish Growth." It is interesting to me how people react to the sign. Some people agree immediately with this orientation. They've read the monthly financial statements in the parish's weekly newsletter, *The Angelus*. They heard the report of the treasurer at the annual meeting of the congregation. The numbers are there for all to see. Saint Mary's will grow, or its common life will change radically. This has not been a surprise to me or to the lay leadership of the parish. The numbers really do speak for themselves. In this issue of AVE you will find a copy of my address to the annual meeting and the report of the treasurer to that meeting.

I believe that Saint Mary's continues to have a crucial and prophetic ministry as a leading parish community in the Episcopal Church. The future of Saint Mary's will be shaped by the maturity with which our local community and the wider community respond to the challenges that present themselves and by our openness to the work of the Spirit among us.

Our building is magnificent and our tradition is brilliant. We are in the middle of the world's greatest city. Yet our local congregation is very small. Saint Mary's has 84 pledges to support its operating budget for 2000, and many of those are from friends rather than parishioners. Last Sunday, the total attendance at all services (which means you count the members of the clergy several times) was 151. But there are more pledges this year than last year, and every Sunday there are people at Mass who are looking for a parish church. The opportunity is here.

I think we can grow; and I certainly think God wants us to grow. However, if Saint Mary's does not grow it will not survive without radical changes in its ministry. And I for one, even though I have only been here one year, cannot imagine Saint Mary's without its doors being open every day, without Masses and Offices every day, without glorious music and the richest worship on the great days of the Christian year.

I don't think we need to be about becoming the favored parish for local Episcopalians, although if members of other parishes are called here they are more than welcome. I don't think we need to focus on helping Christians who are members of other denominations become members of the parish, although they too are most welcome if they sense they are called to be here. I think Saint Mary's needs to be about helping those who do not know the Lord Jesus become members of his Church. New York is full of people who do not know the

Good News of the Gospel, and I am not speaking of people who are members of other faith traditions. I am speaking of those who have no community of faith.

This is particularly relevant for our prayer and reflection at this season of the year. We are so blessed that we have one adult being prepared for Holy Baptism at the Great Vigil of Easter and quite a few people planning to be confirmed or received that evening by the bishop who will be celebrant for the liturgy. We are extremely honored too that the Most Reverend Frank T. Griswold, the presiding bishop and primate of the Episcopal Church, will be the bishop celebrant for the Great Vigil. I am sure the Great Vigil will be a night we will long remember, not just because Bishop Griswold is here but because he, the parish clergy, and most of this parish community are clear that the Easter event is linked not to an episcopal presence or to the ceremonies of the Easter Triduum but to Christ truly dying and rising in our midst in the person called to the font. Baptism is the Easter event.

**L**ike the journeys this community has made before, the journey ahead is one that will call for our faith in God's Gospel and God's presence in us. It will call for trust, and I believe it will call for optimism and openness in discerning God's will for this community in Christ.

I do not believe it is God's will for this unbelievable place to be anything other than an ever-increasing force for the proclamation of the Gospel. Daily a hundred or more people find and enter our doors. Once they are inside, our building itself draws them to Christ. I read about this place in AVE as a seminarian and as a priest long before coming here to be considered for its rector. I had seen great buildings in Europe and in the United States. None is more powerful—at least in this country—than the building that the Father Founder and that early generation of Saint Mary's believed could be built. If you and I and the wider community are going to keep these doors open and our witness strong, then it will be the proclamation, the celebration, and the living of the death and resurrection of Jesus Christ that does it.

If you are a member of the local parish community, I invite you to join in the work of the parish with your heart open and not afraid to listen to the Spirit at work among us. I am interested in what you and I can do for the Gospel, not what our fears might tell us we can't do.

If you are a member of the wider parish community, I invite your continued prayers and your financial support for the presence and ministry of Saint Mary's in the center of this great city. We are about the work of Jesus Christ, and because of your trust and the trust and support of people like you we have been able to lead others to the reality of God's risen life among us in this world.

I hope your Lent will be one of intentional preparation for sharing in Christ's death and resurrection and that our Easter will be a time when you and I share now in Christ's victory. I know that it is this that makes everything possible.

Yours faithfully,

*Stephen Ceuth*

## The Rector's Address

This is my first report to the annual meeting of the parish community of the Church of Saint Mary the Virgin. I begin by saying to you what I have said before on other days and in other contexts: that I am extraordinarily thankful for the ministry to which the Board of Trustees and our Bishop have called me. There are particular joys and particular challenges and particular frustrations in every situation of life. At my best I am thankful for life, for my work and all its richness.

**A**fter the Mass on New Year's Day I was in the church with our guest celebrant, the Most Reverend Frank T. Griswold. We had finished greeting the congregation and were standing next to the Father Founder's cenotaph. I said to Bishop Griswold that I had been thinking about what a great achievement the second and present church home of Saint Mary's represented. When Father Brown made the decision to move and to build this church, the congregation built it for liturgical worship at a time when there were no models in the American Church for this kind of building. Even to this day few buildings are really built so clearly for liturgical worship. Bishop Griswold agreed. Liturgical Christian worship will always be at home at Saint Mary's because it was built for the liturgical act. As far as I know, some portion of this part of the Body of Christ has assembled for liturgical worship here every day since the first service was held on December 8, 1895. Our building and our worship remain a powerful witness to the Lord's death and resurrection and a proclamation of the Lord's presence among us in this life and in the life to come.

I want also as I begin my address to pay tribute to the work of this community under my predecessors, especially my immediate predecessor, the Rector Emeritus, the Reverend Canon Edgar F. Wells. Most of you know that when Father Wells arrived here he was not at all sure the parish would survive in this neighborhood; but his commitment to the parish and to its future only strengthened. Under his leadership the parish survived and laid the groundwork for the present and the future. The great physical renewal of the core of the parish structures under his leadership was also reflected in his willingness to be open to changes in other areas of this parish's common life. Saint Mary's has survived, and more than survived. Today our community faces the challenges of discerning how to build on the heritage we have received.

The life of the Church and the life of particular church communities are always evolving. This is the nature of life. Saint Mary's will evolve and change. We don't begin to have the people or the money to pretend that human life is not changing or evolving. We are a small parish community. As I write, only 84 individual pledges have been made to support the new operating budget. Saint Mary's will grow in size or it will run out of people and money to be anything other than a small community that opens its doors for one service on Sunday mornings—an entirely unacceptable possibility. The only option is to discern what the Holy Spirit wants us to do so that Saint Mary's can grow in service to this city and to the wider Episcopal Church.

A look at the balance sheets for the last six years will tell you that the parish has spent over \$1,500,000 of capital to remain in business. And looking at the treasurer's report you can see that no single action by the trustees would balance the budget. We could get rid of the entire music program, the curate, and the assistant, and close the church six days a week, and still not balance the budget on paper—to say nothing of the reality of what this kind of action would do to attendance and commitment. What we have in front of us is the opportunity to respond to the invitation to our community to grow. We are growing slowly, but we will continue to grow. I believe we are called to grow, not to close.

There are two records of the events of the year, AVE and *The Angelus*, so I will not repeat here what has been happening in our parish. I don't think there was a slow week at Saint Mary's during the last calendar year, and I don't expect a slow week at Saint Mary's any time soon. I loved the liturgies of Holy Week and the liturgies that included processions through Times Square. I shall always treasure in particular my first Mass at Saint Mary's on Candlemas last year and my institution as your ninth rector.

**M**y greatest focus this past year has been on learning to be your pastor and to be the liturgical leader of this congregation. The parish clergy and I want to know when you need pastoral care and we want to know how we can be of help to you. If you are hospitalized, we want to visit so that we can pray with you and so that we can bring you the Sacraments. If your soul is troubled, we want to know how we can walk with you. If you want to learn, we want to share what we know. If you want to worship, the church is open and the Mass and the Office are offered on a range known only in the greatest of churches.

These days I laugh from time to time when one of the MCs or the clergy tells me I am doing something different at the altar from Father Wells or something like Father Garfield. Liturgical details came at me so fast when I started that I didn't even realize sometimes that there were changes. I am most thankful for the gentle way the clergy and servers have let me find my own way and for their support as I continue to find it. A year ago I spent time learning how to cense the altar in the traditional form, and I have done so since arriving. I did it because I wanted to signal to the congregation my respect for this great tradition and my commitment to being your servant and a servant of the tradition and mission of Saint Mary's.

At this meeting I want to single out for particular mention my clergy colleagues, our music leadership, and our parish treasurer.

I am grateful in so many ways for the opportunity to serve with Father Allen Shin. He has been a tremendous support to me. In fact, I recall meeting him the first day I came to Saint Mary's for an interview. Father offers many gifts to this community. I value his prayerfulness, his intelligence, his sense of humor, his faithfulness, and his ability to work long hours. He is a priest and he is a professional in the classic and best sense of that word.

Father Thomas Breidenthal's ministry here represents a change in that he is not a *resident* assistant. I cannot now remember for sure who first suggested his name to me; but I do remember the enthusiastic support of our Bishop and of

my predecessor for the possibility of his being here. He too shares in that professional commitment which means his ministry is so much more than a position. We are so fortunate to have him teaching in our parish. He also links us in a new way to one of the great institutions of our Church and our city, the General Theological Seminary.

I want to pay tribute at this point to the ministries of Canon Maurice Garrison, Father Amilcar Figueroa, and Father Arthur Wolsoncroft. Each contributes to the service of the altar in significant ways. It is a privilege to have them as colleagues.

**T**he interim music leadership is doing an outstanding job for us. I know that with Daniel Fannon at the organ and Andrew Adams leading our singers the music is supporting the ministry of this congregation in wonderful ways. I asked both of them to step into a challenging situation and they both have responded with gifts of faith and talents for service. I know that they are offering their best to us and I am thankful.

Barbara Klett is not an employee of Saint Mary's, but no member of the parish staff is more valuable than our parish treasurer. I have told her and others that you could get another rector but I am not sure how we would replace Barbara. Her service as treasurer and as parish administrator—for that is what she does—enables the ministry of your clergy, your staff, and this congregation. Her work has only increased since my arrival. I want you to know that she brings to her ministry a level of expertise that is more than expertise, it is a gift of her life.

Saint Mary's is unusual in its organization. We are one of a handful of Episcopal parishes not organized in the usual way, with a vestry elected by the congregation. Shortly after I arrived in New York, Father William Tully, rector of Saint Bartholomew's Church, Park Avenue, gave me some excellent advice about our structures and our common life. He told me always to look on our heritage as a gift and to look for ways to make our structures work for us. That has been easy to do in the first year because of the ministry of those who currently serve as trustees. I want at this time to recognize each of them and to ask them to stand and to remain standing.

Ex officio, the rector of this parish is president of the Board of Trustees. The other officers of the Board are elected by their fellow trustees. Gerald McKelvey is vice-president, Barbara Klett is treasurer, and Leroy Sharer is secretary of the Board. The other members are George Blackshire, Linda Bridges, Phillip Burgess, Howard Christian, and James Dennis. Although I am the rector, I also am the newest member of the Board, and I want to thank them publicly for myself and on your behalf for their ministry and service.

I want you to know that I am not afraid of the future of the Church of Saint Mary the Virgin. We will continue to be faithful to the Gospel and to the rich mission undertaken by this community when it was organized, to preach and live the Gospel of Jesus Christ and to promote Catholic doctrine and life within the Episcopal Church. This is our mission and our heritage.

Today Saint Mary's is in a real sense a small parish with a great heritage, a great mission, and a great home. We are set in the midst of the greatest city on earth, a city full of people to whom we have been sent to proclaim Good News. I

invite you to offer yourself in a new and deeper way to the work of the Spirit in your life and in the life of this community. I think you and I should give thanks daily for our call to be a part of this mission. It is an extraordinary privilege to stand before you as your rector; the greater privilege is just to be here as a member of the Body of Christ.

You may have heard me say before how much I treasure the gesture of bowing to the congregation before I turn to the altar at the beginning of the Eucharistic Prayer. It always reminds me that I am your servant, bowing to you before I turn to address our great Lord. God will bless and guide Saint Mary's in this new year; I hope it will be easy for us to discern his call. —*Stephen Gerth*

## Treasurer's Report

Since we have in hand more than \$145,000 in signed pledges (84 pledges) for 2000, we have already exceeded the amount of \$140,000 that we put in the budget in early January; by comparison, in 1999 we had only \$114,000 in signed pledges (71 pledges), and we eventually received \$120,679.

Capital drawdowns in excess of 5% remain a problem. In 1999, the total percentage we had to draw down to cover expenses was 8.75, or 3.75 percentage points over the recommended amount of 5%; the projected drawdown for 2000 is a very slightly lower percentage of 8.6. This is a problem very much on our minds. The obvious solution is two-fold: increasing receipts and decreasing expenses.

**P**aramount is the need to attract new parishioners and therefore augment our giving base. Just in one year you can see we have made some progress in increasing our pledges. Equally important is the need to increase the value of our investments. We have had disappointing results over the past couple of years with one of our investment advisors, and we are now in the process of moving approximately 75% of our funds to the Diocesan Investment Trust, whose performance over the last few years has exceeded industry benchmarks.

Expenses for the near future will be hard to decrease because of the need for repairs and improvements in the rectory and the offices that could no longer be deferred, and the need to spend money on programs to attract new parishioners and to increase our visibility in the area.

Our budgeted expenses in the categories of Diocesan Assessment and Interest/Principal on Loan have decreased or been eliminated. We paid off our loan to the NYC Historic Properties Fund in July 1999; and as of March 2000 we will have finished paying our back assessment to the diocese. Fortunately, a great many of our expenses have remained more or less stable, including utilities, comprehensive insurance, audit, etc. And some expenses will be non-recurring.

In summary, the total of pledges, all other giving, and repayments covers just about 39% of our operating expenses; the balance comes from our investments, as discussed above. This is all by way of saying that your pledges and other giving are very important to us. If you haven't signed a pledge card yet, please consider signing one now. —*Barbara Klett*

<u>INCOME</u>	<u>Budget 2000</u>	<u>Actual 1999</u>
Pledges	140,000	120,679
Other Plate - Easter/Christmas, Donations, Special Offerings	83,000	87,241
Music Donation	5,500	5,380
	228,500	213,300
Repayments - Contributions Towards Carrying Costs for Use of Facilities	80,000	86,520
	308,500	299,820
Capital Drawdowns @ 5% of Value	285,229	266,042
Capital Drawdowns in Excess of 5%	204,268	199,722
	489,497	465,764
<b>TOTAL RECEIPTS</b>	<b>797,997</b>	<b>765,584</b>
<u>EXPENSES</u>		
Personnel: Salaries	215,035	183,164
Related Benefits	104,180	86,879
Administration - Audit Fees, Advertising, Printing, Postage and Office	74,422	66,054
Physical Plant - Comprehensive Insurance, Utilities, Maintenance, Cleaning, Water Tax, Security	241,510	241,182
Miscellaneous & Special Purpose	9,000	2,846
Diocesan Assessment	48,079	53,691
Interest/Principal on Loan	0	18,867
Music	105,771	115,697
<b>TOTAL EXPENSES</b>	<b>797,997</b>	<b>768,380</b>

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Stanley C. Kettle, \$25.00; Richard M. Pietro, \$25.00; Jocelyn and Peter Dannenbaum, \$25.00; Norma A. Schaetzle, \$50.00; The Rev'd Warren C. Platt, \$20.00; The Rev'd Donald S. McPhail, \$50.00; Alice A. Dannenbaum, \$20.00; R. Alan Kimbrough, \$50.00; Peter Dannenbaum, \$25.00; Ruth E. Keith, \$40.00; Joan Manzo, \$25.00; Charles C. LoRé, Jr., \$25.00; Marion F. Wilson, \$25.00; the Rev'd Geoffrey Taylor, \$25.00; Robert L. Ducker, \$25.00; the Rev'd Canon George H. Bowen, \$25.00; Robert and Eileen Sorensen, \$50.00; and John Mann, \$25.00.

# A Home of Despair; a Temple of the Lord

*A sermon preached on the Feast of the Presentation of Our Lord Jesus Christ in the Temple (Candlemas) by the Right Reverend Charles Jenkins, Bishop of Louisiana.*



There are many temples in this world, some of them very grand, like the Church of Saint Mary the Virgin in Manhattan. But leave this temple for a moment and come with me in your hearts and minds to a very different kind of temple. Come with me to Louisiana State Penitentiary, the Big House, Angola State Penitentiary. Come with me to the Farm, Dead Man Walking, the workplace of Sister Helen Prejean, the infamous Camp J. Come with me to this vast penal facility in the Mississippi River Bottom, next to the swamps and the mighty river through which no one can escape. Come with me to the fields of sugar cane, cotton, and beans. Come with me to a facility where 85% of the men are there for life, a place where for many hope has died. Come

with me to the site of our newest mission church in the Diocese of Louisiana, the Chapel of the Transfiguration, Angola.

**I**t was a cold night in January as eighteen, maybe twenty, Episcopalians gathered outside the front gate preparing to journey inside. We were bringing homemade duck gumbo, fellowship, and the word of God proclaimed in our lives, in the Scriptures, and in the Holy Eucharist. Gumbo is the custom when the Bishop is present. (I know you have that in a lot of places where you go, Presiding Bishop.) This was our presentation of Christ, and this temple was the home of despair.

We approached the gate at the appointed hour, and we were told in no uncertain terms to do a U-turn and get out, the time was not right. As we waited in the comfort of our heated vehicles we prayed for and wondered about the men in the prison who might be waiting outside in this cold, unable to gain access to our place of meeting. It was a small lesson in powerlessness; my purple shirt and my cross didn't impress anyone. There was a chain of pharmacies in New Orleans whose corporate colors were those of Mardi Gras—green, gold, and purple. When I went there in my purple shirt some people would take me for the manager. I had more stroke in a purple shirt at the corner K&B pharmacy than I did at the gates of Angola. In going inside, one lives at the mercy, even at the whim, of another. Think of living that way 24 hours a day for the rest of your life.

Finally, we were shown to a dining hall where some two hundred men were gathered in expectation—no doubt, in some cases, expectation of gumbo. *Gumbo Episcopalians*. You probably didn't know we had that kind of Episcopalians, did you? High Church, Low Church, liberal, conservative, but now a new category: Gumbo Episcopalians. But hey, I can live with that. One man told me this was the first bite of home-cooked food he had eaten in years, since he was in lockdown last year when the Bishop came and he couldn't be there.

But there were others who had come for something more than food, who had gathered to see us, to make Eucharist together, and to share in the fellowship of Christ's Church. I confirmed six men that night. I had asked them to put on name tags, and the first one who came to me had a name tag on which he had written "Sidewalk." I said to myself, "People walk on sidewalks!" So I asked the man his name, and he said, "Charles." I thought, "I can remember that." God redeems our actions, for when I asked for a name—not a nickname, a number, or a cell-block identification—Sidewalk became Charles, a human being.

The significance of this was made apparent later, after dinner, as I made my way from table to table. I was asked to talk with a young man who said he didn't know "nothing about this Transfiguration Church" (we Episcopalians have some whopper names, don't we?). In fact, he had never heard of the Episcopal Church. He said he didn't know what we were about, but he knew our reputation. "Oh, and what is that?" I asked. He said, "Ya'll the only ones who come in here and treat us like human beings. You don't scold us, talk down to us, or tell us how bad we are." God speaks to me in the strangest places sometimes, using the least likely messengers. But this is a reputation for the Episcopal Church that I can live with, and quite happily, I might add.

**W**e came together during the twelve days of Christmas to share the joy of the Incarnation, but something else was shown me; something of the destiny and calling of humanity. As Canon Donald Allchin has so insightfully written, "Humanity"—and I would add, even at Angola—"is lifted up into participation in God by the loving movement of God's coming to share in the very nature and predicament of humanity." Do you hear? In becoming one of us in the flesh, God has dignified humanity; by God's action we are God's glory. We live because we share the Divine life that fills all life. I am God's dwelling place; you are God's dwelling place. Our spiritual task is to create space in our lives, in our world, and in this Church, where that Divine glory can be made manifest just as the Divine glory was made manifest in the mother of Jesus.

It is the transformation of the world that we seek in Christ's name and into Christ's image; we do this not simply because we believe that it will please the heart of Christ, but because that same Divine heart grows in us. Thus is our mission a transformation of self and a transformation of the world. Our mission is the deepening of our discipleship and the calling, enabling, and raising up of new disciples. God wills to dwell with joy in the heart of each of us and at the center of the world. This is the basis for our theology of mission, of our presentation of Christ in the temples of this world, whether it be the Big House or Times Square.

How are we as men and women being made holy—no, stronger: men and women who *have been* made holy by the presence of God in our flesh and the raising of humanity to the Divine, how are we to present Christ to this world? I will say this: Our bedside manner says as much as the content of our message. In other words, how we treat one another and the world makes a witness as loud as the words we say. Ask your brothers at Angola if you don't get my meaning. The Feast of the Purification, of the Presentation, is not about us; it is about God's action and Jesus' example.

God grant me a clarity of sight that the eyes of my heart may see this world as he sees it. I pray that I might see Jesus in the many Sidewalks of my life. You know, Jesus calls me to love people and use things; I find myself more into loving things and using people. The gift of sight for which I pray must be like that sight between Jesus and his mother when she brought him to the temple and let him be taken up in the arms of the old man. Jesus was no longer hers, and one day those hands of humanity would nail him to the tree. What love is this? Of that we might see!

The English priest John Keble is famous as a father of the Oxford Movement, as a poet, and as a pastor. So, tonight, I ask you to make my prayer your prayer and let us use the poetry of the humble priest John Keble to seek the vision of Christ.

It is said that he would pray thus as he walked about his parish. Just repeat the words after me in this short prayer:

*Lord, who hast given us eyes to see  
And love this sight so fair,  
Give us hearts to seek out thee,  
And find thee everywhere. Amen.*



*The stations at the shrine of Our Lady (above) and at the Rood (right) during the Candlemas procession.*



## *The Calendar for March 2000*

- 1 W David, *Bishop*  
 2 Th Chad, *Bishop*  
 3 F John & Charles Wesley, *Priests* *Abstinence*  
 4 Sa Monthly Requiem  
 5 SU **THE LAST SUNDAY AFTER THE EPIPHANY**  
 6 M Weekday  
 7 Tu Perpetua & her companions, *Martyrs*  
 8 W **THE FIRST DAY OF LENT: ASH WEDNESDAY** *Strict Fast & Abstinence*  
 Said Mass 7, 8, 9, 10, and 11 AM, and 12 noon  
 SOLEMN MASS 6 PM  
*All the Weekdays of Lent are observed by special acts of discipline & self-denial in commemoration of the crucifixion of the Lord. The Fridays of the Lenten season are also observed by the abstinence from flesh meats. Ash Wednesday is a day of fasting and abstinence from flesh meats.*  
 9 Th Weekday of Lent  
 10 F Weekday of Lent *Lenten Abstinence*  
 STATIONS OF THE CROSS at Saint Mary's 7:00 PM  
 11 Sa Weekday of Lent  
 12 SU **THE FIRST SUNDAY IN LENT**  
 13 M Weekday of Lent  
 14 Tu Weekday of Lent  
 15 W Weekday of Lent (Ember Day)  
 16 Th Weekday of Lent  
 17 F Weekday of Lent (Ember Day; Patrick, *Bishop*) *Lenten Abstinence*  
 STATIONS OF THE CROSS at the Church of the Transfiguration 7:00 PM  
 18 Sa Weekday of Lent (Ember Day)  
 19 SU **THE SECOND SUNDAY IN LENT**  
 20 M **Saint Joseph**  
 21 Tu Weekday of Lent  
 22 W Weekday of Lent  
 23 Th Weekday of Lent  
 24 F Weekday of Lent 12:15 PM Said Mass  
 EVE OF THE ANNUNCIATION *Abstinence Dispensed after the Mass*  
 PROCESSION & SOLEMN MASS 6:00 PM  
 The Right Reverend E. Don Taylor, Vicar Bishop for New York City  
 in the Diocese of New York, Celebrant & Preacher  
 25 Sa **The Annunciation of Our Lord**  
 26 SU **THE THIRD SUNDAY IN LENT**  
 27 M Weekday of Lent  
 28 Tu Weekday of Lent  
 29 W Weekday of Lent  
 30 Th Weekday of Lent  
 31 F Weekday of Lent *Lenten Abstinence*  
 STATIONS OF THE CROSS at Transfiguration 7:00 PM

## *The Calendar for April 2000*

- 1 Sa Monthly Requiem
- 2 Su **THE FOURTH SUNDAY IN LENT (LAETARE SUNDAY)**
- 3 M Weekday of Lent
- 4 Tu Weekday of Lent
- 5 W Weekday of Lent
- 6 Th Weekday of Lent
- 7 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS at Saint Mary's 7:00 PM
- 8 Sa Weekday of Lent
- 9 Su **THE FIFTH SUNDAY IN LENT**
- 10 M Weekday of Lent
- 11 Tu Weekday of Lent
- 12 W Weekday of Lent
- 13 Th Weekday of Lent
- 14 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS at Transfiguration 7:00 PM
- 15 Sa Weekday of Lent
- 16 Su **THE SUNDAY OF THE PASSION: PALM SUNDAY**  
There are no Masses at 10:00 AM and 5:00 PM today.  
Morning Prayer 8:30 AM  
Blessing of the Palms & Said Mass 9:00 AM  
BLESSING OF THE PALMS, PROCESSION THROUGH TIMES SQUARE  
& SOLEMN MASS 11:00 AM  
SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 17 M Monday in Holy Week
- 18 Tu Tuesday in Holy Week
- 19 W Wednesday in Holy Week  
Office of Tenebrae 7:00 PM
- THE EASTER TRIDUUM**
- 20 Th **MAUNDY THURSDAY**  
Morning Prayer 8:30 AM  
There is no celebration of Mass at 12 :15 PM today.  
*Evening Prayer is said privately by those who are not able to participate in the Evening Mass of the Lord's Supper.*  
THE EVENING MASS OF THE LORD'S SUPPER 7:00 PM  
*The Watch Before the Blessed Sacrament*
- 21 F **GOOD FRIDAY** *Strict Fast & Abstinence*  
Morning Prayer 8:30 AM  
THE CELEBRATION OF THE PASSION OF THE LORD 12:30 PM  
STATIONS OF THE CROSS 6:00 PM  
*Evening Prayer is said privately by those who are not able to participate in the Celebration of the Passion of the Lord.*

- 22 Sa **EASTER EVE**  
Morning Prayer 8:30 AM  
*Evening Prayer is said privately by those who are not able to participate in the Great Vigil of Easter.*  
THE GREAT VIGIL OF EASTER 7:00 PM  
The Most Reverend Frank T. Griswold,  
The Presiding Bishop of the Episcopal Church, Celebrant & Preacher
- 23 Su **EASTER DAY**  
All Offices & Masses are offered at the High Altar today.  
There are no Masses at 10:00 AM and 5:00 PM today.  
Morning Prayer at the High Altar 8:30 AM  
Sung Mass at the High Altar 9:00 AM  
PROCESSION & SOLEMN MASS 11:00 AM  
SOLEMN PASCHAL EVENSONG & BENEDICTION 5:00 PM
- 24 M Monday in Easter Week
- 25 Tu Tuesday in Easter Week
- 26 W Wednesday in Easter Week
- 27 Th Thursday in Easter Week
- 28 F Friday in Easter Week *Abstinence Dispensed*
- 29 Sa Saturday in Easter Week
- 30 Su **THE SECOND SUNDAY OF EASTER**



*The Presiding Bishop censes the High Altar at the offertory.*