

Volume LXIX No. 5

September - October, 2000

AVE



The Reverend Canon Edgar F. Wells celebrates the 40th anniversary of his ordination on the Feast of the Assumption at St. Mary's.

AVE

CHURCH OF ST. MARY THE VIRGIN
145 WEST 46TH STREET
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Sunday, 8:00 AM to 6:00 PM

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

Saturday, 11:00 AM to 5:30 PM

WORSHIP

The Holy Eucharist

On Sunday, Mass is said at 9:00 AM and 5:00 PM. Beginning October 1, the 10:00 AM Mass will be sung. A Solemn Mass is offered at 11:00 AM.

From Monday through Friday, Mass is said at 12:15 PM and 6:20 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.

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

Vol. LXIX No. 5

SEPTEMBER - OCTOBER, 2000

Joseph of Arimathea

August 1, 2000

Dear Friends in Christ,

It's the beginning of August. New York City has had its coolest July in many years; but the summer weather is finally here and I suspect we will have a typically warm and humid month. In the cycle of our common life August brings some final vacation days for many members of the parish community. This year it will also bring the particular joy of our Solemn Mass on the Feast of the Assumption, when the Reverend Canon Edgar F. Wells, Rector Emeritus, observes the 40th anniversary of his ordination to the priesthood. In fact, the publication of this issue of AVE is being held for a few days so that we can include some photographs of this liturgy.

We are also looking forward to the fall, which brings both the activity of the academic year and the bittersweet beauty of the changing season. In this issue Father Allen Shin writes of the Christian-formation program for the year. We continue to pray that Saint Mary's will be a place where the unbaptized may find Christ. We continue to pray that we can learn how to invite people to die and rise to new life.

Saint Mary's serves hundreds of visitors every day. We never know how many or how few will be present for daily Offices or daily Masses. But the parish clergy and I and many members of the local community share a common conviction: in addition to everything else we are called to do as a faithful Christian community, this parish at this time is called to grow.

If you saw the public-television documentary on New York City earlier this year you may recall a brief shot of the skyline taken at the beginning of the century. In it Saint Mary's rises above her surrounding neighborhood. Since that time Saint Mary's has been overshadowed by other buildings. She is hidden in many ways. And yet she is visible for those with eyes to see. People see us celebrating the Mass. Our greatest evangelical resource has always been and continues to be the Mass. There are few places where worship can be at once so simple and so rich. It is something we do very well. And we are a community that tries very hard to believe and to live the words we pray.

Until the weather turns cold we keep the doors of the church open. We keep the lights on over the high altar all day. When the glass-paneled front doors must be shut, we turn on enough lights so that people walking by can see the altar through the glass. That glorious and sacred table draws people in. Once inside, few are not overwhelmed by the majesty and beauty of holy space.

Beginning with the first Sunday in October we are going to try to build up the 10:00 AM congregation by having a simple sung Mass. It will be offered at the high altar. It must start on the stroke of 10:00 AM. It must be finished by

10:45 AM, to permit the servers to prepare for the Solemn Mass. I believe there is an opportunity to reach more people by offering a simple Sung Mass at this altar at this time. Most Sundays now, the Lady Chapel is full at 10:00 AM. There is a certain perfection to Masses in the Lady Chapel; but there is a greater value here. We should not limit the 10:00 AM Mass to the seating capacity of the Lady Chapel. I realize some of you will miss this liturgy in that space, but I ask for your trust and your faith that we are trying to respond to God's call for this parish to grow.

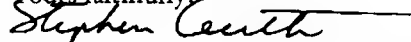
We grow not only in our particular parish but also as Catholic Anglicans in New York. Many readers of AVE will know of the ties Saint Mary's has with the Church of the Transfiguration. For many years Saint Mary's and "The Little Church around the Corner" have shared a program of Stations of the Cross and Eucharistic Benediction on Fridays in Lent. Father Wells and the retired rector of the Church of the Transfiguration, the Reverend Norman Catir, were friends and colleagues for many years. The new rector of that parish is the Reverend E. Charles Miller, who has been on the faculty of Nashotah House Seminary since 1996 as the Michael and Joan Ramsey Professor of Historical and Ascetical Theology. Father Miller was a year ahead of me at Nashotah. Both of us served as curates in Dallas parishes after graduation. I then went to Louisiana and Father went to England to study at Oxford. I am delighted that the connection between these two parishes through their rectors will continue.

I confessed in a recent sermon that I am very good at thinking about all the things that can go wrong and that I am very bad at expecting the serendipity and the grace of God's creation to be so wonderful. My actual experience of life with all its joys, sorrows, and very real challenges, however, should make me expect God to bring forth good in our future. I suspect I will be a better person and a better priest when I worry less about what can go wrong and instead am more excited about what good God is going to do in our world.

To the local parish community, I hope the announcements in this issue will make you excited about the rare privilege we share of being the parish community of the Church of Saint Mary the Virgin. To our many friends, I hope you will be proud of the work that God is doing among us in New York. You are very much a part of this work too with your prayers, your offerings, and your visits. One of the things I most enjoy about serving as rector of this parish is the many kind expressions of support the parish and I receive from friends of Saint Mary's.

Finally, I call your attention to the Procession & Solemn Mass which will be offered on Holy Cross Day, Thursday, September 14, at 6:00 PM. The full choir returns on our Feast of Dedication, the first Sunday in October. On that Sunday we will have Solemn Evensong & Eucharistic Benediction at 6:00 PM. I hope it may be possible for many friends in the metropolitan region to join us for these liturgies. I ask you to keep Saint Mary's in your prayers and to visit us when you can.

Yours faithfully,



Spiritual Formation at Saint Mary's

by Father Allen Shin

A couple of years ago, while I was browsing in the bookstore at the Episcopal Church Center in New York, I picked up a book called *Shopping for Faith*, by Richard Cimino and Don Lattin. Although I do not agree with everything they have to say about "American religion in the new millennium," some of their observations are provocative and challenging. The book begins with a chapter entitled "The Divorce between Spirituality and Religion." The authors observe the growing gap between, on the one hand, people's personal spirituality and spiritual experiences, and, on the other hand, religious institutions, namely the Church. This observation is neither new nor exclusively the authors'. The challenge such a phenomenon presents, however, is of great and practical concern to a parish priest. What kinds of programs meet the spiritual needs of the people? How should such programs be designed and led? Why do we need to offer spiritual-formation programs at all?

To begin, I have some reflections on our catechumenal program, Journey in Faith. Last year was the first time Saint Mary's had offered this program, modeled on the Roman Catholic Church's Rite of Christian Initiation for Adults. The participants' response was attentive and enthusiastic, and they have become active members of the parish. The success of Journey in Faith has to do with the fact that the process was intentionally and intimately connected to our liturgy and to the parish-wide community.

Journey in Faith integrates the participants' own spiritual conversion experience with the community's liturgical journey of death and resurrection. Each class is designed with a specific theme and a related scriptural passage, around which reflection on personal experiences is encouraged. Instruction on the catechism is not the primary focus, but it occurs in the course of conversation. Henri Nouwen once said, "What is deeply personal is most universal." The personal spiritual life of each participant needs to be affirmed in and connected to the liturgical life of the community.

Participation is not limited to catechumens—candidates for Baptism—but also includes those preparing for Confirmation, Reaffirmation, and Reception. The class becomes the natural environment for the catechumen to be incorporated into the Christian community and learn to value such a community. Most important, the program is intimately connected to the Sunday liturgy and ultimately to the Great Vigil of Easter. Beginning on the First Sunday in Advent and continuing through Lent, the parish community intentionally prays for the participants in the liturgical context. It is not only the participants who look forward to the Great Vigil, when they will be fully incorporated as new members: the entire community eagerly looks towards this day to experience once again the death and resurrection of the Body of Christ in the liturgy. This fall, Journey in Faith will begin on October 8.

When Tertullian, a third-century theologian, said, "Christians are made, not born," he was talking about the importance of the catechumenate. The same principle can be applied to the spiritual formation of the baptized. Baptism is

just the beginning of a lifetime's journey towards what Thomas Merton calls "the intellectual ascent." The purpose of all our opportunities for spiritual formation is for the members of the parish community to share more deeply in one another's spiritual life.

Thanks to Father Thomas Breidenthal, Assistant at Saint Mary's and Professor of Christian Ethics at General Theological Seminary, we were able last season to consistently offer Wednesday-evening classes on a variety of themes and topics. For those who could not come to St. Mary's on Wednesday evenings, other classes were offered on Saturdays, in addition to the traditional Quiet Days in Advent and Lent. On Sunday mornings, Father Gerth led his Rector's Forum, focusing on the liturgy. And formation does not take place only in the church building. Manhattan provides a lively setting for learning about the history of the Episcopal Church. A walking tour of the historic Episcopal churches in lower Manhattan one hot and muggy Saturday in June turned out to be a day of rich learning. The program for this coming season has been expanded to include even more topics and activities.

Father Breidenthal will again lead several Wednesday-evening series. The first series, "Jesus' Bible," will begin on September 27. This series will take a closer look at various passages Jesus quotes from the Old Testament. In November, "Shakespeare as Theologian" will study Christian influences on Shakespeare's plays. "Life Together," a study of Dietrich Bonhoeffer's vision of Christian fellowship, will be offered in January. The Lenten series, "Going outside the Camp," will begin on March 7. It will be a study of the Letter to the Hebrews, exploring the Christian life as a life of exposure and new opportunities for reconciliation and fellowship. And in May, Father Breidenthal will teach a short series on "Great Voices of Modern Anglicanism," studying selected modern Anglican theologians.

A series linking our spirituality to everyday life will be offered in February. This series, "Vocation and Spirituality," will be conducted by Ms. Nina Frost, a leader of the Vocare Group, which takes an "inner-directed approach to career and work."

The spring will feature several interfaith series. "In Dialogue with Judaism" will begin on April 19 with a service of Yom Ha-Shoa, the Holocaust Memorial Day, at General Theological Seminary. The series will be led by Father Breidenthal and Rabbi Daniel Alder, the leader of the Brotherhood Synagogue on Gramercy Park South, which has had a long-standing relationship with General Seminary. Participants will attend a Shabbat service on a Friday evening during the course. "In Dialogue with Islam," beginning on June 6, will be led by Ms. Lucinda Allen Mosher and Father Breidenthal. Ms. Mosher, a doctoral candidate at General Seminary, is Acting Chair of the Episcopal-Muslim Dialogue Committee of the Ecumenical Commission of the Diocese of New York. A visit to a mosque is planned during the course. To help make these interfaith dialogues come alive, a pilgrimage to the Holy Land is being planned for the last two weeks in May. The pilgrimage will be educational in focus, with lectures by various scholars on archaeological, historical, biblical, and social topics. This could be a most exciting opportunity for those who have not yet made a pilgrimage to the Holy Land.

Next summer, another trip is being planned—a pilgrimage to Taizé. Taizé is an ecumenical monastic community in southern France. It has become famous for its simple chant music and its hospitable community, drawing thousands of people each day from all over the world. Members of many different denominations of the Christian Church have been spiritually renewed and refreshed at Taizé. The trip will take place at the end of July 2001, and will include two nights in Paris.

In March, there will be a special event for the Guild of Saint Vincent. Saint Mary's is very fortunate in that the Reverend Doctor Louis Weil, Hodges Professor of Liturgics at the Church Divinity School of the Pacific, has agreed to lead a liturgy workshop for the members of the Guild on March 25. He will also celebrate and preach on the Feast of the Annunciation, transferred to Monday, March 26.

The usual Quiet Days have been planned for the coming season. The Advent Quiet Day, on December 9, will be led by the Reverend Suzanne Guthrie, a popular workshop and retreat leader and the author of two wonderful books, *Grace's Window* and *Praying the Hours*. The Lenten Quiet Day, on March 17, will be led by the Reverend Doctor Margaret Guenther, former director of the Center for Christian Spirituality at General Theological Seminary and a well-known retreat leader and lecturer on spiritual direction and discernment. Also during Lent, an overnight retreat will be held at the Community of the Holy Spirit in New York City on March 23-24. The retreat will be led by Sister Catherine Grace, on the theme "Life's Spiritual Paths."

I am often impressed by the spiritual gifts and acumen of the members and friends of Saint Mary's, three of whom have offered to lead classes on Saturday afternoons. Dr. Carol Pepper is a clinical psychologist who works with trauma and torture survivors from around the world at Bellevue Hospital (one of few such clinics in the world); she is also an ordained minister in the United Church of Christ. On October 21 she will lead a discussion on the dynamic between faith and life crisis. On November 18, Mr. John Beddingfield, who has studied at the Center for Christian Spirituality at General Seminary, will facilitate a practical workshop on prayer. Dr. Ryan Lesh, an anaesthesiologist who teaches at the Columbia University School of Medicine, has focused on the spirituality of death and dying, particularly in the care of terminally ill patients. On April 7, he will lead a discussion on the spirituality and gift of death and dying.

In addition to these programs, the young-adult group (20s and 30s) will resume regular meetings in September. The first event, on the evening of Friday, September 15, will be a Shabbat service at the Brotherhood Synagogue, followed by fellowship and discussion. (The young-adult group is not strictly for members of Saint Mary's; it is open to anyone who wishes to be part of the monthly gathering.) Also, beginning this fall, parish focus groups will meet each month, holding informal conversations on the mission and future of Saint Mary's. Together, we will seek discernment and ask how we can respond to the Gospel, in order to help Saint Mary's grow and live more deeply into being the Body of Christ. The dates for these meetings will be announced as we go along.

The spiritual life, according to Evelyn Underhill, is not "an honours course in personal religion," but rather "communion with God" and "co-operation with

God." Formation in such a life happens when we continually seek union with God and co-operate with God's Spirit to probe deeply into our own souls. It is from this kind of spiritual depth that we share fully in God's life. I hope that the spiritual-formation program at Saint Mary's contributes not only to the personal spiritual growth of the individual members of the parish, but also to the up-building of the Body of Christ at Saint Mary's.

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His Spirit as Wind

The following sermon was preached by the Reverend Canon Carlson Gerdau at St. Mary's on Pentecost 2000.



Today of course is the great feast of Pentecost. Today is the day when we remember how the Spirit of God came as a mighty rushing wind and rested upon the Apostles.

Today is the day when we remember the Spirit of God—the part of God that is active between men and in men, active in the world and beyond the world.

And so our sermon today will take as its insight the theme of wind. Wind as we experience it and wind as showing us what the Spirit of God is like.

Now what about our experience of the wind? What about our experience of the forces that blow around us?

Our first experience, and perhaps most common, is that of the wind which blows constantly. The force does not change much; the number of knots is steady and does not vary much from time to time. The wind is always there—always there to such a degree that we begin to take it for granted.

This is the wind of the Great Plains. The wind which, as year after year passes slowly, slowly bends trees in one way. The constant wind is the wind of the caverns of the cities, especially cities like Chicago and New York. It is the wind that blows in season and out of season, and in blowing clears away the dust and dirt that man creates. It blows clear the dank and corruption which if it was not blown away would soon destroy all around us.

This constant wind is the wind of the mountaintop. It is the wind that makes the mountaintop almost bare. It is the force which no man can control and before which it is often hard to stand.

But there is a second kind of wind with which many of us are familiar. I think we can understand this if I talk a while about sailing. When I say sailing I don't mean motor-boating but rather old-fashioned sailing. And when sailing you are of course very conscious of the wind. You are aware of the wind not only because you are dependent upon it for movement, but also because of the visual effects the wind has upon the water.

One of the most interesting things that wind does is to change the color of water. When there is no wind it is as if one were resting upon a sea of glass. But when there is a wind and a few waves it is as if one were surrounded by a dark, deep purple substance.

The wind I want to speak about is the wind that suddenly appears for a few moments in the midst of a calm. To a sailor it is known as a cat's paw. One is in the midst of a calm—the sea around one is like glass. But suddenly one sees coming a change in color on the water. Swiftly, like the movement of a cat's

paw, the water ahead is changing color. And when the color comes to the boat, with it is wind. Suddenly the sails are full and one is off and moving once again.

So there is this second kind of wind that all of us have experienced. The zephyr, the sudden movement of the leaves—the wind that suddenly comes and suddenly goes, but is with us for a while, and whose effects we know.

Yet there is a third kind of wind. It is the strong and seemingly violent wind, the wind often surrounded by thunder and lightning.

This wind often comes very suddenly. Before it strikes, there is often a time of calm, but a calm that is sultry and brooding and sullen. A calm that we know will end with violence, and at the end of that violence there will be change.

In the natural world these strong winds and violent storms come from time to time. And when they come the wind howls, trees bend, and some are broken and fall. That which is dead and dying often crashes to the ground so that when the storm is over there may be new life and new growth. At the end of this violent storm, when the wind stops and the noise is over, there is often great peace and great quiet, and a sense of calm is to be found all around.

Now what does this dissertation on three different kinds of wind have to do with Pentecost Sunday? What do these three kinds of wind that all of us have known have to do with the power of God, with the Holy Spirit?

The Power of God has always been compared to the wind. In the Old Testament the Holy Spirit was called *Ruach*, which translated means wind. In the Gospel of John, Jesus compares the Holy Spirit to the wind when he says that, like the wind, “no man knows from whence it comes or whither it goes.”

The hymns of the Holy Spirit often speak about this part of God in terms of wind. One hymn, for example, goes, “Breathe on Me, Breath of God.” But more important perhaps than what Scripture and hymns attest to, what of our own experiences of the power of God—our own experiences of the Holy Spirit? It seems to me that they are like these three types of wind.

First of course is the steady wind—the steady presence of the Power and the Spirit of God. It is always there. It is always present. So present, in fact, that we often take it for granted and forget sometimes that it is present at all. But in time that force—the power of God—changes us. Not in a moment of time but in a space of time, at the end of which we are like a tree on the plain—changed because of the power of God, which is always around us. Often we think of the power of God in only a violent sense. Yet the constant power of God affects us more.

But there is a second way that the constant power of God affects us. Its constant presence, its constant influence, blows away the corruption that we so easily fall into. Not only does this constant influence of the Holy Spirit form us, but it also blows away the dust and dank of life that can so easily suffocate us. This constant power of God can be known in the regular reception of the Sacraments, the regular reading of the Bible, and the questions that God is always putting in front of us that we cannot run from and avoid.

The second kind of wind is the sudden zephyr on land or the cat’s paw on the water. In our life—both our religious life and our life in the world—there are times when we are becalmed, times when there is no movement, when we seem in the same place, when apathy takes over, when we are like a boat whose sails are empty.

Yet suddenly there are moments when movement comes. The Spirit of God comes back into our lives and once again we move. This wind of God, this power of God, is not violent; still, our sails are full again, and we move again. Move again until the next calm, for it will come; but again at the end of that calm there will be another brief wind, which will move us on. Our experience of this kind of wind—this brief, sudden wind that fills our sails and gets us moving again—can be an encounter with a person, it can be a service that is especially moving, a Eucharist when suddenly God seems in an unusual way present, a retreat as we look into ourselves.

Then there is the third kind of wind. This is the wind of God, the Spirit of God, that comes with strength and seeming violence. It is the power of God which might not come to every person, but when it comes, it comes after a sultry time—the air is not good, life is not pleasant, yet we know something will happen as we see the storm clouds gather.

This power of God strikes. Strikes as it did Paul on the Road to Damascus. And it is almost as if we cannot stand it. This power of God seems almost more than we can bear. When this power of God comes, something in us dies. The part that is old and dying passes away, but in that death and dying comes new birth. Something fine comes into the place of that which is gone.

At the end of this violent experience of the Holy Spirit, there comes a time of peace and contentment like the calm after a storm.

There is an old song that goes, “Blow, Blow, Spirit of God, Blow.” May that be your prayer today. May that be your thought on this Pentecost, for this is the day of the Holy Spirit, the wind of God.

Pray that the power of God may always blow strong and constant in your life, forming you in unseen ways and blowing the dust and dirt of life away from you.

Pray that the power of God may come upon you as a zephyr or a cat’s paw—come to give you life and movement again when you are becalmed.

Pray, if it be the will of God, that the power of God may come into your life as a violent storm, come into your life to make old things new, and that you may know peace and calm, the peace of God which passeth all understanding.

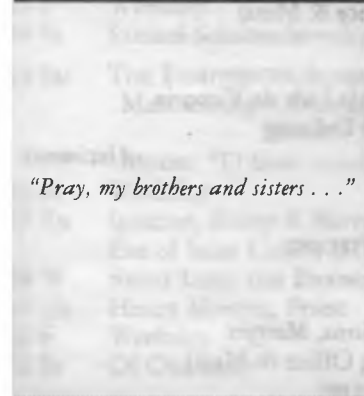
Father Wells intones the collect at the station at the Shrine of Our Lady on the Feast of the Assumption, 2000.



Father Allen Shin, the deacon of the Mass, carries the Gospel book in procession, led by Richard Lawson, subdeacon.



The celebrant and deacon exchange the peace.



"Pray, my brothers and sisters . . ."



Fathers Gerth and Wells at the gala reception following.

THE CALENDAR

SEPTEMBER

1 F	David Oakerhater, <i>Deacon</i>	
2 Sa	The Martyrs of New Guinea	
3 SU	THE TWELFTH SUNDAY AFTER PENTECOST	
4 M	Labor Day Federal holiday; one Mass only, at 12:15 PM	
5 Tu	Weekday	
6 W	Weekday	
7 Th	Weekday	
8 F	The Nativity of the Blessed Virgin Mary	<i>Abstinence</i>
9 Sa	Constance and her companions, <i>Martyrs</i>	
10 SU	THE THIRTEENTH SUNDAY AFTER PENTECOST	
11 M	Weekday	
12 Tu	John Henry Hobart, <i>Bishop</i>	
13 W	Cyprian, <i>Bishop & Martyr</i> Eve of Holy Cross Day (Evening Office & Mass)	
14 TH	HOLY CROSS DAY Procession & Solemn Mass 6:00 PM Mass setting: <i>Missa quarti toni</i> , Tomás Luís de Victoria Motet: "Christus factus est," Richard DeLong	
15 F	Weekday	<i>Abstinence</i>
16 Sa	Ninian, <i>Bishop</i>	
17 SU	THE FOURTEENTH SUNDAY AFTER PENTECOST	
18 M	Edward Bouverie Pusey, <i>Priest</i>	
19 Tu	Theodore of Tarsus, <i>Bishop</i>	
20 W	John Patteson, <i>Bishop</i> , & his companions, <i>Martyrs</i> Eve of Saint Matthew's Day (Evening Office & Mass)	
21 TH	SAINT MATTHEW, APOSTLE & EVANGELIST	
22 F	Ember Day	<i>Abstinence</i>
23 Sa	Ember Day	
24 SU	THE FIFTEENTH SUNDAY AFTER PENTECOST	
25 M	Sergius, <i>Abbot</i>	
26 Tu	Lancelot Andrewes, <i>Bishop</i>	
27 W	Vincent de Paul, <i>Priest</i>	
28 Th	Weekday Eve of Michaelmas (Evening Office & Mass)	
29 F	SAINT MICHAEL & ALL ANGELS	<i>Abstinence Dispensed</i>
30 Sa	Jerome, <i>Priest</i>	

OCTOBER

1 SU	DEDICATION OF THE CHURCH Procession & Solemn Mass 11:00 AM Mass setting: <i>Missa Brevis</i> , Andrea Gabrieli Motets: "An angel stood at the altar," Jeffrey Klitz "Locus iste," Anton Bruckner Solemn Evensong & Eucharistic Benediction 6:00 PM	
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THE CALENDAR (continued)

2 M	Weekday	
3 Tu	Weekday	
4 W	Francis of Assisi, <i>Friar</i>	
5 Th	Weekday	
6 F	William Tyndale, <i>Priest</i>	<i>Abstinence</i>
7 Sa	Of Our Lady	
8 SU	THE SEVENTEENTH SUNDAY AFTER PENTECOST Mass setting: <i>Messe cum jubilo</i> , Maurice Duruflé Motet: "Ubi caritas," Maurice Duruflé	
9 M	Robert Grosseteste, <i>Bishop</i> Columbus Day; one Mass only, at 12:15 PM	
10 Tu	Weekday	
11 W	Weekday	
12 Th	Weekday	
13 F	Weekday	<i>Abstinence</i>
14 Sa	Samuel Schereschewsky, <i>Bishop</i>	
15 SU	THE EIGHTEENTH SUNDAY AFTER PENTECOST Mass setting: Office of Holy Communion, <i>Collegium Royale</i> , Herbert Howells Motet: "O how amiable," Ralph Vaughan Williams	
16 M	Weekday	
17 Tu	Ignatius, <i>Bishop & Martyr</i> Eve of Saint Luke's Day (Evening Office & Mass)	
18 W	SAINT LUKE THE EVANGELIST	
19 Th	Henry Martyn, <i>Priest</i>	
20 F	Weekday	<i>Abstinence</i>
21 Sa	Of Our Lady	
22 SU	THE NINETEENTH SUNDAY AFTER PENTECOST Mass setting: Mass in G, Franz Schubert Motet: "For he shall give his angels charge over thee," Felix Mendelssohn	
23 M	Saint James of Jerusalem	
24 Tu	Weekday	
25 W	Weekday	
26 Th	Alfred the Great, <i>King</i>	
27 F	Weekday	<i>Abstinence</i>
	Eve of Saint Simon & Saint Jude (Evening Office & Mass)	
28 SA	SAINT SIMON & SAINT JUDE, APOSTLES	
29 SU	THE TWENTIETH SUNDAY AFTER PENTECOST Mass setting: Mass for Four Voices, William Byrd Motet: "Love bade me welcome," Ralph Vaughan Williams	
30 M	Weekday	
31 T	Weekday Eve of All Saints' Day (Evening Office & Mass)	