

Volume LXIX, Number 6

November – December AD 2000

AVE



*A Bulletin of the Church of Saint Mary the Virgin
in the City of New York*

AVE

THE CHURCH OF SAINT MARY THE VIRGIN
145 West Forty-sixth Street
New York, NY 10036-8591

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THE CHURCH OF SAINT MARY THE VIRGIN

145 WEST FORTY-SIXTH STREET, NEW YORK CITY

The church is open on Sunday from 8:00 AM to 6:00 PM,
Monday through Friday from 7:00 AM to 9:00 AM and
from 11:00 AM to 7:00 PM, and on Saturday from 11:00 AM to 6:00 PM.

WORSHIP

The Holy Eucharist

On Sunday Mass is said at 9:00 AM and 5:00 PM. At 10:00 AM Sung Mass is offered. At 11:00 AM Solemn Mass is offered. 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 is said at 4:45 PM. Monday through Friday Morning Prayer is said at 8:30 AM, Noonday Office at 12:00 PM and Evening Prayer at 6:00 PM. On Saturday the Noonday Office is said at 12:00 PM and Evening Prayer at 5:00 PM.

The Reconciliation of Penitents

Confessions are heard on Saturdays between 11:30 AM and 12:00 PM and between 4:00 PM and 5:00 PM and by appointment at other times.

DIRECTORY

The Parish Office

Monday through Friday from 9:30 AM to 5:30 PM.
Telephone 212.869.5830. Facsimile 212.869.7039.
Worldwide Website www.stmvm.org E-mail smtv@netzero.net

The Parish Clergy

The Reverend Stephen Gerth, *rector*;
The Reverend Allen Shin, *curate*; The Reverend Thomas Breidenthal, *assistant*;
The Reverend Arthur Wolsoncroft, The Reverend Canon Maurice Garrison,
The Reverend Amilcar Figueroa, The Reverend J. Barrington Bates, *assisting priests*;
The Reverend Canon Edgar F. Wells, *rector emeritus*.

The Board of Trustees

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A BULLETIN OF THE CHURCH OF SAINT MARY THE VIRGIN

Volume LXIX, Number 6
October 2, 2000

November - December AD 2000

Dear Friends in Christ,

The Church of Saint Mary the Virgin is made up of many congregations. There is the canonical congregation, people who are members according to the canons of the Church. Most of these people live in the metropolitan area, but by no means do all of them. There are the regular weekday congregations, men and women who live and work in the City (meaning Manhattan) but who attend their own parish churches on Sundays. There are hundreds of people throughout our country and the world who keep Saint Mary's as their "New York parish."

Most people who are associated with Saint Mary's in a regular way value the parish deeply and consider it a privilege to worship here whenever they can. Those of us who serve the congregation as priests consider it an extraordinary and unexpected grace that we serve God at this altar. As for the core congregation, official and unofficial, near and far, Saint Mary's has a certain claim on our hearts. It is here that we feel most at home; it is here we belong.

It's not easy to describe the call of this parish community to those who have not sensed it. It's more than the building and the sacramental worship. It's more than art, music and ceremony. Here the eyes of the heart and soul are opened. Here sinners are forgiven. Here we are fed. And we value this community, this family, these sisters and brothers, above all others. This is the eternal family, the members of the Body of Christ.

Saint Mary's makes extraordinary claims on the substance of our lives in the name of the Lord and the people she serves. I am only beginning to appreciate the extent to which these claims place Saint Mary's at the heart of so many different people's lives. We are united by a knowledge that Jesus rose from the dead and that he has a living Body in this time and this place, the Church. We are bound to the service of his altar by his command. We baptize so that those who are lost can be found, those who are dead can live. And we make no apology for asserting that Jesus Christ is the eternal high priest, the King of Kings and Lord of Lords.

I write at the beginning of October for the months of November and December, and I find my thoughts turning to the familiar words of the

Prophet Isaiah that are proclaimed every year at the first Mass of Christmas: "The people who walked in darkness have seen a great light." The light is Christ. And it is he who draws us to himself and to each other. Our words can do so little to describe his greatness and his love. And the poverty of our expression does not diminish the richness of his gifts.

I hope it may be possible for many to be with us on All Saints' Day and All Souls' Day for the solemn Masses. November also brings a solemn celebration on Thanksgiving Eve, celebrated on the eve because of the Macy's Thanksgiving Day Parade. Sunday, November 26, is the Solemnity of Christ the King.

The first week of the new Church year will bring our beloved Bishop Richard Grein to the altar of Saint Mary's and our great friend Father Andrew Mead, rector of Saint Thomas Church, New York City, to the pulpit for the celebration of our patronal feast on Friday, December 8.

Christmas Eve falls on a Sunday this year. In preparing the calendar I checked the parish files carefully for the pattern of worship. On Sunday, December 24, Morning Prayer, the 9:00 AM Mass, the 10:00 AM Mass and the 11:00 AM Mass will be for the Fourth Sunday of Advent. 9:00 AM will be said as usual, 10:00 AM will be sung as usual, and 11:00 AM will be solemn as usual. Then, the church will be decorated for the Christmas Eve Mass. Our celebration of the Nativity will begin with music at 10:30 PM. The Solemn Mass of the Nativity will begin at 11:00 PM. On Christmas Day, Monday, December 25, there will be only one liturgy, the Solemn Mass of the Day at 11:00 AM.

Last year it was not possible for us to have a Solemn Mass on the Feast of the Holy Name, January 1, because of the civic celebrations of the new year in Times Square. This year the Solemn Mass for this feast will be held and at the customary time, Monday, January 1, 11:00 AM.

Again, I hope it may be possible for many of the entire community which forms the Church of Saint Mary the Virgin to be with us for some portion of this time of year. There is a place for you at Saint Mary's. We thank you for sharing in the call to proclaim the Gospel and to witness to catholic life and tradition in the Episcopal Church.

May the light that shines in the darkness be easy for us to see and to follow as the darkness of the physical world deepens as fall ends and winter begins.

Stephen Cant

My Mother, My Sister, My Brother

A sermon preached by the Venerable Peter Hannen, archdeacon of the Diocese of Montreal, at the Solemn Mass on the Solemnity of the Assumption, August 15, 2000.

It's a great pleasure to be back in the pulpit at Saint Mary's. Let me begin by thanking Fr. Gerth for his invitation to preach tonight and my old friend Fr. Wells for the honour of asking that I be the preacher. But above all, the thanks of all Fr. Wells's friends and admirers (many of whom live north of the border) for this gracious gesture on the part of Saint Mary's, honouring the forty years of priesthood of your former pastor.



To combine Fr. Wells's fortieth anniversary of ordination with the Assumption of the Blessed Virgin Mary in one festival is a tall order. I suggested to Fr. Wells that some kind of analogy might be a nice touch: the raising of Mary to Heaven, the raising of Edgar Wells to the priesthood, for example. His response was to threaten to kill me. Mind you, he said it in Spanish, which rather softened the blow (things sound so much nicer in a romance language). Spanish is a newly acquired skill for Fr. Wells, added to his fluency in German, French, and American. It is symptomatic of one of his most admirable qualities: that he has never ceased to grow, intellectually and spiritually.

Another example: that a priest of Fr. Wells's generation and background should have come not only to accept but to affirm the ordination of women to the sacred ministry is another sign that age has not atrophied his openness to new insights.

Given the splendour of this building (which I saw yesterday for the first time since its redecoration), and what it cost, I should also add that a previously unsuspected capacity for money-raising marked the last years of Fr. Wells's ministry here — what a shame it wasn't manifested sooner!

Which brings me to the heart of this sermon on this double celebration, and to the text, which is taken from the tombstone of Sir Christopher Wren in Saint Paul's Cathedral: *Si monumentum requiris, circumspice*. With reference to Fr. Wells: If you seek his monument, look around you. With reference to our Lady: if you seek her monument, look around you.

It's an obvious text in the case of Fr. Wells. That this church still exists, that it

is still an Episcopal church with the Bishop of New York as its bishop, that it is financially viable, that it is the kind of open and accepting community that it is, and that it is so beautiful, are all in no small part thanks to his ministry of almost twenty years among you.

It's not quite so obvious a text with regard to our Lady, except in the very evident sense that this great church is dedicated in her honour, and is therefore a monument to her role in the divine economy of salvation. But so, too, is the Church as a whole – the one holy catholic and apostolic Church in which we profess belief in every repetition of the Creeds.

The Church as a whole is a monument to Mary in a sense which is made clear to us in the gospel for tonight (Mark 3:31-35). In this gospel Jesus enunciates the fundamental relationship between God and us. Hitherto the relationship had been biological: you were of the People of God if you were Jewish, and if you were really blessed you were a Jewish male, bound to God by the duty to maintain the Law (a duty which was not incumbent on Jewish women). The whole concept was not only race-specific, but also gender-specific.

Tonight, Jesus cuts the ground out completely from under that notion. His biological family arrives, urging him to come home and lead a nice, normal life in Nazareth. His response is that his real family is no longer his biological family, but those who are bound to God by faith and obedience: "Whoever does the will of God is my mother and sister and brother." It is the same attitude of mind which underlay his dying commendation of his mother to the Beloved Disciple rather than to a blood relation: his blood brethren did not yet believe, and so it is to a brother of his family of faith that he commends his blood mother.

All this may seem a little disparaging to Mary personally. Jesus himself seems to have been a little *complexé* about his mother (which may be a familiar scenario for some of us). It's as if he sensed that, while he owed her everything humanly speaking, she also represented something which he had to resist: the life of the merely biological – life, for example, as a carpenter in Nazareth, as proffered him by his family tonight.

Obviously the biological aspect was essential, and Mary's role was therefore essential, as the Theotokos, the one who gave human life to incarnate God. And tonight's gospel does do her honour, because it means she had fulfilled her role at that level.

She was a daughter of Israel, the flower of the Old Covenant. But at the Annunciation, she had already become the first of the New Covenant: "Be it

unto me according to thy word," says Mary as she accedes to God's will. There's a straight line from that acceptance to be Messiah's mother to what Jesus says to her and to all of us tonight, "whoever does the will of God is my mother and sister and brother" – and so Mary is doubly his mother.

Of course, she hardly realized her significance. It is one of the greatest graces of Mary that she was able to fulfill her vocation with constant love though for a long time without comprehension. But she was numbered in her son's new family of faith when the Holy Spirit came upon them at Pentecost. Who can doubt that such a Son took such a Mother home to him, as we celebrate tonight?

Now, there comes a point in sermonizing when a question has to be asked. No, the question is not, "How much longer is this going to last?" The question is, "So what?" What difference does it make, in time or eternity, whether what the preacher is saying is true or not? It's a question which is best asked by the preacher at about the halfway point in composition; otherwise it will be asked (silently, of course) by the congregation at the halfway point in listening. So, before you can do it for me, I will ask, "So what?" And the answer is really more than can be spelled out in one sermon (not that I won't try!).

For one thing, if tonight's gospel weren't true, then we wouldn't be here as Christians of Gentile origin, and Christianity itself would simply be a messianic sect of Judaism. If tonight's gospel weren't fundamental, then the Church would never have reached the decision it did in Acts 15, that you don't first have to become a Jew before you could become a Christian. Again, you can draw a straight line from tonight's gospel to that decision – but it took half a generation to do. Even Saint Paul never managed to realize the total implications of his own dictum about the baptized, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

It took the Body of Christ 2000 years to realize that certain biological facts, such as primary sexual characteristics, are as irrelevant to ordination as they are to Baptism. Indeed, many devout Christians are still hung up on matters biological in the life of the Church, when clearly what matters to Jesus is quality of faith and obedience, and the relationships founded on that.

Which is not to say that the biological is unimportant. It's part of the created order, and without it none of us would be here. How could we say it's unimportant? – we, who profess a religion of incarnation. How could Saint Mary's say it's unimportant? – Saint Mary's being New York's longest-running

off-Broadway show honouring incarnation in the carnal heart of New York. Look at another off-Broadway show, *Naked Boys Singing* – certainly a celebration of the biological, but also a touching and wistful acknowledgment that the biological is not enough, that it points beyond itself to something more.

The biological is a beginning, not an end – part of the foundation, but hardly the superstructure either of life or of faith. Perhaps “sacramental” is the right word for it – familiar enough at Saint Mary’s: the vehicle for something higher and deeper.

So there are some immense implications to tonight’s gospel regarding Mary and the blood family of Jesus. To the extent that Saint Mary’s Church has realized and lived out those implications, you can be proud (in a modest sort of way, of course) – and you may thank your former rector for not a little of it. Perhaps it has been easier for many of you here, because for a variety of reasons many of you have found your most meaningful relationships outside your biological family of birth, and have established a whole new community for yourselves based on shared interests and shared values and (we may hope) shared beliefs.

And for many of you, perhaps, Mary’s particular way of living out her vocation is familiar ground too: She supported her Son in loyalty and love, without understanding what he was all about. How often do we have to do that in our relationships? – and others have had to do it *vis-à-vis* us, no doubt! The reward Mary received was the reward we celebrate tonight – but it is a reward which all of us anticipate too, I dare say.

Si monumentum requieris, circumspice. Here is Saint Mary’s, and here is the whole Church: monuments to the particular ministries of Mary and of Edgar and Stephen and of this parish for over 100 years in establishing the family of Jesus as Jesus himself defined his family. Isn’t it nice to know that Jesus, who has already taken his mother home, is also getting it ready for us, the rest of his family!

About AVE

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NEW BOARD MEMBERS ELECTED

This summer the Board of Trustees elected two new members, Mr. Robin Landis and Mr. David A. Gillespie, and we welcomed them formally to the board at a dinner meeting in the Rectory in September.

Robin has been a member of Saint Mary’s since 1993. He has served for several years as a lay reader and acolyte on weekdays and as an acolyte at Solemn Mass on Sundays, where he has occasionally been joined by his daughters, Natalie and Molly, serving as youth acolyte or boat bearer. (The two girls and their brother, Donald, live with their mother in Greenwich, Connecticut; they attend Christ Church, Greenwich, where they sing in the choir.)

Robin is also a member of our Investment Committee, formed this past spring to help improve the performance of our endowment funds.

Robin was brought up as an Episcopalian in Cleveland; when he was a senior in high school he became an Anglo-Catholic and was prepared for Confirmation by Fr. Vivian A. Peterson of St. James’s, Cleveland. While an undergraduate at Yale, he served as an acolyte at Christ Church, New Haven; while studying in Cambridge, Massachusetts (first for a Ph.D. in economics at MIT, then for a law degree from Harvard), he attended Saint John the Evangelist, Bowdoin Street, and the monastery chapel of the Cowley Fathers on Memorial Drive. Robin is a litigator with Cravath, Swaine & Moore, specializing in antitrust counseling and regulatory work.



Photo by Alice V. Manning

Robin Landis (left) and David Gillespie in front of Father Brown’s cenotaph

David and his wife, Camille, joined Saint Mary's when they moved to New York in 1984. David had been raised in the Christian Church—Disciples of Christ, Camille in the Roman Catholic Church, in which they were married. But they soon “became Anglo-Catholicized,” David writes, at the Church of the Ascension, Chicago, and before moving here they would visit St. Mary's on trips to New York. This past year David has been serving on the Music Search Committee, formed to develop a job description for a permanent organist. David and Camille's daughter, Elizabeth, has served as a boat bearer and, later, an acolyte, and their son, John, as a boat bearer.

David joined the firm of Arthur Andersen in 1998, as a Tax Partner in the Global Structured Finance and Leasing practice. Before that he practiced tax law with several firms, starting with Isham, Lincoln & Beale in Chicago and finishing with Fulbright & Jaworski in New York. His undergraduate degree (from Wesleyan University) was in philosophy, with a minor in music, and before taking a law degree at Georgetown he studied for several years with Saul Bellow, David Grene, et al. in the Committee on Social Thought at the University of Chicago.

Linda Bridges



THE CALENDAR

NOVEMBER AD 2000

- 1 W **ALL SAINTS' DAY**
Said Mass 12:15 PM
Procession & Solemn Mass 6:00 PM
- 2 TH **ALL SOULS' DAY**
Said Mass 12:15 PM
Solemn Mass & Blessing of the Vault 6:00 PM
- 3 F Richard Hooker, *priest* Abstinence
- 4 Sa Parish Requiem (A-G from the All Souls' Day list)
- 5 SU **THE TWENTY-FIRST SUNDAY AFTER PENTECOST**
Sung Mass 10:00 AM
Solemn Mass 11:00 AM
- 6 M Parish Requiem (H-M from the All Souls' Day list)

- 7 Tu Willibrord, *missionary bishop*
- 8 W Parish Requiem (N-R from the All Souls' Day list)
- 9 Th Parish Requiem (S-Z from the All Souls' Day list)
- 10 F Leo the Great, *bishop* Abstinence
- 11 Sa Martin of Tours, *bishop*
- 12 SU **THE TWENTY-SECOND SUNDAY AFTER PENTECOST**
Sung Mass 10:00 AM
Solemn Mass 11:00 AM
- 13 M Weekday
- 14 Tu Consecration of Samuel Seabury
- 15 W Weekday
- 16 Th Margaret, *queen*
- 17 F Hugh, *bishop* Abstinence
- 18 Sa Hilda, *abbess*
- 19 SU **THE TWENTY-THIRD SUNDAY AFTER PENTECOST**
Sung Mass 10:00 AM
Solemn Mass 11:00 AM
- 20 M Edmund, *king & martyr*
- 21 Tu Weekday
- 22 W Weekday (12:15 PM Mass)
- THANKSGIVING EVE**
Solemn Mass 6:00 PM
- 23 Th **Thanksgiving Day**
Said Mass at 12:15 PM Only
- 24 F Weekday Abstinence
- 25 Sa James Otis Sargent Huntington, *priest*
- 26 SU **THE SOLEMNITY OF CHRIST THE KING**
Sung Mass 10:00 AM
Procession & Solemn Mass 11:00 AM
- 27 M Monday
- 28 Tu Kamehameha & Emma, *king & queen*
- 29 W Weekday
- 30 Th Saint Andrew the Apostle

December AD 2000

- 1 F Nicholas Ferrar, *deacon* *Abstinence*
2 Sa Channing Williams, *missionary bishop*
- 3 SU **THE FIRST SUNDAY OF ADVENT**
Sung Mass 10:00 AM
Litany & Solemn Mass 11:00 AM
- 4 M John of Damascus, *priest*
5 Tu Clement of Alexandria, *priest*
6 W Nicholas, *bishop*
7 Th Ambrose, *bishop*
- 8 F **SOLEMNITY OF THE IMMACULATE CONCEPTION** *No Abstinence*
Said Mass 12:15 PM
Procession & Solemn Mass 6:00 PM
The Right Reverend Richard F. Grein, bishop of New York, *celebrant*
The Reverend Andrew Mead, rector, Saint Thomas Church, *preacher*
- 9 Sa Of Our Lady
- 10 SU **THE SECOND SUNDAY OF ADVENT**
Sung Mass 10:00 AM
Litany & Solemn Mass 11:00 AM
- 11 M Weekday
12 Tu Weekday
13 W Lucy, *martyr*
14 Th Weekday
15 F Weekday *Abstinence*
16 Sa Of Our Lady
- 17 SU **THE THIRD SUNDAY OF ADVENT**
Sung Mass 10:00 AM
Solemn Mass 11:00 AM
- 18 M Weekday
19 Tu Weekday
20 W Ember Day
21 Th **Saint Thomas the Apostle**
22 F Ember Day *Abstinence*

23 Sa Ember Day

24 SU **THE FOURTH SUNDAY OF ADVENT**
Said Mass 9:00 AM
Sung Mass 10:00 AM
Solemn Mass 11:00 AM

24 Su **THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST**
Music for Choir & Congregation 10:30 PM
Procession & Solemn Mass 11:00 PM
Missa Brevis in F, Wolfgang Amadeus Mozart (1756-1791)
O magnum mysterium, Tomás Luis de Victoria (1548-1611)
O magnum mysterium, Francis Poulenc (1899-1963)
Preacher: The Rector



25 M THE NATIVITY OF OUR LORD JESUS CHRIST
Solemn Mass & Procession to the Crèche 11:00 AM
Preacher: The Reverend Allen Shin

26 Tu Saint Stephen, Deacon & Martyr

27 W Saint John, Apostle & Evangelist

28 Th The Holy Innocents

29 F Thomas Becket, bishop

No Abstinence

30 Sa Weekday

31 SU THE FIRST SUNDAY AFTER CHRISTMAS DAY

Sung Mass 10:00 AM

Solemn Mass 11:00 AM



Contributions to AVE

received with thanksgiving

Xavier J. Montreuil, Jr., \$35.00; William Crosby, \$25.00; George & Janet Briggs, \$60.00; Charles A. Stewart, \$25.00; The Rev. Marguerite Henninger, \$25.00; Albert Black, \$25.00; Gregory Movesian, \$50.00; Anonymous, \$100.00; Walter Morton, \$15.00; Larry J. Donoghue, \$25.00; The Rev. David B. Lennerton, \$25.00; The Rev. Charles E. Whipple, \$25.00; Michael Merenda, \$25.00; Philip Dean Parker, \$25.00; Dale Bonenberger, \$25.00; Abraham Rochester, \$15.00; David Gillespie, \$25.00; Doris Weller, \$20.00; Leroy Sharer, \$50.00; James Strain, \$25.00; Kenneth Isler, \$25.00; Rita Christiani, \$25.00; Je Cho, \$20.00; Philip S. Harris, \$25.00; J. Harrison Walker, \$25.00; Ian Brett, \$25.00; and C. Spooler, \$25.00.

A Reminder to Our Many Canadian Friends

The only forms of deposit our bank will accept from you are (1) an international money order denominated in U.S. dollars or (2) a check in U.S. dollars written on a U.S. branch of a Canadian bank. We thank you in advance for your understanding and continue to be deeply grateful for your support.

The Immaculate Conception of the Blessed Virgin Mary

Friday, December 8, AD 2000, 6:00 PM

PROCESSION & SOLEMN MASS

The Right Reverend Richard F. Grein
The Bishop of New York
Celebrant

The Reverend Andrew C. Mead
Rector, Saint Thomas Church, New York
Preacher

*Music: Missa Salve Regina, Jean Langlais
Ave Maria, Franz Biebl*

A reception follows in Saint Joseph's Hall



The Solemnity of the Immaculate Conception is the patronal feast of the parish. This is the one-hundred-fifth anniversary of the first service in this second and present parish church home.