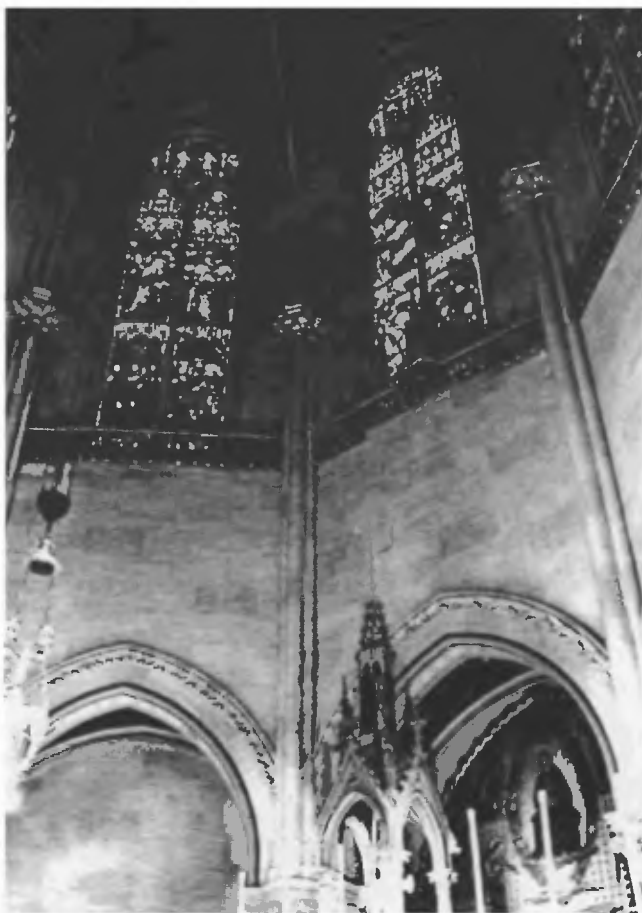


Volume LXX, Number 1

January-February AD 2001

# AVE



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

# AVE

CHURCH OF SAINT MARY THE VIRGIN  
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*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, 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 from 11:30 AM to 12:00 noon and from 4:00 PM to 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.stmvirgin.org](http://www.stmvirgin.org) E-mail: [smtv@netzero.net](mailto: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*.

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

Volume LXX, Number 1

January–February AD 2001

November 1, 2000

Dear Friends in Christ,

When I wrote to you at this time last year, the parish was bracing for the city's millennium celebration in Times Square. This year I have yet to hear any mention of New Year's Eve. The newspapers are full of the continuing tragedy in the Holy Land and of the American elections, which are to be held next Tuesday. Current events are important. I believe Christians have a duty as Christians to fulfill their duties as citizens. But the real news rarely rises to the consciousness of the popular media. Love is hard to write about, but every day people respond to the challenges of life with love. Life, tragedy, sickness, and love are the mysteries that really matter.

In the midst of life we are in death, and in the midst of death we are in life. I remember calling on a family once where there had been the unexpected death of an infant child. Three generations were in the room. It was sad, very sad, heart-breakingly sad for the parents and the grandparents of the child who had died. The young children in the room were saddened too—but only to a point. Young children's attention span for anything is not that long. Very soon, as the adults talked and some of us cried softly, the children began to play. They played quietly at first, and they never got very loud. But before long they were smiling. They were joyful. The life in the children seemed to move through the rest of us as the afternoon drew to a close. These children were also Christians, who had heard the Good News that the dead live.

The child who did not live brought that family together and brought out heroic love. The child who did not live gave everyone in that room the opportunity to grow closer to one another, to God, and to what is true. I don't want more maudlin stories in the news; but I do wish it were possible for popular culture to hold before us love, true love, the kind of love that happens at 3:00 AM when a baby is sick, the kind of love that happens when one person gives his or her life for another. Perhaps the wider culture cannot do that. Perhaps only communities of faith can.

Saint Mary's enters a new civil year with wonderful challenges, wonderful opportunities, and wonderful worship. We begin the year with Solemn Mass on the

Feast of the Holy Name of Our Lord Jesus Christ (Monday, January 1), at 11:00 AM. On the Eve of the Epiphany (Friday, January 5), the Right Reverend E. Don Taylor, vicar bishop for New York City, will be with us for the Procession & Solemn Mass at 6:00 PM. A grand reception follows.

February brings the Feast of the Presentation of Our Lord Jesus Christ. The Blessing of Candles, Procession & Solemn Mass will be at 6:00 PM on Friday, February 2. It will be my second anniversary as the ninth rector of Saint Mary's. February 3 is the Feast of Saint Blase; the Blessing of Throats is offered at the end of the 12:15 PM Mass.

**T**HE FIRST DAY of Lent is Wednesday, February 28. I am still learning about Ash Wednesday in New York City. My first Ash Wednesday I had just arrived, and for reasons I cannot now remember I did not participate in the 12:15 PM Mass that day. This was a mistake, because it meant that I was unprepared the following year for what we needed to be doing on Ash Wednesday. This year I hope we will be ready.

I was completely surprised by the devotion of New Yorkers to the imposition of ashes at the beginning of Lent. I know something of life in Chicago and in southern Louisiana, both regions where a larger percentage of the population are catholic Christians. In New York, however, people line up for ashes. They come and come and come. The idea of just showing up for ashes doesn't particularly appeal to me. But it is a part of the civic religious culture of our city.

On Ash Wednesday there will be Low Masses at 7:00 AM, 8:00 AM, and 9:00 AM. Sung Mass will be at 12:15 PM. Solemn Mass will be at 6:00 PM. A priest or seminarian will be on duty to impose ashes in a chapel or at the high altar from the end of the 7:00 AM Mass until 5:45 PM.

Finally, it is hard to say in a few words how thankful those of us who serve at Saint Mary's are for your support and prayers, especially the support and prayers of the parish's many friends throughout the country and the world. I do want to say to all who read this, on behalf of all who worship here regularly, how much it means to us that the wider community upholds us in our work, worship, and mission.

Yours faithfully,

*Stephen Caveth*

## People of Good Will: A Meditation on Luke 2:14

*The following article is based on a meditation delivered by the Reverend Thomas Breidenthal at the Cathedral of Saint John the Divine, New York City, on the Saturday before the first Sunday in Advent.*

**A**S WE ALL KNOW, Christmas may communicate very different things to Christians and non-Christians. To Christians, it announces the possibility of peace for a redeemed and unified humanity, and encourages Christians to seek genuine fellowship with people of other faiths or no faith at all. On this view, Christmas is an occasion for humility, openness, and dialogue. To non-Christians, Christmas often looks like another excuse for Christian triumphalism. For instance, when church-going public servants erect manger scenes in the town square, they may well mean to demonstrate the religious conviction that undergirds their commitment to justice and liberty for all, but the non-Christian community is likely to view this display of piety as an assertion of Christian privilege.

If we are honest, we will admit that there is some truth to this charge. Christianity has a long history of enjoying its privilege, and the erosion of that privilege hardly prevents us from wishing to get it back. Centuries of tradition link the celebration of Jesus' birth with the eventual triumph of his Church. "O come, all ye faithful, joyful and triumphant" — so begins every Midnight Mass I have ever attended. Certainly, by the triumph of the Church we should mean the triumph of a self-effacing love, a love that seeks the good of others and manages to rejoice when it succeeds in gaining that good for others (rather than for itself). But I suspect this is not all we Christians have in mind on Christmas Eve. The triumph we seek is in some measure our own triumph, not God's, and the occasion of our rejoicing is, at least in part, the hope that we (that is, the Church) will be promoted to glory at the expense of others. If such thoughts as these are harbored by the faithful as the liturgical procession enters and the incense rises, they will be swiftly reinforced by the contemporary text of the Gloria, which proclaims "peace to [God's] people on earth." It is hard not to hear this phrase as a synonym for the Church, since "people of God" is repeatedly used in the liturgy with just that meaning (e.g., "the gifts of God for the people of God").

But we need not give in to such an exclusive and Church-centered take on the Good News of Christmas. The beginning of the Gloria is a quotation from the angels' hymn in Luke's account of the birth of Jesus: "Glory to God in the highest, and peace to people of *eudokia*." *Eudokia* literally means a good or favorable aspect, or what we would usually term "good will." Some modern translations understand the recipients of peace to be those whom God favors; hence the phrase "peace to his people on earth." But an older tradition reads it differently: it is to people who themselves exhibit good will that peace is offered. I prefer this older reading, because it prevents us from speculating about who is favored by God — who is "in" and who is "out." Second, it challenges us to honor the righteousness

of non-believers, since the category “people of good will” clearly includes many persons who are not Christian. Finally, it invites us to consider what we mean by this “good will” which receives peace as its reward.

Surely by “good will” we mean the willingness to respect or to pay attention to one another. (The political philosopher Hannah Arendt defined respect as “taking a second look.”) To put it concretely, good will is exhibited when a commuter who owes me nothing patiently waits behind me while I fumble with my subway card at the turnstile, or when a homeless man says a kind word to me even when I say I don’t have any change to spare. Every religious and philosophical tradition worth its salt recognizes that we have an obligation to treat one another with patience and a measure of kindness — in other words, to cut each other some slack. This obligation is grounded in the recognition that we are connected to one another, and cannot achieve happiness or salvation by sidestepping this connection. People of good will, then, are those whose hearts are set on peace (inasmuch as they recognize that there can be no escape from connection, anyway) and who go on to work for fellowship with those who are different from themselves (because they see that connection is to be thankfully embraced, not merely tolerated).

Note here that if good will means the embrace of connection, then it means the embrace of a key element of the Christian doctrine of Incarnation. To say that



Photos by Alice V. Manning

*Father Breidenthal, celebrant and preacher at a Solemn Mass*

God joined our human nature to God’s own in Jesus Christ is to make a specifically and uniquely Christian claim. But the point of that event is, first and foremost, our salvation. We can reflect forever on what it says about our nature that it was capable of being united with God’s, and we can deduce our nature’s essential dignity from the fact that God from now on has a human face (as Dante reminds us in the concluding lines of the *Divine Comedy*). But before all that, we must consider that the Incarnation is an event of rescue which has as its object the human race as a whole, and each individual within it. How could the Incarnation achieve such a rescue, were it not for the fact that we are all connected to one another? Because all of humanity is one body, the presence within it of Jesus Christ is sufficient to bring the whole mix into communion with God. As Scripture says, a little leaven leavens the whole lump. Humankind is the lump, and Jesus is the leaven that transforms the whole. Again, our very connection to one another provides the medium whereby Jesus’ offering of himself is communicated to everyone individually. I mean this quite literally. Jesus’ life, death, and resurrection constitute a communication

directed by him to each of us, and this communication reaches us mostly by way of the witness of others. But the message is not mere information. Even the words “Jesus loves you” are mere information. But when Jesus communicates with us, what he communicates is himself, and the medium of this gift is the flesh-and-blood presence of faithful human beings whose connection to us connects us also to him. Thus, faith in the saving effect of the Incarnation presupposes faith in connection as the medium of that effect. It also presupposes the moral evaluation of connection as something essentially good (since God never initiates evil in order to bring forth good).

CAN WE NOT SAY, then, that people of good will have embraced the means of our salvation, even if they have not embraced Jesus as their savior? If this is so, then we may certainly regard good will as a kind of saving faith, since, if the saving work of Christ is indeed mediated through human connection, anyone who owns that connection owns Jesus, too. This is not to say that people of good will are Christians whether they know it or not. It is simply to say that, from the standpoint of Christian faith in the Incarnation, we cannot deny Jesus’ salvation to those who love humanity as Jesus loved it. Their kindness is the moral equivalent of faith in Jesus, because the way they treat other human beings replicates his actions and thus demonstrates implicit willingness to be associated with him. More than this, though, their kindness places them in the path of Jesus’ salvation, because they are open to the neighbor, and it is through the neighbor that Jesus’ salvation is mediated to them, as it is to us.

I find it unsettling to think along these lines, because they suggest that specifically Christian faith does not make a difference in the end. Yet surely the point of the angels’ song is that nothing matters finally but the good will that yearns for peace and fellowship with everybody. If peace is offered without qualification to human beings of good will, then surely the enjoyment of such peace — in the adventure of respectful but searching dialogue, in the give-and-take of political consensus-building, in the exchange of wisdom, in the mutual bearing of one another’s grief and joy, and, above all, in the creation of communities that discipline themselves to be open to new strangers, new outsiders — is, if not an end in itself, at least a creditable foretaste of the kingdom of God.

What then, is the point of Christian faith? If good will is enough, why does it matter whether or not we believe in Jesus Christ? It matters precisely to the extent that we perceive in ourselves a lack of good will. Jesus matters to us because we believe that he accepted us, loved us, and died for us while we were still overcome by ill will. It is this faith, and this faith alone, that stirs our hearts to new life, awakening us to the possibility that we, too, might become people of good will. After all, what is Christian faith if it is not human nature’s joyful response to the experience of fellowship with Jesus? This experience is, more than anything else, an experience of human fellowship, and thus of redeemed human connection. Fellowship with Jesus revives our good will towards all our other neighbors and provides us with the necessary encouragement to try, again and again, to make

that good will the guiding principle of our lives. Nothing in our faith prevents us, therefore, from acknowledging that non-Christians may be closer to the kingdom of God than we are. All we bring to the conversation is the conviction that we have been rescued from hard-heartedness by our experience of the gratuitous love (that is, the good will) of Jesus of Nazareth, and therefore stand ready (Jesus being our helper) to enter into fellowship with our non-Christian partners.

Christian faith matters because it registers the change Jesus has made in our lives. This change is effected through the medium of human connection — sometimes through Scripture (which is itself a human witness), sometimes through the influence of a particular person, but most often through the give-and-take of life in a worshipping community. But the content of our faith — that is, the change that Jesus has made in our souls by making us people of good will — drives us out of the Christian community into solidarity with all people of good will. Jesus did not intend our faith in him to provide one more excuse for division. The only division that counts is the one that separates people of good will from people of ill will. Our catholic faith should impel us outwards, not to convert those who are already people of good will, but to establish genuine fellowship with them. It is in such fellowship that the true import of the Incarnation is most likely to be made manifest.

—Thomas E. Breidenthal

### CONTRIBUTIONS TO AVE

*received with thanksgiving*

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### REMEMBER SAINT MARY'S IN YOUR WILL

Bequests may be made in the following form:

I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift].

## A LETTER FROM THE RECTOR: MOVING FORWARD

**S**AINT MARY'S is an Episcopal parish which for itself and the wider Church has sought to live intentionally as a community of catholic Christians. This is a particular stance taken originally against great opposition as the Oxford Movement began to be lived out in a very few parishes throughout the Anglican Communion. For most of our parish's history the nature of the Christian community and worship found here was so dissimilar to that of almost the entire Episcopal Church that many inside and outside of this parish weren't sure we were real Episcopalians. Well, we are.

Saint Mary's has been here long enough to have had strong periods and weak ones, to have faced challenges and surmounted them. It has never been easy, financially or theologically, to be the Church of Saint Mary the Virgin in the City of New York. At the root of Saint Mary's mission, however, has been to be growing in what it means to be Christian, Episcopalian, and catholic.

I have written before about the great financial challenges which the parish faces. Saint Mary's does wonderfully well at running a parish with an annual deficit of \$200,000. In the next three or four years this must cease, or there will not be enough of the endowment remaining for the parish to survive. There is no quick fix for this problem without radically altering the common life of this community. And I have remarked, sometimes seriously and sometimes with necessary humor, something else that is true: Saint Mary's will change if it survives, and each of us will be unhappy at one point or another with some of the changes. That being said, I don't think the opportunity for change is anything less than an opportunity for life, something for which we should give thanks. Doing things in new ways was built into the foundations of this congregation. Saint Mary's has lived for most of its life at the edge of a vision, a vision of a full catholic Christian life and mission as Episcopal Christians.

Another thing that is true of our history is that almost never has the parish had enough money to fund its vision. Significant amounts of deferred maintenance and minimal staffing helped the parish keep its doors open in the decades preceding my predecessor's arrival. With Father Wells's leadership the Board of Trustees and the parish began the renewal of the physical and spiritual fabric of the congregation's common life. The roofs were fixed. The exterior walls of the church were cleaned. The organ was rebuilt. Maintenance began to be done. Better management of our finances became a priority, including the management of our limited endowment. And the church was beautifully, gloriously redecored.

Saint Mary's also stayed in the Episcopal Church. It did not leave when the Church began to ordain women to the priesthood and the episcopate. Yes, Saint

Mary's struggled in growing with the Church, especially, I think, since this community felt the ecumenical pull of the greater tradition and the larger community of catholic Christians. And yet, this parish community, like Anglo-catholics through most of the Episcopal Church, now not only accepts but profoundly rejoices in women in Holy Orders.

Saint Mary's also began to move forward again liturgically. This is an area where one can see the parish moving to reclaim its original role as a liturgical leader in the Episcopal Church. Something new was always happening at Saint Mary the Virgin in its early years.

**T**HERE IS a wonderful volume of sermons and notes commemorating the life of the Father Founder. It is called *In Memory of the Rev. Thomas McKee Brown, M.A.* The frontispiece is a photograph of the young Father Brown. I learned from the notes that he was a kinsman of William Tecumseh Sherman. Given what I know of Father's leadership, I am not surprised that General Sherman thought his kinsman would have made an excellent "dragoon."

Included also in the volume is a letter from Haley Fiske, the great layman of the second generation at Saint Mary's. Of Father Brown he wrote:

*... I think he was easily a foremost leader in matters of ritual, and that he made St. Mary's the standard church in such matters among the Catholic party. And he was progressive. Years are apt to make a man more conservative, and he is apt to grow timid at the advances of the younger generation. This was not true of Father Brown, who became more advanced in matters of ritual the older he grew.*

Father Brown's two immediate successors continued in this mold. Then with the departure of the fourth rector to the Roman Church in 1930—coupled with the beginning of the Great Depression and the radical transformation of the Times Square neighborhood—liturgical life at Saint Mary's froze, and it remained frozen for decades. In 1918 Saint Mary's was celebrating the Easter Vigil at night on Easter Eve. By 1950 it was doing the full Easter Vigil liturgy on Saturday morning. Yes, they were singing, "This is the night" from the Exsultet at 10 AM. Things began to change under the leadership of Father Garfield, who became the seventh rector in the early 1960s, and this pattern continued under the leadership of Father Wells. I believe the parish needs to continue to move to the forward edge of the vision that brought together the first community of the Church of Saint Mary the Virgin in the City of New York.

Saint Mary's is a place where people are called to become part of the Body of Christ and serve others in his name. If you and I genuinely want our parish community to grow in service to Christ and others, Saint Mary's will grow. I do not think the parish will grow if the purpose of growth is simply to sustain what we have been, what we like. I believe that the future of Saint Mary's lies precisely in

renewing the vision which brought this parish into existence, the vision of a radically incarnational life of worship and service.

Saint Mary's led in the eucharistic revival of the Church. Let me say that again: Saint Mary's led. At a time when few really believed in the Mass, we did. It is time for us to lead again in an even more fundamental way, in the renewal of baptismal



*The Easter Vigil 2000: "... in the name of the Father and of the Son and of the Holy Spirit."*

life. Baptism is not about original sin; it is about dying and rising with Christ. This has been the cutting edge of catholic Christianity for a while. It is time for us to catch up.

The opportunity could not be clearer. Our city is full of people who have no community of faith at all. I think you and I should be learning how to bring people to die and rise in Christ. I am almost ashamed to admit that I have very limited experience in doing this. I do think this is something we can learn together. Will the Lord be happy on

Judgment Day if members of this community know, for example, the "correct" sequence of colors for the liturgical year but know nothing about evangelizing for Christ? (Let the rector worry about the colors and let him take the extra punishment in purgatory if he gets them wrong.)

I love many liturgical ceremonies that have been changed by modern catholic practice. If we did away with vesting a layperson as "subdeacon" (an order of ordained ministry that is not mentioned in the New Testament or Prayer Book and no longer exists in the Roman Catholic Church) I would have to face dozens of people in emotional turmoil for months, even years, because of the change. Yet how many of those people will be upset that on the First Sunday of Advent we will not do the Rite for the Admission of a Catechumen because we have not one single person preparing for Baptism at Easter? I think it is time for the hearts of the people in our community to move again to what is really important in catholic life. Of course Jesus did say, "Do this." He also said, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The Acts of the Apostles is not about the disciples learning to celebrate or attend Mass. It's about preaching the word and baptizing those who are coming to faith. We need our hearts at Saint Mary's to change, really to change, about why we are here.

You would misread this letter if you thought I was writing with any agenda other than for Saint Mary's to be alive to its mission today and in the future. Our parish faces real financial challenges, and I do not think there is any acceptable solution that does not involve the parish moving in new directions. The present isn't pay-

ing for itself, and the past didn't leave enough money for us not to move on. We don't have the luxury of being a living museum. We are something much more useful and wonderful, a part of a living body, the Church, the Bride of Christ. The spiritual challenge, which really is greater and more important than the financial, is to have the maturity and faith to risk moving our hearts to a new place for the work of the kingdom here.

I believe our past calls us to be willing to be as great and as open as the first members of this parish community were when they dared to call the Holy Communion "Mass" and the Reverend Mr. Thomas McKee Brown "Father." Saint Mary's would not be Saint Mary's if it had no vision of the possibilities of something new. I ask for your support as changes come in the common life of our parish. I ask that you trust that we are being led, all of us, back to the future, to the forward edge of what is best in catholic Christianity.

"But we've always done it that way" may have had some element of truth in a few decades of this parish's history, but it isn't true of the parish history as a whole, and it especially is not true of the parish history when the congregation was growing. I am not going to attempt to lead us anywhere for the sake of change itself. I will try to call myself and you to the very best and most radical commitment to mission and holiness that the gospel entrusts to us in our own time and place.

In 1868 the Episcopal Church needed a parish community that believed the Mass mattered and Christ was truly present in the Bread and the Wine. Saint Mary's was one of a handful of Anglo-catholic parishes that stepped forward in faith. In 2001 the Episcopal Church needs catholic parish communities that are so deeply shaped by the gospel that when their members look around at Mass they see Christ really present in the other members of the assembly, their true brothers and sisters in Christ. The Episcopal Church needs parishes where Baptism is about Christ dying and rising still at Easter in those called by the Church to faith. The Episcopal Church needs parishes where the Mass is celebrated according to the best catholic thinking of today, not of fifty or one hundred years ago.

How do we become a eucharistic assembly where everyone experiences his or her presence as essential to the Mass? What kind of disciples will we be when each of us is deeply aware that all the members of the Body assembled are as essential to the Mass as the Bible, the Bread, and the Wine?

The past is powerful. Memory is powerful. I ask that you and I help each other recognize something even more powerful: the Real Presence of the Holy Spirit in our present and our future. God wasn't here for just a few years two millennia ago; He is here now and always. I am glad of the gift of the heritage of Saint Mary's, which gives us such a wonderful, noble, and holy calling in the name of Jesus Christ. And as your pastor I ask for your support as I try to lead us forward.

—Stephen Gerth

## The Feast of the Immaculate Conception

*The Right Reverend Richard F. Grein, Bishop of New York, celebrant; the Reverend Andrew C. Mead, Rector of Saint Thomas Church, Manhattan, preacher; the Reverend Stephen Gerth, deacon of the Mass; the Reverend Allen Shin, subdeacon.*





# THE CALENDAR FOR JANUARY



- 1 M THE HOLY NAME OF OUR LORD JESUS CHRIST  
Solemn Mass 11:00 AM
- 2 Tu Weekday
- 3 W Weekday
- 4 Th Weekday
- 5 F Weekday (12:15 PM Mass) No Abstinence  
EVE OF THE EPIPHANY  
Procession & Solemn Mass 6:00 PM  
The Right Reverend E. Don Taylor, vicar *bishop for New York City,*  
*celebrant & preacher*
- 6 SA THE EPIPHANY OF OUR LORD JESUS CHRIST
- 7 SU THE BAPTISM OF OUR LORD JESUS CHRIST  
Procession & Solemn Mass 11:00 AM
- 8 M Weekday
- 9 Tu Julia Chester Emery, *missionary*
- 10 W William Laud, *bishop*
- 11 Th Weekday
- 12 F Aelred, *abbot* Abstinence
- 13 Sa Hilary, *bishop*
- 14 SU THE SECOND SUNDAY AFTER THE EPIPHANY
- 15 M Weekday  
*Martin Luther King Day; one Mass only, at 12:15 PM*
- 16 Tu Weekday
- 17 W Anthony, *abbot*  
Eve of the Confession of Saint Peter
- 18 TH THE CONFESSION OF SAINT PETER THE APOSTLE  
*The beginning of the Week of Prayer for Christian Unity*
- 19 F Wulfstan, *bishop* Abstinence
- 20 Sa Fabian, *bishop and martyr*
- 21 SU THE THIRD SUNDAY AFTER THE EPIPHANY
- 22 M Vincent, *deacon and martyr*
- 23 Tu Phillips Brooks, *bishop*
- 24 W Weekday  
Eve of the Conversion of Saint Paul
- 25 TH THE CONVERSION OF SAINT PAUL THE APOSTLE  
*The end of the Week of Prayer for Christian Unity*
- 26 F Timothy and Titus, *companions of Saint Paul* Abstinence
- 27 Sa John Chrysostom, *bishop*
- 28 SU THE FOURTH SUNDAY AFTER THE EPIPHANY
- 29 M Weekday
- 30 Tu Weekday
- 31 W Weekday



# THE CALENDAR FOR FEBRUARY



- 1 Th Brigid, *abbess*  
Eve of the Presentation
- 2 F THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE  
TEMPLE No Abstinence  
Blessing of Candles, Procession & Solemn Mass 6:00 PM
- 3 Sa Blase, *bishop*  
*The Blessing of Throats is offered at the end of the Mass.*
- 4 SU THE FIFTH SUNDAY AFTER THE EPIPHANY
- 5 M The Martyrs of Japan
- 6 Tu Weekday
- 7 W Weekday
- 8 Th Weekday
- 9 F Weekday Abstinence
- 10 Sa Of Our Lady
- 11 SU THE SIXTH SUNDAY AFTER THE EPIPHANY
- 12 M Weekday
- 13 Tu Absalom Jones, *priest*
- 14 W Cyril, *monk*, and Methodius, *bishop*
- 15 Th Thomas Bray, *priest*
- 16 F Weekday Abstinence
- 17 Sa Of Our Lady
- 18 SU THE SEVENTH SUNDAY AFTER THE EPIPHANY
- 19 M Weekday  
*Presidents' Day; one Mass only, at 12:15 PM*
- 20 Tu Weekday
- 21 W Weekday
- 22 Th Weekday
- 23 F Polycarp, *bishop & martyr* Abstinence  
Eve of Saint Matthias
- 24 Sa Saint Matthias the Apostle
- 25 SU THE LAST SUNDAY AFTER THE EPIPHANY
- 26 M Weekday
- 27 Tu George Herbert, *priest*
- 28 W THE FIRST DAY OF LENT: ASH WEDNESDAY Strict Fast & Abstinence  
Said Masses 7:00 AM, 8:00 AM, 9:00 AM  
Sung Mass 12:15 PM  
Solemn Mass 6:00 PM  
*A minister will be available for the imposition of ashes from 7:00 AM Mass*  
*until 5:45 PM.*