

March-April AD 2001

Volume LXX, Number 2

# AVE



*Gerald McKelvey, retiring Vice President of the board of trustees, receiving the thanks of the congregation (see pp. 3, 5)*

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

# AVE

CHURCH OF SAINT MARY THE VIRGIN  
145 WEST 46TH STREET  
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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**

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**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.stmvmvrgin.org](http://www.stmvmvrgin.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 2

March–April AD 2001

February 1, 2001

Dear Friends in Christ,

Today I officially begin my third year of service as your rector. This article will turn very quickly to announcements about the months ahead, but I want to begin by thanking the parish community for the opportunity to serve as your ninth rector. I am deeply grateful for your trust and for your help. I hope to continue to be worthy of your trust and help and to continue to grow as a Christian priest, pastor, and teacher.

Members of the local parish community will know of the Annual Meeting of the congregation, which was held last Sunday. It was a joyful time of fellowship, the receiving of reports, and celebration. Presentations were made to two individuals who have done so much for Saint Mary's. Gerald McKelvey was recognized and thanked for his service as a trustee and as vice president of the board of trustees. He served as a trustee from March 1996 through December 2000. Through most of this period he was vice president of the board, and as vice president he was acting president during the interim period between Father Wells's tenure and mine. We also surprised our treasurer, Barbara Klett, with a very large bouquet of flowers and an extended standing ovation. She is our parish administrator. She is the treasurer. She is a trustee. She is a volunteer in all these positions, and the parish community and I wanted her to know that we really don't take her ministry for granted. She gives so very much to all of us all of the time. In the next issue of AVE we will publish my address to the congregation and Barbara's end-of-year reports as treasurer.

Lent this year begins on February 28. I think many readers of AVE may not appreciate what a significant day Ash Wednesday is in New York City. Before moving here I had no idea that receiving ashes was a part of life here in a way that it is not elsewhere. Chicago, where I went to graduate school, is certainly a "catholic" town, and so is Baton Rouge in southern Louisiana, where I served as a curate. Nowhere in these areas is "getting ashes" something that many people do. Many churches here run plenty of Masses on Ash Wednesday, and they distribute ashes almost continually during the day. Like it or not (and I'm not so very comfortable with the practice of distributing ashes apart from the liturgy), this meets the pastoral need of this city. I'm sure last year I "ashed" Muslims and Buddhists along with hundreds of Christians of many different denominations. Again, the regional cultural dimension of this is something I really didn't appreciate. Someone recently remarked to me that this was one of the very few times when one can publicly be Christian in this city without anyone taking offense.

Last year, my second year at Saint Mary's, I was able to observe something during Holy Week that I didn't realize my first year: most of the members of our parish community are not able to attend the 12:30 liturgy on Good Friday because they work. American cities no longer shut down for Good Friday, as they did not so very many years ago. Yes, we get a good crowd at 12:30, but, again, so many of our own people are not able to be here. The Church provides for the complete repetition of the Good Friday liturgy to meet the pastoral needs of a congregation. This is what we will do. The Good Friday liturgy will be offered at 12:30 PM and at 6:00 PM. (This does mean that we will *not* be doing Stations of the Cross on Good Friday in the evening, as has been the practice in recent years. Of course, people may come in to do the Stations privately during the morning and afternoon.)

There has been considerable discussion of the service schedule for Holy Week. The services are listed in the Calendar in this issue of AVE. Please note that on the Sunday of the Passion, Palm Sunday, there is no Mass at 10:00 AM. Tenebrae is still on Wednesday at 7:00 PM. Maundy Thursday is returning to 6:00 PM, our normal time for weekday evening liturgies. (Last year it was celebrated at 7:00 PM.) The Great Vigil of Easter will be celebrated, however, at 7:00 PM.

**T**HERE ARE extraordinary graces that come to us as the heritage of urban liturgical Christianity. After Christmas I was down with the flu and had the opportunity to do quite a bit of reading about the liturgies of Toledo and Milan (among other things—I don't read *only* religion when I am sick!). We are heirs to an expression of Christian worship and service that goes back to the first Christian communities in the cities of the Mediterranean world. Urban cathedrals, and urban parish churches too, carry the mystery of sacramental worship into our own time with a richness not found elsewhere. Heaven in the New Testament is a city, the New Jerusalem. Our worship here, our ministry here, and our service here are a reflection of the service of the saints in heaven before the throne of God. The richness of the worship here does help us keep strong the faith we share in Easter life.

I hope very much that many of the wider community of Saint Mary's will be able to be with us during Lent, Holy Week, and Easter. On Sundays at the end of Mass I invite new people who do not live in New York to make Saint Mary's their New York church home. I really do mean it. There is something about the heritage of this place that is almost unique in our country. It's more than this extraordinary building. Saint Mary's is a place where people from the very beginning of the community have been committed to a radical, incarnational, sacramental Christianity. It is "full Gospel"—to borrow a phrase. It is nothing less than an awareness of how really present God himself is to us in the Baptized, who have died and risen in Christ.

Yours faithfully,

*Stephen Gerth*

## Gerald McKelvey, Episcopalian

**A**T THE annual parish meeting on Sunday, January 28, Father Gerth (as he reports in his own letter) called Gerald McKelvey to the lectern to accept the thanks of the congregation—and the tangible gift of an inscribed bowl—for his service as Vice President of the board of trustees and, especially, for the 13 months he spent as Acting President during the interim period between the 8th and 9th rectorships.

That interim period—from January 1, 1998, to January 31, 1999—was in many ways unprecedented in the history of Saint Mary's. It was the first time the board of trustees had established a separate search committee to find a new rector, and the first time the board had made a commitment to involving the whole community in the process, by canvassing parishioners and friends before producing the parish profile and by keeping them informed throughout the year on how the search was progressing and what would happen next. That year was also a time of unusual ferment in the parish—especially among the altar servers, some of whom wound up leaving Saint Mary's—intensified by the controversies at the Lambeth Conference. Through all of this, while our Parish Vicar, Father William Parker, was in charge of the sacerdotal side of things, Gerald took on, in addition to the normal responsibilities of an officer of the board, many of the tasks that would normally fall to the Rector—not least, the position of chief flak-catcher. Even for a professional public-relations man, which Gerald is, it was an immensely time-consuming and often draining job, though one that he believed and believes had to be done. As he put it in an interview with the editor of AVE the day after the annual meeting, "We have a special place in the history of the Episcopal Church, possibly even in the history of the Anglican Communion," as one of the very first parishes founded specifically to be an Anglo-Catholic parish. At the time, that meant—as it still does—a certain style of worship; but more importantly it meant and means *worship*. Saint Mary's lives out every day the catholic assertion that "It is the Mass that matters."

And Saint Mary's has always been catholic in another sense, too—the word's root meaning of "universal." As Gerald puts it, "If you claim to be catholic and you're not inclusive, can you be catholic? Paul Moore—I'll never forget this; it really sums it all up for me—in his last charge to the diocese before his retirement [as Bishop of New York] said, 'At our best, we are catholics who say Yes.'" That understanding led to one of the events of the interim year that Gerald recalls with a sense of satisfaction. Many of our parishioners were deeply hurt by the statement that came out of Lambeth on the "impairment" of gays in being full members of the community. Two parishioners approached Gerald and asked if the board would consider issuing a comment on that statement. "So we drafted this memorial and remonstrance, whatever you want to call it, from the board, and put it on the website—it went all over the world, I guess—respectfully disagreeing with Lambeth's advisement. We said that as far as we at SMV were concerned, a person's sexual orientation counted no more in impairing their ability to serve in whatever function they felt called to than their color or anything else." That document was deeply appreciated by many members of Saint Mary's—though not by all: "I got a letter from a most unexpected quarter, from a couple who had been attending SMV for a long time,

viciously attacking me, the board, everybody. What really set this couple off was that we had apparently offered a requiem for Matthew Shepard, who was an Episcopalian, and this just drove them over the edge.”

How did Gerald come to Saint Mary’s in the first place? He was baptized at the age of two months and brought up a low-church Episcopalian in Maryland and later in Pennsylvania, where he was confirmed. Then, as he tells it, “Went to college, stopped going to church. Got married for the first time—my kids were all baptized, of course. We eventually joined St. Clement’s parish”—not exactly low-church!—“in Philadelphia, where we were then living. Got divorced, lapsed out of the church, was sort of a sentimental Episcopalian, always showed up for Midnight Mass. When I moved to New York, I was looking for a church that was what I was familiar with, and that was Saint Mary’s, which even then had its much-vaunted reputation as being the cathedral of Anglo-Catholicism, and went there one green Sunday and Edgar [Father Wells, the 8th rector] was preaching a sermon about how they had just barely survived bankruptcy and if anybody was having a nice time while they’re here they really ought to think about doing something to keep the place up, and I signed up and have been back ever since.”

At last month’s annual meeting, Gerald mentioned the three people who had taught him what it meant to be a good Episcopalian: his grandmother, the one who took him to church when he was a boy; Edgar Wells; and—somewhat to this reporter’s surprise, just because I didn’t recall Gerald mentioning the name before—the late journalist Murray Kempton. “We knew each other quite well, and it turned out our trajectory was very much the same”—both with low-church Southern upbringings, both lapsing at some point, each winding up very active at a high-church Manhattan parish (Mr. Kempton was at St. Ignatius of Antioch). “And we had a lot of other areas in common—you know, the Book of Common Prayer, the *old* Book of Common Prayer, which he could quote by the yard. We used to startle people—I remember one time he walked into my office on Ascension Day, and I greeted him by saying, ‘Ye men of Galilee, why stand ye gazing?’ which startled the hell out of everyone in my office, but of course he finished the Gospel and we went on from there.”



Photo by Alice V. Manning

*As lector on the Feast of the Immaculate Conception*

As for Father Wells, Gerald recalls his first impressions of Saint Mary’s: “For me the litmus test was meeting Edgar. I liked the service and all that, but is it going to be one of those fussy, stuffy, precious places, or are these people living their faith? Edgar passed the test. He was very forthright, and he was forthright in telling people what he himself was wrestling with—the whole phenomenon of female clergy.” At that time—the mid Eighties—Father Wells opposed the ordination of women, largely on the grounds that it would intensify the separation between the Episcopal Church and the rest of the

Church Catholic. Flash forward a decade, to 1995: “At that point I had a home in Woodstock, and when I was there one weekend, as was very often the case I went to St. Gregory’s. It turned out that this was the Sunday after Bishop Roskam was elected—which was news to me; I didn’t know that had happened. And the priest made a special point, knowing me, of reporting that Edgar had stood up and made the speech saying that he was proud he had voted for Bishop Roskam; and I felt very good about that. And of course she made her first official episcopal visit at SMV, an emotional night if ever there was one, and then he really put his money where his mouth was by bringing on Mother Schiff as an assisting priest. And I know that he lost a lot of friends over that, but it was an act of principle, and this is what you do in the Episcopal Church: you stand on your principles, and they *have* to be principles—you can’t just stand on a whim.”

How does Gerald see his role in helping to bring Saint Mary’s to where it is, and how does he see the future? Many people think, looking at our tremendous church building, that Saint Mary’s must be a rich parish. In fact, it is a parish that at various times has had rich members—a very different thing. More than once since 1929, Saint Mary’s has faced the spectre of bankruptcy—Father Wells has recalled publicly that his great fear when he was called here was that he would be the rector who closed Saint Mary’s—and Gerald has spent some time studying how that happened, with a view to turning things around and “bringing Saint Mary’s into some sort of stable financial setting.” The parish leadership, he found, both clerical and lay, “made a lot of very classic mistakes in the beginning. Of course, the first benefactors of the parish were Father Brown’s in-laws, followed by Sara Louie Cooke and then Haley Fiske. Apparently no thought was ever given to endowments, to stewardship, to anything else, because the bills were paid before they were presented. Then all of a sudden Haley Fiske dies, and a period of drift sets in. It just never occurred to anybody to say, We have to organize the parish in some way that (a) we have numbers of people (b) who give regularly, at least to a point where we can formulate a budget. I mean, I just got an e-mail the other day from somebody who said, ‘We have a \$6-million endowment.’ Well, that means nothing when you’re spending as much as we are. And he also said, ‘We own some of the most prime real estate in New York.’ But that does you no good unless you sell it, and what happens to SMV then?”

There are good signs—not least the fact that by the time the annual meeting started we had over \$200,000 in pledges, for the first time ever. Another is that the parish has decided it is time to spend a little money—not in a spendthrift way, but to make the physical plant of the parish demonstrate that we are a going proposition. And we are already seeing the synergy that can result. As Gerald tells it, “Well, I think Edgar finally got that when he went on the second capital campaign. The first of course was to fix up the roof. And he was right in doing it that way—there’s no point fixing up the inside if the roof leaks. So we did that; and then he went for the interior renovation, and that was spectacularly successful. All right, you now have a church worthy of its heritage, if you will, whereas formerly it had been pretty much a slum. And then things happen. A guy like Thomas Jayne shows up. He joined the parish and said, ‘Here’s what I do’”—he is a top-drawer interior decorator. “ ‘And I will do the rectory’—which was every bit as much a slum as the church, in terms of its decorating—at no cost. All you’ve got to do is get the paint.’ So when I was faced by a reporter” (from the *New York Times*, doing a story on the board’s decision not to renew the lease of SafeSpace, the social-service

organization that has been using our Mission House) “who asked, ‘How could you spend \$30,000 to fix up the rectory?’ I said, ‘Are you kidding?’ I mean, when somebody comes along and says, ‘This is my expertise, and I’m willing to donate it,’ you make a move. You don’t say, ‘Tom, wait four or five years.’ Not that possibly he wouldn’t have, but why should the rector be condemned to live in circumstances that not one of us would put up with?”

Does all this mean we’ve turned the corner? One corner, in Gerald’s view, though others remain: “I see a great future for Saint Mary’s, but there has to be a certain determination over the next couple of years. I think Stephen understands that very well. He is, as far as I’m concerned, everything we need. He has a very clear vision, and a very clear understanding of the priorities. I would like to get to the point where he can really focus on the mission of the parish with some assurance that we are no longer scraping and scrounging and figuring how much more of the endowment capital we have to spend in order to get through the year.”

The bottom line? “Every one of us at Saint Mary’s has an obligation to do our best to see that it remains in place for those who come after us—who walk in on a green Sunday for no particular reason, and the preacher is saying something, or somehow you think, ‘I think I want to come back here again.’ And that means it has to remain where it is, doing what it does, because people respond to it—they have for more than a century. Things change; Times Square has certainly changed. Will it be successful? Don’t know. I think I’ve done my part. And I feel confident that there are people coming behind me who are going to make their contribution, and this is the way it should be. This is an on-going institution, and hopefully it will be for a long time to come.” —Linda Bridges

### CONTRIBUTIONS TO AVE

*received with thanksgiving*

Please make checks payable to the Church of Saint Mary the Virgin.

Mary E. Bagnell, \$15; Bonnie J. Nicholson, \$25; the Rev. Joel Ives, \$50; Myra S. Smith, \$30; Charles C. LoRÉ Jr., \$25; Eleanor Pritchard, \$25; the Rev. Gene H. Paradise, \$20; Claire T. Swett, \$25; John T. Moran, \$25; the Rev. Samuel M. Outerbridge, \$50; Warren C. Platt, \$20; Gregory L. Falley, \$40; the Rt. Rev. James W. Montgomery, \$25; the Rev. Vern Jones, \$25; Anonymous, \$50; Dennis Smith, \$25; John & Betty Berlenbach, \$25; Ruth Keith, \$40; and Michael Merenda, \$25.

### 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].

## HOLY MARY, MOTHER OF GOD

*The following sermon was preached on the Feast of the Immaculate Conception, 2000, by the Rev. Andrew Mead, Rector of Saint Thomas Church, Fifth Avenue.*

**“[God] chose us in [Christ] before the foundation of the world, that we should be holy and blameless before him.” *Ephesians 1:3-6, 11-12***

*In the Name of God the Father, God the Son, and God the Holy Spirit. Amen.*

I WANT TO thank Father Gerth for his kind invitation to preach on this very special occasion, the Patronal Feast of this shrine Church of Saint Mary the Virgin. As a would-be son of the Oxford Movement, it is a joy for me to be here, made all the greater because this is the first time I have preached in the presence of our Bishop.

This Church dedicates herself on the Feast of our Lady’s very beginning on earth, her conception, or more precisely her Immaculate Conception, and it is that mystery that I want to address. The first part of this sermon is a short history lesson, which will end with the Oxford Movement in 19th-century England, climaxing with an exquisite exchange between two great Victorian churchmen. The concluding part will involve some personal application.

The Immaculate Conception was defined as Roman Catholic dogma on December 8, 1854, by Pope Pius IX, who stated that “from the first moment of her conception the Blessed Virgin Mary was, by the singular grace and privilege of Almighty God, and in view of the merits of Jesus Christ, Savior of mankind, kept free from all stain of original sin.” As we shall see, the dogma has correspondents in other branches of the Christian family, including our own.

The belief has had a long history, and its roots go to the early Church fathers, who regarded Mary as the “New Eve,” corresponding to Christ as the “New Adam.” Later Eastern Orthodox fathers extolled the perfect sinlessness of Mary as implicit in her evangelical title, “Mother of God,” and the feast of her Conception was kept from the 7th century.

I will spare us the debates over the Immaculate Conception in the Middle Ages in Western Catholicism, except to say that it was an Oxford man, Duns Scotus, whose arguments wound up carrying the day. The Western Church Council of Basle in 1439 affirmed the Immaculate Conception as a pious opinion in accord with the Catholic faith, and the feast on December 8 was observed throughout the West, including England.

Reflecting all these developments in East and West, our own saintly Bishop Lancelot Andrewes, preacher to King James and a translator of his great Bible, composed this prayer: “Making mention of the all-holy, undefiled, and more than blessed Mary, Mother

of God and Ever-Virgin, with all saints, let us commend ourselves, and one another, and all our life, to Christ our God.” This is classic high-church Anglicanism.

So far, so good? Now let us visit the 19th century, when the Immaculate Conception was elevated to Catholic doctrine by Rome.

As all of us children of the high-church Oxford Movement revival know, there had been a painful parting of the ways between the Anglo-Catholics and John Henry Newman, who left the Church of England in 1845 to enter the Roman Catholic Church. Newman, after a brilliant career as a pioneer of the Oxford Movement revival, became one of the Roman Church’s most able thinkers.

Although Newman’s departure was excruciating to his former co-religionists John Keble and Edward Pusey, he remained very dear to them, a cherished and venerated (though separated) friend. And so it came to pass that Dr. Pusey composed a book-length open letter to John Keble in 1866 concerning Anglican–Roman relations. Now here comes our great Victorian exchange.

Pusey entitled his open letter *An Eirenicon*, meaning a peace offering, outlining his hopes for reconciliation between the Churches of Rome and England. Although they were startling at the time, Pusey’s points are boilerplate to modern ecumenists taking part in Anglican–Roman Catholic discussions.

However, concerning the recently defined dogma of the Immaculate Conception as requisite Catholic doctrine, Pusey wrote that it had increased the “substance” of Christianity and constituted “one more ground of severance between the Roman and the ancient Church.” This was a grave charge.

Pusey aroused Newman to write his own open letter in response, including a line that deserves a place in the history of wit. “My dear Pusey,” he wrote, “excuse me, but you discharge your olive branch as if from a catapult.”

But Newman went on. Arguing that the Immaculate Conception stems from the early Church’s understanding of Mary as the New Eve, Newman asked (listen carefully): “Is it any violent inference, that she who was to co-operate in the redemption of the world, at least was not less endowed with power from on high, than she who, given as a help-mate to her husband, did in the event but co-operate with him for its ruin?” Mary like all human beings was included, said Newman, in “Adam’s sentence” after the Fall. But (listen carefully again): “For the sake of Him who was to redeem her and us upon the Cross, to her the debt was remitted by anticipation.” To paraphrase Newman, you could say that by God’s prevenient grace our Lady was, as it were, “baptized” at her very Conception.

Pusey was impressed. He wrote a second *Eirenicon*, and did not send it by catapult! He especially liked the phrase that Mary was immaculately conceived “for the sake of Him who was to redeem her and us upon the Cross.” Here was a meeting point, not only for Anglicans and Romans, but for Evangelicals and Catholics.

End of history lesson. What is in this for us, here and now?

A great deal. Mary is the representative faithful Christian. She personifies the Church in her faithfulness, which is why we call her our Lady. But in her Immaculate Conception, Mary reveals not only the New Eve, but also what we are *all* supposed to be in the first place. God foresaw and chose his people, before the foundation of the world, to be holy and blameless before him, as we heard in the Epistle. In God’s eyes, we are destined to be an immaculate conception.



The gift of Holy Baptism connects all Christians to this mystery. *Baptism signifies and confers full and entire remission of sin, a fresh start, a new birth, in every sense, won by the Cross of our Lord Jesus Christ.* Our Christian life, in which we renew our baptism each day, looks forward to our complete redemption, when we will be free from sin.

If you think of our Lady’s Immaculate Conception, and for that matter her Assumption into heaven at the end of her life, what do you have? A “singular grace” to be sure. But in fact, this is *nothing more than the inheritance of all saints*, already realized in Christ’s Mother.

What we see accomplished in Mary is the fullness of Christ’s redemption, the gift that belongs to every one of us by faith and baptism. In this Advent season, when we are particularly thinking of our Lord’s glorious return, the resurrection of the body, the last judgment, and the life everlasting, this feast of our Lady reminds us that Jesus’ victory harvest has already begun. In the words of Saint John the Divine, “Behold a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” The Woman is the Church, personified by Mary.

Let me finish with the Scottish Episcopal Church’s old Collect for this Feast Day: “O Almighty God, who didst endue with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through Jesus Christ our Lord. Amen.”

*In the Name of God the Father, God the Son, and God the Holy Ghost. Amen.*



*The Right Reverend E. Don Taylor, Vicar Bishop for New York City, celebrant; the Reverend Allen Shin, deacon of the Mass; Mr. Charles Carson, subdeacon*

Photos by Alice V. Manning



*Bishop Taylor preaching from the chancel*

### *The Observance of Lent*

*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 and Good Friday are days of fasting and abstinence from flesh meats.*

- 1 Th Weekday of Lent
- 2 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS & BENEDICTION at Saint Mary's 7:00 PM
- 3 Sa Weekday of Lent
  
- 4 SU THE FIRST SUNDAY IN LENT**
- 5 M Weekday of Lent
- 6 Tu Weekday of Lent
- 7 W Weekday of Lent
- 8 Th Weekday of Lent
- 9 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS & BENEDICTION at the Church of the Transfiguration, 1 East 29th Street, 7:00 PM
- 10 Sa Weekday of Lent
  
- 11 SU THE SECOND SUNDAY IN LENT**
- 12 M Weekday of Lent
- 13 Tu Weekday of Lent
- 14 W Weekday of Lent
- 15 Th Weekday of Lent
- 16 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS & BENEDICTION at Saint Mary's 7:00 PM
- 17 Sa Weekday of Lent
  
- 18 SU THE THIRD SUNDAY IN LENT**
- 19 M SAINT JOSEPH'S DAY**
- 20 Tu Weekday of Lent
- 21 W Weekday of Lent
- 22 Th Weekday of Lent
- 23 F Weekday of Lent *Lenten Abstinence*  
STATIONS OF THE CROSS & BENEDICTION at Transfiguration 7:00 PM
- 24 Sa Weekday of Lent

- 25 Su **THE FOURTH SUNDAY IN LENT**  
 26 M **THE ANNUNCIATION OF OUR LORD**  
 PROCESSION & SOLEMN MASS 6:00 PM  
 27 Tu Weekday of Lent  
 28 W Weekday of Lent  
 29 Th Weekday of Lent  
 30 F Weekday of Lent *Lenten Abstinence*  
 STATIONS OF THE CROSS & BENEDICTION at Saint Mary's 7:00 PM  
 31 Sa Weekday of Lent

- 13 F **GOOD FRIDAY** *Strict Fast & Abstinence*  
 MORNING PRAYER 8:30 AM  
 THE CELEBRATION OF THE PASSION OF THE LORD 12:30 PM  
 THE CELEBRATION OF THE PASSION OF THE LORD 6:00 PM  
*The Good Friday Liturgy is celebrated twice for the pastoral needs of the community.  
 Evening Prayer is said privately by those who are not able to participate in the  
 Celebration of the Passion of the Lord.*

- 14 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  
*Easter Reception follows the Vigil.*

- 15 Su **EASTER DAY**  
 SUNG MORNING PRAYER 8:30 AM  
 SAID MASS 9:00 AM  
 SUNG MASS 10:00 AM  
 PROCESSION & SOLEMN MASS 11:00 AM  
 SOLEMN PASCHAL EVENSONG & BENEDICTION 5:00 PM

- 16 M Monday in Easter Week  
 17 Tu Tuesday in Easter Week  
 18 W Wednesday in Easter Week  
 19 Th Thursday in Easter Week  
 20 F Friday in Easter Week *No Abstinence*  
 21 Sa Saturday in Easter Week

- 22 Su **THE SECOND SUNDAY OF EASTER**  
 23 M Easter Weekday  
 24 Tu Easter Weekday  
 25 W **SAINT MARK THE EVANGELIST**  
 26 Th Easter Weekday  
 27 F Easter Weekday *No Abstinence*  
 28 Sa Easter Weekday

- 29 Su **THE THIRD SUNDAY OF EASTER**  
 30 M Easter Weekday

 **THE CALENDAR FOR APRIL** 

- 1 Su **THE FIFTH SUNDAY IN LENT**  
 2 M Weekday of Lent  
 3 Tu Weekday of Lent  
 4 W Weekday of Lent  
 5 Th Weekday of Lent  
 6 F Weekday of Lent *Lenten Abstinence*  
 STATIONS OF THE CROSS & BENEDICTION at Transfiguration 7:00 PM  
 7 Sa Weekday of Lent

- 8 Su **THE SUNDAY OF THE PASSION: PALM SUNDAY**  
*There is no 10:00 AM or 5:00 PM Mass today.*  
 SUNG MORNING PRAYER 8:30 AM  
 BLESSING OF THE PALMS & SUNG MASS 9:00 AM  
 BLESSING OF THE PALMS, PROCESSION THROUGH TIMES SQUARE  
 & SOLEMN MASS 11:00 AM  
 SOLEMN EVENSONG & BENEDICTION 5:00 PM  
 9 M Monday in Holy Week  
 Masses at 8:00 AM, 12:15 PM, and 6:20 PM  
 10 Tu Tuesday in Holy Week  
 Masses at 8:00 AM, 12:15 PM, and 6:20 PM  
 11 W Wednesday in Holy Week  
 Masses at 8:00 AM, 12:15 PM, and 6:20 PM  
 OFFICE OF TENEBRAE 7:00 PM

**THE EASTER TRIDUUM**

- 12 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 6:00 PM  
*The Watch before the Blessed Sacrament*



Notice: The Pilgrimage to the Holy Land that was planned for this spring has been cancelled owing to the unstable situation in Jerusalem. If that situation improves, we shall try again next year.