

AVE

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

ADDRESS SERVICE REQUESTED

Non-profit Org.
U.S. Postage
PAID
New York, NY
Permit No. 3330

Volume LXXIII, Number 1

January-March AD 2004

AVE

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



THE CHURCH OF SAINT MARY THE VIRGIN
145 West Forty-Sixth Street, New York City

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

WORSHIP

The Holy Eucharist

On Sunday, Mass is said at 9:00 AM; Sung Mass is offered at 10:00 AM and Solemn Mass at 11:00 AM. 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, Matins is sung at 8:30 AM, and Solemn Evensong and Benediction is offered at 5:00 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 is open Monday through Friday from 9:30 AM to 5:30 PM.
Telephone: 212-869-5830 Facsimile: 212-869-7039
Worldwide Website: www.stmvirgin.org E-mail: info@stmvirgin.org

The Parish Clergy

The Reverend Stephen Gerth, *rector*,
The Reverend John Beddingfield, *curate*,
The Reverend Rosemari G. Sullivan & The Reverend Ian Bruce Montgomery, *assisting priests*,
The Reverend Canon Edgar F. Wells, *rector emeritus*.

The Parish Staff

Mr. Vince Amodei, *bookkeeper*, Mr. Mervin Garraway, *building superintendent*,
Ms. Sandra Schubert, *administrative assistant*,
Mr. John Hamilton & Ms. Clare Nesmith, *seminarians*,
Mr. Robert McCormick, *organist & music director*, Mr. Robert McDermitt, *assistant organist*,
Mr. Lawrence Trupiano, *organ curator*.

The Board of Trustees

Mr. Howard W. Christian, Mr. Dan Franks, Ms. Gloria Fitzgerald,
The Reverend Stephen Gerth, *president*, Mr. David Gillespie,
Mrs. Barbara Klett, *treasurer*, Mr. Robin Landis, *vice president*, Mr. Robert Loper,
Mr. Terrance O'Dwyer, Mr. Fred G. Peelen, Dr. Leroy Sharer, *secretary*.

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

Volume LXXIII, Number 1

January–March AD 2004

February 15, 2004

Dear Friends in Christ,

AVE began in 1932 as the monthly parish bulletin of the Church of Saint Mary the Virgin. In the summer of 1983 it became a bi-monthly bulletin. No issue of AVE was published for November–December 2003. I have asked our editor to send this number out as January through March 2004. An explanation, of course, is in order.

When I came to Saint Mary's I wanted a more frequent and inexpensive vehicle for parish communication. I started a weekly newsletter, THE ANGELUS, that we could produce in-house and send out by e-mail as well as regular mail. Over the course of the last five years THE ANGELUS and the parish web page have become the primary communication media for the local and wider parish community.

Many of you know that growth in many areas is necessary for Saint Mary's to survive. Expanding our mission and developing our physical assets are part of making growth happen. The Board of Trustees is just beginning a long-range planning process, the first since the search for a new rector began in 1998. The Board continues to work with professionals to see how our real estate might be used for the parish in the future. One additional key to our future is to create a staff position for development and stewardship. I hope AVE may have a new mission to our wider—that is to say, national and international—parish community as an element for stewardship.

Saint Mary's certainly is a national church in some very important ways. Because of its location, building, and mission it has a profile far more significant than any other parish I know with only 250 members. Why Saint Mary's is such a small parish is one of the issues we are addressing, but membership numbers alone don't begin to tell the whole story. Since its inception Saint Mary's has been supported by prayers and gifts of people who are not parishioners but are committed to the catholic Christian tradition within the Episcopal Church. Saint Mary's has survived only because of this network of fellowship, prayer, and support.

As I have written to the local parish, looking to the future, I think Saint Mary's can only be more important to our own community and to the wider Episcopal Church. In a denomination which attracts many members because of its tradition and the care it takes in worship, liturgy is the most understudied discipline by the clergy of the Church.

This goes a long way towards explaining why worship is not what most of us think it could be in so many places. Saint Mary's, however, since its beginning has been a place where the community has tried to order its common life according to the best thinking about liturgy. We haven't always succeeded. We managed to begin celebrating the Easter Vigil on Saturday night in 1918 and then managed to move it to Saturday morning (don't ask) for forty years beginning in 1930. But the original commitment of the parish to the best thinking about Christian worship and mission reasserted itself forcefully during the rectorates of my immediate predecessors. The seventh rector of this parish, the late Donald Garfield, made a significant contribution to the development of the present Prayer Book. (The work on the calendar and lectionary began in the parlor of our rectory!) The eighth rector, the Reverend Canon Edgar F. Wells, was a leader on many of the most important issues of the day. In no small part because of their leadership, at the beginning of the twenty-first century our common life at Saint Mary's is shaped by some of the very best thinking about Christian life today.

Saint Mary's continues to be a living liturgical community. The parish clergy are in the church for the Daily Office, morning and evening, except on their days off. The curate and I are at the altar for Mass most days of the week, some weeks six days. I joke that Saint Mary's is a "full Gospel" Episcopal Church because we celebrate just about every festival one can celebrate. Not only is the program full, but it is offered with an integrity, authenticity, and joy that I hope and believe is worthy of the gospel we proclaim. The worship of our community is a proclamation of our faith. It shapes who we are, what we believe, how we believe, and how we live.

Saint Mary's has an extraordinarily challenging financial situation, to say the least. We are not the only parish church that has to make choices about its future. Again, the Board of Trustees is beginning a purposeful process of long-range planning to ensure the continuance of the mission and ministry of the parish.



Photo by Alice V. Manning

All Souls' Day: Father Gerth, celebrant; Father John Kilgore, deacon

I invite you to visit the parish web site, www.stmvirgin.org. If you would like to receive a copy of our weekly newsletter, THE ANGELUS, by e-mail, please send your request to angelus@stmvirgin.org. THE ANGELUS is sent for free by e-mail. If you would like to receive it through regular mail, we ask a contribution of thirty dollars to cover postage and production costs.

In this issue of AVE are the calendar for the first quarter of the year, a number of photographs from services in the parish, and two wonderful pieces by old friends of mine: a report on a visit to Saint Mary's by the Reverend Canon Matthew

E. Stockard, canon to the ordinary of the Diocese of East Carolina, and the sermon preached by the Reverend Jeffrey D. Lee, rector of Saint Thomas Church, Medina, Washington, for the patronal feast. The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, was celebrant that evening. The music, under the direction of Robert McCormick, was tremendous—as always!

THE RIGHT REVEREND Richard F. Grein, XIV Bishop of New York, was with us as preacher for Midnight Mass. The Reverend Louis Weil, James F. Hodges Professor of Liturgics at the Church Divinity School of the Pacific, was with us for the Feast of the Holy Name and for Epiphany. Father Weil celebrated and preached the Solemn Mass on Holy Name. It was his 42nd anniversary of ordination to the priesthood.

Epiphany brought a number of liturgical scholars to New York for the annual meeting of the North American Academy of Liturgy, including the Reverend Dr. Paul Bradshaw, priest vicar, Westminster Abbey, London, who preached at the Solemn Mass on Epiphany. Father Bradshaw is a professor of liturgics and director of the London undergraduate program of the University of Notre Dame.

The Calendar shows a range of guests, including our great friend the Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church. He has been with us

CONTRIBUTIONS TO AVE

received with thanksgiving

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

Philip Harris, \$25; R. Alan Kimbrough, \$25; Abe Rochester, \$15; Ian Brett, \$30; John Douglass Ruff, \$25; Gene Paradise, \$25; James Merold, \$25; Herbert Smith, \$10; Richard Pietro, \$25; The Rev. Donald McPhail, \$50; Emokpolo Aideyan, \$25; Paul Cooper, \$25; The Rev. Vern Jones, \$25; Walter Morton, \$20; Charles LoRe, \$25; Warren Platt, \$20; and Eleanor Pritchard, \$10.

Reminder to our Canadian friends: Our bank will accept only international bank drafts denominated in U.S. dollars, or checks drawn in U.S. dollars on an American bank or the American branch of a Canadian bank.

Note to all our friends: AVE depends on your contributions. If you have not renewed your subscription in the past year, please remember to do so as soon as possible.

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].

to preach at Evensong and will celebrate and preach at the Solemn Mass on Ash Wednesday. Bishop Epting will also be here for Holy Week to preside at the great liturgies of the Easter Triduum. Easter Day, the Reverend Canon John Andrew, rector emeritus, Saint Thomas Church, New York City, will be with us as preacher at Solemn Paschal Evensong & Benediction.

Father John Beddingfield and I await the arrival of our new colleague, Mr. Matthew Mead. Matthew is a senior at Berkeley Divinity School at Yale University. He is to be ordained deacon at the Cathedral of Saint John the Divine on March 13. He begins work at Saint Mary's on July 1, after graduation at the end of May (and marriage at the beginning of June).

Week by week the commitment of this parish community, near and far, proclaims Christ with a love, faith, and beauty that is enriched by our heritage. I never feel alone at Saint Mary's, and I'm not talking just about the presence of the Blessed Sacrament. Even at night when only one candle is burning before the tabernacle and just a hint of the bright lights of the city filters through the stained-glass windows, Saint Mary's doesn't feel empty. It's a sacred place. The past is present. The present is also present. The community is here. And its presence is discernable to all who are able to come.

I thank you for your prayers and support. I thank you in advance for your understanding about the new mission of AVE. I hope many of you will be able to visit us for worship in this new year.

Yours faithfully,

Stephen Caugh

Who Gets to Be Mary?

The following sermon was preached at Saint Mary's by the Reverend Jeffrey D. Lee on the Feast of the Immaculate Conception, December 8, 2003.

I KNOW THAT WE ARE in the middle of that great season of anticipation and pregnant watching called Advent. I know that, among the churches of the catholic West, today is a feast day to commemorate and contemplate the hidden mystery of the earthly life of the Mother of God. But I have to tell you that in the parish I serve, Saint Thomas Church, Medina, Washington, today and for three more weeks to come, we are keeping an extended vigil of prayer and activity called the Annual Christmas Pageant. Now, the Rector of Saint Thomas Church is not a great fan of Christmas pageants, and so he has spent a lot of time rationalizing it all—how the pageant is its own form of the Liturgy of the Word, how it has its roots in medieval mystery plays and other ancient para-liturgical observances . . . But as everyone in the parish knows (no matter what the rector's liturgical musings may suggest), in the end it all comes down to one supremely

important question, a question so enormous that all other concerns shrink before it. The question in the hearts of all is this: Who will get to be the Virgin Mary this year?

One of the great blessings I have at Saint Thomas is to serve there with a wonderfully creative and generous colleague, a priest whose title is Associate for Christian Formation. And one of the reasons that is such a blessing is that she gets to be in charge of things like the Christmas Pageant. We were chatting about the annual run-up to the pageant and the inevitable minefield of anxious parents and chaotic rehearsals and hungry children *and* the looming question of how on earth to choose Mary from among 30 little potential Marys. The idea of auditions is not one I was willing to entertain. Stage parents lined up in the wings, promoting their small candidate for the coveted role. A tight-lipped Christmas Eve with one radiant Blessed Virgin and 29 disgruntled little angels. What to do? "Well," said my associate, "why not let all of them be Mary?" So this year that's just what we're going to do. Everybody gets to be Mary. I can't wait to see

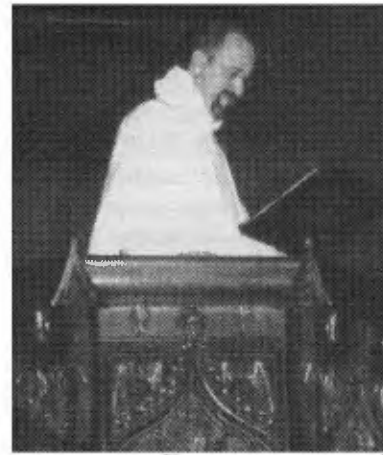


Photo by Alice V. Manning

Father Jeffrey Lee on the Feast of the Immaculate Conception

30 second-graders in blue dancing up the aisle clutching various versions of the Baby Jesus, swarming around one or two slightly befuddled Josephs.

It's brilliant. It is also, I think, what these Advent days are all about. It is the point of this feast day itself: everybody gets to be Mary.

The doctrine of the Immaculate Conception of course is not one of Anglicanism's top 40, at least in the form in which it was promulgated by Pope Pius IX. There are not a lot of parishes in the Episcopal Church celebrating this day as their patronal festival. And in many ways that's too bad. Pious wonderment about the Mother of Christ and her role in the history of salvation leads us deeper into the mystery of our own redemption, we who are limbs and members of the Body of her Son. The belief that Mary was held in the loving gaze of God and bathed in God's grace from the moment of her conception does not need to separate her from the ordinary likes of you and me. It does not need to set her apart from or above the human condition—what the Roman Catholic scholar Garry Wills calls the constant temptation, in his own tradition, to up the Marian ante. On the contrary, the belief that Mary was prepared in this way for her vocation to be the Mother of Jesus reveals new depths of what it is to be truly human—it speaks of the awesome dignity God lavishes on redeemed humanity, unearned and freely given, the undoing of our ancient sin. It speaks most powerfully of God's greatest gift, Jesus, truly human and truly divine. And it speaks of the church, that wonderful and sacred mystery, that sacramental sign of Christ's presence in redeemed humankind, continually being made and remade, dying and rising.

Listen to words from a sermon of Saint Augustine:

The Virgin Mary is both holy and blessed, and yet the Church is greater than she. . . . Consider how you yourselves can be among those of whom the Lord said: "Here are my mother and my brothers and sisters." Do you wonder how you can be the mother of Christ? He himself said: "Whoever hears and fulfills the will of my Father in heaven is my brother and my sister and my mother." . . . You became children of God, members of Christ, at your baptism. Now you in your turn must draw to the font of baptism as many as you possibly can. You became children when you were born there yourselves, and now by bringing others to birth in the same way, you have it in your power to become the mothers of Christ.

Everybody gets to be Mary.

In his new novel, *Our Lady of the Forest*, David Guterson tells the story of a teenage girl, a drug-addled runaway, who wanders into the Olympic National Forest one day and begins to have visions of the Blessed Virgin Mary. In a down-and-out logging town, suddenly there's a holy well and claims of miracles and flocks of pilgrims. I like the book. I'm obliged to like it, I suppose, as a resident of the Pacific Northwest. It captures the spooky grandeur of our rain forests and our consequent propensity to worship trees, salmon, water sprites, and really good coffee. All those things feature prominently. But I like the book's subtler theology too. When the bishop finally sends his representative to investigate the growing phenomenon around this girl, a scene unfolds between the officious priest, Father Butler, and the girl, Ann. Father Butler tells Ann that her experiences of Mary are heretical—they must be.

Ann replies, "A person has to be baptized . . . to be guilty of heresy, right?"



Photo by Alice V. Manning

Father Beddingfield proclaims the date of Easter on the Feast of the Epiphany

"You're not baptized?" intones the priest.

"No, I'm not."

"You're not a Catholic?"

"Not really, I guess."

"What are you then?"

"Nothing, I guess," she says. I'm nothing.

Ann is so disfranchised, so marginal, so powerless in this world that official religion decides her revelations could not possibly be legitimate. And yet, her "nothingness" is precisely what makes her so radically available to the mystery of God. She carries no identity except her own wounded humanity.

One reviewer who didn't like this book very much wrote that in its presentation of the depressing inhabitants of this small logging town there isn't a single likable character. "Since they're everywhere," wrote the reviewer, "you might as well go outside and find some bores, scammers, mystics and dropouts yourself, rather than read about them here." Exactly.

Bores, scammers, mystics, and dropouts. A young girl from a nowhere town. Angelic visitations. A scandalous birth. A hidden life on the margins. A rag-tag band of misfits and malcontents. A death that seems like a cosmic joke. It is our story. It is who we are. It is the catholic church. It is the vocation of this parish. I love James Joyce's definition of the church catholic: "Here comes everybody." There are enough bores, scammers, mystics, and dropouts right outside these doors to occupy us for a very long time. It is the scandal of catholicism—that God has the most appalling taste. You and I have been reborn into the Body of Christ, and here we find ourselves to be members of one another, children of God, sisters and brothers we would never have chosen for ourselves. "Will you seek and serve Christ in all persons?" we ask. Will you seek him and serve him in the bores and the scam artists, in the unlovely and the unlovable, in those with whom we disagree, in those who hate us or frighten us or terrorize us? "Will you proclaim by word and example the good news of God in Christ?" we ask. Will you proclaim it to everyone? To the least of our sisters and brothers in this world? There is an old French story about heaven that when we appear before the throne of God we will be asked one question: *Où sont les autres?* Where are the others? Whom did you bring with you?

So everybody here gets to be Mary. She leads us from the darkness of Advent to the Passover of her Son. Year by year at Easter, as we gather in the darkness around the baptismal pool, we see in her our own identity. Christians have not been ashamed to call that font the womb of the church. Like Mary we stand radically available, stunned into silence and song before the mystery there of newborn sisters and brothers, dripping and shining with the oil of gladness and finding their place with us at the table of God's delight. So tonight everybody gets to be Mary. Let us sing of her faithfulness and follow her example and ask for her prayers. Give thanks for the life and witness of this place, this Saint Mary. Give thanks and praise for the generations of those who have been reborn here in the image and likeness of Christ. Let us pray for the grace to give birth to many, many more.

—Jeffrey D. Lee

A New York Moment

The following essay, by the Reverend Canon Matthew E. Stockard, is reprinted from the February 19 issue of the East Carolina Koinonia.

LAST SUNDAY, Lisa and I were in New York City. We were staying with good friends, one of whom is a priest on the staff of Saint Thomas Church, Fifth Avenue. But, come Sunday morning, we decided to pass on Saint Thomas's high Morning Prayer with Communion, and go do something completely different. We

attended the Solemn High Mass at Saint Mary the Virgin, Times Square (well, just off Times Square). Truth be told, we were somewhat anxious. We did not know what sort of parish we would encounter. Although I count the Rector among my friends, neither Lisa nor I had never been to worship at Saint Mary's.

It was a remarkably cold morning, and stepping from the wild color and movement and confusion of Times Square down the block into Saint Mary's we found a place of serene beauty. As you all well know, I'm a little bit spiky myself (perhaps even in more ways than my Anglo-Catholicism), but I had some concern. We were entering the heart of the **beast here; one could smell the frankincense as the doors opened.**

The first thing which caught my eye was a large sign, "Sinners, repaint." Turns out the parish had done so, because the next thing to catch my eye was . . . heaven. The ceiling had been rendered blue, with golden stars. It guided one's eye up the narrow, gothic building to the altar. Hanging lamps were lit. Candles. And the people were filling the pews. Normal folks. Women and men dressed for the cold weather. A few families with children of various ages. Street people who knew they had a home here. Saint Mary's was founded in 1868, but this didn't look like Victorian Anglo-Catholicism. It was beautiful, but not too precious.

When Saint Mary the Virgin was founded, it was to be the parish church for the neighborhood—then called Longacre Square. That was one driving vision; the other was that the parish would be a witness to catholic Christian tradition within the Episcopal Church. The parish still pursues this mission. "We remain committed to catholic Christian witness as we seek to embody and extend the love God has shown for us in Jesus Christ." But the neighborhood has grown and grown: members and friends now live both nearby and far away.

WHAT STRUCK US about the liturgy was its simple beauty. We were there on a very vanilla kind of Sunday. A choir of nine persons made extraordinary music, including the Arvo Pärt setting of the Beatitudes. The organist guided us through hymns almost too well-known with an energy and drive which made it a joy to be among those singing these old chestnuts. The liturgy and ceremonial were beautiful and simple, with clouds of incense and very careful involvement of each minister of the liturgy. Ushers, chalice bearers, lectors, MCs all knew precisely where to go and what to do, and this led to a sense of transparency and ease for all involved. Both Lisa and I experienced this celebration of the Eucharist as a thing of deep joy for all concerned. The weary rested in the beautiful music. The energy was upon the action of the community in celebrating this Thanksgiving. I watched a five-year-old girl flouncing her stuffed unicorn about as the Eucharistic prayer was sung. The unicorn danced precisely the same arm motions as the celebrant, dropping down when hands went down, rising in great circles during the epiclesis. At five years old, the girl was connected to a dance around the table of the Lord which beckons to us all. It wasn't what I was expecting, because I was expecting something much less alive. How great to see precision and ceremony which pointed us all to the beauty, love, and life of the Lord in our midst. How sadly often does our precision and preparation simply focus upon "getting through on time"?

—Matthew E. Stockard



THE CALENDAR FOR JANUARY



- 1 TH THE HOLY NAME OF OUR LORD JESUS CHRIST**
 SOLEMN MASS 11:00 AM
Civil New Year Holiday
The Reverend Louis Weil, James F. Hodges Professor of Liturgics, The Church Divinity School of the Pacific, Celebrant & Preacher
- 2 F Christmas Weekday *No Abstinence*
 3 Sa Christmas Weekday
- 4 SU THE SECOND SUNDAY AFTER CHRISTMAS DAY**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 5 M Christmas Weekday
Epiphany Eve 6:00 PM
- 6 TU THE EPIPHANY OF OUR LORD JESUS CHRIST**
 SUNG MASS 12:00 NOON
 PROCESSION & SOLEMN MASS 6:00 PM
The Reverend Dr. Paul Bradshaw, Priest Vicar, Westminster Abbey, London, Preacher
- 7 W Weekday
 8 Th Weekday
 9 F Weekday *Abstinence*
 10 Sa William Laud, *Archbishop*
- 11 SU THE FIRST SUNDAY AFTER THE EPIPHANY: THE BAPTISM OF OUR LORD**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 12 M Weekday
 13 Tu Hilary of Poitiers, *Bishop*
 14 W Weekday
 15 Th Weekday
 16 F Weekday *Abstinence*
 17 Sa Anthony, *Abbot*
- 18 SU THE SECOND SUNDAY AFTER THE EPIPHANY**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church, Preacher
- 19 M THE CONFESSION OF SAINT PETER THE APOSTLE**
The beginning of the Week of Prayer for Christian Unity.
Martin Luther King Holiday
Federal holiday schedule: one Mass only, at 12:15 PM
- 20 Tu Fabian, *Martyr*
 21 W Agnes, *Martyr*

22 Th Vincent, *Deacon & Martyr*
 23 F Weekday *Abstinence*
 24 Sa Francis de Sales, *Bishop & Doctor*

25 SU THE THIRD SUNDAY AFTER THE EPIPHANY
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Right Reverend George E. Packard, Bishop Suffragan for Cbaplaincies, Preacher

26 M THE CONVERSION OF SAINT PAUL THE APOSTLE
The Week of Prayer for Christian Unity ends today.
 27 Tu John Chrysostom, *Bishop*
 28 W Thomas Aquinas, *Priest & Doctor*
 29 Th Weekday
 30 F Charles, *King & Martyr* *Abstinence*
 31 Sa Of Our Lady

15 SU THE SIXTH SUNDAY AFTER THE EPIPHANY
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
 16 M Weekday
Presidents' Day Holiday
Federal holiday schedule: one Mass only, at 12:15 PM
 17 Tu Weekday
 18 W Weekday
 19 Th Weekday
 20 F Weekday *Abstinence*
 21 Sa Of Our Lady

22 SU THE LAST SUNDAY AFTER THE EPIPHANY
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
 23 M Polycarp, *Bishop & Martyr*
Eve of Saint Mathias 6:00 PM
24 TU SAINT MATHIAS THE APOSTLE
25 W THE FIRST DAY OF LENT: ASH WEDNESDAY *Fast & Abstinence*
 SAID MASSES 7:00 AM, 8:00 AM
 SUNG MASS 12:00 NOON
 SOLEMN PONTIFICAL MASS 6:00 PM
The Right Reverend C. Christopher Epting, Celebrant & Preacher
A minister will be available for the imposition of ashes from 7:00 AM Mass until 8:00 PM.
The weekdays of Lent are observed by special acts of discipline and self-denial.
The Fridays of Lent are observed by strict abstinence from flesh meats.
 26 Th Weekday of Lent



THE CALENDAR FOR FEBRUARY



1 SU THE FOURTH SUNDAY AFTER THE EPIPHANY
 SOLEMN MASS 11:00 AM
Eve of the Presentation
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Reverend Allen K. Shin, Honorary Assistant Priest, All Saints, Margaret Street, London, Preacher

2 M THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE
 BLESSING OF CANDLES & SUNG MASS 12:00 NOON
 BLESSING OF CANDLES, PROCESSION & SOLEMN MASS 6:00 PM
 3 Tu Blase, *Bishop & Martyr*
The Blessing of Throats will be given during the Masses today.
 4 W Cornelius the Centurion
 5 Th The Martyrs of Japan
 6 F Weekday *Abstinence*
 7 Sa Of Our Lady

8 SU THE FIFTH SUNDAY AFTER THE EPIPHANY
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Reverend Pamela Bakal, Rector, Grace Church, Nutley, New Jersey, Preacher

9 M Weekday
 10 Tu Weekday
 11 W Weekday
 12 Th Weekday
 13 F Absalom Jones, *Priest* *Abstinence*
 14 Sa Cyril, *Monk*, & Methodius, *Bishop, Missionaries*



This page: Bishop Grein at the Station at the Crèche, on the Eve of the Nativity
Cover: The Presiding Bishop, on the Feast of the Immaculate Conception

- 27 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, Officiant
- 28 Sa Weekday of Lent
- 29 SU **THE FIRST SUNDAY IN LENT**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Reverend T. Allan Jackson, Priest-in-Charge, Saint Andrew's Church, New York City, Preacher

- 19 F **SAINT JOSEPH'S DAY** *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
- 20 Sa Weekday of Lent
- 21 SU **THE FOURTH SUNDAY IN LENT: LAETARE**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 22 M Weekday of Lent
- 23 Tu Weekday of Lent
- 24 W Weekday of Lent
Eve of the Annunciation 6:00 PM
- 25 TH **THE ANNUNCIATION OF OUR LORD JESUS CHRIST**
 SUNG MASS 12:00 NOON
 PROCESSION & SOLEMN MASS 6:00 PM
The Reverend William McD. Tully, Rector, Saint Bartholomew's Church, New York City, Preacher
- 26 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
- 27 Sa Weekday of Lent
- 28 SU **THE FIFTH SUNDAY IN LENT**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 29 M Weekday of Lent
- 30 Tu Weekday of Lent



THE CALENDAR FOR MARCH



- 1 M Weekday of Lent
- 2 Tu Weekday of Lent
- 3 W Weekday of Lent
- 4 Th Weekday of Lent
- 5 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
- 6 Sa Weekday of Lent
- 7 SU **THE SECOND SUNDAY IN LENT**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 8 M Weekday of Lent
- 9 Tu Weekday of Lent
- 10 W Weekday of Lent
- 11 Th Weekday of Lent
- 12 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
- 13 Sa Weekday of Lent
*Special schedule this Saturday: Ordination of Deacons at the Cathedral 10:30 AM
 At Saint Mary's no midday services will be offered. There will be Mass at 8:30 AM,
 Confessions at 4:00 PM, and Evening Prayer at 5:00 PM.*
- 14 SU **THE THIRD SUNDAY IN LENT**
 SOLEMN MASS 11:00 AM
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 15 M Weekday of Lent
- 16 Tu Weekday of Lent
- 17 W Weekday of Lent
- 18 Th Weekday of Lent
Eve of Saint Joseph's Day 6:00 PM



Photo by Alice V. Manning

Father Louis Weil, celebrant, on the Feast of the Holy Name, the 42nd anniversary of his Ordination to the priesthood; Fathers Gerth and Beddingfield, concelebrants; Dr. Ryan Lesh, seminarian.