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 Roseman 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,
Mr. Sandra Schubert, administrative assistant,
Mr. John Hamilton & Ms. Clare Nesmith, ushers,
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.
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.

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 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 Christopher Epting, Ecumenical Officer of the Episcopal Church. He has been with us...
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 tightly-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 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 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 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

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

"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 20 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.

W hat 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 Part 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 more 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
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
6 Tu Epiphany Eve 6:00 PM
7 W Weekday
8 Th Weekday
9 F Weekday
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
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

---

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
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
6 Tu Epiphany Eve 6:00 PM
7 W Weekday
8 Th Weekday
9 F Weekday
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
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

---

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
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
6 Tu Epiphany Eve 6:00 PM
7 W Weekday
8 Th Weekday
9 F Weekday
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
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
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 Chaplaincies, 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
31 Sa Of Our Lady

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
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
14 Sa Cyril, Monk, & Methodius, Bishop, Missionaries

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
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
   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

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
   Stations of the Cross 7:00 PM
   Lenten Abstinence
   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
   Stations of the Cross 7:00 PM
   The Reverend T. Allan Jackson, Priest-in-Charge, Saint Andrew’s Church, New York
   City, Preacher

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
   Stations of the Cross 7:00 PM
6 Sa  Weekday of Lent

7 Su  The Second Sunday in Lent
   Solemn Mass 11:00 AM
   Stations of the Cross 7:00 PM
   Lenten Abstinence
   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
   Stations of the Cross 7:00 PM
   Lenten Abstinence
   Eve of Saint Joseph’s Day 6:00 PM

19 F  Saint Joseph’s Day
   Stations of the Cross 7:00 PM
   Lenten Abstinence

20 Sa  Weekday of Lent

21 Su  The Fourth Sunday in Lent: Laetare
   Solemn Mass 11:00 AM
   Solemn Evensong & Benediction 5:00 PM
   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 M.T. Tiddy, Rector, Saint Bartholomew’s Church, New York
   City, Preacher

26 F  Weekday of Lent
   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

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