



The Holy Family, Raphael

PASCHA NOSTRUM
Church of the Resurrection, New York
January 2010

My dear People:

When will I ever learn? During my almost fourteen years at S. Clement's, Philadelphia, reporters from the *Philadelphia Inquirer* and occasionally the television news stations would often call for a "quote" about various disputes in the Diocese of Pennsylvania (and there were *many* there!) or even in the national church. Once, and only once, I made the mistake of granting such an interview, and the resultant article seemed to have little relation to the comments I had made. The quotes in the article were true enough, but when the reporter began to summarise my comments, I realised that he had either understood very little of what I had said, or was wilfully misrepresenting it to make it all seem much more controversial and therefore interesting. I forgot, momentarily, that the primary business of most newspapers is selling more newspapers, not thoughtful or sometimes even accurate reporting. Recently, a writer from *WORLD* magazine telephoned the parish office several times asking for an interview. As I always do, I refused. Then she appeared at a weekday mass, and begged me for a few comments on the Holy Father's recent Apostolic Constitution about Anglicans joining the Roman Church. Finally I agreed to make a few **general comments** not about myself or our church, but judgments about the situation and priests and parishes which might avail themselves of the offer. (I had never even heard of the magazine before.) As I should have known, the article, which has recently appeared, suggests that either I or this parish or both have been actively considering this offer, but decided against it (we are only one part of the article). This is not the case, and if anyone is interested in my opinion about the Apostolic Constitution itself, I would refer him to my remarks last month in this column. Neither I personally nor this parish have given any particular consideration to this matter, as it does not pertain to us. This is a parish of the Diocese of New York and I am a priest of the Diocese of New York, and I foresee no change in either status! I was particularly irritated to have my remarks summarised as suggesting that we are proud of being "among the most conservative in the Episcopal Church" on women's ordination and matters of sexuality, when what I actually said was that it was probably true that ***we might be viewed in this way by others*** but that one would find a spectrum of views about both matters, ranging from what would be termed quite "conservative" views to others more or less consonant with those of the Diocesan establishment. Since I don't interview my parishioners about these matters, or spend time discussing or debating them, I'm not in a position to answer the question as to what people who go to church here think. My parents always thought that the only time one's name should appear in the papers was birth, marriage and death, and I must say I subscribe to that view myself, now more than ever! It is unlikely that any of our readers would be readers in common with *WORLD* magazine, which is an evangelical Christian publication, but I did just want to set the record straight.

As I write this, we are mid-way through December, which characteristically means that it is Advent in church and Christmas outdoors on Park Avenue! By the time you read this, Christmas will be very near, and may indeed have come already. I cannot therefore comment on our Christmas celebrations, but I can certainly thank you for your Christmas offering envelopes which are coming in now, as indeed for your gifts for Christmas flowers. I can also say that we have received our new Christmastide gold and red set of High Mass vestments from Mr Richard Luzar of Bicester, Oxfordshire, England, the gift of the Procopio family. I think they came out very well indeed, and I look forward to hearing your impressions. We are also waiting rather nervously for the final four pieces of our nativity set, promised months ago by Shinglers of Sutton, our supplier in England, but delivery of which, as I feared, has come down to the last few days.

Our first major event of the new year is always Epiphany, and this year the Procession and High Mass will be Wednesday, 6 January at seven o'clock that evening. There will certainly be some of the new organ to play, though the electronic organ may or may not have been exiled by that point. It is my pleasure as usual to host a Christmas Reception in the Rectory after the Mass that evening, and I hope to see all of you there. Please feel free to bring some friends if you know someone you think might like coming to the mass and the reception.

I have issued the warrant for the Annual Meeting of the Corporation, which will take place on Sunday, 17 January beginning at 12.45 p.m. The nominating committee of the Vestry has nominated Mr James A. Harper to be elected Church Warden, Mr Trent Whitten to be elected Vestryman, and Mr Pierre Merle and Mrs Margaret Neilly have been nominated for re-election. David Garrard Lowe, who has served as our faithful Church Warden since 2002 must stand down owing to the term limits of our parish by-laws, and we shall take this opportunity to thank him heartily for his service, which does not preclude his standing for election as vestryman or indeed church warden again in subsequent years. David is among our chief cheerleaders and his wide circle of friends, acquaintances and business associates all certainly know of our existence and his involvement here! (Do yours?)

I will be away from the 20-22 January at the January Chapter Meeting of the local SSC (Society of the Holy Cross) to take place at Mount St Alphonsus, in Esopus, New York. The masses on those three days will be cancelled. This will be a larger meeting than usual as it will include not only our local chapter (the Middle Atlantic states), of which I am in charge, but also our New England-Albany chapter will be in attendance, which will make a nice change.

I am delighted to give advance notice of the Feast of Candlemas, Tuesday, 2 February, with the Candlemas Ceremonies and High Mass of the Feast at seven o'clock that evening. Our special guest preacher will be Father Kevin Morris, our sometime Sunday assistant, who was ordained to the priesthood here in 2003. Father Morris is now Chaplain at Christ Hospital, Jersey City, New Jersey, one of our Episcopal Church hospitals, and we look forward very much to his being back with us. He has often visited unofficially, but this time we shall have the benefit of his preaching and "official visitation"! This will be a second appearance also for our new Spanish Marian blue set of vestments, in case you missed them on the Immaculate Conception in December.

Speaking of a weekday evening High Mass, I would like to renew my appeal to everyone to keep these in mind and be sure to be present if you possibly can. I am well aware that many of you have professional obligations those evenings or may have difficulty getting out of work on a weekday evening in time, but for those who **are** able, please do make a good effort to be here. Our first aim with these masses is to worship and glorify God Almighty. Our second is to celebrate the particular feast in question. Our third aim is to offer an occasion other than Sunday morning for outsiders to sample our life and worship and perhaps to become more interested in them. This aim is completely frustrated if they come on a given night and find a small crowd, or very few people to welcome them who actually belong to this church. On some of these evenings, a majority, and sometimes a large majority, of those in attendance are visitors. On the Feast of the Immaculate Conception, we had a visitor from Rochester who was surprised not to see more of our own people here. She said, "wish I had a church like this near me; if I did, I'd be there all the time!"

Our 2010 stewardship campaign is winding down now, but we are still missing a few pledge cards. We have an increase of over \$10,000 on the cards we have received so far, compared to the same cards last year, which is extremely encouraging. If we simply receive the remaining cards at last year's level of support, our pledge total will be about 10% larger in 2010 than 2009. YOU can help this to happen by sending in your pledge card straightaway if you have not done so already. As I have said before, I thank you all for your special gifts; it is GOD who recognises your pledges as they are a matter of your spiritual health and life of discipleship.

We have before us, once the organ is finished, a nice long stretch (I hope!) of simply living in and using our newly painted and floored church, enjoying our new organ, and going about our usual business of worshipping God, loving and serving others, and teaching children. This should come as a welcome relief after a year of construction!

Affectionately, your Friend and Pastor,
Barry E. B. Swain



St Vincent

1	CIRCUMCISION OLJC	Thanksgiving for the Incarnation
2	Octave St Stephen	St Stephen's Church, Gloucester Road, London
3	HOLY NAME OF JESUS	Parish
4	Octave	
5	Vigil	Mark, our Bishop
6	EPIPHANY	For the conversion of the whole world to Christ
7	Octave	Thanksgiving for all our gifts from Christ
8	Octave	That we may be more willing to give than receive
9	Octave	For the mission of the Church
10	THE HOLY FAMILY	Parish
11	Octave	
12	Octave	Our Parish Vestry
13	Baptism OLJC	The Guild of All Souls
14	St Hilary, BCD	Our Parish School
15	feria	The Sisters of St Mary at Greenwich, N. Y.
16	St Marcellus, P.M.	Pope Benedict
17	EPIPHANY II	Parish
18	CHAIR OF ST PETER AT ROME	
19	Monthly Requiem	January Chantry List
20	SS Fabian & Sebastian, MM.	Pope Benedict
21	St Agnes, V.M.	The Roman Catholic Church
22	St Vincent, M.	The Eastern Orthodox Churches
23	Of Our Lady	The Anglican Communion
24	EPIPHANY III (St Timothy)	Parish
25	CONVERSION OF ST PAUL	
26	St Polycarp, B.M.	Faithful and charitable witness to the Faith
27	St John Chrysostom, B.C.D.	Preachers
28	St Peter Nolasco, C.	Confessors & Penitents
29	St Francis de Sales, B.C.D.	Return of the lapsed to the Sacraments
30	King Charles the Martyr	The Church of England, HM The Queen
31	SEPTUAGESIMA	Parish

January is the Month of the Holy Family

January Agenda

Sundays: Low Mass, 8.30, High Mass, 11.00 a.m.
Tuesday & Thursday, Evensong, 6.00 p.m., Low Mass 6.15 p.m.
Wednesday, Low Mass 12.15 p.m., Friday, Low Mass, 7.30 a.m.
Saturday, Confessions 11.30; Low Mass, Noon; Rosary 12.30

JANUARY

6 EPIPHANY, Procession & High Mass, 7.00 p.m.

17 Annual Parish Meeting, following High Mass

20-22 Masses cancelled, Father Swain away at SSC Chapter Meeting

FEBRUARY ADVANCE NOTICE

**2 CANDLEMAS HIGH MASS & CEREMONIES,
7.00 P.M.**

**SERMON: FATHER KEVIN MORRIS, Chaplain,
Christ Hospital, Jersey City, N. J., and our sometime Curate**



FRIENDS OF THE RESURRECTION

We thank the following for their gifts:

Elisabeth K. J. Koenig, New York, \$100
Mark J. Bani, New York, \$50
George Handy, New York, \$100
The Rev'd James Merold, Waukegan, Illinois, \$50
John O'Connell, New York, \$100
Gerald W. Richman, New York, \$100
Jody & Neil Rossi, Hasbrouck Heights, N. J., \$50
David E. Morgan, New York, \$50
John L. Watkins, Susquehanna, Pa., \$150
The Hon. Robert W. Scott, Gibbstown, N. J., \$150
Paul W. McKee, Washington, D. C., \$100
Fr John D. Alexander, Providence, R. I., \$50
Fr John A. Lancaster, Southfield, Mich., \$100
Joy Ubiña, New York, \$200
John T. Lilley, Wallingford, Pa., \$50
Fr. David C. Kennedy, SSC, Boynton Beach, Fla., \$50
Narvel J. Crawford, Asheville, N. C., \$50
Burt Ray & Carver Green, Baltimore, Md., \$50
Martha Carpenter, Rye Beach, N. H., \$100
The Rt Rev'd James W. Montgomery, Alexandria, Va., \$100
The Revd R. Trent Fraser, Newport, R.I., \$100
The Revd James R. Harkins, North Adams, Mass., \$50
Henry and Carla Darlington, New York, \$50
John T. Moran, Jackson Heights, New York, \$50
The Rt Rev'd Wendell Gibbs, Detroit, Michigan, \$100
Xavier Montreuil, Glenwood Landing, New York, \$100



Relics of St Marcellus, Notre Dame University

JANUARY MUSIC

3 January, The Holy Name of Jesus
Franz von Biber, *Missa Brevis in E*

Wednesday, 6 January, 7.00 p.m.
The Epiphany
Maurice Duruflé, *Messe cum júbilo*

10 January, The Holy Family
Franz Xaver Gruber, *Hornmesse*
Peter Ilyich Tchaikovsky,
The Crown of Thorns (Legend)

17 January, Epiphany II
Domenico Scarlatti, *Messa di Madrid*

24 January, Epiphany III
Mozart, *Missa Brevis in F, K. 192*

31 January, Septuagesima
Juan Gutierrez de Padilla,
Missa Ave Regina Coelorum



Shrine of St Hilary, Poitiers

From *The Chronicle*, the parish magazine of All Saints' Church, Ashmont, Boston,
(All Saints Day number, 2009), by Father Michael Godderz

In addressing the subject of stewardship, it is common to distinguish our response under the headings of our “time, talent and treasure”. Those words may be a bit shop-worn, although their message is as much on point as ever. Let me suggest another way to think of what that slogan has been getting at. There is no alliteration, but perhaps this year we should think about how we respond to God with our presence, our labor, and our finances.”

“Our presence in the community of faith is essential: we simply cannot have a relationship with someone unless we spend time with him. We can pray to God anywhere, but from the earliest times special places have been set apart for the worship of God. It is there that we go to encounter God, and also to gather with our fellow members of the Body of Christ. We are saved through our incorporation into Christ’s Body. Our Lord himself told us that we can no more exist outside him than a branch can exist separated from the vine. At several recent clergy gatherings I have heard it said that nowadays what it means to be an active parishioner is to come twice a month. Absolute nonsense. We don’t think that nowadays being well fed means eating only half the three meals a day, seven days a week, that it used to mean. Unless prevented by infirmity or other such good cause, we should make our presence in God’s house of the very first priority.”

“Our labor – actually doing something – is essential. St James could not be clearer: faith without works is dead. We are in deep trouble if our Christianity is merely a matter of good intentions, if it is never put into practice in our lives. We need to *do* something. We need to invest ourselves by means of our efforts, using the skills which God has so abundantly poured upon us. It may involve using a special skill (gardening, carpentry, needlework or the like) or it may be much more basic (such as moving tables and chairs or cleaning up in the kitchen). It may involve us visiting the sick or the lonely neighbor. It may be for us volunteering as a work of mercy...”

“Finally, we come to our finances: we need to make a return to God of a portion of the wealth with which He has blessed us. Very few things make us quite so uncomfortable as talking about our money. Yet I find it most interesting that Jesus seems to have had none of our hesitancy in speaking of the financial implications of our faith. Indeed, he spoke of money (and what we do with it) with an uncomfortable frequency. ‘Where your treasure is, there will your heart be also.’ Jesus himself said these words. Wouldn’t it be nice if it were the other way around? If good intentions were all that we needed to have God’s approval? What we do with our treasure reveals where our heart is. What we do with our money shows what we really value, and not just what we’d like to think we value.”



St Agnes, El Greco

The Fourteen Articles of Faith - (two sevens)

These were formulated by the so-called Angelic Doctor, the thirteenth century monk and Christian writer, St Thomas Aquinas. Each article is connected with the others and all are derived from the Creed, a statement of faith recited every Sunday in church as part of the service and which dates from the fourth century. They all depend, says St Thomas, on the basic belief that 'God exists and that he rewards those who seek him'. The first Seven are about the being of God. The second Seven are about God in Christ.

1. There is One God
2. God is Our Father
3. God is the Divine Son
4. God is the Holy Spirit
5. God created all things and all creatures.
6. God makes us holy by his grace
7. God will raise us up to live forever in his glory
8. Christ took our flesh
9. He was born as a human being
10. He suffered through death and was buried
11. He descended into hell
12. He was raised from the dead
13. He ascended into heaven
14. He will come to judge the living and the dead.

The Seven Deadly Sins

Sin, according to Christian teaching, is a distortion or falling short from the true good to which Christians are called. Sinful thoughts and actions therefore need to be redirected rather than simply dammed up.

1. Pride - setting yourself above others because you think them less worthy of consideration or less important than you are - not the same as making the best of your abilities and enjoying what you do well, which are clearly good
2. Covetousness - the avaricious thoughts that lead to stealing if satisfied or, if not satisfied, make for a corroded inner self. Good things can be enjoyed and other people's pleasure in them can be a matter of pleasure.
3. Lust - the sexual feelings, which when allowed to have free rein, prevent respect for and responsibility towards another person and inhibit genuine love, because personal gratification is the objective. Love recognises the wholeness of another person and chastity directs our love in faithfulness and honour.
4. Envy - dissatisfaction with one's own self which leads to resentment towards others who are thought to be more blessed than we are. Openness to others and a generous spirit towards their aptitudes and condition may also lead us to notice the needs of those who have less than we have as well as those who have more.
5. Greed - the narrowing of concern to our own physical need which fails to acknowledge that all things come from God and belong to him, so that they are to be shared. This applies to food but can apply to other things. Moderation does not lessen enjoyment but can sometimes increase it.
6. Anger - the loss of control of the self-righteous who therefore have no insight into how it feels to be another person. It differs from the passionate response to injustice which is vital to the defence of the vulnerable. Patience with others often allows us to understand them better.
7. Sloth - the waste of time and personal energy which may be either laziness or sheer indifference to the needs of others. Diligence in the performance of tasks is a right use of our abilities.

The Seven Virtues

These derive from several sources. The last three are from the New Testament; the first four were taken by St. Thomas from classical sources, but they can be found throughout Scripture.

1. Justice - this is a 'hinge' on which the good life hangs based as it is on the love of God for all people. Unlike some modern ideas, it is not a competition between claims or rights. Its emphasis is on the meeting of need, on

mutuality of action and collaboration, on responsibility as much as 'rights'. Mercy is therefore not its opposite but an essential element of it.

2.Courage - not only physical courage but those acts of will to do what is right and to resist evil. The tempering of the will is one of disciplines of being a Christian.

3.Moderation - sometimes called temperance it sees in the avoidance of extremes the path to wise living. Sometimes called the golden mean, it is a recognition that in human interaction, there are often no absolutes.

4.Wisdom - whose old name of Prudence reminds us that virtue entails not just habit but also decision making, either between different conflicting goods or in the avoidance of greater or lesser evils. Some people contend that because of the conflict of want and need, human actions can never be reconciled. Christians believe that there is always better and worse and that they should seek out the former.

5.Faith - gives us a reason to be good, drawing us toward God who is our origin away from the tendency to do evil and the distractions which uncontrolled passions may lead us towards. Those who believe know that they are accountable. They know that they must not be both advocate and judge in the court of their own actions, because we are always subject to self deception.

6.Hope - gives us an expectation that our good actions have a purpose and will be vindicated. Its opposite is despair whose pains lead us to all kinds of harms, often inflicted on ourselves.

7.Love - is the foundation of all virtue which knows of the possibility of friendship with God and with others. It is the basis of all judgements and softens the harshness which decision making can otherwise lead to.

Seven Corporal Works of Mercy

Most of these come from Our Lord's teaching in St Matthew's gospel, the last from the book of Tobit. There they define the actions of those who would be saved. They were the basis of common action within the life of a parish community and should be so now. (They can easily be added to - help the needy, act courteously to strangers, listen to the distressed, support the aged and so on.)

- 1.Feed the hungry
- 2.Give drink to the thirsty
- 3.Clothe the naked
- 4.Shelter the Homeless
- 5.Visit the imprisoned
- 6.Visit the sick
- 7.Bury the dead

Seven Joys of Mary

1. Annunciation
2. Nativity of Our Lord
3. Adoration of the Magi
4. Resurrection of Our Lord
5. Ascension of Our Lord
6. First Pentecost
7. Coronation of Our Lady

Seven Sorrows of Mary

1. Prophecy of Simeon
2. Flight into Egypt
3. Child Jesus Lost in the Temple
4. Mary meets Jesus carrying his Cross
5. Mary at the foot of the Cross
6. Mary receives the body of Jesus
7. Mary witnesses the burial of Jesus



St Anthony, Abbot

THE HIDDEN PRESENCE: THE HOLY FAMILY

God acts for us every day. The Almighty does this not only by sustaining, preserving, and directing our world and its history, but also – which often is not enough acknowledged – through an overwhelming number of interventions and operations intended to help our way to Him. In the Church, He continuously bestows on us innumerable graces if we are only open to receive them. Sometimes, He even breaks through the rules of His ordinary dispositions for this world through extraordinary events, showing us clearly His attention for humanity as a whole. God's loving interest in the personal, daily, modest life of every individual person is beyond doubt. Miracles, in a large sense, be they small or great, seem to happen every day. Even if they do not always break the natural laws we are familiar with, but remain subtle and often humble in appearance, they are part and parcel of our life, as God's power and His grace are part of it.

Nothing shows this truth more strikingly than the life of the Holy Family. The Trinitarian God could have chosen any other setting for the unutterable event of the Incarnation. The whole Universe could have been the stage for this turning point in history which, in that case, most probably would have been preceded by cosmic signs like the final coming of the Lord. God decided otherwise. He chose a family, a young couple in Nazareth, as background for the greatest of all Divine operations in this world, which could scarcely have been more humble and hidden. When the Angel came into the humble room of the Virgin Mary to announce the Incarnation of the second Person of the Holy Trinity in her womb, this event was certainly of a definite cosmic meaning, but did not appear as such for a long period of time. For thirty years, the enormous graces of the Incarnation would be lived in the Holy Family, shielded from the knowledge of the world. Way before becoming public and obvious for all men of good will, the mystery of Christmas was protected and concealed by a day-to-day family life. The Divine gifts to the Blessed Mother and her chaste spouse must have been innumerable. Mary and Joseph could endure crosses and hardships because their humble faith made them aware of the Divine Presence in their Son.

Holy Writ does not give us many details about the long life of the Holy Family centred on the Mystery of Christmas. However, what we do know reveals that their life was focused on the Humanity of Christ forever inseparably united to His Divinity. Everything He did and said was revelation to them, as it still is to us, and their lives became constantly directed by His mysterious Presence bestowed on them as parents, guardians and faithful. Thus, the Almighty wanted to show, as He had done already many times in the Old Covenant, that God does not despise the ordinary, the silent, the humble, the hidden or the small. He can certainly reveal himself as the God of Power, as on Mount Sinai, but his power and glory are too great to halt before the ordinary life. His Presence is everywhere, and especially after the Incarnation, It makes use of all signs, symbols, and details of our ordinary human life. The Holy Family was the wonderful beginning of this endearing closeness of the Divinity to us. This propinquity continues every day in the life and mysteries of the Church, and, strengthened by the latter, in our own lives. If we think that God is only in the extraordinary, we should again contemplate the Mystery of Christmas. To believe that we have to search God in the uncommon and surprising is a misunderstanding often based on an unconscious pride. To achieve the astonishing and unusual in order to please God may lead us nowhere, because we try to do this with our own forces while overlooking the many small signs of His operating grace in our daily life.

The Holiness of the family of Nazareth, for thirty years, was lived in the Mystery of Divine Incarnation experienced in the simple events of every day life. Thus, Mary, Joseph and the Child revealed the sanctity of God amongst and in themselves. We can do the same. The Incarnation never will end. It is a reality in the life of Holy Mother Church. It can become ever more present in our own lives, if we do not forget about the presence of Divine grace in the human, the small, the humble events and challenges of daily life. To recognize the Mystery of Christmas in our midst is the secret of every "Holy" Family, and also of our own.

Msgr. R. Michael Schmitz,

American Superior of the Institute of Christ the King Sovereign Priest, Chicago, Illinois