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· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· A · MONTHLY · BULLETIN ·  
· OF · THE ·  
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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# AVE

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

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Vol. XLIV

March, 1975

No. 3

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My dear people,

Lent is well along as you read this. Its observances are both "taking on" and "giving up" in our lives, and I have no patience with those who tell us that "giving up" is silly. How superficial! How impossible to make room for priority in our lives unless we give up entertainment on Friday nights in Lent, say, so we can walk in the Way of the Cross, learn how Christian experience brought Christian belief to life, and worship Christ in his eucharistic Presence! Giving up is necessary, too, for taking on a weekday Mass, visiting a sick friend, volunteering Christian service, or whatever demand calls you.

Fasting takes on special meaning if we are trying to heed our Bishop's call to save meat, grain that fattens it, money that pays for it and make more for those who so tragically are starving to death. Meatless Wednesdays may be hard for you to manage—they have been for me. Can we think of ways to accomplish the saving and substitution and sending money to the Presiding Bishop's Fund for World Relief? Instead of a parish brunch on Refreshment Sunday (March 9), would you like to send money through the parish office?

Our Good Friday preacher will be Dr William A. Johnson, Canon of the Cathedral of Saint John the Divine and Professor of Christian Thought at Brandeis University. You may recall how thoughtful a preacher he was at Corpus Christi.

Friends of Saint Mary's are enlisting to help generously, and our communicants seem to be, too. We can dare to hope for a turning of the tide. A flood-tide offering at Easter would make such a happy feast for us.

Best of all, we will celebrate the Easter Vigil with our Bishop presiding and preaching.

Affectionately your priest,

Donald L. Garfield

## TWO MOUNTAINS

Father Boyer's sermon on the  
Last Sunday after the Epiphany

TODAY we celebrate the last and the greatest and the most glorious of the many epiphanies, the many manifestations, the many showings forth of Jesus Christ. And here, near the end of the ministry of our Lord, we hear the same words as at the beginning: "This is my beloved Son, in whom I am well pleased."

Of all the epiphanies, save one, Christ's transfiguration comes as a climax, and we look back from this height, from this mountain of glory, upon a whole series of lesser epiphanies, of lesser manifestations, all the way back to the babe in the cradle receiving the mysterious homage of the Gentile kings. Thus we survey the life of glory: the babe whom angels sang, the young man coming up out of the waters of baptism visibly manifested as the Messiah of Israel, the wedding feast of Cana, the feeding of the five thousand, the many healings and restorings and makings-whole with which his too brief ministry was replete.

It was a life of glory, the glory of divine love, the glory of holy charity, the kind of thing today's epistle [I Corinthians 13] sings of so beautifully. And in that life were the various turning points, the various epiphanies, when the glory of God shone through in some action, some word, of Jesus the Christ.

But now, on the mountain of his transfiguration, the glory, if only for a moment, is revealed nakedly. All the veils are removed, all the barriers are down, and the chosen disciples see the very reality of that Christ in whom the fulness of the Godhead dwells bodily, his face shining as the sun, his raiment white as the light. And the voice speaks, certifying that this being of resplendent, blinding glory is the same person as the young man coming up out of the Jordan some three years before, proclaiming the coming of God's kingdom. Thus the humble preacher of Galilee is seen, by the eye of faith, to be nothing less than the Lord of the worlds, the only-begotten Son of the Father, full of grace and truth. And the disciples fall on their face, and are sore afraid.

But this last epiphany, this last revelation of God's glory in the life of Jesus Christ, stands as a kind of watershed; for we look down from the mountain in two directions. One we have already spoken of: we look back over a life of which this moment is a

climax. But the other remains to be considered. On this Sunday we stand poised between two worlds: behind us is the world of Christmas, with its joys and feasts, its gold and trumpets, its angel voices and homely shepherds and adoring kings; but before us lies the rough and rocky road to Golgotha, the *via dolorosa*, the way of sorrows and of bitter death.

And we stand thus liturgically poised between the Christmas feast and the Lenten fast, because Christ, at this moment of his ministry, stood poised between the glory of a life past, the glory summed up in this moment of shining face and glistering raiment, and the deeper and more sombre glory which lay before him. For he came down off the mountain and set his face resolutely to go up to Jerusalem to meet the inexorable fate of Calvary's cross.

We stand today with Jesus. And with him we turn our backs on the one kind of glory, and with him we go down the mountain to embrace a different glory, the glory which beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth; the glory of holy love, the glory of burning charity, the glory of godly discipline and self-sacrifice, the glory of giving without counting the cost, the glory of lives lived for others, of lives thrown away for others, of lives burned up for others. For Christ came down off the mountain of glory in order that he might climb up another mountain—broken and bleeding, fallen under a cruel weight, climbing the Hill of the Skull. And he put aside the glory of his transfiguration in order to be lifted up upon a Roman cross, that he might draw all men unto himself.

At the beginning we said that today marked the last and the greatest and the most glorious of the many epiphanies of Jesus Christ—the last, that is, but one. For there was to be one final epiphany besides which all the others were but as shadows in the night, brief and inadequate hints of what was to come. We speak of the epiphany of the Cross, the final and ultimate sign of God's love for us, the manifestation of how much God cares, of what lengths God is willing to go to for us to recall us, to redeem us, to forgive and restore and sanctify us, to bear the burden we could not bear, to carry the weight we could not lift, to face the consequences we could not endure, to brave all the fury and dark power of evil and hatred and sin, and to hurl those deadly and baneful things back again, broken in defeat.

For the glory of the Cross, which is the glory of God's love, is matched by the glory of the Resurrection, which is the glory

of God's triumph. And today we look from the glory of one mountain across the valley of Lent, the valley of the shadow of death, to the glory of that other mountain whereon was won the world's redemption. And the Jesus who today walks down this mountain bids us, these forty days, to walk with him in discipline, in spiritual training, in obedient love, and to climb that other mountain and stand beside him at the last, and to die with him — and in him — in the perfect self-offering which is the mark and seal of holy charity, until that day when the Son of man be risen again from the dead, and we tell the vision to all mankind.



### CONFESSIONS IN HOLY WEEK

MONDAY	12-1, Fr Garfield;	5-6, Fr Boyer
TUESDAY	12-1, Fr Boyer;	5-6, Fr Garfield
WEDNESDAY	12-1, Fr Garfield;	5-6, Fr Boyer
THURSDAY	12-1, Fr Boyer;	5-6, Br Mark-Francis, SSF
FRIDAY	3-4, Fr Garfield;	3-4, Fr Boyer;
	4-5, Fr Scott;	5-6, Br Mark-Francis, SSF
SATURDAY	12-2, Fr Garfield;	2-4, Fr Boyer;
	4-6, Fr Scott;	10-11, Br Mark-Francis, SSF



### ALTAR FLOWER MEMORIALS

March 9—Mid-Lent Sunday, William Frederick Schrage  
 March 12—St Gregory the Great, Ethelyn May Garfield  
 March 27—Maundy Thursday, Albertina Russell  
 March 30—Easter Day, Grieg Taber, Priest & Rector



### FROM THE PARISH REGISTER

#### RECEIVED BY CANONICAL TRANSFER

*"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."*

January 28—Carlton Douglas Harrison, Jr  
 Joanne Buchanan Harrison (Mrs C. D.)  
 Jeffrey Buchanan Harrison  
 Mark Allen Harrison

February 11—R. Wayne Smith

#### BURIAL

*"My flesh shall rest in hope."*

February 14—Howard Joseph Theodore Mueller, Priest

## HOLY WEEK AND EASTER DAY

### PALM SUNDAY

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00, and 10:00 a.m.
Blessing of Palms, Procession, and High Mass . . . . .	11:00 a.m.
Mass . . . . .	5:00 p.m.
Evensong and Benediction . . . . .	6:00 p.m.

### MONDAY, TUESDAY, WEDNESDAY

Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30 a.m. and 12:10 and 6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.
Tenebrae, <i>Wednesday only</i> . . . . .	8:00 p.m.

### MAUNDY THURSDAY

Evening Prayer . . . . .	5:30 p.m.
High Mass with Procession to the Altar of Repose . . . . .	6:00 p.m.
<i>Watch before the Blessed Sacrament till the Liturgy of Good Friday</i>	

### GOOD FRIDAY

Morning Prayer . . . . .	7:10 a.m.
The Three Hours	
Dr William A. Johnson, <i>preaching</i>	
Sermon . . . . .	12:00 noon
Solemn Liturgy with Sermon . . . . .	12:30 p.m.
Sermon, <i>ending at</i> . . . . .	3:00 p.m.
Evening Prayer . . . . .	6:00 p.m.
Way of the Cross . . . . .	6:15 p.m.

### HOLY SATURDAY

Evening Prayer . . . . .	6:00 p.m.
Solemn Vigil . . . . .	11:00 p.m.

### EASTER DAY

Pontifical High Mass . . . . .	12:00 midnight
The Right Reverend Paul Moore, <i>presiding and preaching</i>	
Mass . . . . .	7:30, 9:00, and 10:00 a.m.
High Mass with Procession . . . . .	11:00 a.m.
Mass . . . . .	5:00 p.m.
Solemn Evensong, Procession, and Benediction . . . . .	6:00 p.m.

## BIBLICAL STUDIES — XXVI

THERE WAS NOT ONE BAAL in ancient Canaan; there were many. The word "baal" is not, really, a proper name, though it is sometimes used almost as if it were. It means "lord" or "master", and was applied to any number of local deities as situations dictated. In Palestine, indeed, to apply the words of St Paul from a different context and a much later time, there were "gods many and lords many". The religion was essentially that of the fertility cult which in one form or another so dominated ancient culture. True, there was a shadowy High God (El) who at the back of the Canaanite mind was dimly conceived of as supreme (one of whose manifestations, that of El Elyon, chief god of pre-Davidic Jerusalem, was sufficiently like that of Israel's LORD to be addressed by Abraham as if he were the same being — see Genesis 14), but El had long been replaced in common imagination by the more colourful and dynamic figure of his "son", the baal of this or that, depending upon where you were. For one of the characteristics of a fertility cult, of course, is its extreme sense of *locality*, and that, indeed, has much to do with the popularity of that kind of religion — it is palpable, tangible, familiar, and homely; and it makes few, if any, ethical demands upon its adherents. You did not, thus, have some great, over-arching, cosmic conception of Baal; you had, rather, your own baal, the baal of your own city or of your own mountain or of your own holy place. There was, for example, the Baal of Peor, or Baal-zebul, the god of Ekron. And these baals (Hebrew plural: *baalim*, as in the Authorized Version of the Bible) were intimately connected with the life cycle of farming peoples. They were not far off somewhere, but close at hand, close almost to the point of touching; these were gods you could feel and know, gods, really, who were little more than externalizations of your own emotions, personifications of your own passions, responsive to the powerful stirrings of your own blood — or of your own groins, for that matter.

And thus, of course, we come to the darker side of the matter, for the baals were gods of seed-time in more than one sense; and their worship involved to a large extent the apparatus of sacred prostitution (both male and female), in order that the seminal needs of agriculture might be ensured by a mimetic acting out, on the part of the worshippers, of the mating act (as between heaven and earth) thought necessarily to lie behind the orderly progression of

the growing seasons. How, after all, could one expect the grain sown in the earth to spring up in due course if it was not encouraged by the sowing of human seed (in sympathetic imitation of divine seed) in a receptive body during the course of the temple rites? I am sorry if this sounds a bit crude, but it is necessary if we are to get at the back of the profound prophetic disgust ("intolerance", if you like) at this kind of religion. For when all is said and done, baal worship inevitably comes down to the worship of the generative powers — it is by no means accidental that one of the chief cult-symbols of baalism was the young bull-calf of supernatural potency (which is one reason, of course, why Jeroboam's choice of a bull-calf as *his* cult-symbol was most unfortunate.)

By the time of the great prophetic revival, or reaction, led so forcefully by the dramatic figure of Elijah the Tishbite (who flourished during the reign of Ahab, ca. 869-850, and disappeared from the scene during the reign of Jehoram, i.e., before 842), there had, it is true, been some coalescence of the baal cults — i.e., the baal of this place or that village or this or that mountain top was dimly seen to be the same, in some sense, as the other baals — but, nonetheless, Elijah's divine foe still had a specific style and title: he was Baal Melchart, chief god of the Phoenician city of Tyre; and his great patroness, a woman of almost missionary fervour, one of the most forceful and dynamic women who have ever graced the pages of history, though not without her sinister side, was Jezebel, queen of Ahab of Israel, daughter of Ittobaal of Tyre, product of a diplomatic marriage which would issue in fateful results.

If we may generalize about this coalescent deity ("Baal", so to speak, rather than "baal") — as Jezebel presumably did in her own mind — we may observe that he was originally a storm god, of great Semitic antiquity, who reigned as king of the gods on Zaphon, the Semitic Olympus, a mountain somewhere in the north. He was assisted by various female deities, whose precise delineations are difficult to draw, since they tended to flow into and out of one another — and their functions are, to say the least, rather fluid — but who included Asherah, Astarte, and Anat, regarded variously as consorts and/or sisters of Baal. Modern apologists for a certain kind of irresponsible feminism — who are fond of saying that we could "learn" something in our understanding of God if we included in our religion some of the "insights" of the ancient Canaanites about the feminine aspects of deity (a process they

think would be greatly enhanced by women priests) — would perhaps be somewhat more leery of such a line of argument if they were more aware that the divine ladies in question combined a good deal more than the merely maternal and benevolent in their make-ups: they tended to be as blood-thirsty as they were amorous, and the ancient Hebrews, when the lines had been drawn precisely through the work of such as Elijah, excluded all such notions as they imply for reasons which were very well understood. The central myth of baalism was the annual death and resurrection of Baal, in sympathy with the annual death and resurrection of nature, all of which — as we indicated above — had to be scrupulously re-enacted by various sacral figures, male and female, who took the part of the various deities in question. The whole thing ended up in a kind of sacred orgy (the more you spread fecundity around in the ceremonies, the better the crops grow), at which, presumably, a good time was had by all.

Now, certain Canaanite notions had already entered Hebrew religion, as we have seen in previous articles. The Jerusalem Temple was itself based on a Canaanite model (with the help of Phoenician architects), and Jeroboam's rival shrines were no less inspired by something of the general religious notions of the time (as the bull-calves imply). There was, in other words, a certain tendency, even temptation, towards religious syncretism within the Yahwist cult itself. Nonetheless, Yahwism was always seen, at least on the official level, as clearly distinct from the baalism of the subject peoples (a certain confusion on the popular level, on the other hand, is probable). Certainly, the *ethical* demands of Yahwism were never lost sight of, and there is no evidence (even with regards to Jeroboam's shrines) that even a debased or superstitious attitude towards the LORD ever included either the orgiastic side of baalism, or the essentially materialistic conception of deity upon which, ultimately, the baal-myths depended. The LORD, for example (i.e., "Yahweh"), might indeed be conceived (after the Canaanite model) as a kingly figure presiding over a heavenly court of lesser "divinities" ("gods", as it were, rather than "God"), but there is no hint in such conceptions — many of which were used with great dramatic force by the prophets themselves — of the sexual, almost biological, carryings-on of the Canaanite originals. Baalism, of course, had been around for a long time; it was the religion of the people who had occupied the land before the Hebrew conquest, and it was precisely through rubbing shoulders with such people after-

wards (when conquerors and conquered had settled down in more or less amicable co-existence) that many Israelites were originally attracted to the less-demanding and more fleshly pleasures of the older religion. Nonetheless, though we note certain episodes of apostasy as far back as the period of the Judges, a fairly clear distinction had been maintained between the religion of the ruling, Hebrew element and the religion of the subject population. After all, the LORD had been proved superior in the most graphic way ancient man could understand — his adherents had ended up, after an uncertain period of jockeying back and forth, by establishing a clear hegemony over their rivals; what better proof could there be of the LORD's superiority?

By the time of Ahab and Jezebel, however, the distinction had been blurred by the passage of events. The glorious empire of David and Solomon was long a thing of the past — itself the greatest "proof" of Yahwism's efficacy and superiority — and the petty kingdoms of Judah and (especially) Israel were already feeling the kinds of disintegrative pressures from their larger neighbours which we have examined in previous articles in this series. If the kingdoms were faltering, could it not be that the LORD, after all, was not so powerful and supreme as had originally been thought? And then too, the mere passage of centuries had diminished the original conquering fervour, and Yahwism must have seemed to many to be "old-hat"; certainly it lacked the pulsing drama of baalism. Furthermore, to a people linked closely to the soil (and Palestine at that time was an essentially agricultural country of small peasants and farmers) baalism must often have seemed more immediate and more "relevant" than the sky-god religion of Yahwism. And finally, as we saw last time, the conservative strain of northern Israelite kingship was increasingly seen to be insufficiently stable to hold the country together in a time of deepening crisis. Perhaps what was needed was a different conception of kingship, a divinized kingship after the older Canaanite model, such as was still practised in Jezebel's native Tyre — and to sustain such a kingship, what could be better than the very mythic underlay which had produced such a conception in the first place, the religion of Baal, whose representative, almost "incarnation", the king was seen to be?

The stage was thus set for Jezebel, with her enormous ambitions and her almost crusading zeal. What had she to do with this backward, crude, austere religion of a bunch of semi-barbarous

hill-tribes (as she must have seen her new subjects), she who was a royal daughter of imperial Tyre, cosmopolitan trading mistress of the eastern Mediterranean, founder of colonies, whose ships were welcome in every port of the Middle Sea and had ranged well outside the Pillars of Herakles as far as the tin-lands of Cornwall and perhaps beyond? Certainly her husband, who could be strong in some ways (he had a certain reputation for battle-prowess) was putty in her hands. True, he remained at least a nominal Yahwist (his sons, *Ahaziah* and *Jehoram*, had Yahwist elements in their names, as the italicized portions indicate). Her influence, however, soon far exceeded the scope of a foreign princess's chapel (in I Kings 18: 19 we read of 450 prophets of Baal officially resident at her court). The court and the official circles, and certainly much of the countryside as well, were shot through and through with militant baalism, and the future seemed set to go all her way. She felt, certainly, confident enough to institute a policy of religious persecution, and the LORD's prophets, chief opposition to her schemes, were officially proscribed. One thing only she did not reckon on: the gaunt prophet from Tishbe, who alone stood in her path, and to him we will turn next time. J.P.B.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: John R. C. Baker, \$10; Bruce Bergman, \$5; Isabel Dailey, \$10; Graham T. Johnston, \$5; The Rev'd Edward Kronvall, \$10; Robert R. Lawrence, \$5; Charlotte E. Lickell, \$5; Elizabeth M. Lott, \$10; Richard H. MacKay, \$5; Marguerite Manor, \$5; The Rev'd John P. Moore, \$5; Mrs Victor H. Moorehouse, \$3; Don Pae, \$5; George W. Perkins, \$5; Sister Ellen Marie Phelan, \$5; Curtis R. Pruitt, \$10; Mrs Joseph H. Schuman, \$5; The Rev'd Peter M. Stravinskis, \$5; The Rev'd Herbert A. Ward, Jr, \$5; Karl Michael Watson, \$10; The Very Rev'd Edwin Webster, \$5; Col. Sumner Willard, \$15; Peter C. Williamson, \$5.

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CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



### SAINT VINCENT'S GUILD

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



### SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Those who would undertake this mission of welcome should speak to the clergy.



### SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

### PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



### SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



### SAINT MARY'S PUBLICATIONS

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)  
*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c  
*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50c  
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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]."



## MUSIC FOR MARCH

## MARCH 2—LENT III

- Missa Sine nomine (*premier*) ..... Kenneth Corneille, 1974  
 Justitiae Domini ..... Giovanni Pierluigi da Palestrina (1526-1594)  
 Bone Pastor ..... Thomas Tallis (1505-1585)

## MARCH 9—LENT IV

- Mass in G ..... Carl Maria von Weber (1786-1826)  
 Inflammatus est ..... Gioacchino Antonio Rossini (1792-1868)  
 God so loved the world ..... John Stainer (1840-1901)

## MARCH 16—LENT V

- Missa quinti toni ..... Orlandus Lassus (1532-1594)  
 Confitebor tibi, Domine ..... Giovanni Pierluigi da Palestrina (1526-1594)  
 O Domine Jesu Christe ..... Franciscus Guerrero (1527-1599)

## MARCH 23—SUNDAY OF THE PASSION

- Hosanna Filio David ..... Bartholomaeus Gesius (1555-1613)  
 Pueri Hebraeorum ..... Nicasius Zorita (?-1586)  
 Ingrediente Domino ..... Emmanuel Cardoso (1569-1650)  
 Mass for four voices ..... William Byrd (1543-1623)  
 Christus factus est ..... Michael Sanchez (16th century)  
 Improperium ..... Orlandus Lassus (1532-1594)  
 Adoramus te, Christe ..... Orlandus Lassus (1532-1594)

## MARCH 26—WEDNESDAY, 8 P.M.

- Responsoria of Tenebrae ..... Tomás Luis de Victoria (1549-1611)  
 ..... Marco Antonio Ingegneri (1545-1592)  
 ..... Felice Anerio (1560-1614)  
 Benedictus ..... Giovanni Pierluigi da Palestrina (1526-1594)  
 Christus factus est ..... Felice Anerio (1560-1614)

## MARCH 28—GOOD FRIDAY, 12:30 P.M.

- Improperia ..... Tomás Luis de Victoria (1549-1611)

## MARCH 30—SUNDAY OF THE RESURRECTION

- Resurrexi ..... Ludwig Senfl (1490-1543)  
 Messa concertata ..... Teodoro Cosati (1626-1688)  
 Haec dies ..... English, Anonymous (16th century)  
 Terra tremuit ..... William Byrd (1543-1623)  
 Pascha nostrum ..... Ludwig Senfl (1490-1543)

## ORGAN RECITALS

SUNDAY 5:30 P.M.

- March 2—Nanciann Parrella                      March 16—Stephen Kolarac  
 March 9—Christopher Thornley                March 30—Nanciann Parrella

## CALENDAR FOR MARCH

1. Sa. Lenten Weekday (St David, Bishop of Menevia, c. 544)
2. Su. LENT III
3. M. Lenten Weekday (John & Charles Wesley, Priests, 1791, 1788)
4. Tu. Lenten Weekday
5. W. Lenten Weekday
6. Th. Lenten Weekday
7. F. Lenten Weekday (St Perpetua & her Companions, Martyrs at Carthage, 202)  
*Way of the Cross & Benediction 7:30 p.m.*
8. Sa. Lenten Weekday
9. Su. LENT IV
10. M. Lenten Weekday (The Forty Martyrs of Sebaste, 320)
11. Tu. Lenten Weekday
12. W. St Gregory the Great, Bishop of Rome, 604
13. Th. Lenten Weekday
14. F. Lenten Weekday  
*Way of the Cross & Benediction 7:30 p.m.*
15. Sa. Lenten Weekday
16. Su. LENT V
17. M. Lenten Weekday (St Patrick, Bishop of Ireland, 461)
18. Tu. Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)
19. W. SAINT JOSEPH  
*Fast dispensed*
20. Th. Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)
21. F. Lenten Weekday (Thomas Ken, Bishop of Bath & Wells, 1711)  
*Way of the Cross & Benediction 7:30 p.m.*
22. Sa. Lenten Weekday (James De Koven, Priest, 1879)
23. Su. THE SUNDAY OF THE PASSION, OR PALM SUNDAY  
*Palm Procession & High Mass 11*
24. M. MONDAY IN HOLY WEEK
25. Tu. TUESDAY IN HOLY WEEK
26. W. WEDNESDAY IN HOLY WEEK  
*Tenebrae 8 p.m.*
27. Th. MAUNDY THURSDAY  
*Evening Prayer 5:30*  
*High Mass & Procession 6 p.m.*
28. F. GOOD FRIDAY  
*Strict Fast & Abstinence*  
*Solemn Liturgy 12:30 p.m.*  
*Way of the Cross 6:15 p.m.*
29. Sa. HOLY SATURDAY  
*Solemn Vigil 11 p.m.*
30. Su. THE SUNDAY OF THE RESURRECTION, OR EASTER DAY  
*Pontifical High Mass 12 midnight*  
*High Mass with Procession 11*  
*Solemn Evensong, Procession, & Benediction 6*
31. M. MONDAY IN EASTER WEEK  
*The weekdays of Lent (except major feasts) are to be kept by special acts of discipline and self-denial.*

SUNDAYS	SERVICES
Morning Prayer . . . . .	7:10 a.m.
Mass . . . . .	7:30, 9:00 (Sung), and 10:00 a.m.
High Mass (with sermon) . . . . .	11:00 a.m.
Mass . . . . .	5:00 p.m.
Evensong and Benediction . . . . .	6:00 p.m.

WEEKDAYS	SERVICES
Morning Prayer* . . . . .	7:10 a.m.
Mass daily . . . . .	7:30 a.m.* and 12:10 and 6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.

*\*Except Saturday*

*In Lent: High Mass with Litany in procession Sundays at 11 a.m.;  
Way of the Cross and Benediction, Fridays at 7:30 p.m.*



#### CONFESSIONS

DAILY, 12:40-1 p.m., *also*  
FRIDAYS, 5-6 p.m.  
SATURDAYS, 2-3 and 5-6 p.m.  
SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,  
a priest of the Society of Saint Francis  
is scheduled to hear confessions.*



#### OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music

#### DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN  
139 West 46th Street, New York  
(East of Times Square, between 6th and 7th Avenues)

*Church open daily from 7 a.m. to 7 p.m.  
except Saturday, open from 11 a.m.*

#### RECTORY

144 West 47th Street, New York  
The Rev'd Donald L. Garfield, *Rector*  
The Rev'd John Paul Boyer  
PLaza 7-6750

#### PARISH OFFICE

145 West 46th Street, New York, N. Y. 10036  
*Office hours from 10 a.m. to 5 p.m.  
Monday-Friday except legal holidays*  
Christopher T. Thornley, *Parish Secretary*  
PLaza 7-6750

#### MISSION HOUSE

133 West 46th Street, New York  
Society of Saint Francis  
ROckefeller 5-3895  
Saint Mary's Center for Senior Citizens  
Brother Mark-Francis, *Program Director*  
PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i> .....	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i> .....	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i> .....	CEremony 7-1356
Mr Benjamin A. Bankson, <i>Head Usber</i> .....	SUSquehanna 7-7267
The Rev'd John L. Scott .....	KRAehen 5-9214
Mr Thomas A. Rehrig, <i>Seminarian</i> .....	OXford 1-1398
Sister Brooke Bushong, C.A., <i>Church School</i> .....	MURray Hill 7-1365
Miss Mabel Lewis, <i>Hostess</i> .....	GRAMercy 5-8097
Mrs William J. Abdale, <i>Tours</i> .....	MAin 4-5027
Miss Virginia O. Greene, <i>Bookshop</i> .....	OREgon 3-0159
Mrs John G. Cadney, <i>Flowers</i> .....	YUKon 8-6669
Mr Ralph M. Morehead, <i>Funeral Director</i> .....	RHInelander 4-2500

*The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.*