AVE

A MONTHLY BULLETIN
OF THE
CHURCH OF SAINT MARY THE VIRGIN
NEW YORK

VOL. XLIV MARCH, 1975 No. 3
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 conse-
quences 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; 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, Greg 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, Wednesday only ... 8:00 p.m.

Maundy Thursday

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

Good Friday

Morning Prayer ... 7:10 a.m.
The Three Hours

Dr William A. Johnson, preaching
Sermon ... 12:00 noon
Solemn Liturgy with Sermon ... 12:30 p.m.
Sermon, ending at ... 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

Easter Day

Pontifical High Mass ... 12:00 midnight
The Right Reverend Paul Moore, presiding and preaching

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.
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
A good time was had by all.

were more aware that the divine ladies in question combined a good
Temple was itself based on a Canaanite model (with the help of
which, ultimately, the baal-myths depended. The
on the official level, as clearly distinct from the baalism of the
subject peoples (a certain confusion on the popular level, on the
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 heaven 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 agricul
tural 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 conserva-
tive strain of northern Israelite kingship was increasingly seen to
be insufficiently stable to hold the country together in a time of
depening crisis. Perhaps what was needed was a different concep-
tion 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 Kronwall, $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, Jr, $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.

Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

FRIENDS OF SAINT MARY’S

IF YOU SAY, “It is an encouragement to know Saint Mary’s is always there”, enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: $20 for an hour; or the cost of several hours; or even $500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions — payable to “Church of Saint Mary the Virgin” — are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

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Athens, Ohio
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Mrs Miles Lowell Yates
Poughkeepsie, New York

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CHURCH SCHOOL

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


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
Worship in Spirit and Truth, papers at the 1970 liturgical conference on Prayer Book proposals: $2.95
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic $5.95 (mailing 50c)
A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25c (mailing 10c)

Order from the Saint Francis de Sales Shop

SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.

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]."
# MUSIC FOR MARCH

**MARCH 2—LENT III**
- Missa Sine nomine (*premier*)
- Justitiae Domini
- Bone Pastor

Kenneth Corneille, 1974

**MARCH 9—LENT IV**
- Mass in G
- Inflammatus est
- God so loved the world

Carl Maria von Weber (1786-1826)
Gioacchino Antonio Rossini (1792-1868)
John Stainer (1840-1901)

**MARCH 16—LENT V**
- Missa quinti toni
- Confitetur tibi, Domine
- Christus factus est
- Adoramus te, Christe

Orlandus Lassus (1532-1594)
Giovanni Pierluigi da Palestrina (1526-1594)
Franciscus Guerrero (1527-1599)

**MARCH 23—SUNDAY OF THE PASSION**
- Hosanna Filio David
- Pueri Hebraeorum
- Inflammatus est
- Christus factus est

Bartholomaeus Gesius (1555-1613)
Emmanuel Cardosa (1569-1650)
William Byrd (1543-1623)
Michael Sanchez (16th century)

**MARCH 26—WEDNESDAY, 8 P.M.**
- Responsoria of Tenebrae
- Benedictus
- Christus factus est

Tomás Luis de Victoria (1549-1611)
Marco Antonio Ingegneri (1545-1592)
Felicis 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
- Messa concertata
- Haec dies
- Terra tremuit
- Pascha nostrum

Ludwig Senfl (1490-1543)
Teodoro Cosati (1626-1688)
Anonymous (16th century)
William Byrd (1543-1623)
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

<table>
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<tr>
<th>Date</th>
<th>Event</th>
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<tbody>
<tr>
<td>1. Sa.</td>
<td>Lenten Weekday (St David, Bishop of Menevia, c. 544)</td>
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<td>2. Su.</td>
<td>LENT III</td>
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<td>3. M.</td>
<td>Lenten Weekday (John &amp; Charles Wesley, Priests, 1791, 1788)</td>
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<td>4. Tu.</td>
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<td>6. Th.</td>
<td>Lenten Weekday</td>
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<td>7. F.</td>
<td>Lenten Weekday (St Perpetua &amp; her Companions, Martyrs at Carthage, 202) Way of the Cross &amp; Benediction 7:30 p.m.</td>
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<td>8. Sa.</td>
<td>Lenten Weekday</td>
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<td>9. Su.</td>
<td>LENT IV</td>
</tr>
<tr>
<td>10. M.</td>
<td>Lenten Weekday (The Forty Martyrs of Sebaste, 320)</td>
</tr>
<tr>
<td>11. Tu.</td>
<td>Lenten Weekday</td>
</tr>
<tr>
<td>12. W.</td>
<td>St Gregory the Great, Bishop of Rome, 604</td>
</tr>
<tr>
<td>13. Th.</td>
<td>Lenten Weekday</td>
</tr>
<tr>
<td>14. F.</td>
<td>Lenten Weekday</td>
</tr>
<tr>
<td>15. Sa.</td>
<td>Way of the Cross &amp; Benediction 7:30 p.m.</td>
</tr>
<tr>
<td>16. Su.</td>
<td>LENT V</td>
</tr>
<tr>
<td>17. M.</td>
<td>Lenten Weekday (St Patrick, Bishop of Ireland, 461)</td>
</tr>
<tr>
<td>18. Tu.</td>
<td>Lenten Weekday (St Cyril, Bishop of Jerusalem, 386)</td>
</tr>
<tr>
<td>19. W.</td>
<td>SAINT JOSEPH</td>
</tr>
<tr>
<td>20. Th.</td>
<td>Way of the Cross &amp; Benediction 7:30 p.m.</td>
</tr>
<tr>
<td>21. F.</td>
<td>Lenten Weekday (St Cuthbert, Bishop of Lindisfarne, 687)</td>
</tr>
<tr>
<td>22. Sa.</td>
<td>Lenten Weekday (Thomas Ken, Bishop of Bath &amp; Wells, 1711)</td>
</tr>
<tr>
<td>23. Su.</td>
<td>THE SUNDAY OF THE PASSION, OR PALM SUNDAY</td>
</tr>
<tr>
<td>24. M.</td>
<td>MONDAY IN HOLY WEEK</td>
</tr>
<tr>
<td>25. Tu.</td>
<td>TUESDAY IN HOLY WEEK</td>
</tr>
<tr>
<td>26. W.</td>
<td>WEDNESDAY IN HOLY WEEK</td>
</tr>
<tr>
<td>27. Th.</td>
<td>MAUNDY THURSDAY</td>
</tr>
<tr>
<td>28. F.</td>
<td>GOOD FRIDAY</td>
</tr>
<tr>
<td>29. Sa.</td>
<td>HOLY SATURDAY</td>
</tr>
<tr>
<td>30. Su.</td>
<td>THE SUNDAY OF THE RESURRECTION, OR EASTER DAY</td>
</tr>
<tr>
<td>31. M.</td>
<td>MONDAY IN EASTER WEEK</td>
</tr>
</tbody>
</table>

The weekdays of Lent (except major feasts) are to be kept by special acts of discipline and self-denial.
**SUNDAYS**

<table>
<thead>
<tr>
<th>SERVICES</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Prayer</td>
<td>7:10 a.m.</td>
</tr>
<tr>
<td>Mass</td>
<td>7:30, 9:00 (Sung), and 10:00 a.m.</td>
</tr>
<tr>
<td>High Mass (with sermon)</td>
<td>11:00 a.m.</td>
</tr>
<tr>
<td>Mass</td>
<td>5:00 p.m.</td>
</tr>
<tr>
<td>Evensong and Benediction</td>
<td>6:00 p.m.</td>
</tr>
</tbody>
</table>

**WEEKDAYS**

<table>
<thead>
<tr>
<th>SERVICES</th>
<th>TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morning Prayer*</td>
<td>7:10 a.m.</td>
</tr>
<tr>
<td>Mass daily</td>
<td>7:30 a.m.* and 12:10 and 6:15 p.m.</td>
</tr>
<tr>
<td>Evening Prayer</td>
<td>6:00 p.m.</td>
</tr>
</tbody>
</table>

*Except Saturday

In Lent: High Mass with Litany in process; 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, 3-6 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.

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**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

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Mr John Z. Headley, Treasurer ................................................ Plaza 7-6750
Mr McNeil Robinson, Director of Music ............... Monument 3-3259
Mr Andrew P. Attaway, Head Server ............................ Ceremony 7-1356
Mr Benjamin A. Bankson, Head Usher ............... Susquehanna 7-7267
The Rev'd John L. Scott .................................................. Kraehen 5-9214
Mr Thomas A. Rehtig, Seminarian ................................. Oxford 1-1398
Sister Brooke Bushong, C.A., Church School ... Murray Hill 7-1365
Miss Mabel Lewis, Hostess .............................................. Gramercy 5-8097
Mrs William J. Abdale, Tours ................................. Main 4-5027
Miss Virginia O. Greene, Bookshop ...................... Oregon 3-0159
Mrs John G. Cadney, Flowers ........................................ Yukon 8-6669
Mr Ralph M. Morehead, Funeral Director ............. Rhielander 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.