

March-April AD 2003

Volume LXXII, Number 2

AVE

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



AVE

CHURCH OF SAINT MARY THE VIRGIN
145 WEST 46TH STREET
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THE CHURCH OF SAINT MARY THE VIRGIN
145 West Forty-Sixth Street, New York City

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

WORSHIP

The Holy Eucharist

On Sunday, Mass is said at 9:00 AM; Sung Mass is offered at 10:00 AM and Solemn Mass at 11:00 AM. Monday through Friday, Mass is said at 12:15 PM and 6:20 PM. On Saturday, Mass is said at 12:15 PM.

The Daily Office

On Sunday, Sung Matins are offered at 8:30 AM, and Solemn Evensong and Benediction 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 Matthew Weiler, *curate*, The Reverend James Ross Smith, *assistant*,

The Reverend Rosemari G. Sullivan, *assisting priest*,

The Reverend Robert Rhodes, *assisting deacon*,

The Reverend Canon Edgar F. Wells, *rector emeritus*.

The Parish Staff

Mr. Vince Amodei, *bookkeeper*, Mr. John Beddingfield, *rector's administrative assistant*,

Mr. Mervin Garraway, *building superintendent*, Mr. Robert McCormick, *organist & music director*,

Mr. Robert McDermit, *assistant organist*, Mr. Noah Evans, *seminarian*.

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

Volume LXXII, Number 2

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February 1, 2003

Dear Friends in Christ,

I cannot remember when I first heard the expression that every Sunday was a “little Easter.” It really didn’t make much sense. But sometime last fall, this phrase began to have real meaning for me. I now think of every Sunday as Easter, a day when I am invited to see the risen Lord, to share his risen life. If every Sunday is Easter for me, it is because I have come to believe that the assembly of the baptized is the great sign of the risen Lord and I am trying to live that belief as a Christian person and as a pastor and priest.

My journey to this belief began with the awareness that Easter is not the occasion for baptism, but rather baptism is itself the Easter event—Jesus Christ dying and rising still in those he calls to faith through the Church. The liturgy of Holy Baptism is the sign to us of God’s work in Christ and in us. The Easter mystery isn’t contained within the celebration of the community. It overflows from the assembly into the life and work of the people of a parish. It’s not just in the spring that we are risen. There is no moment of our lives when we are apart from Christ. The challenge, as the Reverend Canon Carl Gerdau remarked to me, is for us to discover this and to live it.

This spring we will have another extraordinary opportunity for God to show us his work through the liturgy. The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, will celebrate and preach at the principal liturgies of the Easter Triduum. This will be Bishop Griswold’s second complete Triduum at Saint Mary’s and his third Easter Vigil. It is such a privilege for us to have him with us for these services. The Presiding Bishop is a particular sign for us of the unity of the Church and its union with Christ.

For several years now, in order to meet the needs of our parish and our community, the Good Friday liturgy has been celebrated twice, at 12:30 PM and at 6:00 PM. We use the same bulletin for both services. The Presiding Bishop will be the celebrant and preacher for the evening service. The Reverend Louis Weil, James F. Hodges Professor of Liturgics at the Church Divinity School of the Pacific, will be the preacher for the 12:30 PM service, when I will be the celebrant. Father Weil will be a concelebrant with the parish clergy and the Presiding Bishop for the Evening Mass of the Lord’s Supper on



Photo by Alice V. Manning

Incense is offered: The Eve of Our Lord's Nativity, the Right Reverend Richard F. Grein presiding

Maundy Thursday, the Presiding Bishop's liturgy on Good Friday, and the Great Vigil of Easter. Father will also be with us for the liturgies on Easter Day. We hope that many of the wider parish community may be able to be with us this year for these services.

Ash Wednesday is March 5 in this year of grace 2003. We "ash" all day in New York. It is a phenomenon that I am sure I would not approve of were I not a parish priest here. However, having had the experience of seeing how this sign is a blessing to so many people who are otherwise probably unchurched, I do it without reservation. We offer five Masses on Ash Wednesday. Mass is said at 7:00 AM, 8:00 AM, and 9:00 AM. A Sung Mass is offered at noon. The Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church, will be celebrant and preacher for the Solemn Pontifical Mass at 6:00 PM.

This Lent we will be offering Stations of the Cross every Friday at Saint Mary's. On Friday, March 7, the Right Reverend Mark S. Sisk, Bishop of New York, will be here to officiate. It seems so appropriate for him to be with us for this occasion, and we are very grateful that he made room for this in his schedule at the beginning of Lent. This is especially true since the next morning, Saturday, March 8, at 10:30 AM, he will be presiding at the ordination of deacons at the Cathedral, one of whom is our own Candidate for Holy Orders, John Beddingfield.

ON SUNDAY, March 9, the parish will hold its annual meeting after the 11:00 AM service. Lunch will be served. That evening, one of our great friends and favorite preachers will be in the pulpit at Evensong, the Reverend John Andrew, Rector Emeritus of Saint Thomas Church, Fifth Avenue. To the local parish, I will say, "Just plan to spend the whole day at Saint Mary's!"

Bishop Epting will be with us again as celebrant at the Solemn Mass on the Feast of the Annunciation, Tuesday, March 25, at 6:00 PM. The preacher will be the Right Reverend Francis C. Gray, Assistant Bishop of the Diocese of Virginia and Sixth Bishop of Northern Indiana. Bishop Gray welcomed me to serve in Northern Indiana in 1988 and left the diocese to go to Virginia just before I was called here to Saint Mary's.

During my time in Indiana, I became very familiar with the work of Maria Montessori, especially as it finds expression in the Catechesis of the Good Shepherd. Maria Montessori had a very rich life as a physician and educator, but perhaps the greatest gift she brought to her work was the gift of scientific observation. She tried to see and to describe what she saw. She believed that every child had an "inner teacher" and that it was the duty of parents and other adults to provide the proper environment for the child and the "inner teacher" to work together to develop. One learned about providing the proper environment, again, by observing the child and the "inner teacher" at work. For Christians, another name for the "inner teacher" is, of course, the Holy Spirit.

Saint Mary's is a school, an environment, where we have the opportunity to work and grow in our relationship with God and with each other. It is a community where we can use God's gift of life to us for God's purposes. It is an extraordinary place in every way. It seems that this Lent and Easter Saint Mary's will be a very special place to be.

Yours faithfully,

Stephen Cauth

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].

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received with thanksgiving

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

Pray for Us, O Holy Mother of God

The following sermon was preached at the Church of Saint Mary the Virgin on the Solemnity of the Immaculate Conception, 2002, by the Reverend Larry Phillip Smith.

WHAT A PLEASURE it is to be here. Stephen Gerth is an old friend. My wife and I have known Father Gerth since he was a seminarian and we served together in a suburban Milwaukee parish. It is an honor, a privilege, for me to stand in this venerable pulpit and share this splendid celebration with you—and with him. I thank you for inviting me, Stephen.

Back in the Seventies, when I was in seminary, we sometimes spent Monday mornings at a refectory table reviewing our weekend church experiences. One of my classmates—he is now dean of a seminary—used to ask, “Well, anything especially outrageous?” One morning a wide-eyed junior from the Deep South made a response I remember to this day: “Oh yeah!” he said. “I thought I’d died and gone to heaven! We went to Saint Mary the Virgin in New York City. Man,” he said, “you think *we’re* High Church? That place makes us look like Baptists. Statues all over the place, vestments on everything that moved, incense as thick as the fog on a West Virginia mountain, and there was more singin’ than talkin’—singin’ in *Latin!* And not only that—the place was packed!”

What a shining witness you bear in this place! Worshiping Christ, King of kings and Lord of lords, with extravagant fervor, honoring his pure and lowly Mother, Queen of Heaven, with holy piety. Incarnational. Sacramental. Transcendent. How long has it been now? Some 135 years? Not milk for spiritual babes, but solid food, red meat, aged and smoked, solemn and high, the full faith for mature Christians.

ii.

We are here this evening to celebrate what the service bulletin calls the Solemnity of the Conception—the *Immaculate* Conception, if you will—of the Blessed Virgin Mary. Where did we get this celebration? How did it happen? What is it that, of all the people in the history of creation, uniquely and providentially prepared Saint Mary to be the *Theotokos*, the God-bearer?

Was it *nature*? Was there, somehow, a special, divinely formed strand of DNA in the Blessed Virgin? Unlike every other person born since Eden, was she miraculously spared that serpent-beguiled, self-serving predisposition Western Christians call original sin? That’s what many Christians have believed for centuries. It is what the Roman Pontiff declared *ex cathedra*—from the chair—when he proclaimed the Immaculate Conception as dogma in 1854.

Or was it *nurture*? Was it a faith-filled upbringing in the fullness of time, loving parents praying devoutly, teaching and shaping one who, fully mindful of her God-given freedom and dignity, would, by God’s grace and the Spirit’s power, obediently accept the call to become the God-bearer, the Mother of God, as her life’s vocation?

Will you permit me an observation?

Anybody who celebrates the *conception* of anybody these days—and especially *this* celebration, this liturgical observance of what some have called merely a “pious opinion”—is not only pious but *courageous!* Whatever your opinion about the conception of Blessed Mary, whether you believe she said, “Let it be to me according to your word,” because of nature, or *supernature*, or because of nurture, or some Anglican and comprehensive mixture of all the above, the fact that you are here this evening, here to keep this feast in the beauty of holiness, is surely evidence that you are not far from the Kingdom of God.



Photo by Alice V. Manning

Father Smith in the pulpit

And, like many a good leader, she did not suffer foolishness gladly. “How shall this be?” she asked, as she interviewed the angel Gabriel, aware that her mind could not conceive such a thing any more than her body could. When her Son was a teenager he learned a thing or two about the character of his Jewish Mother. Here’s how Eugene Peterson translates Mary’s response to young Jesus that day he lingered in the temple so long: “Young man!” she says. “Why *have* you done this to us? Your father and I have been half out of our minds looking for you!”

Peter Drucker says that “leadership is *doing the right things* and management is *doing things right*.” It seems that Saint Mary was good at *both*, wasn’t she? Once she was certain of the angel’s promise, she did a very shrewd thing. Long before the *Harvard Business Review* published articles about “best practices” and the wisdom of examining them, Mary heard that her aging cousin, Elizabeth, was also miraculously great with child. What did she do? Arrange for a girls’ night out and a surprise baby shower? Simply drop Elizabeth a warm congratulatory note and let it go at that? Not Mary! She went off to see what she could learn about best practices from this more seasoned, more experienced power broker.

Luke’s Gospel says that Mary stayed with Elizabeth about three months. Only then, only having tested her vocation, after seeking Godly counsel and asking hard questions and calculating the cost, only then does Mary burst into song: “My soul doth magnify the Lord . . .”

As the Gospels tell the story, Mary not only *did the right things*, she *did things right*. Where, we might ask, did her Son learn that we should be innocent as doves, but also as wise as serpents? The Mary of the *Magnificat* was not an illiterate peasant. She seems to have known the Scriptures as well as any man. How else could she have known Hannah’s song, on which she modeled her own?

Where, I wonder, did Jesus learn to reject greed and aggression as the way of the future? Where did Mary's Son get the notion that real abundance lies not in doing well, but in doing good? Where did he get the revolutionary idea that it would be the meek who would inherit the earth and the merciful who would obtain mercy? Where did he get the leader's wisdom that it is better to be cooperative than competitive? Listen carefully to the *Magnificat* and I think you might begin to see where these ideas come from.

Faithful and devout, innocent as doves, but also wise as serpents, willing to take risks, eager to say, "Yes," to be a leader, counting the cost and seeking Godly counsel, glad to entertain angels and to give birth to God in a world that says there is no room in the inn. Surely that is the heritage, the mission, the call, the claim, the witness, the joy, and the delight of a parish named for and dedicated to Saint Mary the Virgin. Surely that is something worth praying for, something worth giving to. It is a mission worthy of your loyalty, your faithful passion and energy and service.

iii.

Let me tell you a story.

I spent a few years of my life in Kansas, in the midst of the huge prairies that stretch from Missouri to the Rocky Mountains. The old folks there tell about how their ancestors were terrified by the monstrous fires that used to roar across the endless miles of head-high dry grass in the late autumn nearly every year. For days on end they could smell the acrid smoke blowing from the west. Then one night they would look out to see in the distance an ominous orange glow on the horizon. By the next day the smoke would so darken the sky that noonday looked like midnight.

It happened over and over again, year after year. The settlers would see the fires coming and huddle in terror as their homes and crops and livestock, and often they themselves, awaited certain incineration.

Then one day they had an idea. They started another fire right where they were. They burned the grass out in every direction around them, leaving a great, unflammable patch. Then they backed into that burned-out patch and watched in safety as the fires roared and raged but moved right past them for lack of kindling. "Fight fire with fire." That's what they said. That's where the expression comes from.

You and I are here tonight, we have this feast to keep, we have the faith to share, the Word to proclaim, the Sacraments to celebrate, because at Calvary Christ fought death with death. He fought judgment with judgment and hell with hell. And when it was over, he had done with sin and death what those pioneers did with that inflammable dry grass. When he said, "It is finished," a holy, sin-proofed, death-proofed, hell-proofed patch had been scorched beneath his cross. And there, from the cross, he looked at the beloved disciple and his Blessed Mother, and said, "Woman, behold thy Son." "Son, behold thy Mother." His dying and rising hope and prayer was that you and I would gather there—would gather *here*—with him, and with them, forever to delight in an eternal life of rejoicing and grateful service.

Isn't that what you really yearn for? The coming of light into our darkness, the blessing of comfort in our fear and grief, the firm grip of God Almighty when we feel that we're losing our own grip? What is it C. S. Lewis said? "If this is *true*, it is of infinite importance; if it is false, it is of no importance. But the one thing it can *never* be is *moderately* important."

iv.

I can only begin to imagine how you New Yorkers must have felt in those days, some fifteen months ago now, as *you* inhaled the acrid smoke and saw the fiery horror on the horizon. How your friends in Dallas prayed for you during those dreadful and dark days! How we join you in prayer these days, with rumors of war growing louder day by day.

v.

Now, I'm sure that just about the last thing a New Yorker thinks he needs just now is one more Texan trying to tell him what to do. But I want to make an appeal to you and to your rector this evening with a heart full of affection and respect. Spend yourselves, give yourselves away, graciously and compassionately, in the God-bearing, faithful, mothering, and nurturing leadership and obedience of this venerable parish. The worship and leadership of this parish is a vital and vigorous witness in this city and in this world, and sorely needed in the Episcopal Church. The road that runs through Saint Mary's is not some dead end, not just a fragrant and scenic route for leisurely Sunday drivers. Like Saint Mary herself, the road through Saint Mary's Church is a uniquely conceived, specially prepared, mission-critical highway for those who take the claims of Christ seriously.



Photo by Alice V. Manning

The Feast of the Immaculate Conception, the Right Reverend James W. Montgomery, principal celebrant

And so my appeal is not quite like the 16th-century original cited in Adrian Fortescue's historical volume about the Mass. I appeal to you not just about elevating the Sacred Host, but about lifting up the whole saving and serving grace and Gospel of Mary's Son. I appeal to you about the loving and reaching fullness of faith to which God called Blessed Mary—and now calls every blessed one of *you*: Heave it higher, Sir Stephen. Heave it higher! Heave it higher, good Christian friends. Heave it higher!

Trust your Mother. Do what she did. And remember, the one thing this cannot be is *moderately* important.

Pray for us, O holy Mother of God. That we may be made worthy of the promises of Christ.

—Larry P. Smith

Happy Birthday, Aeolian-Skinner Opus 891-A!

On January 11, 70 years after the dedication of our organ, an eminent former music director of St. Mary's, McNeil Robinson, played a gala anniversary recital. The rich and varied program included works by Jean-Jacques Beauvarlet-Charpentier, Max Reger, César Franck, and Marcel Dupré, plus an improvisation on a tune chosen by the Rector.



Photos by James W. Dennis

Above: McNeil Robinson
on the evening of the recital

Right: Current and former
music directors with their
beloved instrument



THE CALENDAR FOR MARCH



- 1 Sa David, *Bishop*
- 2 SU **THE LAST SUNDAY AFTER THE EPIPHANY**
SOLEMN MASS 11:00 AM
Mass ordinary: *Missa Luba*, arranged by Guido Haazen (20th century)
Anthem: He never failed me yet, Robert Ray (20th century)
SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 3 M John and Charles Wesley, *Priests*
- 4 Tu Weekday

LENT

*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.*

The principal Sunday Masses in Lent begin with the Great Litany unless there are adults preparing for Baptism at the Great Vigil of Easter. In this case, the Litany is omitted and the Rites of Christian Initiation are celebrated.

- 5 W **THE FIRST DAY OF LENT: ASH WEDNESDAY** *Fast & Abstinence*
A minister will be available for the imposition of ashes from the 7:00 AM Mass until 8:00 PM.
SAID MASSES 7:00 AM, 8:00 AM, 9:00 AM
SUNG MASS 12:00 NOON
SOLEMN PONTIFICAL MASS 6:00 PM
Mass ordinary: *Mass for Five Voices*, William Byrd (1543–1623)
Motet: *Emendemus in melius*, Byrd
The Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church, Celebrant & Preacher
- 6 Th Weekday of Lent
- 7 F Weekday of Lent *Lenten Abstinence*
STATIONS OF THE CROSS 7:00 PM
The Right Reverend Mark S. Sisk, Bishop of New York, Officiant
- 8 Sa Weekday of Lent
- 9 SU **THE FIRST SUNDAY IN LENT**
SOLEMN MASS 11:00 AM
Mass ordinary: *Missa "Petre ego pro te rogavi,"* Alonso Lobo (c. 1555–1617)
Motet: *Peccantem me quotidie*, Philippe de Monte (1521–1603)
SOLEMN EVENSONG & BENEDICTION 5:00 PM
The Reverend John Andrew, Rector Emeritus, Saint Thomas Church, New York City, Preacher
- 10 M Weekday of Lent

11 Tu Weekday of Lent
 12 W Weekday of Lent
 13 Th Weekday of Lent
 14 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
 15 Sa Weekday of Lent

16 SU THE SECOND SUNDAY IN LENT
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa super "Un gay bergier,"* Jacob Handl (1550–1591)
 Motet: *Versa est in luctum,* Tomás Luis de Victoria (1548–1611)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM

17 M Weekday of Lent
 18 Tu Weekday of Lent
Eve of Saint Joseph's Day 6:00 PM

19 W SAINT JOSEPH'S DAY
 20 Th Weekday of Lent
 21 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
 22 Sa Weekday of Lent

23 SU THE THIRD SUNDAY IN LENT
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa Morus,* Elliott Z. Levine (b. 1948)
 Anthem: O where shall wisdom be found? Joel Derfner (b. 1973)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM

24 M Weekday of Lent
Eve of the Annunciation 6:00 PM

25 TU THE ANNUNCIATION OF OUR LORD JESUS CHRIST
 SUNG MASS 12:00 NOON
 PROCESSION & SOLEMN PONTIFICAL MASS 6:00 PM
 Mass ordinary: *The Mass "Western Wind,"* John Sheppard (c. 1515–1559)
 Motet: *Dixit Maria,* Hans Leo Hassler (1562–1612)
The Right Reverend C. Christopher Epting, Ecumenical Officer of the Episcopal Church, Celebrant
The Right Reverend Francis C. Gray, Assistant Bishop, The Diocese of Virginia, Preacher

26 W Weekday of Lent
 27 Th Weekday of Lent
 28 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
 29 Sa Weekday of Lent

30 SU THE FOURTH SUNDAY IN LENT: LAETARE
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa brevis No. 1,* Healey Willan (1880–1968)
 Anthem: *Geistliches Lied,* Op. 30, Johannes Brahms (1833–1897)

SOLEMN EVENSONG & BENEDICTION 5:00 PM
 31 M Weekday of Lent



THE CALENDAR FOR APRIL



1 Tu Weekday of Lent
 2 W Weekday of Lent
 3 Th Weekday of Lent
 4 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 7:00 PM
 5 Sa Weekday of Lent

6 SU THE FIFTH SUNDAY IN LENT
 SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa Sancti Joannis,* Johann Joseph Fux (1660–1741)
 Motet: *O vos omnes,* Juan Esquivel (c. 1563–after 1613)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM

7 M Weekday of Lent
 8 Tu Weekday of Lent
 9 W Weekday of Lent
 10 Th Weekday of Lent
 11 F Weekday of Lent *Lenten Abstinence*
 STATIONS OF THE CROSS 5:00 PM
 12 Sa Weekday of Lent

13 SU THE SUNDAY OF THE PASSION: PALM SUNDAY
There is no 10:00 AM Mass today.
 BLESSING OF THE PALMS & SUNG MASS 9:00 AM
 BLESSING OF THE PALMS, PROCESSION THROUGH TIMES SQUARE
 & SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa "In die tribulationis,"* McNeil Robinson (b. 1943)
 SOLEMN EVENSONG & BENEDICTION 5:00 PM

14 M Monday in Holy Week
 MORNING PRAYER 7:40 AM
 MASSES 8:00 AM & 12:15 PM
 EVENSONG 6:00 PM

15 Tu Tuesday in Holy Week
 MORNING PRAYER 7:40 AM
 MASSES 8:00 AM & 12:15 PM
 EVENSONG 6:00 PM

16 W Wednesday in Holy Week
 MORNING PRAYER 7:40 AM
 MASSES 8:00 AM & 12:15 PM
 EVENSONG 6:00 PM

THE EASTER TRIDUUM

- 17 TH MAUNDY THURSDAY**
 MORNING PRAYER 8:30 AM
There is no celebration of Mass at 12:15 PM today.
 THE EVENING MASS OF THE LORD'S SUPPER 6:00 PM
 Mass ordinary: *Missa syllabica*, Arvo Pärt (b. 1935)
 Motet: *O sacrum convivium*, Thomas Tallis (c. 1505–1585)
The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, Celebrant & Preacher
The Watch before the Blessed Sacrament
Evening Prayer is said only by those who are not able to participate in the Evening Mass of the Lord's Supper.
- 18 F GOOD FRIDAY** *Strict Fast & Lenten Abstinence*
 MORNING PRAYER 8:30 AM
 THE CELEBRATION OF THE PASSION OF THE LORD 12:30 PM
 Sung to plainsong, with *Reproaches*, Tomás Luis de Victoria
The Reverend Louis Weil, James F. Hodges Professor of Liturgics, The Church Divinity School of the Pacific, Preacher
 THE CELEBRATION OF THE PASSION OF THE LORD 6:00 PM
 Sung to plainsong, with *Reproaches*, Tomás Luis de Victoria
The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, Celebrant & Preacher
The Good Friday Liturgy is celebrated twice for the pastoral needs of the community.
Confessions are heard by the parish clergy following both liturgies.
Evening Prayer is said only by those who are not able to participate in the Celebration of the Passion of the Lord.
- 19 SA EASTER EVE**
 MORNING PRAYER 8:30 AM
Evening Prayer is said only by those who are not able to participate in the Great Vigil of Easter.
 THE GREAT VIGIL OF EASTER 7:00 PM
 Mass ordinary: *Communion Service in E*, Harold Darke (1888–1976)
 Anthem: *Sing ye to the Lord*, Edward Bairstow (1874–1946)
The Most Reverend Frank T. Griswold, Presiding Bishop & Primate of the Episcopal Church, Celebrant & Preacher
Easter Reception follows the Vigil.
- 20 SU EASTER DAY**
 PROCESSION & SOLEMN MASS 11:00 AM
 Mass ordinary: *Missa "Congratulamini mihi,"* Francisco Guerrero (1528–1599)
 Motets: *Victimae paschali*, William Byrd
Regina coeli, Cristóbal de Morales (c. 1500–1553)
 SOLEMN PASCHAL EVENSONG & BENEDICTION 5:00 PM
Evening Service in C, Charles Villiers Stanford (1852–1924)

- 21 M Monday in Easter Week**
22 Tu Tuesday in Easter Week
23 W Wednesday in Easter Week
24 Th Thursday in Easter Week
25 F Friday in Easter Week *No Abstinence*
26 Sa Saturday in Easter Week
- 27 SU THE SECOND SUNDAY OF EASTER**
 PROCESSION & SOLEMN PONTIFICAL MASS 11:00 AM
Mass this morning will be sung by the Choir of Men & Girls of Christ Church, Greenwich, Connecticut.
The Right Reverend E. Don Taylor, Vicar Bishop for New York City, Celebrant & Preacher
 SOLEMN EVENSONG & BENEDICTION 5:00 PM
- 28 M SAINT MARK THE EVANGELIST (transferred)**
29 Tu Catherine of Siena, Religious
30 W Easter Weekday
Eve of Saint Philip & Saint James, Apostles, 6:00 PM



Photos by Alice V. Manning

This page and cover: The Feast of the Immaculate Conception, Bishop Montgomery, principal Celebrant; the 8th and 9th Rectors concelebrating; Father Matthew Weiler as Deacon of the Mass and Father Jay Smith as Subdeacon

Historical note: The vestments are the Father Brown set—the only surviving set made for our Father Founder, which he wore for this Feast in 1898.