

* BENEDICTA TU IN MULIERIBUS *

AVE MARIA GRATIA PLENA DOMINUS TECUM

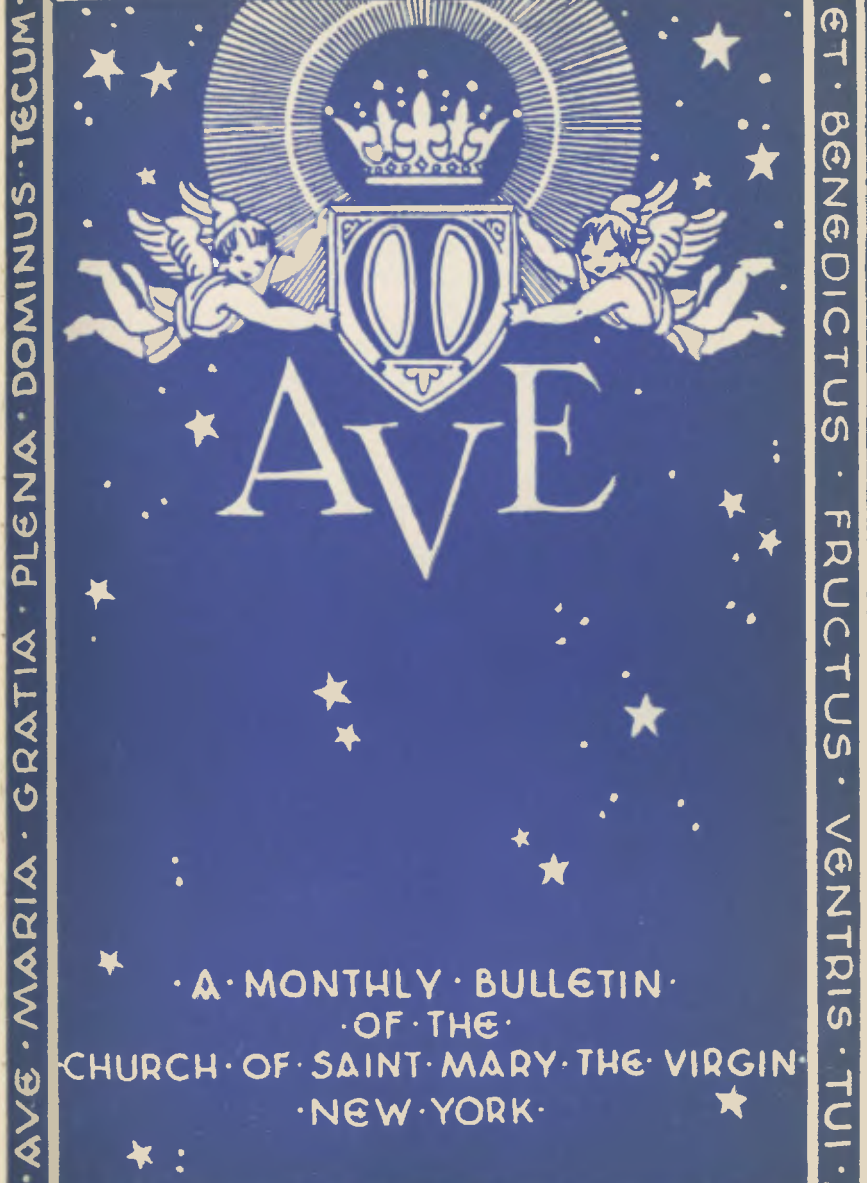


AVE

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

ET BENEDICTUS FRUCTUS VENTRIS TUI

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CHURCH OF SAINT MARY THE VIRGIN
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The Church of Saint Mary the Virgin

139 West 46th Street, New York, N. Y.
(Between Sixth and Seventh Avenues)

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A V E

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City

Vol. I.

March, 1932

No. 3

Passion-tide

THE account of the sacred Passion of our Lord occupies about a third of the Gospels—a vastly disproportionate amount of space, unless that Passion is more than an incident of that wonderful life. And we believe it to be far more than an incident, or an accident. As Catholic Christians we do not believe that the life of Christ would have been of equal significance for men, had He not ended life on a cross. The Cross, for us, was not a regrettable accident, but, in some sense, a necessity. By His Cross and Passion, by enduring that agony and bitter death, our Lord saved us. How that was we can never fully know. But redemption by the Cross of Christ is a foundation stone of our creed.

In gratitude for what Jesus has done for us, we shall meditate during this Passion-tide upon the meaning of the Cross. In the Eucharist the Church, guided by the Holy Spirit, has enshrined in symbolic rite many of the hidden wonders of the meaning of the Passion. How better, then, can we keep these sacred last days of Lent than by coming often, daily if possible, to the “perpetual memory of His precious death and sacrifice”—shown forth in the Holy Sacrifice of the Mass?

Granville Mercer Williams, S.S.J.E.

WITH good reason our Lord's last week upon earth is called "Holy Week" and "The Greater Week;" it is the most sacred period of the whole liturgical year.

In the early days of the Church the one great absorbing fact which filled the minds of Christians was the Passion of Our Lord, His Death and His Resurrection. The Mass, or the Breaking of Bread which, as we learn from the Acts of the Apostles, took place from the very earliest days, was a renewal of those sacred events. The Institution of the Eucharist on Maundy Thursday was but the prelude to the Sacrifice on Good Friday; the Resurrection its triumphant sequel.

The Church enshrines these great events in a solemn and magnificent ceremonial, the history of which goes back to the first centuries of Christianity. This liturgy of Holy Week has for purpose to place vividly before us the memory of our Lord's last days upon earth. Every prayer, every rite, every ceremony is full of meaning and of a beauty which cannot fail to move the heart and mind. It is therefore the duty of everyone to follow with as much understanding as possible the Holy Week liturgy, but in order to derive the fullest spiritual lessons which it teaches we need guidance, and we should take advantage of every help which is offered.

Much information concerning the liturgy and ceremonies of Holy Week may be gleaned from an excellent little tract entitled "How to Spend Holy Week" which may be found on the tract table in the church or may be obtained from the Parish Secretary for ten cents. "The English Holy Week Book" and "The Book of Tenebrae" are indispensable for following the services of Palm Sunday, Maundy Thursday, Good Friday and Holy Saturday. These two books are priced at seventy-five and twenty-five cents respectively and may also be obtained from the Parish Secretary.

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THE observance of Holy Week with special solemnities in commemoration of the Passion of Christ goes back to a very early date in the history of the Christian Church. Towards the end of the fourth century, the Lady Etheria, a French abbess, made a visit to Jerusalem at this season of the year and has left us an interesting description of what she saw there. The cere-

monies included a procession of palms on the Mount of Olives and the veneration of the Holy Cross.

The Saturday preceding Palm Sunday was formerly sometimes called "Lazarus Saturday" in memory of the raising of Lazarus from the dead, and Palm Sunday is still sometimes known by the Greeks as the Sunday of Lazarus. The central feature of the Sunday is still the palm procession. Originally, the palms were probably blessed in a distant place and carried to the parish church. Later on, the procession started from the churchyard cross. Sometimes the Blessed Sacrament was carried in procession, while in Germany a wooden figure of an ass mounted on wheels sometimes formed part of the procession, or the celebrant himself rode on an ass. During the course of the procession, the palms (often consisting of flowers or sprays of willow) were scattered on the ground, falling on the graves as the procession passed through the churchyard. This practice was later misinterpreted as an act of respect for the dead, and the custom of "flowering the graves" on Palm Sunday is still practised in England and Wales.

The form of blessing the palms includes the complete "proper" of a Mass, with Collects, Epistle and Gospel, and a Proper Preface leading up to the Sanctus. This is probably what is left of the Mass that was said at the Station from which the procession started. The other striking feature of the Mass of Palm Sunday is the solemn chanting of the Passion, the division among three characters being very ancient.

Maundy Thursday is so called from the Latin word *mandatum* (commandment), which forms the opening word of the office of the foot-washing (St. John xiii.). This ceremony is still performed in some churches and religious houses, and in Catholic countries the sovereign still washes the feet of twelve poor men on this day. The day is, of course, especially sacred as being that on which the Holy Eucharist was instituted. Private Masses are not allowed on Maundy Thursday, the clergy and faithful making their communions at the one public High Mass. Here at St. Mary's we have this Mass at the hour of seven on Maundy Thursday morning so that persons who later must go to business may come and make their communions. At this Mass, a second Host is consecrated and is carried in solemn procession to the

Altar of Repose, where it remains until Good Friday. The consecration of the second Host on this day is very ancient indeed, but the beautiful custom of the faithful keeping "watch" at the Altar of Repose in memory of Our Lord's word, "Could ye not watch with Me one hour?" is more recent. Maundy Thursday is also the day on which the Bishop should bless the holy oils to be used in the Sacrament of Unction. After the Mass, the altars are stripped and washed by the priest—"they parted my garments among them, and cast lots upon my vesture." (Psalm xxii. 18).

The ceremonies of Good Friday are of a very ancient type. The so-called "Mass of the Presanctified" is not a Mass, properly speaking, since it does not include the consecration and offering of the Holy Sacrifice. It opens with lessons from the Old and New Testaments (including the Passion according to St. John sung solemnly), and these are followed by the "Bidding Prayers" sung by the celebrant at the altar, calling upon the faithful to pray for "all sorts and conditions of men," whom he names. Then follows the Veneration of the Cross, which, as we have seen, is very ancient. During this, the Reproaches are sung to a very beautiful and hauntingly sad melody. The Blessed Sacrament is then carried to the High Altar from the Altar of Repose, where it is consumed by the priest in silence. The strange maimed rite helps to impress upon the faithful the awful tragedy of Calvary. *Consummatum est*—it is finished!

The ceremonies of Holy Saturday, originally held at night and culminating in the joyful Mass commemorating the Resurrection, have been gradually anticipated until they are now celebrated on the morning of Easter Eve. Their great length shows their original character as part of an all-night vigil. They open with the blessing of the new fire, performed at the door of the church. The blessing of the Paschal Candle, symbolical of the Risen Lord, follows. This ceremony dates back to at least the time of St. Jerome. The *Exultet*, sung by the Deacon, was originally improvised by him as he went along, but now it has become stereotyped into a very beautiful form and melody. The long Old Testament Prophecies (types of the regeneration effected by the Sacrament of Baptism), the blessing of the Font, and the Litany of the Saints which follows are all part of the original Baptism of Catechumens, which took place on this day. The

Mass which concludes the Holy Saturday rite is the first Mass of Easter. Nothing so well suggests the change from the sadness of Lent and Good Friday to the joy of the Resurrection as does this Mass, with its dramatic change from violet to white, and the sound of bells and organ which have been silent since Maundy Thursday. The *Alleluia*, which has not been used since Septuagesima, is sung to a thrillingly beautiful melody after the Epistle, and is thrice echoed by the choir. The Lord is risen—He is risen indeed!

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THE word "Mass," from the Latin *Missa*, originally meant a dismissal, and was first applied in the Early Church to that part of the Communion Office to which the candidates for Baptism were admissible. This was called the *Missa Catechumenorum*, meaning thereby the service at the end of which the catechumens were sent away. The latter part of the service was called the *Missa Fidelium*, because the faithful did not go away until it was ended, and a little later the word was used to denote any kind of service. In the first reformed Prayer Book of Edward VI. (1549) the title is thus given: "The Supper of the Lord and the Holy Communion, commonly called the Mass," but the word disappeared in subsequent revision, though the service remained the same. Its use by the people never wholly disappeared, probably until the eighteenth century, when religion in England was at a low ebb. The convenience of having one short word to express what otherwise requires the use of a long and cumbersome phrase is evident. Moreover, the act of celebrating the Eucharist is precisely the same, whether performed by a priest of the Eastern, the Roman, or the Anglican Communion, and so indicates the essential identity of the act in every part of the Church.

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"A DAILY Eucharist is a small enough ceremony in a corner, in a little chapel, with perhaps but a few worshippers; but the smallness is only in its outward features. The act has widest range; it reaches out arms of power over the whole world; it extends its influence to the abode of the departed; it penetrates up to the Throne of God. It is the widest, richest act, the act in which the greatest generosity can be spent of which man is capable."—*Bishop Gore*.

THE leaflets of Lent services are of course meant for your information. But they are also meant to give to other people who may not know as well as you do how much St. Mary's has to offer during Lent and Holy Week. There is always a copious supply of the leaflets. Please take as many as you want and give them to your friends.

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THE monthly devotion of the Holy Hour will be held on Thursday, March 3, from 8 to 9 p. m.

Attention is called to the fact that this is also the monthly meeting of three devotional guilds of which there are branches at St. Mary's: the Guild of All Souls, the Confraternity of the Blessed Sacrament and the Living Rosary of Our Lady and St. Dominic. Will members of these guilds please take notice and make an effort to attend the Holy Hour each month?

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TUESDAY, March 8, has been appointed as a day of intercession in this parish for the work of the Catholic Congress. From the first Mass at seven o'clock until the closing of the church at ten in the evening it is hoped that intercession may be kept up by members of the congregation.

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YOU are reminded that the Stations of the Cross are said publicly at eight o'clock on Friday evenings in Lent. They are followed by a sermon by the Father Rector and Benediction of the Blessed Sacrament.

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FATHER KLEIN will speak on the subject of "Our Lord and Education" at the meeting of the young people in St. Joseph's Hall on Sunday evening, March 6, at 9:15 o'clock. On Sunday, March 20, at the same place and hour, Mr. James Burrell will speak on "German Influences on American Customs."

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IF you are looking for something unusually good for Lent reading or meditation, Dom Bede Frost's "Retreat for Layfolk" is recommended. Two copies of the book have recently been placed in the parish lending library. We are glad to be able to

say that a number of other excellent books have recently been added to the library, among them the following:

SELFHOOD AND SACRIFICE. By Frank S. B. Gavin. (Morehouse, \$1.00).

TOMORROW'S FAITH. By John Rathbone Oliver. (Morehouse, \$1.00).

THE APPROACH TO GOD. By Father Hughson, O.H.C. (Holy Cross Press, \$1.50).

THE MIND OF THE MISSAL. By Father Martindale, S.J. (Macmillan, \$2.00).

THE PRAYER OF THE EARLY CHRISTIAN. By Dom Fernand Cabrol, O.S.B. (Benziger's, \$1.90).

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THE parish lending library deserves greater use than it gets. It is really an excellent collection of books in theology, apologetics, ecclesiastical history, biography, biblical studies, and devotional literature. The lending library is in the Sisters' Mission House, and is open every Sunday after High Mass and before Vespers. On week-days, books may be borrowed between 4 and 6 p.m. The library is quite free to members of the parish. Persons borrowing books are asked not to keep them more than three weeks.

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IN a Retreat, one of the most valuable things is silence. We gather together to be quiet before God. There should be no talking except about things that are quite necessary. During meals a book or some article is read aloud. If this silence seems strange, no one need be afraid of it. All will get to like it. It will give God a chance to speak to us, and in the quietness we can speak to God. "Speak, Lord, for Thy servant heareth." "Teach me to do the thing that pleaseth Thee, for Thou art my God." So we may learn in Retreat what prayer really means.

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IT is to be noted that there are two special times for Retreat in March. On Saturday, March 5, Father Dale will conduct a short Retreat for women, with addresses at 3, 5 and 8 p.m.,

supper at 6:30, and Benediction at 9 p.m. Reservations for this retreat should be made at once with Sister Mary Gabriel.

A special Retreat for graduate and student nurses has been planned for the afternoon and evening of Passion Sunday, March 13. As the conductor of this Retreat we have secured the Reverend John Rathbone Oliver, M.D., of Baltimore, Maryland. Reservations for this Retreat should be made by application to Sister Mary Virginia, who may be addressed at the Sisters' Mission House, 133 West 46th Street. The following timetable has been arranged: First Address, 3 p.m. Second Address, 5 p.m. Supper, 6:30 p.m. Vespers and last Address, 8 p.m., followed by Benediction. All nurses, whether members of the Church or not, are cordially invited. The Retreat has been arranged under the auspices of the Guild of St. Catherine of Genoa for Nurses.

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PASTORAL calling in a parish like Saint Mary's, as everybody knows, is a difficult problem; nevertheless, the clergy are happy to devote to this feature of parish work all the time available. In some cases parishioners prefer not to be called upon. This attitude we can readily understand. Yet we want to visit you, if you wish us to do so. The best way of arranging matters seems to be to ask you, in case you wish to receive a call, is to indicate the fact on one of the cards provided in the vestibule rack and to send the card to the Father Rector. One of the clergy will then make an appointment to visit you.

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THERE are probably in this parish a number of persons who several years ago joined the League of the Blessed Virgin, an organization founded by Dr. Barry and others for the purpose of encouraging devotion in the American Church to the Mother of our Lord, especially by the use of the rosary. For a number of reasons interest and membership in the League seems to be on the wane. This we deem to be so, certainly not from lack of devotion to our Lady St. Mary, but rather from the lack of continued leadership in the League, and also because of the existence of a very live and active organization devoted to much the same objects—namely, the Living Rosary of Our Lady and

St. Dominic. The Holy Cross (West Park) branch of the League, has been dissolved recently and its members encouraged to transfer their allegiance to the Living Rosary. We suggest that local members of the League of the Blessed Virgin do likewise. The obligations of the Living Rosary are simple. Information and a form of application for membership may be obtained from the Chaplain, Father Dale, upon request.

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ALTAAR flowers are not appropriate in penitential seasons; so we leave our altars unadorned during Advent and Lent, except on the festivals of the Saints. The flowers for St. Joseph's Day are in memory of William Edward Jones. Those for the high altar on the feast of the Annunciation are given in memory of Martha Fiske; those for the Lady chapel, in memory of Haley Fiske.

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THE Flower Committee of St. Mary's Guild has designated Easter as the day on which the altar flowers will be in memory of Dr. Barry, beloved rector-emeritus of this parish. Contributions of money for the Easter flowers will be gratefully received. They may be placed in the box provided in the vestibule for that purpose, or they may be sent to Miss Louise Richards, 38 West 93rd Street, New York City.

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TICKETS for Palm Sunday and Easter will be mailed to all parishioners and supporters of St. Mary's about the middle of March. These tickets will admit the holders at the 47th Street entrance up to the hour of 10:50 a.m., at the Palm Sunday and Easter Day High Masses. After 10:50, the main doors of the church will be open to the public. Applications for additional tickets should be made to the Parish Secretary, 145 West 46th Street.

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THE children are going to hold a bazaar on the afternoon of Saturday, April 9, from three to six in Saint Joseph's Hall. We remember gratefully the contributions and patronage given us by the people of Saint Mary's at our cake sale last fall.

Our Spring Bazaar will be held for the same purpose as the cake sale—to raise money for our Mite Box offering. We are now permitted to work all year to fill our Mite Boxes, if we wish; it is no longer an exclusively Lenten job. We earnestly solicit contributions of cake, preserves, dolls, pictures, ornaments, books, odds and ends for the grab bag,—any saleable article. These contributions should be sent to Father Klein at the rectory. More information about the bazaar will appear in the next number of AVE. We are learning to give, and you are helping us.

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THE donations which many readers of AVE so kindly continue to send in are going far towards supporting this new venture. We gratefully acknowledge the following contributions made during the last month:

Miss M. McLaughlin, \$3; Mr. C. W. Spooner, \$16; M. F. Pfau, \$2; F. Langford, \$1; Miss A. Bishop, \$1; Mrs. W. G. Lewis, \$1; Mrs. Vogelgesang, \$1; Mrs. M. L. Serson, \$3; Mrs. W. J. Hewlett, \$1; Dr. B. C. Fairchild, \$2; Miss G. C. Whit-
ing, \$1; Mrs. L. C. F. Lohman, \$1; Miss M. Merrill, \$.50; Mrs. E. L. Coster, \$5; Mrs. H. Barry, \$1; Miss M. S. Arnold, \$2; Miss A. L. Arnold, \$2; Miss L. Kerr, \$.50 and H. H. Wheeler, \$1.

AVE is published on the twenty-fifth day of each month (July and August excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, The REVEREND FATHER DALE, S.S.J.E., 144 West 47th Street, New York.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

The Eternal Years

HOW shalt thou bear the Cross, that now
So dread a weight appears?
Keep quietly to God, and think
Upon the Eternal Years.

Set hours and written rule are good,
Long prayers can lay our fears;
But it is better calm for thee
To count the Eternal Years.

Rites are as balm unto the eyes,
God's Word unto the ears;
But He will rather have thee brood
Upon the Eternal Years.

Bear gently, suffer like a child,
Nor be ashamed of tears;
But kiss the gracious Cross, and then
Sing of the Eternal Years.

The Cross is quite enough for thee,
Though little it appears;
For there is hid in it the weight
Of those Eternal Years.

One Cross can sanctify a soul;
Late Saints and ancient Seers
Were what they were, because they mused
Upon the Eternal Years.

A single practice long sustained
A soul to God endears;
This must be thine—to weigh the thought
Of those Eternal Years.

He practises all virtues well
Who his own Cross reveres;
And stores within his heart the thought
Of those Eternal Years.

FREDERICK WILLIAM FABER (1814-1863)

KALENDAR FOR MARCH

THE SACRED PASSION

Virtue: Mortification

1. Tu. St. David, B.C. Com. of Feria.
2. W. Feria. Com. of St. Chad, B.C.
3. Th. Feria. Holy Hour, 8 to 9 p.m.
4. F. Feria. Stations of the Cross, 8 p.m.
5. Sa. Feria. Quiet Afternoon for Business Women. Conductor: Father Dale, S.S.J.E.
- ✕ 6. Su. LENT IV. (Laetare Sunday.)
7. M. St. Thomas Aquinas, C.D. Com. of SS. Perpetua and Felicitas, MM., and of Feria.
8. Tu. Feria. Parish Day in Catholic Congress Cycle of Prayer.
9. W. St. Gregory of Nyssa, B.C.D. Com. of Feria.
10. Th. Feria.
11. F. Feria. Stations of the Cross, 8 p.m.
12. Sa. St. Gregory the Great, B.C.D. Com. of Feria.
- ✕ 13. Su. LENT V. (Passion Sunday.) Quiet Afternoon for Nurses. Conductor: The Rev. John Rathbone Oliver, M.D.
14. M. Feria.
15. Tu. Feria.
16. W. Feria.
17. Th. St. Patrick, B.C. Com. of Feria.
18. F. St. Cyril of Jerusalem, B.C.D. Com. of Feria. Stations of the Cross, 8 p.m.
19. Sa. ST. JOSEPH, FOSTER-FATHER OF OUR LORD. Com. of Feria.
- ✕ 20. Su. LENT VI. (Palm Sunday.) Com. of St. Cuthbert, B.C.
21. M. Feria.
22. Tu. Feria.
23. W. Feria. Tenebrae, 8 p.m.
24. Th. MAUNDY THURSDAY. High Mass and Holy Communion, 7 a.m. Tenebrae, 8 p.m.
25. F. GOOD FRIDAY. Mass of the Presanctified, 10 a.m. Preaching of the Cross, 12 to 3. Tenebrae, 8 p.m.
26. Sa. HOLY SATURDAY. The Liturgy, 10 a.m.
- ✕ 27. Su. EASTER DAY. Extra Mass, 6 a.m.
28. M. EASTER MONDAY.
29. Tu. EASTER TUESDAY.
30. W. In Octave.
31. Th. In Octave. Holy Hour, 8 to 9 p.m.

Music List for March

MARCH 6.—FOURTH SUNDAY IN LENT.

MASS, "Messe solennelle" *Franck*
 Motet, "Miserere mei" (Contralto) *Martini*

VESPERS:

Magnificat in B flat *Lemare*
 O salutaris (No. 1) *Elgar*
 Tantum ergo (No. 1) *Schubert*

MARCH 13.—PASSION SUNDAY.

MASS, "Virgo potens" *Griesbacher*
 Motet, "Virgo virginum" (Stabat Mater) *Paladilhe*

VESPERS:

Magnificat, Tone II with faux bourdons *Willan*
 Ave verum *Noyon*
 Tantum ergo in D *Bruckner*

MARCH 20.—PALM SUNDAY.

MASS in C *Rheinberger*
 Motet, "Pueri Hebraeorum" *Victoria*
 Motet, "Tristis est anima mea" *di Lasso*

VESPERS:

Magnificat in E minor *Harwood*
 O salutaris (No. 2) *Elgar*
 Tantum ergo (Bass) *Paladilhe*

MARCH 24.—MAUNDY THURSDAY.

MASS in C *Brosig*
 Motet, "Ave verum" (Contralto) *Paladilhe*
 Motet, "Panis angelicus" (Tenor) *Dumont*
 Motet, "O sacrum convivium" *Ribollet*
 Motet, "Tantum ergo" (Bass) *Vidal*

MARCH 27.—EASTER DAY.

MASS, "St. Dominic" *Farjeon*
 Motet, "Resurrexit" (Christus) *Liszt*

VESPERS:

Magnificat in E *Lemare*
 O salutaris (Opus 17, No. 3) *Kromolicki*
 Tantum ergo (No. 3) *Schubert*

Services in Lent

SUNDAYS

Low Mass	7 and 8 a.m.
Children's Mass, with hymns	9 a.m.
Low Mass	10 a.m.
Matins	10:30 a.m.
High Mass, with sermon	11 a.m.
Vespers and Benediction, with sermon	8 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Mass, with short address, daily	12:10 p.m.
Children's Mass and Catechism, Saturdays	10:30 a.m.
Matins	9 a.m.
Vespers and Compline	6 p.m.

EVENING SERVICES AND INSTRUCTIONS

Confirmation Instructions (Lady Chapel), Mondays	6 p.m.
Stations of the Cross, with sermon, Fridays	8 p.m.
Holy Hour, March 3 and 31	8 p.m.

*Other Services during the Week, and on Festivals,
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 10 p.m.

The Priests of the Church, and the Sisters, are always ready to answer questions or to give instruction in the Christian religion.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

Sacraments and Other Rites

CONFESSIONS.

Father Williams, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Dale, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Klein, S.S.J.E., Fridays, 7 to 8 p.m.
 Father Peabody, Thursdays, 5 to 6 p.m., Saturdays, 3 to 5 and 8 to 9 p.m.
 A Priest can always be seen daily at 7:30 a.m., upon application.

BAPTISMS.—Sundays at 3 p.m., by arrangement with the clergy.

Proper sponsors should be chosen, and the mother should be churched.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living. Marriages are not solemnized during Lent, nor on Sundays or Christmas Day.

SICK CALLS, Holy Unction and Communion of the Sick, on application to the clergy; in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the Church at any time before the day of the funeral. It is the usual custom at St. Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr. Nold, the Director of Music.

Parish Guilds and Organizations

All persons who come regularly to the Church of St. Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.

THE WOMAN'S AUXILIARY.—Second Fridays, Corporate Communion, 9:30 a.m. Business Meeting, 10:30 a.m. The **FATHER RECTOR, Chaplain.**

ST. MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10 a.m. to 4 p.m. Corporate Communion, second Wednesdays, 9:30 a.m. Monthly business meeting, 10:30 a.m. The **FATHER RECTOR, Chaplain.**

GUILD OF ST. MARY OF THE CROSS.—Works for the support of St. Mary's Summer Home, Keyport, New Jersey. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. **FATHER KLEIN, Chaplain.**

GUILD OF ST. MARY OF NAZARETH.—For Young Women. Sewing and Games, Tuesdays, 8 p.m. Monthly devotional meeting, second Tuesdays, 9:30 p.m. **FATHER KLEIN, Chaplain.**

CHURCH MISSION OF HELP.—St. Mary's Parish Group. Corporate Communion, fourth Thursdays, 9:30 a.m. Business meeting, 10:30 a.m. The **FATHER RECTOR, Chaplain.**

ST. MARY'S DRAMATIC SOCIETY.—**FATHER DALE, Chaplain.**

GUILD OF ST. VINCENT.—For Altar Servers. Second Tuesdays, 8 p.m. **FATHER DALE, Chaplain.**

KNIGHTS OF ST. MARY.—For Young Men. Monthly devotional meeting, first Mondays, 9:30 p.m. **FATHER KLEIN, Chaplain.**

CHURCH SCHOOL.—Saturdays, Children's Mass and Catechism, 10:30 a.m. Sundays, Children's Mass, 9 a.m. **FATHER KLEIN, Director.** **MR. MOORHOUSE L. JOHNSON, Catechist.**

WOMEN'S BIBLE CLASS.—Meets in St. Joseph's Hall directly after the 9 o'clock Mass on Sundays. **SISTER MARY GABRIEL, S.H.N., Directress.**

SUNDAY EVENING SOCIAL MEETINGS.—For Young People. First, Third and (Fifth) Sundays, 9:15 p.m. Lectures, music, dancing and refreshments. **FATHER KLEIN, Chaplain.**

FRIDAY EVENING PARISH SOCIAL HOUR.—Instruction or lecture, in St. Joseph's Hall, every Friday, 8:15 p.m., followed by refreshments. Benediction of the Blessed Sacrament in the Church, 9:30 p.m.

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, half-an-hour after High Mass and before Vespers.

Devotional Guilds

CONFRATERNITY OF THE BLESSED SACRAMENT.—St. Mary's Ward. Monthly meeting at the Holy Hour, Thursdays before first Fridays, 8 p.m. **FATHER DALE, Chaplain.**

GUILD OF ALL SOULS.—St. Mary's Ward. Monthly meeting at the Holy Hour, Thursdays before first Fridays, 8 p.m. **FATHER DALE, Chaplain.**

LIVING ROSARY OF OUR LADY AND ST. DOMINIC.—St. Mary's Ward Monthly Meeting at the Holy Hour, Thursdays before first Fridays, 8 p.m. **FATHER DALE, Chaplain.**

Other Organizations

FELLOWSHIP OF ST. JOHN.—Prayer and work for the Society of St. John the Evangelist. Meetings, as announced. Corporate Communion, December 27th and May 6th. The **FATHER RECTOR, Chaplain.**

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Fridays, 8 a.m., in the Sisters' Chapel in the Mission House.

GUILD OF ST. CATHERINE OF GENOA.—A non-parochial Guild for Graduate and Student Nurses. Tea and social meeting, second Sundays, in St. Joseph's Hall, 7 p.m. Retreats and other meetings, as announced. For further information, application should be made to **SISTER MARY VIRGINIA, S.H.N., Directress.**

Directory

CHURCH OF ST. MARY THE VIRGIN, 139 West 46th St.

ST. MARY'S HOUSE, Society of St. John the Evangelist

144 West 47th Street. Telephone: BRyant 9-0962

The Rev. Father Williams, S.S.J.E., *Superior*.

The Rev. Father Dale, S.S.J.E., *Assistant Superior*.

The Rev. Father Serson, S.S.J.E.

The Rev. Father Klein, S.S.J.E.

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: BRyant 9-3232

The Sister Mary Gabriel, S.H.N., Sister-in-Charge

The Sister Mary Constance, S.H.N.

The Sister Anita, S.H.N.

The Sister Mary Virginia, S.H.N.

The Sister Bernardine, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9-0962

Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9-0962

The Rev. Father Peabody. Telephone: BRyant 9-8858

Mr. Raymond Nold. Telephone: BRyant 9-5913

Mr. Charles D. Wayre. Telephone: BRyant 9-9672

MR. HOWARD I. DOHRMAN, *Parish Treasurer*

1 Madison Avenue, New York

The Church of St. Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Vespers on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.