

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· BENEDICTA · TU · IN · MULIERIBUS ·



· AVE

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· BENEDICTA · TU · IN · MULIERIBUS ·



· AVE

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

THE CHURCH OF SAINT MARY THE VIRGIN

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

CLERGY

THE REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., S.T.D.,

Rector

THE REV. CHARLES POMEROY OTIS, S.S.J.E.

THE REV. EARNEST KELLNER BANNER, S.S.J.E.

THE REV. C. WINTHROP PEABODY

BOARD OF TRUSTEES

THE REV. FATHER WILLIAMS, S.S.J.E., *President*

MR ABRAHAM HATFIELD, *Vice-President*

MR NEWBURY FROST READ, *Secretary and Treasurer*

MR HOWARD I. DOHRMAN

MR F. DE LANCEY ROBINSON

MR CARRINGTON RAYMOND

THE SISTERS OF THE HOLY NATIVITY

Director of Music: MR RAYMOND NOLD

Organist: MR GEORGE W. WESTERFIELD, F.A.G.O.

Sacristan and Ceremonarius: MR CLIFFORD M. SWAN

Sexton: MR JACOB KIND

AVE

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

Vol. IV

May, 1935

No. 32

THE RECTOR'S MESSAGE

THE Feast-day of the Resurrection has come and gone but Eastertide is still with us. These "Great Forty Days" from Easter to Ascension are a most important part of the Christian Year, but it is to be feared that many Church people do not use them as they should. Only too often, a time of careful and even strenuous Lenten observance is followed after Easter by a period of laxity and indifference to religious duties. But Eastertide should rather be for all of us a time for the renewal of resolutions; a time of fortifying and consolidating the spiritual position which by the Grace of God we have been able to attain to in Lent. For the keynote of Eastertide should be the realization on our part of the glorious resurrection power of our Risen Lord now within us, strengthening us, upholding us, making us grow in His likeness. We ought to try and make the words of St Paul our own, "Henceforth I live, yet not I but Christ liveth in me." With this thought in mind, Eastertide would become a time of spiritual advance rather than, as it so often is, a time of spiritual backsliding. Christ by His Resurrection and Ascension has not "gone away" into some far-distant heaven, rather He has drawn nearer to us and has entered into our hearts and our very lives. We, as risen with Christ, then, are to seek those things which are above.

Easterday itself was, indeed, a glorious one at St Mary's and we all have much to be thankful for. Many good confessions, many devout communions, the loveliness of the services, and especially of the wonderful High Mass; and the generous response of parishioners and friends to my appeal for a large Easter Offering are all causes for rejoicing. At the time of writing the amount received by the Treasurer for the Easter Offering is in excess of eight thousand dollars, considerably more than was obtained last year. I should like to take this opportunity to thank all those whose combined and self-sacrificing efforts made this splendid result possible. While the offering will relieve any immediate prospect of financial embarrassment, perhaps it may not be amiss to point out that the parish will continue to require a generous support of free-will offerings to meet the needs of the Summer months, and the succeeding time. More and more, we shall have to depend upon smaller offerings from a larger number of people, as financial conditions make less possible large gifts we have received in the past. If you can give only a little, please do not think on that account your little is unimportant to the parish. Everyone must do his or her part and then all will be well.

May I remind you all that Ascension Day, which coincides this year with the legal holiday of Memorial Day (May 30th), is a holy day of obligation,—one of the few days of the year in addition to Sunday when the Church expects her faithful children to be present without fail at the offering of the Holy Sacrifice? Because of the coincidence of the feast with the secular holiday, we shall adopt a different schedule of Masses than has been customary in years past. There will be Low Masses for Communion at 6, 7, 8 and 9.30 o'clock; and at eleven o'clock there will be a High Mass at which I hope to preach a brief sermon. Surely with all these opportunities, no one ought to be absent from Mass on this festival of our Lord's high triumph.

Thursday, May twenty-eighth marks the fourth anniversary of the death of the Reverend Joseph G. H. Barry, for twenty years the beloved Rector of this parish. In his memory a requiem will be sung in the Chantry at 9.30 o'clock on that day. I hope that as many as can do so will endeavor to be present and thus pay tribute to one to whom St Mary's owes so much.

We hope to open our Summer Home at Keyport as usual this Summer, for a six weeks season, beginning about the first of July. The Home offers an opportunity for a restful and happy vacation for many of our parishioners who otherwise would be unable to escape from the heat of the city. Those who are able, and who wish to contribute towards the expense of maintaining the Summer Home may send or give their offerings to the Treasurer, to the Sister-in-Charge, or to myself.

Tranville Mercer Williams, S.J.C.
★

FEAST OF THE INVENTION OF THE HOLY CROSS (MAY 3)

THE date of the finding of the Cross upon which our Lord suffered His Passion cannot be ascertained with exactness, but it is supposed to have been about the year 326. At this time, St Helena, the Mother of Constantine the Great, being then about eighty years of age, made a pilgrimage to Jerusalem, and set on foot the work of restoring the Holy Places which had fallen into a sad condition of decay.

During the work of excavation, three crosses were unearthed on Calvary. The Cross of our Lord, so one ancient story goes, was identified by being applied to the body of a sick person who

immediately recovered. While we do not doubt for a moment the possibility of such miracles, yet if there is a tradition which is a little less thaumaturgic it would seem wise to adopt it. St Ambrose of Milan, who was born in 340, thirteen years after the event, preserves the tradition that the Cross of Christ was recognized by the title placed on it by Pilate, which was still attached to it. St Macarius, the Patriarch of Jerusalem, co-operated with St Helena in this work, and a magnificent basilica was erected as a shrine for this inestimable treasure.

The earliest direct testimony concerning the finding of the Cross is given by St Cyril, Patriarch of Jerusalem, who was born about 315 and wrote about the Cross some twenty years after its discovery. St Ambrose, as we have seen, gives his testimony regarding it, and St Rufinus, who was probably born in the same year as St Ambrose, also bears witness to the fact. Sylvia of Aquitaine, who visited Jerusalem in 385, and wrote a full account of what she saw, tells us that the Feast of the Finding, or Invention, of the Cross was observed when she was there.

The Cross was carried into Persia when Chosroes sacked Jerusalem in the seventh century. It was returned with the seals of the reliquary unbroken when peace was secured with Persia by the Emperor Heraclius, and it remained in Jerusalem, venerated by millions from every part of the Christian world. When the Saracens conquered Palestine in the seventh century, and the Holy City fell into their hands, they respected this precious relic, leaving it in the care of the patriarch, and no infidel hand was stretched forth to desecrate it.

For five hundred and fifty years this situation continued, until the culmination of the Crusades. The kingdom of Jerusalem had been established, and for one hundred and eighty-seven years the Holy City was ruled by Christian kings. Then came the final struggle for the Holy Places, and the crescent was once more

triumphant. The fifth day of July, 1187, saw, on the field of Hattin in Galilee, the most terrific conflict that has ever been joined between Christian and infidel. The army of the Crusaders had brought the True Cross in its magnificent reliquary on to the battle-field. Around it rallied the finest chivalry of Europe, when the Sultan Saladin, at the head of twenty thousand horsemen, charged the little hill upon which this holy standard was erected. Perhaps no other such battle has ever been fought in the history of all the world's wars. Not until the last man of all that brilliant chivalry was beaten down beneath the maces of the Saracens did the standard fall; and the heart of Christian Europe was broken when the awful news ran from land to land that the sacred wood of the True Cross was in the hands of the infidels.

At the siege of Acre in 1190, the Sultan offered to surrender the Cross as one of the terms of peace, but the Christians failed to keep their word, and it was not returned. As late as 1192, we hear of its being in the possession of Saladin in Jerusalem, when he allowed certain English Crusaders, among them the Bishop of Salisbury, to kiss it. Then it disappeared, and no man has heard of it to this day.

But it was not wholly lost. All through Christendom tiny fragments of the wood by which came salvation had been distributed, and to-day, in many lands, the faithful still venerate the sacred relics."

From:—*Athletes of God*, by S. C. Hughson, Sup., O.H.C.

★

THE Men's Club of the Church of St Mary the Virgin has the distinction of having no regular officers. Instead the meetings and activities of the Club are managed by a Committee, consisting of Mr William C. Dickey as Chairman, with Messrs Ralph M. Arkush, William E. Sims, and Edward Garlick as the other

members. Since its organization a short time ago, the Club has held two very delightful and successful meetings. The cultivation of a spirit of *camaraderie* between the men of the parish is surely part of the Catholic religion, but besides this we feel sure that the Club will prove of value in many other ways to the parish and that it will be instrumental in strengthening the spiritual life of its members. We therefore urge all members of the Club, as well as other men in the parish who have not as yet attended any of the meetings, to come to the next one, which will be held in the Guild Hall on the third floor of the Parish House, 145 West 46th Street, on Friday evening, May third at 8.15 o'clock. The Committee have arranged an interesting program of entertainment, and this will be followed by refreshments. Smoking is both permitted and encouraged. At the conclusion of the evening we shall all adjourn to the church for Benediction of the Blessed Sacrament.

Although this is the Club's last meeting of the season to be held at the church, a Summer meeting at some nearby beach is also being planned by the Committee.

★

ON Sunday, May fifth, the women of the parish who have agreed to take the "little blue boxes", whose contents make up the mighty United Thank Offering which is presented every three years at the General Convention, will present their own savings of this year at the eight o'clock Mass at St Mary's. In order that the offerings may be brought to the altar on that day, they should be sent without delay to Mrs W. W. Raymond at 414 West 120th Street, New York City.

This parochial presentation of the U. T. O. will be followed by a Diocesan presentation of the offering at the Annual Meeting of the Diocesan Women's Auxiliary to be held at the Cathedral

of St John the Divine on Tuesday, May seventh. This presentation will take place at the Corporate Communion to be held in the Cathedral at ten o'clock. The Annual Meeting will follow in Synod Hall, when the annual reports will be read, and officers elected for the coming year.

★

THE first Sunday of the current month, May fifth, Mr Edward Bromberg rounds out twenty-five years of service as bass soloist in St Mary's choir. Mr Bromberg's loyal, efficient and enthusiastic service has had no small part in building up the reputation accorded the music of this parish among the churches of the city. Our congregation is to be congratulated upon having enjoyed over so long a period the singing of this sincere artist. We extend to Mr Bromberg our warmest felicitations on his anniversary and wish him many more years of honored usefulness.

★

THE Catholic Laymen's Club of New York will again hold its annual corporate communion at the Church of St Mary the Virgin on Sunday, May fifth, at the eight o'clock Mass. A number of the men of the parish are members of this organization and all these are urged to be present. A communion breakfast will follow at a nearby restaurant with addresses by Father Otis and by other speakers.

★

THE preacher at the High Mass on the Second Sunday after Easter will be the Reverend Doctor Gavin of the General Theological Seminary. At Evensong on that day (being the First Evensong of the Feast of St John before the Latin Gate) the Father Rector will give the address.

★

MONDAY, May sixth, is the patronal festival of the Society of St John the Evangelist (the Cowley Fathers), the oldest religious order for men within the Anglican Communion, members of which now serve this parish. A corporate communion

for the Associates of the Society and for members of the Fellowship of St John will be held at eight o'clock in the church.

On the afternoon of the same day, the Fathers and Brothers of the Society cordially invite parishioners and friends to a reception and tea to be held in St Joseph's Hall between the hours of four and six.

Vespers will be sung solemnly in the church at six p.m., and in the evening there will be another social gathering in St Joseph's Hall at 8.15 o'clock, when Brother Morley of the Canadian Province of the Society, will give an illustrated talk on the work of the Society and of the Sisters of St Margaret in and around Bracebridge in the Diocese of Algoma. The lecture will be followed by refreshments and by Benediction in the church at 10 p.m. We hope that many of our friends will wish to come and spend at least part of our feast-day with us. Please regard this as *your* invitation.

★

THE following description of the period and event which the Society of St John the Evangelist commemorates at its patronal festival is taken from Alban Butler's "Lives of the Saints":

"When the two sons of Zebedee, James and John, strangers as yet to the Mystery of the Cross and the nature of Christ's Kingdom, had, by their mother, Salome, besought our Lord to allot to them the first two places in His Kingdom, implied by sitting at His right and left hand, He asked them whether they were disposed to drink of His cup; or, in other words, to suffer with Him, in which case they should not fail to be considered in proportion to their pains and fidelity. The two disciples answered boldly in the affirmative, assuring their Divine Master that they were ready to undergo anything for His sake. Our Lord, thereupon, foretold that their sincerity should be brought to the trial, and that they should both be partakers of His cup of suffering and undergo bitter things for the honour and confirmation of the Christian religion. This was literally fulfilled in St James by his

being put to death for the faith by Herod in the year 44, and this day's festival records, in part, the manner in which it was verified in St John. It may be said, without any violence to the sense of the words, that this favourite disciple, who so tenderly loved his Master and was so tenderly beloved by Him, drank of His cup, and experienced a large share of its bitterness, when he assisted at His crucifixion, suffering then in his soul, by grief and compassion, whatever he saw his Master suffer on the Cross. This was further fulfilled after the Descent of the Holy Ghost, when he underwent imprisonment, scourging and other ill-usage with the other Apostles, as is recorded in the fifth chapter of the Acts. But our Saviour's prediction was to be accomplished in a still more particular manner, and one which should entitle the Apostle to the merit of martyrdom, the instrument whereof was the Roman Emperor Domitian, the last of the twelve Caesars.

"Domitian was a tyrant, detestable to all men on account of his cruelty, and the author of the second general persecution of the Church. He reigned fifteen years; that is, from the year of Christ 81 to 95. He deluged Rome with the blood of its illustrious citizens and, out of a hatred to virtue, banished the philosophers. As for the Christians, not only was the sanctity of their doctrine and manners the strongest reproach to the crimes of the tyrant, but the general hatred of the heathen against them excited him to glut his insatiable cruelty with their innocent blood.

"St John, who was the only surviving Apostle, and who, at that time, governed all the Churches of Asia, was apprehended at Ephesus and sent prisoner to Rome in the year 95. The Emperor did not relent at the sight of a man of his venerable age and countenance, which alone might have sufficed to command respect, but condemned him to a most barbarous death, by ordering him to be cast into a caldron of burning oil. The holy Apostle was probably scourged before execution, according to the Roman custom with regard to such criminals as could not plead the privilege of being Roman citizens. He doubtless heard with joy this barbarous sentence, exulting at the thought of speedily rejoining his Redeemer, and desiring to repay love for love in the best possible manner he was able, and to die for Him who had laid down His most precious life to save us sinners from hell. The most cruel

torments seemed to him light and agreeable, because they would, he hoped, unite him for ever to his Divine Master and Saviour; but God accepted his will and crowned his desire. He conferred upon him the honour and merit of martyrdom, but suspended the operation of the fire, as He had formerly preserved the three children from hurt in the Babylonian furnace. The seething oil was changed into a refreshing bath, and the Saint came out more fresh and vigorous than when he entered the caldron."

This glorious triumph of St John took place before the gate of Rome, called the Latin Gate. Here a church was consecrated in memory of the miracle, under the first Christian emperor, which has always borne the title of *San Giovanni a Porta Latina*. It was said to have been a pagan temple of Diana before it was converted to the worship of the true God. Close by it is a small circular chapel known as *San Giovanni in Olio*, which, by Roman tradition, marks the spot where the Evangelist was cast into the burning oil.

★

THE St Mary's Branch of the Woman's Auxiliary will serve a luncheon on Friday, May tenth in St Joseph's Hall at one o'clock. The luncheon will follow the last meeting of the St Mary's Branch of the Woman's Auxiliary for the year. The charge for the lunch will be seventy-five cents. The lunch is being held to raise funds for the missionary pledge of the St Mary's Branch, which pledge will apply toward our parish quota for the benefit of the general missionary work of the Church.

A cordial invitation is given to all the women of the parish and their friends to attend. All women who expect to be present are asked to notify Mrs William C. Dickey, Secretary of Saint Mary's Branch, or the Parish Secretary before May eight at the latest. This advance notice is absolutely necessary in order to make proper preparations. Mrs J. Ralph Jacoby, the Diocesan President of the Woman's Auxiliary will be present, and will give the address.

THE Guild of St Catherine of Genoa for Graduate and Student Nurses will hold its last meeting of the season on Sunday, May twelfth. Devotions in the Lady Chapel at 5.45 p.m. will be followed by tea and a social hour in the Sisters' Mission House. All nurses who may be interested will be welcomed.

★

MONDAY, May twenty-seventh will mark the twelve-hundredth anniversary of the death of that gentle saint and scholar, the Venerable Bede, monk of the Abbey of Jarrow in England. Of the details of his life almost all that we know is found in the short autobiographical note which he appended to his famous *Ecclesiastical History*: "This much concerning the ecclesiastical history of Britain, and especially of the race of the English, I, Baeda, a servant of Christ and priest of the monastery at Jarrow, have with the Lord's help composed, so far as I could gather it, either from ancient documents, or from the tradition of the elders, or from my own knowledge. I was born in the territory of the said monastery, and at the age of seven I was, by the care of my relations, given to the reverend Abbot Benedict (Biscop), and afterwards to Ceolfrid, to be educated. From that time I have spent the whole of my life within that monastery devoting all my pains to the study of the scriptures; and amid the observance of monastic discipline, and the daily charge of singing in the church, it has even been my delight to learn or teach or write. In my nineteenth year, I was admitted to the diaconate, in my thirtieth to the priesthood, both by the hands of the most reverend Bishop John (of Hexham), and at the bidding of Abbot Ceolfrid. From the time of my admission to the priesthood to my (present) fifty-ninth year, I have endeavoured, for my own use and that of my brethren, to make brief notes upon the Holy Scripture, either out of the works of the venerable fathers, or in conformity with their meaning and interpretation."

A most touching and beautiful account of the holy death of St Bede has been preserved in a contemporary letter. His last hours were spent, like the rest of his life, in devotion and teaching, his latest work being to dictate, amid ever-increasing bodily

weakness, a translation into the vernacular of the Gospel of St John, a work which unhappily has not survived. It was a fitting close to such a life as his.

Perhaps some of our readers would care to honour his blessed memory by being present at Mass on this twelve-hundredth commemoration of his entrance into the life eternal.

★

Of your charity remember before God the soul of
Joseph Gayle Hurd Barry, priest.

For twenty years Rector of the Church of St Mary the Virgin.
Rector-Emeritus, 1929-1931

A sung Mass of Requiem will be offered for him in the Chantry on the fourth anniversary of his death, Tuesday morning, May the twenty-eighth at half-past nine o'clock.

★

THE three Rogation Days, the Monday, Tuesday, and Wednesday before Ascension Day, form a brief period of preparation for that great Christian festival. Formerly classified with the forty days of Lent, and all Fridays in the year as "Days of Fasting or Abstinence", our revised American Book of Common Prayer now terms them "Days of Solemn Supplication", and abstinence or fasting is no longer required by our Church on these days. From the first, the Rogation Days were devoted especially to prayer for God's blessing upon the harvests. Recent events in our own land have served to remind us once again that we are more dependent upon God's mercies for the fruits of the earth than perhaps we have been prone to think. Let us try and make these days ones of special prayer for the relief of misery and want among all the peoples of the earth.

★

WE again call attention to the schedule of Masses for Ascension Day, Thursday, May thirtieth, a holy day of obligation. Low Masses at 6, 7, 8 and 9.30. High Mass, with brief sermon by the Father Rector at 11 o'clock.

In preparation for the festival, priests will be in the church on Wednesday, May twenty-ninth between the hours of three and five in the afternoon, and eight and nine in the evening for the purpose of hearing confessions.

★

MAY, the lovely month of flowers, is most fittingly dedicated by Catholic devotion to the Holy Mother of God, our Lady, the Blessed Virgin Mary. Modern Anglican neglect of the Blessed Virgin is entirely at variance with the attitude of some of the greatest of Anglican writers and theologians of the past. John Pearson, Bishop of Chester in the seventeenth century, and one of the most learned of Anglican theologians, in his great book "*An Exposition of the Creed*" writes thus of our Lady:—

"In respect of her it (i. e. 'the necessity of believing our Saviour thus to be *born of the Virgin Mary*') was therefore necessary, that we might perpetually preserve an esteem of her person, proportionable to so high a dignity. It was her own prediction, *From henceforth all generations shall call me blessed*; but the obligation is ours, to call her, to esteem her so. If Elizabeth cried out *with so loud a voice, Blessed art thou among women*, when Christ was but newly conceived in her womb, what expressions of honour and admiration can we think sufficient now that Christ is in heaven, and that mother with Him! Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverent a regard unto the *mother of our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the primitive Church: *Let her be honoured and esteemed, let Him be worshipped and adored.*"

Each week-day in the month of May, after Evensong at six o'clock, we shall recite a litany, or a chaplet of the rosary, or else sing a hymn in honour of the Blessed Virgin Mary.

★

ST MARY'S Guild wishes gratefully to acknowledge receipt of dues, since January 1st of this year, in the amount of \$92., and of donations for the purchase of materials for missions of \$53.

Vestments and altar linens have been made and sent to missions which could not afford to buy them, and a considerable sum has thus far been expended in this way.

Necessary mending will be attended to in the Guild Room on the first and third Wednesday mornings of each month throughout the summer.

Regular meetings will be resumed in October, when the Guild will fulfil two or three promises made to missions for vestments. More members of the Guild, particularly women who are skillful with the needle are needed to carry on the activities of the Guild. Please help in this important work if you can.



THE National Council of the Church, at the request of certain parishes, has consented to assign to such parishes certain items in the missionary budget of the Church in which they may have a special interest. The Father Rector has received word from the Assistant Treasurer of the National Council, that, at the former's request, the Council has assigned to the Church of St Mary the Virgin for the year 1935 the entire salary of the Reverend Clifford E. Barry Nobes,—one of our own "boys", long a faithful acolyte in the parish, and now working as a missionary among the Igorots in the Mountain Province of the Philippine Islands. The entire amount of Father Nobes' salary, for which we are responsible is \$990.00.

We hope that this announcement will stimulate giving to the great missionary enterprise of the Church. Our Lord's final commission to His Church, before His glorious Ascension was "Go ye, and teach all nations." If we cannot go ourselves, we must aid those who have gone as much as we can by our prayers and by our alms. Our missionaries do not get large salaries. They work unselfishly and heroically, often in great loneliness. Let us think and pray more about our missionaries, and, if possible, be a little more generous in our missionary offerings.

CORPORATE communions for the month of May are announced as follows:

Sunday, May 5—Woman's Auxiliary (United Thank Offering), 8 a.m.; Catholic Laymen's Club, 8 a.m. Church School, Knights of St Mary, 9 a.m.

Monday, May 6—Associates of the Society of St John the Evangelist, Fellowship of St John, Associates of the Sisters of the Holy Nativity, Associates of the Community of St Mary, High Altar, 8 a.m.

Tuesday, May 7—Tertiaries of the Order of St Francis, Lady Chapel, 7.30 a.m.

Wednesday, May 8—St Mary's Guild, Lady Chapel, 9.30 a.m.

Friday, May 10—Votive Mass for Missions (Woman's Auxiliary), Lady Chapel, 9.30 a.m.



FROM THE PARISH REGISTER

BAPTISM

"As many of you as have been baptized into Christ, have put on Christ."

March 10. Ruth Jane Avery (infant).

March 12. Marion Alice Crockett.

CONFIRMATIONS

By the Right Reverend Arthur Selden Lloyd, D.D.,
Suffragan Bishop of New York

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

April 5. Janet Hazel Amoros
Kathleen Alice Louise Coleby
Dorothy Leigh Combs
Ella Meister Cornell
Florence Diana Mary Gordon
Grace May Higgins

George Gustave Koch
Jane Katherine Martin
Anna Katherine Mueller
Joan Theresa Perrington
Phyllis Eleanor Thorne
Margaret Wilhelm

THE altar flowers during the Month of May are given in memory of the following:

- May 5. Second Sunday after Easter. Elizabeth Speir Arnold.
 May 6. St John ante Portam Latinam. The gift of the Fellowship of St John. (Lady Chapel).
 May 12. Third Sunday after Easter. Admiral Carl Theodore Vogelgesang.
 May 16. Alice May Simpson. (Lady Chapel).
 May 19. Fourth Sunday after Easter. G. Craine Arnold.
 May 26. Fifth Sunday after Easter. Louise C. Read.
 May 30. Ascension Day. William Edward Jones.

Of your charity, pray for the happy repose of their souls and the souls of all the faithful departed. *Requiescant in aeternam.*

★

THE following contributions towards the expense of printing and mailing AVE are gratefully acknowledged: Anonymous, \$1; Anonymous, \$2; Mrs Spencer Aldrich, \$1; Miss Frances Baker, \$1; Miss Florence A. Baldwin, \$1; Mrs C. E. Buck, \$1; Miss Norma J. Cameron, \$1.25; Mr Boyd Evans, \$3; Mrs Charles T. Evans, \$3; Miss Margaret Garrett, \$1; Mrs Walter Jones Hewlett, \$2; Mr George Hope, \$1; Miss Caroline Horsler, \$1; Miss Margaret Matthews, \$1; Mr and Mrs C. G. Raphael, \$1; Mr R. F. R. Richardson, \$1; Miss Adelaide D. Simpson, \$3; Mrs Gerhard Whittier, \$1.

KALENDAR FOR MAY, 1935

1. W. SS PHILIP AND JAMES, APOSTLES.
2. Th. St Athanasius, B. C. D.
3. F. INVENTION OF THE CROSS. *Abstinence.*
4. Sa. St Monica, Matron.
- ✠ 5. Su. EASTER II.
6. M. ST JOHN, A. P. L. (Patronal festival of the Society of St John the Evangelist.)
7. Tu. In the Octave of St John.
8. W. In the Octave.
9. Th. St Gregory Nazianzen, B. C. D. Com. of the Octave.
10. F. In the Octave. *Abstinence.*
11. Sa. In the Octave.
- ✠ 12. Su. EASTER III. Com. of the Octave.
13. M. Octave of St John, A. P. L.
14. Tu. St Anselm, B. C. D. (Transferred from April 21.) Com. St Pachomius, Ab. C.
15. W. St George, M. (Transferred from April 23.)
16. Th. *Feria.* Chantry Masses.
17. F. *Feria.* Votive of the Holy Cross. *Abstinence.*
18. Sa. *Feria.* Votive of the B. V. M.
- ✠ 19. Su. EASTER IV. Com. of St Dunstan, B. C.
20. M. St Bernadine of Siena, C.
21. Tu. *Feria.* Chantry Masses.
22. W. *Feria.* Votive of St Joseph.
23. Th. *Feria.* Votive of the Holy Ghost.
24. F. *Feria.* Votive of the Passion. *Abstinence.*
25. Sa. *Feria.* Votive of the B. V. M.
- ✠ 26. Su. ROGATION SUNDAY (Easter V.) Com. St Augustine of Canterbury, B. C.
27. M. St Bede the Venerable, C. D. Com. of Rogation Monday.
28. Tu. St Philip Neri, C. (Rogation Day.) Requiem for Dr Barry (Chantry) 9.30 a.m.
29. W. Vigil of the Ascension. (Rogation Day.)
- ✠ 30. Th. ASCENSION DAY. Low Masses, 6, 7, 8 and 9.30. High Mass, 11 a.m.
31. F. In the Octave of the Ascension. *Abstinence.*

Days indicated by ✠ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

MUSIC LIST FOR MAY

MAY 5.—EASTER II.

MASS in B flat *Schubert*
 Motet, "Panis angelicus" *Franck*

EVENSONG:

Magnificat and Nunc dimittis for four voices . . . *Farrant*
 Motet, "O bone Jesu" *Palestrina*

MAY 12.—EASTER III.

MASS, "Messe solennelle de Ste Cécile" *Gounod*
 Motet, "O quam gloriosum" *Byrd*

EVENSONG:

Magnificat, Tone VI, with *faux bourdons* *Whitlock*
 Nunc dimittis, *Tonus peregrinus*, with *faux bourdons* . *Whitlock*
 Motet, "Adoramus te, Christe"* *Rosselli*

MAY 19.—EASTER IV.

MASS, "St Dominic" *Farjeon*
 Motet, "Exultate Deo" *Scarlatti*

EVENSONG:

Magnificat, Tone VII, with *faux bourdons* *Tallis*
 Nunc dimittis, Tone I, with *faux bourdons* *Tallis*
 Motet, "Verbum caro" *Victoria*

MAY 26.—EASTER V.

MASS in E flat *von Weber*
 Motet, "Ego sum panis vivus" *Roger-Ducasse*

EVENSONG:

Magnificat, *Tonus peregrinus*, with *faux bourdons* . . *Byrd*
 Nunc dimittis, Tone I, with *faux bourdons* *Byrd*
 Motet, "Adoramus te, Christe"* *Palestrina*

* First time.

SACRAMENTS AND OTHER RITES

CONFESSIONS

Father Williams, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Otis, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Banner, S.S.J.E., Sundays, 8:30 to 9 a.m. Thursdays,
 4:30 to 5:30 p.m., and Fridays, 7 to 8 p.m.
 Father Peabody, 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
 churchd.

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 appli-
 cation 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.

SERVICES

SUNDAYS

Low Mass	7 and 8 a.m.
Sung Mass, with address	9 a.m.
Low Mass	10 a.m.
Matins	10:30 a.m.
High Mass, with sermon	11 a.m.
Evensong and Benediction, with instruction	8 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Also on Holy Days of Obligation	6 a.m. and 12 noon
Children's Mass and Catechism, Saturdays	9:30 a.m.
Matins	9 a.m.
Vespers	6 p.m.
Holy Hour, Saturdays	5 to 6 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 9 p.m.

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

The office of the Parish Secretary is open at the following times:

Mondays to Fridays	9:15 to 1 and 2 to 5
Saturdays	9:15 to 1
Closed on legal holidays.	

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 Otis, S.S.J.E.
The Rev. Father Banner, S.S.J.E.
The Rev. Brother Morley
Brother David

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: BRyant 9-3232

The Sister Mary Virginia, S.H.N., *Sister-in-Charge.*
The Sister Mary Constance, S.H.N.
The Sister Hildegarde, S.H.N.
Sister Sheila Raphael, 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 Philip C. Bardes, *Undertaker.* Telephone: STillwell 4-2357

MR NEWBURY FROST READ, *Parish Treasurer*
373 Fifth 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 Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.