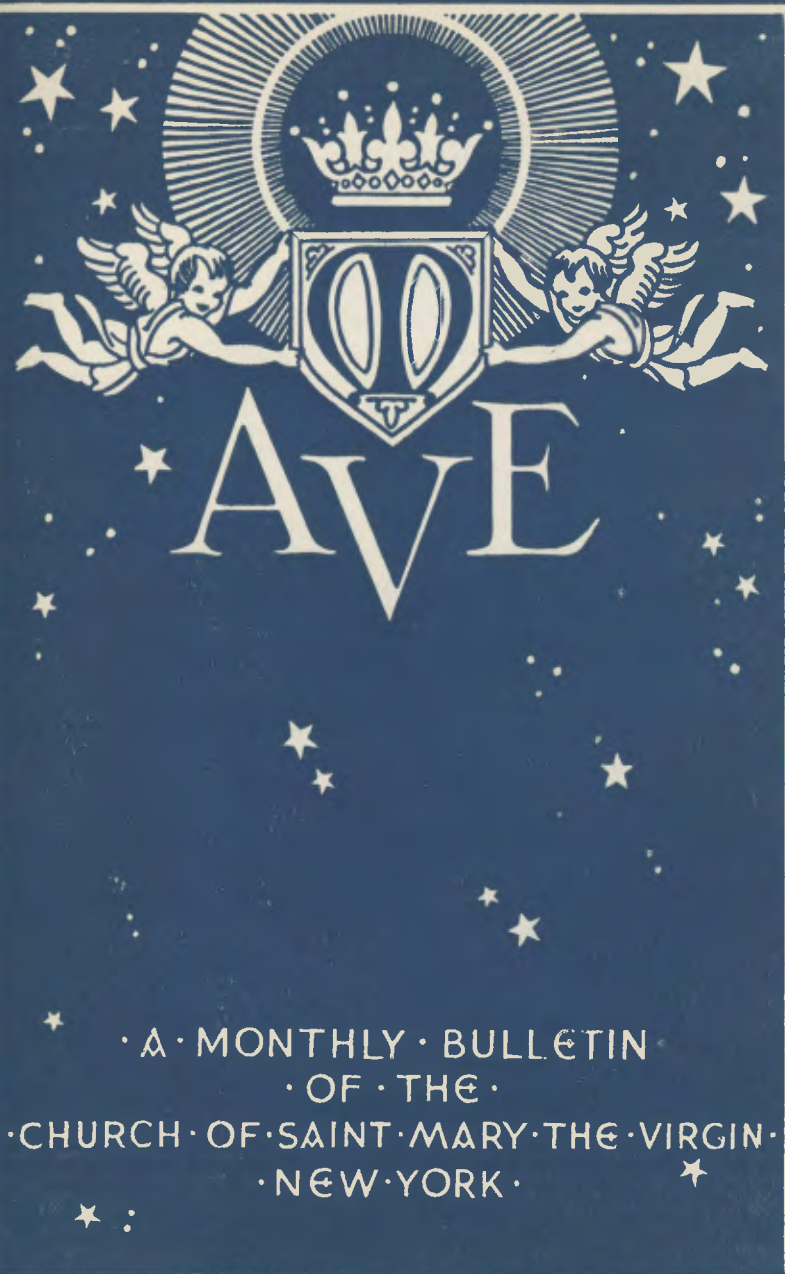


* · BENEDICTA · TU · IN · MULIERIBUS · *

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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

139 West 46th Street, New York 19, N. Y.
(East of Times Square)

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AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City 36

Vol. XXI

February, 1952

No. 2

Dear Parishioners of St Mary's, —

It seems as though Christmas were yesterday and yet our thoughts must turn to Lent which begins this year on February the twenty-seventh. This means that those 'Gesimas begin with Septuagesima Sunday, February the tenth. Yes, from February the tenth until Ash Wednesday we should all be in preparation for a good Lent.

The call of Lent is a holy call and one not to be lightly brushed aside. It is a call to enter into more intensive training for the prize of eternal salvation. It is a call to remember that God does not force anyone to be saved though He would have all men to be saved since the Cross of Calvary is a World Cross. It is a call to detach ourselves, pry ourselves loose, more and more from the calls of the world, the flesh and the devil and to attach ourselves more closely to the call of the Divine Saviour,— "If any man will come after me, let him deny himself and take up his cross and follow me."

Are you ready to go into training that you may not faint on your journey heavenward? Am I? Probably not, but we may make ourselves ready if we would devoutly use the pre-Lenten period provided by Holy Church and beginning on February the tenth.

What does a devout use of this period mean? Well, it means we shall pray for grace to go through the training of Lent since by our own power alone we shall falter and fail. It means we shall plan our training and not leave it to a suggestion of the moment which can only represent whim and fancy. It means we shall formulate a Lenten Rule with some teeth in it, so that it may regulate and discipline our bodies and provide enrichment for our souls as they are put in first place. It means that we shall strive to live in conformity with God and not in conformity with

the world that in large measure forgets the God who made it and by-passes His commands and turns a deaf ear to His loving invitations.

The wonderful part of it all is this, that if Lent is accepted as a period of intensive training in the spiritual life a happiness floods the souls of its trainees of which no man can rob them and from which the world can seize not one iota. We are radiantly happy when as Christians we mean business. May each one of us possess this happiness by meaning business.

Affectionately,

Eriny Taber

☆

A SUGGESTED LENTEN RULE

1. Receive Holy Communion at least once a week and attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of Daily Mass.)
2. Make your confession at least on Shrove Tuesday and again before Easter Day.
3. Give up one favorite sin.
4. Attend the Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal.
6. Abstain from meat on Wednesdays as well as Fridays.
7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.

PRAY THE MASS

Offertory — Communion Devotions

AS members of a praying congregation and not merely spectators at the Holy Mass, what do we do at that important part of the Mass called the *Offertory*? Well, we keep in mind that the altar, the center of the Divine Liturgy, is literally the poor man's table. Thereon is placed just some bread and a little wine, food and drink that are easily provided, yet into this bread and wine has gone the labor of man. It was the famous King Wenceslas who made it his habit to make in person the altar bread for his own chapel, since he believed that any king should be proud to labor with his hands for so lofty a purpose. Undoubtedly he felt as we should feel when the celebrant offers bread and wine that Jesus seems to say "Give Me your life as it is and I will make it My life as it is".

Indeed, our religion is the religion of the little things, bread and wine offered to God that he may give them back to us clothed about with His presence as He gives His life, commingling It with ours. Beneath that delicate wafer offered at Mass we are to feed upon the immortal King of the ages and from that chalice offered at Mass we are to quench our thirst by drinking Jesu's Blood, that which springs up into life eternal. As both are offered, if we ourselves are caught up into the true spirit of offering we shall place on the paten and in the chalice which the priest lifts up all that we possess and all that we are,—yes, our sins, our faults, our negligences, our virtues, our prayers and the needs of all the members of the family of God, be they living or departed. Thus we have a share in the great Divine Act of our most Holy Redeemer.

In making our offering we must make it for the whole world. The Sacred Heart of Jesus has no bounds for its love and our hearts must have no bounds for their love. So at every Mass we may make our offering for those who cannot or will not make their own offering, just as at the time of Holy Communion we shall receive the Body and Blood of Christ for those who cannot or will not receive the Blessed Sacrament. We would do well to remember this when we pick up the daily paper and read the continued tale of the sorrows and the crimes and the burdens of the children of the world.

When the priest celebrant is preparing the chalice he pours a drop or two of water into the wine, thereby signifying that we are identifying ourselves with Jesus by partaking of His divinity, symbolized by the wine, as He shares our humanity, symbolized by the water.

Up to the Thirteenth Century it was the custom for worshippers to bring to Mass gifts in kind, namely, bread, wine, oil, incense, etc. The priest would keep of these gifts that which was needed for worship and distribute that which remained to the poor. After all, Christ could not and must not be separated from His poor. Since that time, gifts in kind have been replaced by gifts of money. It is of course possible to think of money as *filthy lucre*, but it is just as proper to regard money to be as holy as bread and wine and the labor that goes into the making of bread and wine. Indeed, money in our modern world is the substitute for labor and when used for the worship of the Church and the support of her poor children it becomes a veritable labor of love. To this day in some parish churches money placed loose on the collection plate at Mass and apart from the pledge envelopes containing one's church dues is used solely for things needed in the celebration of the Mass and as alms for the poor.

After the gifts are assembled on the altar at the *Offertory* the celebrant says the *Secret*, the prayer used after other private prayers of the priest, in which he begs God to accept these gifts. One of the best examples of this *Secret* is that appointed for the Christmas Mass at Daybreak: "We pray thee, O Lord, that these our oblations may be worthy of the mysteries which we celebrate on the Birth of thy Son, and may evermore shed forth thy peace within our hearts: that, even as he who was born in the substance of our manhood did shew forth therein the glory of the Godhead, so we, in these thy earthly creatures may be made partakers of that which is heavenly . . .".

As the priest offers the paten he offers the Host for sins and negligences and for all Christians living and departed that It may bring to them and to the present worshippers eternal salvation. He offers his life and he offers his love that he too may be one with Christ Crucified. As he offers the chalice, he reminds himself of Christ's Blood that was drawn out by the scourge and by the crown of thorns and that was so copiously shed on Calvary's

Cross for all of the children of men. Now as the celebrant makes this offering, the worshipping congregation offer themselves as one with Christ, ready to meet the demands of God and ready to actually seek the next opportunity for sacrifice in God's name, be it a sacrifice of time or money or energy.

The *Offertory* draws to its conclusion as the priest celebrant washes his hands before proceeding with the Immaculate Sacrifice, while the prayers he says bid him to remember that purity of heart is required by his sacred office. This done, he asks the Most Holy Trinity to accept his sacrifice. Then he turns to the congregation, some of whom by now have become inattentive and others forgetful as he says "Pray brethren that my sacrifice and yours may be acceptable to God the Father Almighty", to which an aroused congregation replies "May the Lord receive this sacrifice at thy hands to the praise and glory of His name, both to our benefit and that of all His Holy Church." What a wonderful conclusion to the *Offertory!*

In our liturgy, before the *Communion Devotions* there comes the *Prayer for the Church*. During this prayer all intercede for the whole Church Catholic, the mystical body of Christ, mindful that this Church, though shattered into fragments by man's sin, must strive to become *one* again through man's submission to the will of the Captain of his salvation.

The *Communion Devotions* consist of the *Invitation, Confession, Absolution* and *Comfortable Words*. When the *invitation* is read, remember that it is given even to a Judas in the congregation. It is a reminder of the requirements for a good communion, one that will bring salvation and not damnation to the soul of the communicant. These requirements are repentance, charity, obedience and faith. Now this does not mean that the repentance and charity and obedience and faith of any communicant must be perfect before he presumes to receive Holy Communion. He would never receive were this to be the case. No one is ever good enough! However, every communicant who heeds this invitation can by God's grace stir up his repentance and obedience and faith, and his charity to such an extent that he can kneel in love beside another communicant whose sin he hates but whose soul he loves because God loves that soul.

The *Invitation* is followed by the *Confession*. You see we are Publicans and not Pharisees before God's altar. Let us as a corporate group say "God be merciful to me a sinner" even though we have as individuals sought His mercy on our mortal sins in the Sacrament of Holy Penance a few hours before. After the *Confession* comes the *Absolution*, the assurance of God's pardon.

The *Communion Devotions* reach their conclusion in the *Comfortable Words*, those words of God Incarnate or one of His saints which remind us that whereas we fail God does not fail and that whereas we are discouraged God is not discouraged. Yes, Jesus is about to offer Himself anew as the unfailing resource of our failing wills. His word abides for ever. We take courage and plunge presently into the depths of the Holy Mass.

☆

"WITH THE HOLY . . ."

Saint Ansgarius

YEAR by year on February the third the Church Catholic treasures in her Kalendar the name of blessed Ansgarius. From the time he was a baby he received visions from heaven warning him to turn from things earthly to things heavenly. At the early age of twelve he entered the monastery of Corbey and there rejoiced in applying himself to prayer and watching and fasting that he might become dead to the world and alive unto God.

On one Feast of Pentecost Ansgarius was vouchsafed a vision of Saint Peter and Saint John the Baptist who conducted him to heaven where God in majesty addressed him thus: "Go, and return to Me crowned with martyrdom". The rest of his life he desired martyrdom above all else and when martyrdom did not come he was sure he was being punished for his sins.

The successor of the famous ruler Charlemagne, namely, Louis the Pious, founded the Monastery of New Corbey in Westphalia and Ansgarius was sent there. While there an appeal for help against his foes came from Harold, a Danish prince, and Ansgarius was sent since he longed so greatly to suffer in God's name. Only one other monk volunteered to go with Ansgarius and these two missionaries were companions of Harold in his dire necessity. As

they journeyed through Cologne the Bishop of that city gave them a boat with which they easily descended the Rhine to the borders of Denmark. There much Christian teaching was offered and many warlike pagans were converted.

In 829 some envoys from Sweden were dispatched to Louis the Pious with the request that he send Christian teachers to their country. Again Ansgarius was chosen along with one companion. Pirates robbed them of their boats and possessions, including their highly treasured books, but Ansgarius undaunted pressed on on foot and arrived in Sweden at a point some eighteen miles west of Stockholm. He was courteously received by the King of Sweden, made many friends and returned to the Emperor Louis the Pious, to give a report on his mission.

In 831 Ansgarius was appointed Archbishop over all the pagan countries of the north, surely an archdiocese with a challenge. His courage, however, never wavered and he converted large numbers of Danes and Northmen. However, some of his missionaries in Sweden were killed and others driven from that country so that there was not one priest left. In Hamburg the church and the monastery were sacked and burned and the Bible and books and other possessions of Ansgarius were plundered, yet the saintly archbishop went about his work as he repeated: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord".

Faithful in his missionary endeavors, blessed Ansgarius turned his attention again to Sweden and spread the Gospel with great success. This success was due in large part to the fact that unlike Boniface and Olaf and Francis Xavier and other missionaries Ansgarius refused to use force. Indeed all he asked from a secular prince was a piece of land on which to build a church and school and permission to preach. He believed that missionaries should be first of all givers and not receivers. Wherever he journeyed he gave presents and refused to receive those offered him. On the other hand, he carefully avoided giving the appearance of a man of wealth. In fact he lived as an ascetic, wearing sackcloth next his skin. It was his greatest joy to preach to the common people. Often he retired to a special cell which he called "a quiet place and one friendly to grief" He had strength for his great activity

since he received this strength always through much solitude and prayer.

Ansgarius too was interested in keeping learning alive and he was an author. He was tireless in copying manuscripts of real importance. His best work as an author was *The Introductory Prayers* that he wrote to each of the one hundred and fifty psalms. These prayers he called *perfumes*. Here is the *perfume* prefixed to Psalm I: "Make us, O Lord, to be as a fruitful tree in Thy presence that being refreshed by Thy showers, we may become fit to please Thee, by the abundance of our fruit, through Christ the Lord". (Now read Psalm 1.)

The saint had a genuine love for the poor. He built a hospital for them in Bremen. During Lent it was his regular habit to wash the feet of the poor. Another habit he had was that on any diocesan visit he would insist on calling in the poor and serving them in person with food and drink before he himself would touch a morsel or a drop.

At the end of his earthly life blessed Ansgarius was stricken with illness in the endurance of which he claimed the pain to be less than his sins deserved. He was broken-hearted that he had not been martyred even though all of his friends affirmed that all of his labors and sufferings went together to constitute a living martyrdom. However, he refused to be consoled and was comforted only when at Mass he heard a voice from heaven: "Believe firmly and no longer doubt the goodness of God". On the last day of his life he received Holy Communion, raised his hands and begged for forgiveness and then was heard to mutter over and over again "According to Thy great mercy, think upon me, O Lord" and "God be merciful to me a sinner." At length he breathed his last and it was the year 865. His body was taken into the church where all walks of life lamented his loss, — clergy, orphans, widows and the poor.

Blessed Ansgarius will always be remembered for his outstanding humility so decisively illustrated by his own remark: "One miracle I would, if worthy, ask the Lord to grant me: that is, that by His grace, He would make me a good man".

Saint Ansgarius, pray for us!

PARISH NOTES

THE Confirmation instructions, forming part of the preparation of adults for the Sacrament of Holy Confirmation, are being given by Father Taber on Sunday evenings in place of the customary address at the eight o'clock service. The following instructions remain:

February 3 — The Handbook of the Church

February 10 — Personal Religion

February 17 — The Unseen World

February 24 — The Return of the Prodigal

March 2 — Jesus, — Priest and Victim

March 9 — Our Spiritual Pilgrimage

☆

YEAR by year on Lincoln's Birthday, February the twelfth, the acolytes of Saint Mary's are hosts to their brother acolytes of this part of the country at an Acolytes' Festival at eleven in the morning. This year we shall be happy to welcome for this Festival the Right Reverend Charles Francis Boynton, S.T.D., Suffragan Bishop of New York who will preside at High Mass, followed by Procession of the Host and Solemn Benediction of the Blessed Sacrament. Bishop Boynton will also give a five-minute Charge to the acolytes before the Mass. This Festival provides an annual corporate devotional witness of several hundred acolytes to Jesus in the Most Holy Sacrament of the Altar.

After the Mass a luncheon will be served by the ladies of Saint Mary's in Saint Joseph's Hall, invitations to which, because of cramped quarters, must be strictly limited to acolytes and priests.

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THE Feast of Candlemas, February the second, falls this year on Saturday. The full rite of Candlemas will be observed at twelve that noon, namely, the Blessing of the Candles, Procession of Lights, and High Mass, with a brief address by Father Taber.

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SHROVE Tuesday, February the twenty-sixth, is Shrivings Day, none other, and your priests will hear confessions according to the following schedule:

FATHER TABER: 11-1; 2-3; 5-6; 8-9.

FATHER JACOBY: 12-1; 4-6; 8-9. FATHER COPE: 11-12; 3-5; 7-8.

HAVE you overlooked the Church Periodical Box in the rear of Saint Joseph's Hall? You are reminded that it is an act of charity to deposit therein religious books, magazines, and tracts, secular books and magazines, and games (yes, playing cards, too,) — all of which are used to help missionaries in this country and foreign lands as well as chaplains of the many institutions in this Diocese and elsewhere. ☆

THE Day Branch of the Woman's Auxiliary will meet on Friday morning, February the eighth, at ten-forty-five in Saint Joseph's Hall. Miss Helen B. Turnbull, Director of Windham House, will be the speaker. Windham House, here in New York City, is the National Graduate Training School for Women. The women of our congregation are invited to attend and learn about this work of Holy Church. The meeting will be preceded by a Corporate Communion at the nine-thirty Mass in the Lady Chapel.

The Evening Branch of the Woman's Auxiliary meets in Saint Joseph's Hall Tuesday evening, February the fifth at eight, holding their corporate Communion on Sunday, February the third, at the nine o'clock Mass. ☆

SAIN'T Mary's is the grateful recipient of the gift of a very beautiful frontal for the High Altar. This gift is especially treasured for it is in loving memory of Zenaide Vogelgesang and given by the members of her family. Mrs Vogelgesang was for many years a loyal and faithful communicant and worker in our beloved parish. Her Christ-like example lives on among her many fellow worshippers and fellow workers. May her progress in the Paradise of God be a very happy one!

FROM THE PARISH REGISTER

BAPTISM

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

December 16 — Paul Morton Dorman

MARRIAGES

"Those whom God hath joined together let no man put asunder."

December 2 — Guy Roy Sykes, Jr. and Frances A. Adams

December 22 — Miles Coverdale Kennedy and Marie Michele Walker

RECEIVED BY CANONICAL TRANSFER

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

December 15 — Jean Schmidlapp Humes

December 22 — Anna Skinkle Allen

December 22 — Mary Cornelia Armstrong

☆

THE altar flowers for the month of February are given in memory of the following:

February 2 — The Purification of the Blessed Virgin Mary. Ursula Dumont Arnold.

February 3 — The Fourth Sunday after Epiphany. George Robinson Harding.

February 12 — The Acolytes' Festival. Mrs. Archibald Russell.

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THE Corporate Communion for the month of February are as follows:

Sunday, February 3, 9:00. The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, February 6, 9:30. St Mary's Guild.

Friday, February 8, 9:30. The Woman's Auxiliary (Day Branch).

Sunday, February 10, 9:00. The Living Rosary of Our Lady and St Dominic.

Sunday, February 24, 9:00. The Church School. The Order of St Vincent. The Guild of St Stephen.

☆

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1; \$2; Miss Alice Bosworth, \$1; Miss Sally P. Bulkeley, \$2; Mr Paul Burke-Mahoney, \$2; Mrs Charles Clapham, \$2; Mr Jonathan Craig, \$2; Mrs Lucy Daily, \$1; Mr Claude Farmer, \$1; Mr Albert Fuller, \$2; Mrs Carlton Gamer, \$3; Mrs Ennice C. Garver, \$3; Mrs Philip J. Goerlitz, \$2.25; Mr Howard S. Hane, Jr., \$2; Miss Polly Havens, \$2; Mrs Richard P. Hines, \$1; Miss Jane Horton, \$1; Mr Dudley Laselve, \$1; Miss Lena Lloyd, \$1; Mrs Eugene W. Mason, \$5; Mr Arthur Morel, \$1; Mrs Andrew B. Newcombe, \$2; Miss Edna Nicherson, \$1; Mr Rodney Sigler, \$.25; Mrs Kathleen G. Spencer, \$2; Mrs. Ida Stiefel, \$1; Mr John H. Thomas, \$2; Mr Allen D. Weeks, \$2; Mr William Wood-Smith, \$5.

KALENDAR FOR FEBRUARY

1. F. St Ignatius, B.M. Com. St Bridget, V. *Abstinence.*
2. Sa. PURIFICATION OF THE BLESSED VIRGIN MARY.
The Solemnity of Candlemas, 12 Noon.
- ✕ 3. Su. EPIPHANY IV. Com. St Blase, B.M., and St Ansgarius,
B.C.
4. M. St Andrew Corsini, B.C. Com. St Gilbert of Sempring-
ham, C.
5. Tu. St Agatha, V.M.
6. W. St Titus, B.C. Com. St. Dorothy, V.M.
7. Th. St Romuald, Ab.
8. F. St John of Matha, C. *Abstinence.*
9. Sa. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
- ✕ 10. Su. SEPTUAGESIMA. Com. St Scholastica, V.
11. M. Vision of Our Lady.
12. Tu. Seven Holy Founders of the Servites, CC. Com. St Benedict
Biscop, Ab. At 11, Solemn Votive Mass of the Blessed
Sacrament, Procession and Benediction (Acolytes Festival).
13. W. St Kentigern, B.C.
14. Th. St Valentine, Pr.M.
15. F. SS Faustinus and Jovita, MM. Com. The Martyrs of Japan.
Requiem, 9:30. *Abstinence*
16. Sa. Of Our Lady.
- ✕ 17. Su. SEXAGESIMA.
18. M. St Mary Bernard Soubirous, V. Com. St Simeon, B.M.
19. Tu. Feria. Requiem, 7.
20. W. African Missionaries and Martyrs.
21. Th. Feria.
22. F. St Peter's Chair at Antioch. Com. St Paul, Ap., and St
Joseph of Arimathea, C. *Abstinence.*
23. Sa. St Peter Damian, B.C.D. Com. Vigil.
- ✕ 24. Su. QUINQUAGESIMA.
25. M. ST MATTHIAS, AP.
26. Tu. Feria. (Shrove Tuesday).
27. W. ASH WEDNESDAY *Fast and Abstinence.*
28. Th. St. Gabriel, C. *Fast.*
29. F. Greater Feria. Requiem, 8. *Fast and Abstinence.*

Days indicated by ✕ are days of precept, with an obligation of attendance
at Mass.

MUSIC FOR FEBRUARY

- FEBRUARY 2—PURIFICATION OF THE BLESSED VIRGIN MARY
Mass, Lux et origoGregorian
- FEBRUARY 3—EPIPHANY IV
Mass, Mass in EBruckner
Motet, Cherubim SongRachmaninov
- Evensong*
Magnificat and Nunc dimittisMorley
Motet, Ave ReginaPhilips
O salutaris hostiaCalvisius
Motet, Adoramus tePitoni
Tantum ergoAlbrechtsberger
- FEBRUARY 10—SEPTUAGESIMA
Mass, Missa in hon. Sanctae Clarae AssisiensisRefice
Motet, Salve ReginaPaulenc
- Evensong*
Magnificat and Nunc dimittis (Second Service)Byrd
Motet, Lauda SionMonteverdi
O salutaris hostiaCarey
Motet, Ave verumDespres
Tantum ergo, No. 1Stradlmayr
- FEBRUARY 12—FESTIVAL FOR ACOLYTES
Mass, Mass in EBruckner
Motets, Sicut cervusPalestrina
Estote fortes in belloVictoria
O salutaris hostiaRehm
Tantum ergo, No. 5Kodaly
- FEBRUARY 17—SEXAGESIMA
Mass, Missa in honorem Sanctae LutgardisPeeters
Motet, ConfiteborPalestrina
- Evensong*
Magnificat and Nunc dimittisWillan
Motet, O sacrum conviviumTitcomb
O salutaris hostiaGates
Motet, O domine JesuPalestrina
Tantum ergo, No. 3Reger
- FEBRUARY 24—QUINQUAGESIMA
Mass, Missa MonodicaGhedini
Motet, Ave verumMozart
- Evensong*
MagnificatSixteenth Century
Nunc dimittisPalestrina
Motet, Salve ReginaMonteverdi
O salutaris hostiaHerbert
Motet, Panis angelicusGoodman
Tantum ergo, No. 6Bruckner

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass (St Francis' Altar)	9:00 a.m.
Low Mass (Lady Chapel)	10:00 a.m.
High Mass, with sermon	11:00 a.m.
Evening Service and Benediction, with address	8:00 p.m.

*WEEK DAYS

Mass, daily 7, 8, and 9:30 a.m.
 Also on greater Holy Days as announced

11 a.m. and 12:10 p.m.

Exposition of the Blessed Sacrament and Intercessions

Wednesdays	12:10-12:40
Mass, Fridays	12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Special Devotions, Fridays (St Francis' Altar)	8:15 p.m.

*Consult Sunday leaflet for schedule of services February 27th to 29th, inclusive.

*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 Parish Secretary's office is open at the following times:

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

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER JACOBY: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER COPE: Fridays, 4:30 to 5:30 and 7 to 8 p.m., Saturdays, 3 to 4 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangement with the clergy. Proper sponsors should be chosen.

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.

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 White, 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 CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMAN'S AUXILIARY.—Day Branch, second Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Farther Taber, *Chaplain*, Evening Branch, first Tuesdays, 8 p.m. Corporate Communion first Sundays, 9 a.m. Father Taber, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—For charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, second Thursdays, 7:45 p.m., preceded by Vespers and Benediction. Corporate Communion, last Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-two. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Cope, *Chaplain*

DIRECTORY

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

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845
 The Rev. Father Taber
 The Rev. Father Jacoby
 The Rev. Father Cope

THE MISSION HOUSE, Sisters of the Holy Nativity
 133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*
 The Sister Mary Angela, S.H.N.
 The Sister Gladys Mary, S.H.N.
 The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845
 Mr. Leslie Evan Roberts, *Treasurer*, Telephone: PLaza 7-5845
 Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845
 Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone BUtterfield 8-3500

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.