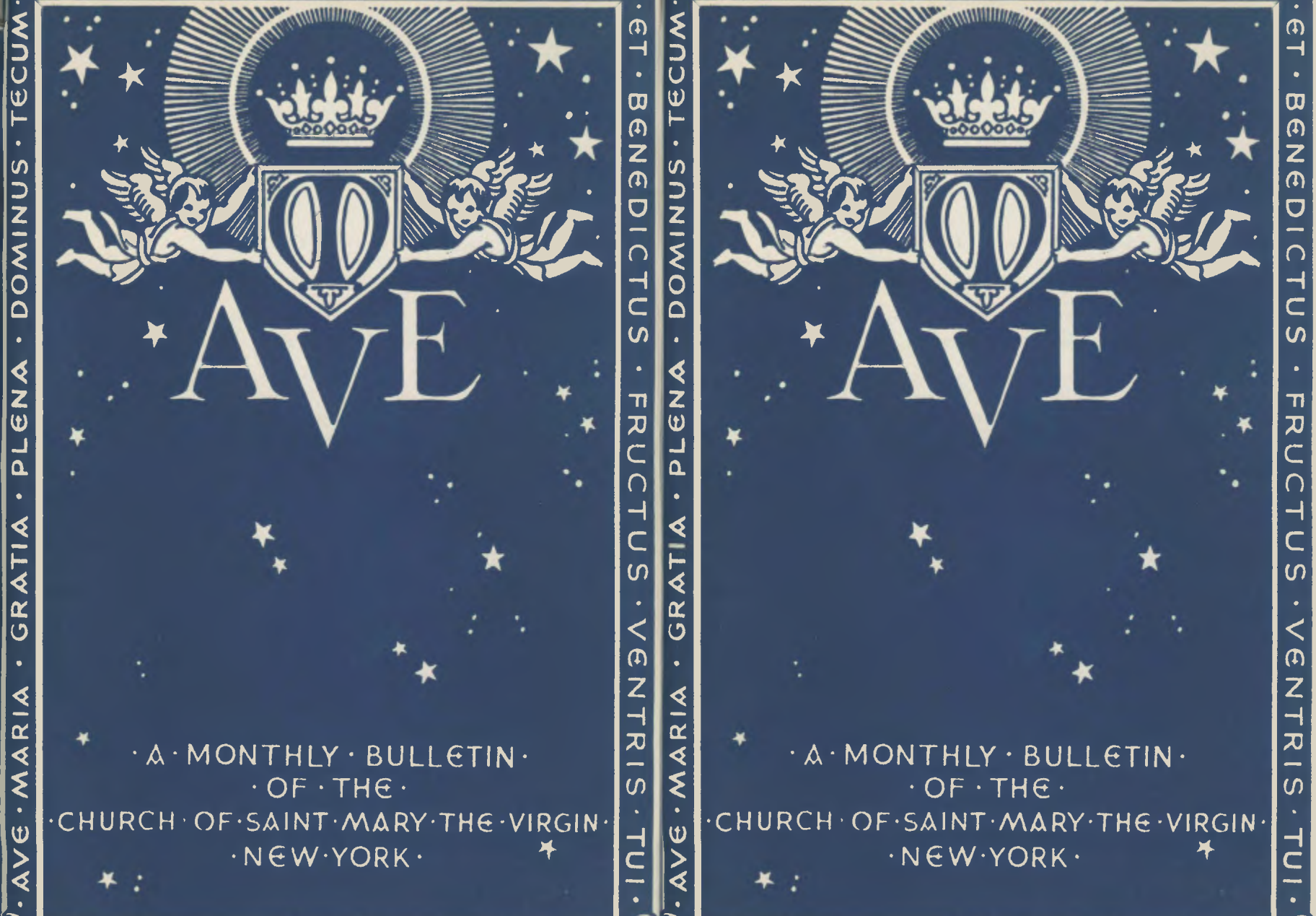


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AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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

CLERGY

THE REV. GRIEG TABER, DD., *Rector*
THE REV. ROBERT LONGACRE JACOBY
THE REV. ROBERT B. COPE, JR.

THE REV. WAYLAND S. MANDELL, *Parish Missionary*, Saint
Andrew's Theological Seminary, Quezon City, Philippine Islands

THE SISTERS OF THE HOLY NATIVITY

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Sexton: H. RICHTER SIZER

AVE

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

Vol. XXI

March, 1952

No. 3

Dear Parishioners of St Mary's,—

I do wish for each and every one of you a good Lent. What is a good Lent? It is one which is for God and Him alone.

When you and I were baptized, we received the grace from God whereby, as the Church Catechism so wonderfully states, our lives might be fittingly described as "a death unto sin and a new birth unto righteousness". Now we must make of Lent an intensive training period for the purpose of lifting our lives back onto the level on which they were placed at the time of baptism, namely, death unto sin and new birth unto righteousness. Every time we are sprinkled with Holy Water at the *Asperges* before High Mass on Sunday, indeed every time we bless ourselves with Holy Water as we leave or enter the church, we are reminded that in the Christian vocation we must again and again return to our baptismal innocence by dying to sin that we may bear fruit in righteous living.

What a blessed example we have in Jesus Christ! Lent commemorates that part of His earthly life which He spent in the wilderness. There for forty days He lived a life of retreat and prayer and mortification. Lent does challenge us, His professed followers, for a period of forty days to retreat from the world's noise and bustle and mad haste, to have a richer prayer life than heretofore and to experience mortification (to die to sin) by catering less than usual to our tastes and pleasures and to accept the privations imposed by the Church Catholic in her rules for fasting and abstinence,— all that by saying NO to that which is harmless and innocent enough in itself we may learn to say NO to that which is harmful and laden with guilt,— namely, sin itself. There will then be room for a new and righteous life lived in and for God. It is only when we die to dissipation and want of

reflection and lukewarmness that we may live a consecrated, meditative and zealous Christian life. It is only through such death that we can use our spiritual privileges better and accept cheerfully our daily crosses, such as our own infirmities and the bad temper of others whose paths we cross. Then we clear the ground, so to speak, and find time and energy to reform at least some common defect in our own lives whereby we dishonor God and bring grief to our fellow men.

A good Lent is a happy Lent. Goodness always results in happiness. Shall we take the path to goodness?

Affectionately,

Eriny Taber



PRAY THE MASS

Preface — Sanctus — Benedictus

AS we wend our way through the Holy Mass we come to the *Preface* which leads to or prefaces the most important part of the Mass, the Consecration. Actually the *Preface* may be thought of primarily as an act of thanksgiving. We think of our blessed Lord as having gone on before us to lighten with His love our path from earth to heaven. When the Incarnate Lord was here on earth, the heart of His prayer life was thanksgiving and as a form of that thanksgiving he instituted the Blessed Sacrament and that is why we so fittingly call the Holy Mass the Holy Eucharist, — the Holy Thanksgiving. As He celebrated the first Mass in the Upper Room in Jerusalem He was about to die a death absolutely unique in its frightful suffering and yet He gave thanks for the love which this death should express and the fruitfulness promised this saving death. How natural then for us in the next and every succeeding celebration of the Mass to send up our hearts! "Lift up your hearts" the celebrant bids us and our reply comes tumbling along "We lift them up unto the Lord". Yes, by the Sacred Heart of Him who is to be both Priest and Victim in the Holy Sacrifice of the Mass we send up an infinite thanksgiving, for Jesu's thanksgiving is infinite since it is the thanksgiving of the Infinite God and we send up our thanksgiving

as happy redeemed children. Yes, the celebrant says "Let us give thanks unto our Lord God" and we readily respond with "It is meet and right so to do". We know that God, whose love is infinite and surpasses the greatest human love, never wills for us anything save that which is for our good. With confidence we can say beforehand "I thank Thee", knowing that later on we shall understand.

The *Preface* takes us on from praise to praise, from thanks to thanks. What a world of gratitude is put into a small space! And just stop and think. At Christmas we give thanks because God has made Himself visible here on earth. At Epiphany we give thanks in that God as man is the light to bring the children of men out of darkness into His own resplendent light. At Passiontide we give thanks because the Redeemer conquers even if by the Tree of the Cross. At Easter we give thanks in that the Risen Christ is the Paschal Lamb indeed who takes away the sins of the world and destroys death and restores everlasting life. At Ascension we give thanks because in the ascended Christ man is reunited with God in heaven where he is given final victory after struggle on many an earthly battlefield. At Pentecost we give thanks because Christ has sent the Holy Spirit to make the whole world thrill to His sweet influence and to His light and power. Even at a Requiem we give thanks in that Christ has given a sure promise of immortality to come. On the Feast of our Lady we give thanks that she has been chosen through the overshadowing of the Holy Ghost to bring forth for the race of men the light eternal, Jesus Christ. There are other *Prefaces* providing for never ending thanks.

The *Preface*, be it common or proper, always comes to one point at which we the worshippers are invited to think of the heavenly choirs of angels and unite our praise and thanks with theirs. After all, the redeeming work of Christ fills heaven too with thankfulness.

Thus we come to the *Sanctus* when with angels and archangels and all the company of heaven we say "Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High". We are about to look into heaven, for the Holy Mass is heaven on earth. We are to see the veiled presence of God, veiled in the humble earthly elements of bread

and wine. However, the song with which we greet Jesu's sacramental approach is the same song as that which acknowledges His heavenly glory. Away then with our tired bodies and our dulled souls and our weighted hearts and our distracted minds. Out of ourselves we go heavenward, purified by penitence and uplifted by joy. So the bells begin to ring betokening our joy at arriving at the gate of heaven. Incense and lights too are brought in. Holiness is enjoined upon us as Jesus seems to say "Be ye holy for I the Lord your God am holy". Holiness is necessary you know, else no one of us can see the Lord!

Truly the *Sanctus* is the symphony of heaven. It is the minstrelsy of angels and archangels. Myriad voices of saints are included in this harmony as they answer and re-echo one another across the celestial spaces. Indeed, day and night they cry, while we sleep or forget to praise, — "Holy, Holy, Holy".

The *Sanctus* lifts us into heaven, so to speak, but the *Benedictus* which is added to it allows us to sink back again to earth. Filled with just one thought we cry "Blessed is he that cometh in the Name of the Lord, Hosanna in the highest". Yes, the Holy Mass is not of heaven but of earth. We are getting ready to hear "This is My body — this is My blood." Thus on our lips come the words of the children of the Hebrews as they welcome our Lord "Blessed is he that cometh in the name of the Lord, Hosanna in the highest" As we say these words we sign ourselves with the cross for we, unlike those Hebrew children, know that His crown is of thorns and His Throne the Tree of the Cross set up for a gallows.

Then a moment of thoughtful silence is ours when we prepare ourselves to recognize our King in whatever form He may choose to present Himself. This time it will be the form of bread and wine. We pray for humility that will help us to recognize the humble God. Jesus of Nazareth is about to pass our way. O blessed is He that cometh and blessed also is he who expects the coming and expects too that He who comes will abide with him and leave a blessing behind Him. Think of it, it is our daily privilege to have a share in that blessedness. Happy shall we be as we pray the Mass.

WITH THE HOLY

Saint Thomas Aquinas

ON March the seventh, Catholics throughout the world are happy to keep the Feast of Saint Thomas Aquinas. It has been well said that his intellect has never been surpassed and that no doctor of the Church has even equalled him in the clarity and the preciseness with which he set forth Christian doctrine.

Thomas was born in 1226 near Aquino, Italy. At a very early age he gave evidence of unusual intelligence, so much so that his parents dreamed that he might one day become abbot of the famous Benedictine Abbey at Monte Cassino. At the tender age of five they sent him there to be educated. He remained at Monte Cassino for some seven years where he was recognized to be a silent, obedient student, one fond of solitude and much given to prayer. Seldom was he heard to speak but when he did give utterance he was surrounded by monks eager to listen to his every word.

At the age of twelve Thomas went back to his home from which he was later sent to Naples, there to enter upon special study at a new university already famous for learning. While in Naples he made it his resolve to become a Dominican Friar. When he wrote to his parents of his intention his mother and the rest of his family countered with firm opposition. The Dominicans, however, knew of his genuine vocation and they arranged to send Thomas secretly to Paris. His brothers, however, picked up information about the clandestine plan and waylaid him on the journey and had him shut up in prison for two years. Finally he escaped from the prison window, lowered to the ground in a basket. At long last the members of his family gave up their opposition and Thomas was professed as a Dominican in Naples.

At this time the great teacher Albertus Magnus was giving lectures at Cologne and Thomas was sent to study under him. Silent as usual, he was dubbed by his fellows "the dumb ox", but one day he defended a thesis so brilliantly that Albertus Magnus exclaimed "We call this youth 'dumb ox' but the day will come when the whole world will resound with his bellowing".

In 1250 blessed Thomas was ordained to the sacred priesthood and soon thereafter he became a professor in the Dominican School at Cologne. He lived an austere life, welcoming mortification as

the discipline of the soul and caring not a particle what he ate or wore. Daily he celebrated the Holy Mass and daily he heard one or two other Masses as well. His preaching reached the souls of his hearers and with all his scholarship he spoke simply and directly to the individual in need. Once when preaching on the Passion he spoke so vividly that his sermon was interrupted by the sobs of the entire congregation.

From Cologne the saint was sent to Paris, the intellectual center of Europe at the time. There he lectured regularly and students from all over Europe crowded his lectures. They trusted him for they knew that he had mastered all of the learning of his day.

In 1261 Pope Urban IV sent blessed Thomas an invitation to come to Rome and it was there that he started his master work, the *Summa Theologica* which was to contain the whole Christian doctrine against a setting of all possible objections that the mind of man might invent, with the answers to these objections. He knew that the Catholic religion need fear no inquiry so he incorporated into his *Summa* the most drastic attacks even invented by the conceit of human intelligence. It took him nine years to write the *Summa* but it was never finished. It seems that while saying Mass one day he had a vision after which he refused to write another word. His refusal to write further is expressed in his own words "I cannot, for everything I have written seems worthless by the side of what I have seen". To this day the *Summa* is the basis of all study of the Catholic Faith. Indeed, the "dumb ox" has become the "world's tutor". His wisdom today checks the conceit of shallow self-satisfied scholars who sit in judgment on Catholic Doctrine. Such wisdom as his has made the heavenly pattern for all theological schools

This vision was followed by many visions and ecstasies granted by a loving God to this blessed saint. Once while at prayer before the Crucifix, the Figure on the Cross turned to him and said "Thomas, thou hast written well of me. What reward desirest thou?" and Thomas replied "None, save Thyself, Lord".

When the Feast of Corpus Christi was instituted Pope Urban IV appointed Saint Thomas to draw up the Propers for the Solemnity. He wrote the Collect we all treasure: "O God who in this wonderful Sacrament of the altar hast left us a memorial

of Thy Passion, grant us so to venerate the sacred mysteries of Thy Body and Blood that we may ever perceive within ourselves the fruit of Thy Redemption". He wrote too the hymns we love and use at Benediction of the Blessed Sacrament, — the *O Salutaris Hostia* (O Saving Victim) and the *Tantum Ergo* (Therefore we before Him Bending). Not content with these the saint also wrote the great Sequence for Corpus Christi, — the *Laud O Zion* which contains in fullness and in clarity the Catholic Eucharistic Doctrine.

Blessed Thomas has been called the most learned of the saints and the most saintly of the learned. We must never forget that he was a saint as well as a theologian. He made it his habit always to pray before reading or writing anything. When he met up with a difficult passage of Holy Scripture he added fasting to his praying. He always said that if he knew anything it was more the gift from God than the fruit of his own study or labor. Truly did the rays of the Divine Saviour beam on blessed Thomas and truly he has reflected those rays upon us. Small wonder that he has received the title "Angelic Doctor" for the purity of his soul regulated his learning. Yes, "Blessed are the pure in heart for they shall see God." The Church's Collect for the Feast of Saint Thomas sounds the keynote: "O God, who hast enlightened thy church with the wondrous learning of thy blessed confessor Saint Thomas, and enriched the same with his holiness of life: grant, we beseech thee, that we both understand aright the doctrine that he taught, and also follow in all things the pattern of his conversation."

While on a journey in 1274 blessed Thomas was taken ill and found shelter in a Benedictine Abbey at Fossa Nuova. There he died at the age of forty-eight, saying as he received the *Viaticum* "Thou art the King of Glory, O Christ: Thou art the Everlasting Son of the Father".

Saint Thomas, pray for us

CHRIST ON THIRD AVENUE

Dim in the dark room hangs a crucifix,
 Contrived to scale: a nailhead is a pin,
 The cross itself two perpendicular sticks,
 Perhaps a dollar's worth of wood and tin.

Close up the craftsmanship is poor, indeed;
 Whoever did it had to make a profit,
 Yet in the dark the pierced side seems to bleed
 Where, in the daylight, paint is scaling off it.

Yet, in the dark, the agony is living,
 The muscles knotted in the splayed-out arms,
 And through the rustling night a kind of grieving
 Breathes from the city's pulses and alarms.

Tomorrow the paint will scale, the plywood show,
 No more Golgotha in a small, dark room,
 And I shall be the knowing self I know,
 And He in His tomb.

LIONEL WIGGAM

☆

PARISH NOTES

THE Lenten Retreat for Men and Women will be conducted this year by Father Taber on Saturday, March the twenty-ninth. The Retreat Mass will be celebrated at eight, followed by Meditations at 10:00, 11:30 and 2:30, with Benediction of the Blessed Sacrament at three. Breakfast and luncheon will be served to those who signify their plan to attend the Retreat by notifying before March the twenty-sixth the Sister-in-Charge-of-the-Retreat, Saint Mary's Mission House, 133 West 46th Street, (PLaza 7-6464).

☆

IT will be a privilege to welcome on Sunday evening, March the sixteenth the Right Reverend Charles Francis Boynton, S.T.D., Suffragan Bishop of New York who visits Saint Mary's to administer the Sacrament of Holy Confirmation. Pray that those who are to be confirmed may be strengthened by the power

of the Holy Ghost for a daily life of witnessing to Jesus Christ and to Catholic Faith and Practice.

☆

THE Day Branch of the Woman's Auxiliary meets Friday morning, March the fourteenth at ten-forty-five in Saint Joseph's Hall. This is the annual meeting with an election of officers. The meeting will be preceded by a Corporate Communion at the nine-thirty Mass.

The Evening Branch of the Woman's Auxiliary meets Tuesday evening, March the fourth at eight in Saint Joseph's Hall. The Corporate Communion of this group is at the nine o'clock Mass on the preceding Sunday, March the second.

☆

AT the annual meeting of Saint Mary's Guild, held on January the second, the following officers were elected for the coming year:

President.....MRS. WILLIAM C. DICKEY
First Vice President.....SISTER GLADYS MARY, S.H.N.
Second Vice President.....MRS. HECTOR RESCOUIE
Third Vice President.....MRS. S. FRANKLIN GOULD
Treasurer.....MRS. CHARLES EDGAR
Recording Secretary.....MRS. JOHN WHITELEY
Corresponding Secretary.....MRS. HARLAN S. PERRIGO
Asst. Corresponding Secretary.....MISS LILLIAN CLISBEE

☆

THE United Thank Offering Custodian for the Day Branch of the Woman's Auxiliary is happy to report that the amount collected for the Advent presentation at the Cathedral was \$267.54 from seventy-five contributors, representing an increase of \$84.34 and an increase of seventeen contributors over the Spring collection presented last May. This amount together with \$68.50 from seventeen contributors from the Evening Branch made the total amount for the Parish \$336.04 from ninety-two contributors. This is the largest collection we have ever had. We look forward with confidence toward the Spring collection, which will be the sixth and last in this Triennium, hoping that even a greater number of women will participate in this two-fold gift of prayer and money for the great missionary work of the Church. Letters will be sent out in April with information regarding the Spring collection.

FROM THE PARISH REGISTER

BAPTISM

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

January 13 — Stephen Robert Sprague

MARRIAGE

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

January 5 — John Donald Roberts and Anne Patricia Wilson

RECEIVED BY CANONICAL TRANSFER

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

January 16 — Leonore V. Thomas



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

Sunday, March 2, 9:00. The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, March 5, 9:30. St Mary's Guild.

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

Friday, March 14, 9:30. The Woman's Auxiliary (Day Branch).

Sunday, March 30, 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, \$2; Miss Margaret Barrows, \$1; Miss Ada Beazley, \$1.50; Mrs Wallace C. Brackett, \$3; Mr Robert F. Carpenter, \$10; Mr John T. Cousins, \$5; Mrs Frederick F. de Rham, \$5; Miss Florence Dickerson, \$2; Mrs Walter M. Drake, \$2; Mr Clifton Fidler, \$1; Mr Thomas Fleming, Jr., \$3; Miss Shirlee Foster, \$2; Mrs Walter Johnston, \$2; Miss H. Valerie Karr, \$2; Mr Walton K. Lentz, \$3; Miss Elsie Long, \$2; The Right Reverend Oliver L. Loring, \$5; Mrs Douglas MacMillian, \$1; Mr Douglas McGarrett, \$1; Mr A. G. M. Miller, \$1; Mrs Elvira M. Oxx, \$2; Mr George Perkins \$5; Miss Evelyn Pike, \$2; Mrs Martha Reese, \$1; A Rosarian, \$5; Mr Forsythe Sherfese, \$5; Mrs Arthur C. Scott, \$2; Mr Rodney Sigler, \$.25; Mrs Ernests Stavey, \$2; Mrs Ida Stiefel, \$1; Mr Neilson Sutton, \$2; Miss Mabel Upton, \$2; Miss Thelma Watne, \$2; Mrs Jere Wickwire, \$1; Mrs John Whiteley, \$2; Mr Donald Wood, \$2.

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 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 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.

KALENDAR FOR MARCH

1. Sa. St David, B.C. Com. Feria. *Fast.*
- ✕ 2. Su. LENT I. Com. St Chad, B.C.
3. M. St Aelred, Ab. Com. Feria. *Fast.*
4. Tu. Greater Feria. Com. St Casimir, C., and St Linus I, B.M. Requiem, 9:30. *Fast.*
5. W. EMBER WEDNESDAY. *Fast and Abstinence.*
6. Th. SS Perpetua and Felicity, MM. Com. Feria. *Fast.*
7. F. EMBER FRIDAY. Com. St Thomas Aquinas, C.D. *Fast and Abstinence.*
8. Sa. EMBER SATURDAY. Com. St John of God, C. *Fast and Abstinence.*
- ✕ 9. Su. LENT II. Com. St Frances of Rome, W.
10. M. Greater Feria. Com. The Forty Holy Martyrs. *Fast.*
11. Tu. Greater Feria. *Fast.*
12. W. St Gregory the Great, B.C.D. Com. Feria. *Fast and Abstinence.*
13. Th. Greater Feria. Requiem, 7. *Fast.*
14. F. Greater Feria. *Fast and Abstinence.*
15. Sa. Greater Feria. *Fast.*
- ✕ 16. Su. LENT III.
17. M. St Patrick, B.C. Com. Feria. *Fast.*
18. Tu. St Cyril of Jerusalem, B.C.D. Com. Feria, and St Edward, K.M. *Fast.*
19. W. ST JOSEPH, C., SPOUSE OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast and Abstinence.*
20. Th. St Cuthbert, B.C. Com. Feria. *Fast.*
21. F. St Benedict, Ab. Com. Feria. *Fast and Abstinence.*
22. Sa. Greater Feria. Requiem, 8. *Fast.*
- ✕ 23. Su. LENT IV (Laetare).
24. M. St Gabriel, Archangel. Com. Feria. *Fast.*
25. Tu. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.*
26. W. Greater Feria. Requiem, 9:30. *Fast and Abstinence.*
27. Th. St John of Damascus, C.D. Com. Feria. *Fast.*
28. F. St John Capistran, C. Com. Feria. *Fast and Abstinence.*
29. Sa. Greater Feria. *Fast.*
- ✕ 30. Su. LENT V (Passion).
31. M. Greater Feria. *Fast.*

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

MUSIC FOR MARCH

MARCH 2—LENT I

Mass, Missa Vidi speciosam Victoria
 Motet, Ego sum panis vivus Goodman

Evening

The Litany in procession Plainchant
 Motet, Ave verum corpus Megemont
 O salutaris hostia Schroeder
 Motet, Adoramus te Perti
 Tantum ergo Moser

MARCH 9—LENT II

Mass, Missa Dona pacem Desderi
 Motet, O vos omnes Morales

Evening

The Litany in procession Plainchant
 Motet, O Jesu meeek Ravenscroft
 O salutaris hostia Kromolicki
 Motet, Adoramus te Ruffo
 Tantum ergo Messner

MARCH 16—LENT III

Mass, Missa Ascendo ad Patrem Palestrina
 Motet, Benedictus Noyon

Evening

The Litany in procession Plainchant
 Motet, O vos omnes Victoria
 O salutaris hostia Whyte
 Motet, Jesu dulcis Handl
 Tantum ergo Griesbacher

MARCH 23—LENT IV

Mass, Missa Monodica Ghedini
 Motet, Animam meam Victoria

Evening

The Litany in procession Plainchant
 Motet, Ecce quomodo moritur Ingegneri
 O salutaris hostia Farnaby
 Motet, Adoramus te Viadana
 Tantum ergo Henschel

MARCH 30—PASSION SUNDAY

Mass, Missa Quarti toni Victoria
 Motet, Tenebrae facta sunt Goodman

Evening

The Litany in procession Plainchant
 Motet, Crucifixus Lotti
 O salutaris hostia Farnaby
 Motet, Adoramus te Mozart
 Tantum ergo (No. 5) Bruckner

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*

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT. — St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC — St Mary's Ward. Corporate Communion, second Sundays, 9 a.m. Meetings (Lady Chapel) second Fridays, 8:15 p.m. Father Cope, *Chaplain*.

GUILD OF ALL SOULS. — St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m. Father Jacoby, *Chaplain*.

SERVANTS OF CHRIST THE KING. — For young people who will keep a Catholic Rule of Life. Meetings and corporate communions as announced Father Cope, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communions, December 27th and May 6th. Father Taber, *Chaplain*.

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

THE PARISH LIBRARY

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, immediately after High Mass and before Evensong.

REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

"I hereby give, devise and bequeath to THE SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, _____ (here stating the nature or amount of the gift)."

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.