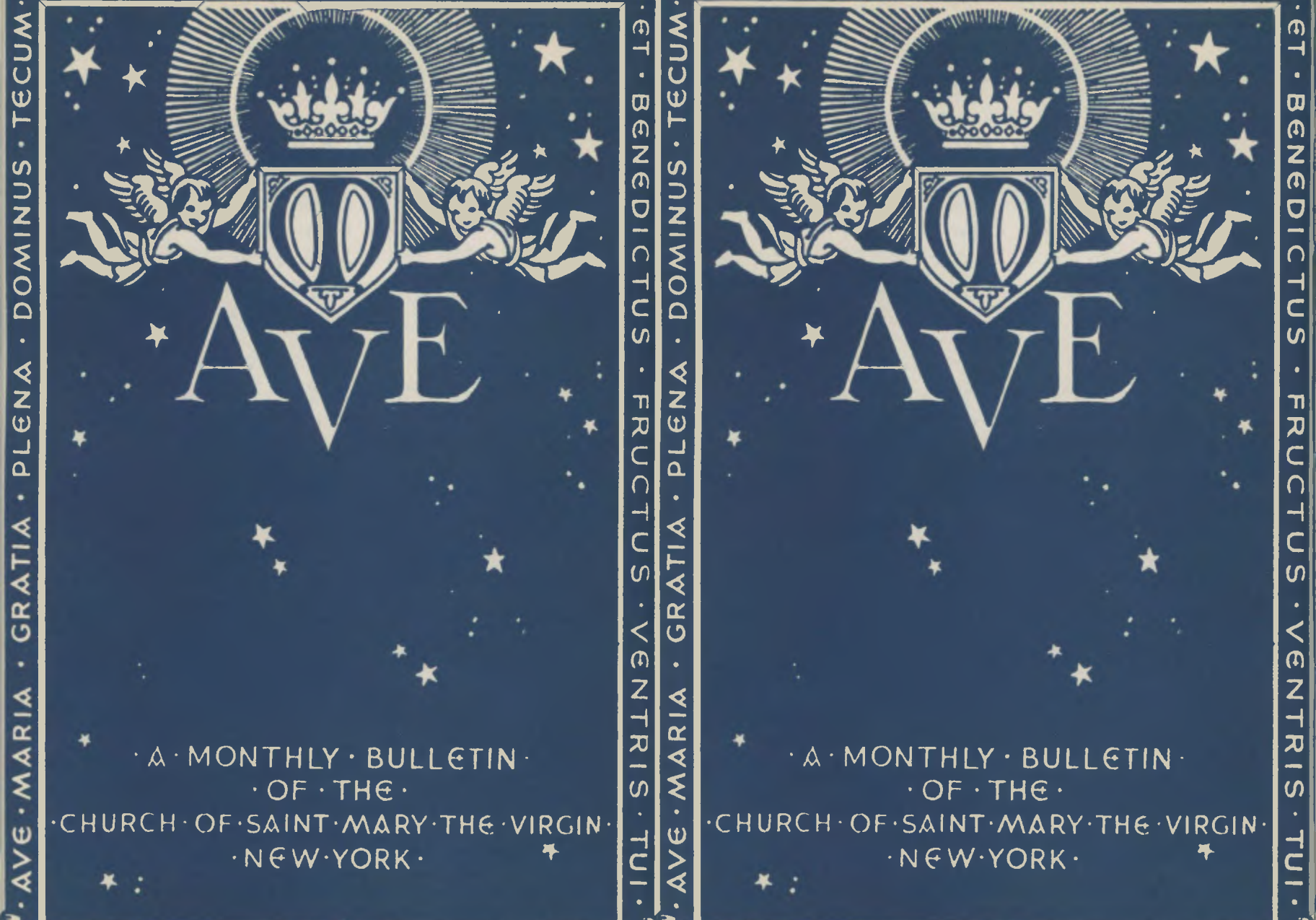


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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.
(East of Times Square)

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THE REV. ROBERT LONGACRE JACOBY
THE REV. ROBERT B. COPE, JR.

THE REV. WAYLAND S. MANDELL, *Parish Missionary*, Saint
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AVE

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

Vol. XXI

April, 1952

No. 4

Dear Parishioners of St Mary's, —

There is one week in the Christian Year that stands out above all other weeks, indeed it is given by Holy Church a distinguished name, it is called Holy Week. In early Christian centuries all business was suspended during this week in which the events of the Passion of our Most Holy Redeemer were commemorated so that Christians might make it their real business to be in church. Although this custom no longer prevails, we modern Christians can set aside all social engagements during Holy Week that we may humbly and gratefully unite ourselves to our Most Merciful Redeemer as we review the steps in His Passion whereby the salvation of the world was accomplished. Here at Saint Mary's it is possible, thank God, to observe Holy Week in all of its fullness. All of us should plan if possible to be present at the Liturgy of Palm Sunday at eleven, Maundy Thursday at seven, Good Friday at nine-thirty and Holy Saturday at ten. Then in addition we should all plan to spend as much time as possible in church, — at Mass, Tenebrae, Altar of Repose, etc.

In the brief compass of this letter it is not possible to describe all of the ceremonies of Holy Week, but it might be well to consider the Mass of the Presanctified on Good Friday. This Mass gets its name from the fact that there is no consecration, but the Sacred Host is that which was consecrated at the Maundy Thursday Mass and which has rested meanwhile on the Altar of Repose. This Host, therefore, is pre-sanctified, — consecrated beforehand.

At the Mass of the Presanctified there is a Lesson from the prophet Hosea, leading up to the Passion according to Saint John. There follow intercessory prayers in honor of Jesus who on the cross prayed. Then comes the Veneration of the Cross. Yes, the Cross is revered and venerated because Jesus has consecrated it

with His own Blood. The celebrant chants three times "Behold, the wood of the cross whereon was hung the world's Salvation," and the response comes back from the choir "O come, let us worship". The cross is then placed on the ground and venerated as the faithful genuflect and kiss the crucifix. Then follows the Procession to the Altar of Repose where the celebrant receives the presanctified Host and bears it in procession back to the High Altar while the choir sing the hymn "The Royal Banners Forward Go: The Cross shines forth in mystic glow". Yes, King Jesu is passing through the aisles to offer Himself a sacrifice to the Father. Arriving at the High Altar the celebrant elevates the Host, symbolizing Christ raised high on the Cross. Then he consumes the Host. The Tabernacle door is left open for the Tabernacle is empty. The death of Jesus is thus observed. All leave the sanctuary in confusion for the Shepherd has been smitten and the sheep scattered. The final part of the observance of Christ's death is the Watch before the Cross at the popular service known as The Three Hour Service.

In the *Anima Christi* we pray "Passion of Christ, strengthen me". Will you permit our blessed Lord's Passion to make you strong? Then enter into it by observing Holy Week as fully as you can. Strength will be yours if you do.

Affectionately,

Giorgio Taber

☆

HOLY WEEK AND EASTER DAY

PALM SUNDAY, APRIL 6th

Low Masses	7, 8 and 10:00
Morning Prayer	7:40
Sung Mass	9:00
Blessing of Palms, Procession and High Mass	11:00
Evening Prayer	6:00
Stations of the Cross, with Sermon and Benediction	8:00

MONDAY AND TUESDAY IN HOLY WEEK

Low Masses	7, 8, 9:30 and 12:10
Morning Prayer	9:00
Evening Prayer	6:00

WEDNESDAY IN HOLY WEEK

Low Masses	7, 8, 9:30 and 12:10
Morning Prayer	9:00
Evening Prayer and Litany	6:00
Tenebrae	8:00

MAUNDY THURSDAY, APRIL 10th

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars.....	7:00
Morning Prayer	9:00
Evening Prayer	6:00
Tenebrae	8:00

GOOD FRIDAY, APRIL 11th

Morning Prayer and Litany	8:00
Mass of the Presanctified	9:30
Preaching of the Cross	12:00 to 3:00
Stations of the Cross (Church School)	3:15
Evening Prayer	6:00
Tenebrae	8:00

HOLY SATURDAY, APRIL 12th

Morning Prayer	8:00
Blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter.....	10:00
Evening Prayer	6:00

EASTER DAY, APRIL 13th

Low Masses	6, 7, 8, 9 and 10:00
Morning Prayer	7:40
Procession, High Mass, and Sermon	11:00
Evensong, with Sermon and Benediction	8:00

HOURS FOR CONFESSIONS

Wednesday in Holy Week

FATHER TABER, 11-12, 5-6 FATHER COPE, 12-1, 7-8 FATHER JACOBY, 4-6

Maundy Thursday

FATHER TABER, 11-1, 5-6 FATHER COPE, 5-6, 7-8 FATHER JACOBY, 12-1 4-5

Good Friday

FATHER TABER, 3-4 FATHER COPE, 11-1, 5-6 FATHER JACOBY, 1-3, 7-8

Holy Saturday

FATHER TABER, 2-4, 8-9 FATHER COPE, 4-6, 7-8 FATHER JACOBY, 3-5, 7-8

PRAY THE MASS

The Prayer of Consecration — The Lord's Prayer

IN our consideration of how we may better *pray the Mass*, we now come to that part of the Mass in which Jesus takes to Himself the praying. This is the Canon, or the standard to which strict obedience is given to that command of our blessed Lord "Do this in remembrance of Me". The Canon is more popularly known as *The Prayer of Consecration*. This prayer is the mighty climax of the drama of the Mass. At this most solemn moment of the offering of the Holy Sacrifice each humble worshipper in his mind's eye sees Jesus in the Garden of Gethsemane, on His knees at prayer, sweating blood at the awful vision of Himself as Victim of the sins of the whole of mankind. Each worshipper sees, too, Jesus hanging on the Cross of Calvary, offering there Himself as "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world" as He suffers death so as to redeem or buy back into union with the Father at the price of His own blood every sinful soul. Then again each worshipper sees Jesus in the Upper Room the night before His crucifixion, that dread night in which He was betrayed, as He institutes the Sacrament of His Body and Blood which shall be a perpetual memory, as long as time shall last, of His death and sacrifice to be accomplished the next day. One spiritual writer has aptly put it "In the Upper Room time drops away".

And now, no longer with the eye of faith but with the physical vision, the worshipper looks up and sees the priest celebrant of the Mass with his hands outstretched in the prayer of sacrifice. The priest poignantly mindful of sin and he knows that it is for his sins and those of the members of the congregation present at Mass and those of the whole world that he must offer the Holy Sacrifice (there is no other way for Christians) and feed upon the Lamb of God. With the physical vision, too, the worshipper sees flickering candles bearing witness to the Light that streams from Calvary to penetrate the darkness of the world and the souls of those who "love darkness rather than light because their deeds are evil". He also sees clouds of incense, a pall so to speak, hanging over the Holy of Holies as if to hide the sight of the suffering Son of God. He sees the priest celebrant bow

low and he hears him in a subdued voice fulfill the divine Saviour's command "This is my Body, which is given for you: Do this in remembrance of Me . . . This is my Blood of the New Testament which is shed for you and for many for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of Me." The celebrant genuflects in lowly adoration, elevates the Body and Blood of Jesus and genuflects again in lowly adoration. Bells ring out, for the greatest joy of all the world is being experienced by men of faith.

Now at the *Elevation*, first of the Sacred Body and then of the Precious Blood, it is a mistake to try to pray overmuch. Indeed it is quite impossible to pray adequately and so we should let our dear Lord pray for us. We may well be content with an ejaculatory prayer at this moment of the Mass, namely, "My Lord and my God". We should be content with just welcoming Jesus again to this earth. We should rejoice in meeting Him, that is what we have gone to Mass for, as He comes to his own. We should make certain that it is no longer a question of "He came unto His own and His own received Him not". We should adore His humility in coming as One helpless, speechless, in the hands of an unworthy priest, yet with all the appealing love with which He won men's souls at the Manger in Bethlehem. Is it any wonder that at Christmas we remind ourselves that the altar is another Bethlehem? At the *Elevation* we look up, "lost in wonder, love and praise". We can almost hear Jesus say "I, if I be lifted up from the earth, will draw all men unto me". Yes, the merciful Redeemer is lifted up as a sacrifice for sins in the Mass and the worshipping congregation may well unite themselves in spirit with the Roman Centurion in charge of the crucifixion and smite their breasts and exclaim "Truly, this was the Son of God". Shall we have the courage to look on Him whom by our sins we have pierced? Shall we dare to gaze on Him smitten, stricken of God and afflicted? Oh, it should be our delight to adore Him who is the Sacrifice of sacrifices. We must not be like the soldiers who stood callously at the foot of the cross and continued to shake dice while their redemption was being won. We must not be like the crowds on the hill of Calvary who left as soon as their curiosity was satisfied. No, we must continue to gaze as we ponder and adore.

Holy Church helps us in our pondering adoration as she continues the Canon of the Mass. Straightway she brings to our minds the Passion, now re-presented but without suffering, the Resurrection, for now our blessed Lord who has risen comes back in a different form, and the Ascension, for in the Mass He who went back home to heaven has returned. As we continue our pondering we find ourselves calling upon the Holy Spirit to bless and sanctify in order that receiving bread and wine we may veritably partake of the Blessed Body and Blood of Jesus. We then call on God the Father to accept this Sacrifice so that by the merits of Jesu's Passion we and men of faith may obtain forgiveness of sins and countless other blessings of that Passion. We soon call on the Father even to receive us, ourselves and our souls and our bodies, that in spite of all of our stains and imperfections we may be acceptable as united to the Spotless Redeemer. We go on to pray that as we receive the Blessed Sacrament we may be made one with Christ, so much so that He may dwell in us and we in Him. We thus surrender our lives with Jesus, become victims with the Divine Victim, that God the Father may dispose of us as He will. Clay we become in the hands of the heavenly Potter. It is well to remind ourselves that at Mass we do not so much concern ourselves with worshipping Christ present on the altar, — this we do in Benediction of the Blessed Sacrament, — but rather we offer Christ to the Father and ourselves united to our divine Victim. How grateful we are that the Father's claims of justice have been fully satisfied by the Sacrifice of the Divine Son and that by that Son's oblation of Himself the debts incurred by the sins of men have been fully paid!

At this point in the *Canon* we remember the faithful departed. With the eye of faith we see our holy dead around the altar since the Holy Sacrifice wherever offered brings them refreshment and light and peace. We must not be selfish and earth-bound at Mass and so we are pleased to remember those who have entered Purgatory along the heavenward journey. We know that they, like the Penitent Thief on Calvary, share in the graces of the redemptive love of the Passion and so we tenderly bring them with us to the Throne of Grace.

Then we beg for ourselves fellowship with the saints, with apostles and martyrs. That we may be definite in our begging,

Holy Church names for us a few representative saints with whom along with all the company of heaven we hope for fellowship — John the Baptist and fourteen martyrs, seven men and seven women. How wonderfully the list builds up, — Stephen, deacon and first Christian martyr; Matthias, who took the place of the traitor Judas; Barnabas, a fellow worker with Saint Paul; Ignatius, Bishop of Antioch; Alexander, a bishop and Marcellinus a priest and Peter an exorcist; Felicitas, a Roman martyr; Perpetua from Africa; Agatha and Lucia from Sicily; Agnes and Cecilia from Rome and Anastasia from the East whose name means "resurrection" and who is associated with the Mass of the Dawn at Christmas. If you do not like this list think up one for yourself, but have a list and put into practice your belief in the communion of saints during the Mass. The family circle is never broken, that is, that of the family of God. Earthward the saints bend toward us and heavenward we stretch our love towards them as we unite with them in the mystic act of worship and atonement.

As the *Canon* draws to its close we rejoice that in spite of our own unworthiness we do not have to depend on our own merits, such as they are, but rather that as we fulfill our duty and service in assisting at the offering of the Holy Sacrifice we may soar to the Father through the merits of His Divine Son. We finish up by giving praise to the Father in the unity of the Holy Ghost for the privilege of being caught up out of ourselves into Jesus as He re-pleads His Passion and all of its merits in the Holy Sacrifice of the Mass. This praise we offer through Jesus since all good descends from the Father through Jesus and all glory re-ascends to the Father through Jesus. Yes, Jesus is the Mediator of our redemption. Our life and the life of the world hangs on this blessed fact. Thanks be to God!

Immediately at the close of the *Prayer of Consecration* comes the *Lord's Prayer*. Surely the Church would have us say this prayer over the Body of Christ. United to Him we are indeed sons of the Father. Through Him is our reconciliation effected for sin has carried us far afield. "Deliver us from evil" we plead. Yes, the effect of evil is nullified for in Christ we are one with the Father. Oh joy unspeakable!

WITH THE HOLY . . .

St Catherine of Siena

THE Feast of St Catherine of Siena is observed by the faithful on April the thirtieth. It is the festival of one who called herself "the servant and slave of the servants of Christ". In an outstanding manner she rendered loyal service to Christ and His world when such consecrated service was sorely needed.

Catherine was born in Siena on Lady Day 1347. She had no opportunity to grow up as a pampered child for she was one of a family of twenty-five brothers and sisters. All lived in the big family house until the death of the father, a wool-dyer. Yes, Catherine grew up not only in a crowded street but in a noisy household.

As a small child, Catherine spent long days in prayer and discipline and she was granted by God's mercy many visions. At the age of eighteen she received the habit of the Third Order of St Dominic. Although for the next three years she lived at home amidst her many brothers and sisters, yet she succeeded so well in living apart from them that she found solitude even in the midst of confusion.

The annual Coronation Day was being celebrated in Siena, with merry-making the order of the day in the streets and in the homes, yet it was on this day that Jesus appeared to Catherine, as she withdrew to her room from the worldly din, and promised to unite her to Himself. This mystical marriage was prophesied by Our Lady who in a vision placed on Catherine's finger an exquisitely beautiful ring which had a diamond of sparkling radiance set in pearls. In another vision Catherine held the Holy Child Jesus in her arms. In yet another she was bidden by her Lord to place a crown of thorns on her head. In this vision she beheld Christ holding a crown of gold in one hand, and a crown of thorns in the other as He asked which she would choose. She chose the crown of thorns. Five years before her death while she was at prayer in the Church of Santa Christina she received the five stigmata of the Crucified Jesus. She indeed knew how to be one with Christ in His Passion.

After Catherine finally left her home, she went forth out into the world to place herself at the lowliest service of mankind. She

performed much menial service and found herself constantly ministering to the poor and to the sick. During a frightful plague she nursed and consoled the dying and frequently had to bury the dead. In every sufferer she saw the person of the Suffering Redeemer. Indeed, she found Him in all who were stricken in the plague. At this time Catherine wrote to a friend "Could you but know the beauty of *one* immortal soul you would think it little to give your life a hundred times over for its salvation". Yes, she enthroned Christ in the hearts of the suffering. She would always hear Him say "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me".

With little or no education Catherine used to dictate the most profound writings in which she treated of spiritual matters not only with clearness but with eloquent inspiration. One day two friars, probably jealous of her, tried to put her to shame by asking her some hard questions in theology. She answered them with becoming modesty and discretion and then for the good of their sinful souls reminded them that they sought not the truth but rather praise and glory from men and she added "My fathers, do this no more, for love of Jesus Crucified".

Catherine placed a high value on the disciplined life. Once she fasted without receiving anything but the Blessed Sacrament from Ash Wednesday to Ascension Day. Through her fasting she was empowered to heal the sick. Long hours she spent in prayer and contemplation and not infrequently she was utterly lost to the world of senses as she was caught up into ecstasy. However, she was forever on mission, a humble disciple of our blessed Lord, constantly saying "Here am I, send me". As is so apt to be the case, in her missionary work she met with much ingratitude, but when urged to desert the ungrateful, she merely replied "Do you think that our Lord would be pleased with us if we left works of mercy undone because our neighbor is unthankful?"

Blessed Catherine had a profound influence on officialdom in the Church. Since 1305 the Popes had resided at Avignon, France and their Papal Court had become a scandal in the eyes of the faithful Catholics of the time. Catherine herself appealed to Pope Gregory XI to return to Rome and she went in person to Avignon to confer with him. He, weak and vacillating, received her in the great hall as, flanked with cardinals, he leaned on support. Un-

daunted by such an assembly, Catherine stayed in Avignon for four months to continue her pleading that the Pope and his court return to Rome. Finally the Pope received Catherine at an audience in his study which was overcrowded with works of art. She said to him "To do your duty, most holy father, and act according to God's will, you shall abandon these beautiful things and take the road to Rome where perils and malaria and discomforts await and where the delights of Avignon will be but a vain recollection." At length, in 1376, Gregory left Avignon and set out for Rome where the following year he died.

Then Catherine saved the Church from another scandal. It seems the cardinals had chosen Urban VI as successor of Gregory XI and later declared his election null and void. They then chose Clement VII who became anti-pope to Urban VI while the latter still claimed the papacy. Each pope excommunicated the other and the Western Church was literally torn apart by what was known as the *great schism*. In all of this fracas, Catherine rallied to the support of Urban VI even saving his life on one occasion when he was attacked by a mob. Some ten years later Urban's rule ended when he was poisoned.

God called blessed Catherine to her eternal reward in 1380 at the age of thirty-three. She was worn out in the service of others. As she committed her soul to God she prayed "Lord, Thou callest me to thee and I come not in mine own merits but only in thy mercy which I ask in virtue of the most Precious Blood of thy dear Son. Lord, into thy hands I commend my spirit".

St Catherine, pray for us

★

PARISH NOTES

THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York will be held at five-thirty in Saint Joseph's Hall Friday afternoon, April the eighteenth. The polls will remain open until five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible to vote. The elected delegates will attend the Diocesan Convention on May thirteenth at the Cathedral of Saint John the Divine.

EACH year Father Taber is seized upon to give a Book Review for the Guild of Help which mainly aids the Youth Consultation Service of the Diocese of New York. This year's date for the Review is Monday, April the twenty-eighth, at three-thirty. Very graciously, Mrs John Gilbert Winant of 510 Park Avenue, has offered the use of her apartment for the occasion. Afternoon Tea will be served. The subscription is two dollars and twenty-five cents and tickets may be obtained from a member of the Guild of Help or from the Church Office, 145 West 46th Street, New York 36.

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THE final presentation for this Triennium of the United Thank Offering will be made at the Cathedral of Saint John the Divine on Tuesday, May the sixth, with a Corporate Communion at the ten o'clock Mass. All women of the parish are invited to attend the service at the Cathedral as well as the annual meeting of the Woman's Auxiliary to be held in the Synod Hall immediately following. Contributions to the United Thank Offering may be sent to the Parish Custodian, Mrs James R. English, 4 East 95th Street, New York 28 before May fourth or given to her after High Mass in the vestibule of the church on Sunday, May the fourth.

★

THE April meeting of the Evening Branch of the Woman's Auxiliary will be held on Tuesday evening, April the first at eight. This branch has elected the following to serve as officers for the coming year:

<i>President</i>	MRS CARRINGTON RAYMOND
<i>Vice President</i>	MISS EVELYN PIKE
<i>Corresponding Secretary</i>	MISS CLAIRE WILSON
<i>Recording Secretary</i>	MISS RUTH HUDSON
<i>Treasurer</i>	MRS FELIX DALMAS

The Day Branch of the Woman's Auxiliary meets Friday morning April the fourth at ten-forty-five. Following a brief business meeting Father Taber will give a Meditation for the group before Saint Francis' Altar. There will have been a Corporate Communion that morning at the nine-thirty Mass in the Lady Chapel.

YOU will be happy to learn that the acolytes of Saint Mary's have successfully completed their chosen project of the past year, namely, the raising of money for a full scholarship for a native student at the boys' school of the Holy Cross Liberian Mission. We do rejoice that those who serve our altars are missionary-minded.

LIGHT OF LIGHT

There have been dawns since ever God sent forth His clarion call—
Let there be light!

Down through the eons night's curtain has been raised
That man might glimpse the marvel of oncoming day,
From silvered grey, through opal clouds,
To the sun's gold orb.
Nature's lovely prelude to fulfillment.
And then a Dawn!

And darkness lifted from man's soul
That he might see the Light of life eternal.
Oh, vision glorious of consummate Love!
A blinding splendour before which eyes must fall,
Knees sink to ground
While yet our hearts exult, cry out with joy—
O God and Saviour—Thou the light!

Elsie Gertrude Dickey

☆

FROM THE PARISH REGISTER

BAPTISM

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

February 17 — Alexandra Louise Boozer

MARRIAGE

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

February 24 — Harold William Moehringer, Jr. and Lillian Anna LaSala

RECEIVED BY CANONICAL TRANSFER

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

February 24 — Edward Parker Amos

February 26 — Lucy Ann C. (Schneider) Hambidge

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

Wednesday, April 2, 9:30. St Mary's Guild.

Friday, April 4, 9:30. The Woman's Auxiliary.

Sunday, April 6, 9:00. The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Sunday, April 27, 9:00. The Church School. The Order of St Vincent. The Guild of St Stephen.

☆

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

April 10 — Maundy Thursday. Emily Julia Arnold White

April 13 — Joseph Gayle Hurd Barry, Priest and Rector

April 20 — The First Sunday after Easter. A Thank Offering

April 27 — The Second Sunday after Easter. Emily Speir Arnold.

☆

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1, \$1; Mrs Henry I. Benedict, \$5; Miss Marie Berry, \$1; Mr B. B. Brown, \$10; Miss Kate Clark, \$1; Mrs Carmen Costas, \$2; Mr Harry R. Edwall, \$3; Mrs Donald Fenn, \$1; The Reverend W. V. Hains-Howard, \$2; Miss Anne W. Hull, \$1; Mr W. Henry Lawrence, Jr., \$5; Mrs Warrington G. Lewis, \$2; Miss Millicent McLaughlin, \$2; Mrs Vera C. Mould, \$2; Miss Viola Parks, \$3; Mrs Mary Dale Ryan, \$1; Mrs Edwin L. Scheftel, \$5; Mrs Leonore V. Thomas, \$2; Mr Robert A. Wagner, \$1; Mr E. W. Wassman, \$10.

KALENDAR FOR APRIL

1. Tu. Greater Feria. Requiem, 7. *Fast.*
2. W. St Francis of Paula, C. Com. Feria. *Fast and Abstinence.*
3. Th. Greater Feria. Com. St Richard, B.C. *Fast.*
4. F. THE COMPASSION OF OUR LADY. Com. Feria and St Isidore, B.C.D. *Fast and Abstinence.*
5. Sa. St Vincent Ferrer, C. Com. Feria. *Fast.*
- ✠ 6. Su. THE SUNDAY NEXT BEFORE EASTER (Palm).
7. M. Monday Before Easter. *Fast.*
8. Tu. Tuesday before Easter. *Fast.*
9. W. Wednesday before Easter. *Fast and Abstinence.*
10. Th. MAUNDY THURSDAY. *Fast.*
11. F. GOOD FRIDAY. *Fast and Abstinence.*
12. Sa. EASTER EVEN. *Fast and Abstinence until Midday.*
- ✠ 13. Su. EASTER DAY.
14. M. MONDAY IN EASTER WEEK.
15. Tu. TUESDAY IN EASTER WEEK.
16. W. Of the Octave.
17. Th. Of the Octave. Com. St Anicetus, B.M., and St Stephen Harding, Ab.
18. F. Of the Octave. *Abstinence*
19. Sa. Of the Octave. Com. St Alphege, B.M.
- ✠ 20. Su. EASTER I (Low Sunday).
21. M. St Anselm, B.C.D.
22. Tu. SS Soter and Caius, BB.MM.
23. W. St George, M.
24. Th. St Fidelis of Sigmaringen, M.
25. F. ST MARK, EV. *Abstinence.*
26. Sa. SS Cletus and Marcellinus, BB.MM. Requiem, 8.
- ✠ 27. Su. EASTER II. Com. St Peter Canisius, C.D.
28. M. St Paul of the Cross, C. Com. St Vitalis, M.
29. Tu. St Peter, M.
30. W. PATRONAGE OF ST JOSEPH, Spouse of the Blessed Virgin Mary and Patron of the Universal Church. Com. St Catherine of Siena, V.

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

MUSIC FOR APRIL

APRIL 6 — PALM SUNDAY

Mass, Missa Secunda	Hassler
Motets: In monte Oliveti	Ingegneri
Pueri Hebraeorum	Victoria
Tristis est	di Lasso

Evening

Stations of the Cross	
Motet, O vos omnes	Morales
O Salutaris	Byrd
Motet, O bone Jesu	Bai
Tantum ergo	Beobide

APRIL 13 — EASTER

Mass, Missa brevis	Mozart
Motet, Jubilate Deo	Gabrieli

Evensong

Magnificat and Nunc dimittis	Byrd
Motet, Surge illuminare	Palestrina
O salutaris	Martini
Motet, Adoramus te (No. 2)	Perti
Tantum ergo	Lechthaler

APRIL 20 — LOW SUNDAY

Mass, Missa in E	Rehm
Motet, Haec dies	Nanino

Evensong

Magnificat and Nunc dimittis	Whitlock
Motet, Sicut cervus	Palestrina
O salutaris	Schroeder
Motet, Adoramus te	Unknown
Tantum ergo	Boellmann

APRIL 27 — EASTER II

Mass, Mass in C	Henschel
Motet Laudate caeli	Benevoli

Evensong

Magnificat and Nunc dimittis	Tompkins
Motet, O quam gloriosum	Byrd
O salutaris	Victoria
Motet, Adoramus te	Palestrina
Tantum ergo (Opus 11)	Kromolicki

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.

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.