

* · BENEDICTA · TU · IN · MULIERIBUS · *



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

THE CHURCH OF SAINT MARY THE VIRGIN

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

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*
THE REV. EVERETT BERTRAM BOSSHARD
THE REV. FREDERIC HOWARD MEISEL

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

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*
JOHN WHITELEY, *Vice-President*
CALVIN NASH, *Secretary*
LESLIE EVAN ROBERTS, *Treasurer*
WILLIAM C. DICKEY
HOXIE NEALE FAIRCHILD
EDWARD GARLICK
CARRINGTON RAYMOND
ERNEST WHITE

Director of Music: ERNEST WHITE
Organist and Choir Master: EDWARD LINZEL
Sacristan and Ceremonarius: EDWARD GARLICK
Head Usher: DR. ELDRED A. KERRY
Sexton: JOHN CLIFFORD CISLER

AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXVII

May, 1958

No. 5

Dear Parishioners of St Mary's, —

Again we come happily to blessed Mary's month, the month of May. I expect that all might agree that of all human loves that of a mother is the greatest. Indeed it defies analysis and is constantly surprising. But the greatest mother-love is that of the Mother of us all, Our Lady. As Mother of God, Mother of Jesus, she is our mother too for we are branches of Jesus who is the Vine by virtue of the fact that we are very members incorporate through our baptism in His Mystical Body the Church.

How blessed Mary loves us her children! She loves us more than all the saints love us for they are only our brothers and sisters and friends. She is our mother. As she pleaded her Son's merits for us when she took her place on Calvary at the foot of the Cross, so now as Queen of Heaven she never ceases to plead the merits of her Son's sacrifice for our salvation.

The amazing thing about our Lady's love for us is that it is a love for sinners. For this reason we do not hesitate to pray in the Hail Mary "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." Though our sins may overwhelm us with their disgrace and though we even give way to despairing of ever becoming better, if we go to our Mother, blessed Mary, in our prayers we shall find in her motherly heart a happy haven.

There is high purpose in the love of blessed Mary for us sinners, namely, she would lead us to her divine Son, Jesus. Whereas in her earthly life she gave her Child to the world and then effaced herself so that the world would behold only her Child, in her heavenly life she makes herself known to the world in order that she may bring the world to her Son. At the close of the Rosary Devotions we hail Our Lady as Mother of Mercy and beg her to turn her eyes of mercy towards us and after our exile here on earth to show us the blessed fruit of her womb, Jesus.

Now if we are led by her she will catch us up into the spirit of that prayer used at the close of day by Christians of the ancient

Church "Joyous light of the holy and immortal glory of the heavenly Father, holy and blessed Jesus Christ, the hour of sunset has come and seeing the evening star appear we sing to the Father, Son and Holy Spirit of God. Thou art worthy at all times to be praised by holy voices, O Son of God, who givest life: therefore the world glorifies thee."

Oh, may our love for blessed Mary be ever more responsive to her great love for us.

Affectionately,

Guiney Taber

★

THE KNOW-HOW OF CATHOLIC LIVING

How to Worship

WHAT do we mean by worship? Worship is an inner movement of the soul. It is primarily a spiritual experience. There are those who try to make of worship an intellectual exercise but when they are tempted so to do it would be well if they would give heed to this prayer of blessed Augustine, a spiritual giant of no mean intellect: "Lord, I seek not to penetrate Thy lofty nature for in no way do I compare my understanding with it." Actually, the more deeply we worship, the more deeply shall we experience the majesty of God, the more truly shall we recognize our own failure to understand His reality and the more thoroughly shall we recognize our own nothingness. In genuine worship we do grow in appreciation of God's love and we are more and more moved to offer Him a truly loving response. What is more, loving adoration of God in our worship can make us winning and persuasive as Christians for they who breathe the spirit of true worship automatically become a strong magnet for drawing others to the Throne of Grace. Then again the more in our worship we look steadfastly up to heaven, the more seriously we shall be engaged in dealing with our sins.

Now in our worship of Almighty God we acknowledge the service and obedience we owe to Him who is our Creator. We are God's creatures and there is very much that is due Him from us. Actually all that we have — our soul, our body and our external possessions — are from God. So it happens that in true worship with regard to our soul we offer God our proper love and with regard to our body

we offer Him such things as prayers, reverential acts and hymns and with regard to our external goods we offer Him many a sacrifice accompanied always by a spirit of proper detachment.

All are perhaps aware of the fact that nature and art and truth and society praise God each from its own beauty but too many forget that man alone can make a conscious response to the glory of God. Therefore it is man's duty as well as privilege to adoringly love and to lovingly adore God in all of His fullness. However, only the God-man, the Incarnate Lord Jesus Christ, can offer perfect adoration and love to God and so it is from, with and in Christ that we mortals can offer true worship. This means not only that we are to strive to be Christ's followers — followers of His truth and His Life and His cross-bearing and all the rest, but that then as we inevitably recognize our failures we shall unite ourselves with Jesus at the offering of the Holy Mass since this is the only perfect form of worship. To this worship then we shall gladly attach ourselves though of necessity in varying degrees of union with Christ who in the Mass is both Priest and Victim.

Now the handmaid of worship is reverence. Some seem to feel that reverence has to do with outward posture or nice phraseology or pious countenance but reverence is something far greater than any or all of these. Like worship, reverence is a movement of the soul, touched off by a sense of the greatness of God which overawes it. So it happens that when we are truly reverent we forget ourselves and bow before God's majesty and make the most of the truth we happen to know as well as of such devotional practices in which we happen to be at home.

Perhaps you are asking "Doesn't the Liturgy play a foremost part in worship?" Yes, it most emphatically does, for the Liturgy is the outward manifestation of that inward movement of the soul which we call worship. Now worship and liturgy go together for the simple reason that liturgy teaches and initiates worship, just as worship expresses itself in liturgy. What is liturgy? It is the work of the people and when applied to Christian work it is the set form of the corporate worship of the whole body of the faithful, notably the Mass, Divine Office (the Breviary or Morning and Evening Prayer), the administration of the Sacraments and a few other set devotions. Since the Liturgy is the public worship of the Church, its function is first and foremost to praise and glorify God. It is not for the formation of personality in ourselves, nor yet is it the means of our

sanctification, nor is it another ascetical exercise. The heart of the Liturgy is the mystery of God's redeeming love and therefore the Cross is at its heart and also the Mass wherein the merits stored up on the Cross are re-presented to God the Father at earthly altars. The Liturgy may be thought of as the model for praying. That which dogma is to private opinion, the Liturgy is to popular devotion. It keeps it from becoming too popular. Indeed in the Liturgy emotion is kept under strict control. A good example of this is the Liturgy of Holy Week in which emotion is held in seasoned check. The Liturgy does have a definite connection with theology for in a measure the Liturgy is theology made dramatic and very teachable and yet the Liturgy quite calmly condenses this theology into prayer which thereby becomes theology's happiest habitat.

What is the connection between worship and music? There can be no proper connection here unless the music is God-centered. Church music must say "Glory to God" and not "Glory to man." This is why real liturgical music makes solos conspicuous by their absence. When church music is treated as though it is being performed for man's pleasure rather than God's glory, it then and there becomes a barrier between the worshipper and his God for the simple reason that true worship is offered solely to God and solely for His glory and His pleasure. Therefore the best music that can be offered, no matter how relatively poor this best may be, if it is offered solely to God, is acceptable no matter whether the members of the congregation are pleased with it or not. We members of the congregation have strange musical tastes. Now the musical setting for the Liturgy should not take up every moment of worship. Silence, during which awe may deepen, is golden. (Thank God, there is always silence during the Canon of the Mass, or is there?) Often liturgical music will be beyond the capacity of the individual worshipper, but it need never be beyond his appreciation. It may well say to God the Father that which the worshipper wishes he might say, just as Christ Himself in re-pleading in the Mass Calvary's sacrifice expresses and offers to the Father holiness which we individual worshippers can neither express nor offer. And what of hymns? Obviously they should not be mere doggerel or emotional sprees. They should stress God's majesty and man's approach in awe. (Compare two well known Christmas hymns, namely, "Of the Father's love begotten" and "It came upon the midnight clear" and you will get the point.)

Should there be no mention of the place that ceremonial has in worship? Only this, the ceremonial of the Church Catholic keeps her worshippers well-mannered and saves them from silly mannerisms. We should therefore happily use the Church's well-ordered ceremonial.

Let all this be confusing, how may the question be answered "How shall I worship"? One of the best rules for worship is that given for children (and who is not a child in worship?):

Knees on the ground
Eyes on the cross
Hearts in heaven.



PENTECOST

This day the sun rose with unwonted splendor,
The birds sang matins with a purer, sweeter note,
And every lovely thing by God created
Donned fresh loveliness to greet the Giver of Life.
O Thou most Holy Spirit!
Today we kneel before Thee,
Holding in outstretched hands our little lamps of faith,
To plead that Thou would'st fill them with Thy gracious gifts
Of understanding, fortitude, and wisdom.
Then touch them with a flame from out the fire of Thy Love
That they may be beacons along the road
Unto the city of our heart's desire.

—E. G. D.



THE CHURCH, THE BODY OF CHRIST (4)

WE have seen that while Christ is a teacher of mankind and an example to them, He is not only a teacher and an example. It is in these two ways that all good and great men influence their contemporaries and their posterity, even for centuries after their deaths. Unfortunately, there are many people who believe that these are the *only* two ways in which Jesus Christ brings His influence to bear on the world. If this were so, He would not differ essentially from such men as Plato, Confucius or Mohammed, for they live in the present by their teaching and example. If this is our Lord's only way of influencing us in the present age, then He is only a man and not God, and an object of reverence but not of worship. If He has no other means of entering our lives, then

Christianity is not a religion but only the memory of a dead man. Too much modern Christianity is of this type. It is a philosophy and not a religion. It takes a purely emotional and sentimental outlook on Christ as a mere humanitarian. This is why it has lost any real hold on many people of our day. The ancient teachings of a dead man do not appeal to us — nor should they, simply because they are ancient.

But Christianity is something more than a memory or a memorial of a dead teacher. Our Lord was both true God and true man; and being God, He can perpetuate Himself not only by His teaching and example, but by His continuing life here and now. It is only our Lord who can, and who did, bequeath to us His Life. He said, "Behold, I am with you all, even to the end of the world," and He is. Because He lives today, His teaching is not just a cold historical record; it is the work of a living mind. His example is not something that just happened centuries ago, but is happening here and now, every day, a living force in our lives.

Of course He does not live in the world today in just the same way as He lived in Palestine. He lives today in what is properly called His Mystical Life. So there are really three phases in the complete Life of Christ: 1. His earthly life; 2. His glorified life; 3. His mystical life. And underlying them all is the eternal life of the Second Person of the Trinity, the Word of God.

His earthly life begins with the generation of the Son of God in the womb of the Blessed Virgin Mary, a counterpart of the eternal generation of the Son of God. It goes through the familiar story of the babe in the manger, the years in Nazareth, the three years of His ministry, the three hours on the Cross and three days in the grave, and finally, the forty days of the Risen life before the Ascension.

He ascended to the right hand of the Father, the figurative way of expressing the eternal repose merited by the glorious triumph of His work on earth. But we must not think of Him in this glorified life as being indifferent to the world for which He worked and suffered to redeem. There is a further phase of His life.

In the third phase, He begins again to live on earth in a new way, a hidden or mystical way. He had told His apostles both that He would always be with them, but that it was expedient that He leave them in His earthly body. He would no longer be someone external to them, but would be their very life. And at Pentecost

He made them His new life, the Church, of which He is the Head and the Holy Ghost is the Soul.

In His earthly life He took a physical human body as the instrument by which He exercised His three offices of Prophet, King and Priest. Now He has assumed a new body, the Church, which is His instrument by which He still exercises His triple office of Prophet, King and Priest, that is, of Teacher, Governor and Sanctifier. Instead of being united to just one human nature, He now unites Himself to all those human natures that are joined to Him in baptism. "In His earthly Life, He possessed the fulness of the Godhead; in His Mystical Life, we receive of Its fulness. In His earthly Life, He was the Founder of the Kingdom; in His Mystical Life, He incorporates us into that Kingdom. In His earthly Life, He suffered and rejoiced in His physical body; in His Mystical Life, He suffers and rejoices in His Mystical Body." And we are the members of that Body who suffer and rejoice in Him. In short, He has not left us orphans; but He is with us more intimately than we are with ourselves. He is still living in the world, healing the souls of men. In the Church, His Body, Christ is our contemporary.

—E. B.



PARISH NOTES

IN blessed Mary's month of May we happily hold our May Festival. This year it will take place on Sunday evening, May the eleventh at eight and it will take the form of Vespers of the Blessed Virgin Mary, Procession to and Coronation of the Statue of Our Lady and Solemn Benediction of the Blessed Sacrament. A five-minute address will be given by Father Taber.



TWO of the Church's greatest Festivals occur in May, namely, Ascension Day and Pentecost.

Ascension Day is on Thursday, May the fifteenth, with High Mass and Holy Communion at seven, followed by Low Masses at 8, 9:30 and 12:10. The altar should be thronged by the faithful in honor of our blessed Lord's entrance into heaven, there to be crowned as King of Kings and Lord of Lords.

Pentecost, commonly called Whitsunday, falls on Sunday, May the twenty-fifth. This is the Feast of the Holy Spirit and it is therefore a festival on which, as on Christmas and Easter, every communicant will make his communion. The hours of Masses are those of the

regular Sunday Mass schedule. Be sure to be in your place before the altar, which place no one else can fill.

★

PRAY for the Convention of the Diocese of New York which will be in session at the Cathedral of Saint John the Divine on Tuesday, May the thirteenth. Pray that all may be done solely for God's honor and glory. Saint Mary's will be represented by the delegates elected at the Annual Parish Meeting.

★

THE last Ingathering of the United Thank Offering of the Triennium will be held at a Corporate Communion at the ten-thirty Mass at the Cathedral of Saint John the Divine on Saturday morning, May seventeenth. This will be followed by a box luncheon in the Undercroft. (You may buy sandwiches and coffee there.) After luncheon the Annual Meeting of the Woman's Auxiliary of the Diocese will be held in the Synod Hall. Every woman of the parish is cordially invited to attend the Mass, the luncheon and the meeting. Come and learn what your Blue Box is doing in the Mission Field for the glory of God.

Contributions for the United Thank Offering may be sent to the Parish Custodians of the Day and Evening Branches of the Woman's Auxiliary: Mrs James R. English, 4 East 95th Street, New York 28, or Miss Adelaide D. Simpson, 520 West 114th Street, New York 25 before Sunday, May eleventh or given to them personally after High Mass on that day. It is hoped that every woman in the parish will have a share in this Offering. Any woman not at present having a share in the United Thank Offering by a faithful use of a Blue Box will please request the parish custodians for such a box.

★

YOUR parish representative on the Church Committee of Saint Luke's Hospital Auxiliary wishes to remind members of the parish that Saint Luke's Hospital Social Service Department needs your help for the support of its works. The Social Service Department is a regular department of the hospital whose services are available to all patients. Its function is to focus on the personal and environmental problems related to the patient's illness and well-being and to help his adjustment to his illness and medical care.

The purpose of the Church Committee is to bring to the Episcopal Churches an understanding of the function of the Social Service Department and to raise funds to support its work. Saint Luke's is

our hospital. It is the only general Episcopal hospital in New York City and gives generously to those who are ill and in need of help and care. Of your generosity help Saint Luke's to heal the sick in body and soul.

Send your contributions to Mrs James R. English, 4 East 95th Street, New York 28. Make checks payable to Saint Luke's Hospital Social Service. Send your rummage to Everybody's Thrift Shop, 1139 Second Avenue (60th Street), New York City, *marked for credit* to Saint Luke's Hospital Social Service or Phone EL 5-9263 for free Manhattan pick-up service.

★

THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday afternoon, May the sixteenth at three, with a Corporate Communion that morning at the nine-thirty Mass. The Annual Mission Tea will be in progress from three-thirty until six, during which Father Vine V. Deloria, an Indian priest and Assistant Secretary of the Division of Domestic Mission of the National Council, will tell of the work of the Oneida Indian Mission at Oneida, Wisconsin. His talk will be illustrated by slides. There will also be a display of the winter work of the Woman's Auxiliary. All of the women of the congregation are not only warmly invited but warmly urged to be present at this annual Mission Tea. Your presence will mean much to the Woman's Auxiliary and will also redound to your own benefit as you get a new and thrilling glimpse of some of the missionary work being done for the love of our dear Lord.

★

THE CATHOLIC MOUSE

Blessed Mary, I'm the mouse
Who lives so gaily in your house.
I lift a thin and squeaking voice
To say I thank you and rejoice
In your month of May.

Bless all who come to sing and pray;
Bless the ones who stay away;
Bless the people, bless the house,
And don't forget to bless your mouse
In the month of May.

—ani mnC

FROM THE PARISH REGISTER

BAPTISMS

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

- March 2 — Alexandria Cathleen Obolensky
 March 10 — Van Buren Chaney
 March 10 — Michael Adam Smith
 March 15 — Audrene Moreno-Leal
 March 16 — David Leslie Jones

CONFIRMATIONS

BY THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

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

- | | |
|---------------------------------|-------------------------|
| March 16 — Mary Margaret Aitken | Stephen John Blaut |
| Gene Carol Ferguson | Van Buren Chaney |
| Marva Marie Gronberg | William Edward Ferguson |
| Mabel Lenora Heyny | Porter Edward Kitching |
| Audrene Moreno-Leal | Richard Johnson |
| Alexandria Cathleen Obolensky | David Leslie Jones |
| Tiffany Megan Roberts | Robert Samuel Malkin |
| Arthur Richard Atkinson | John Willard Sulzberger |

RECEIVED BY CANONICAL TRANSFER

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

- March 3 — Agnes R. Bradley
 March 13 — Harold E. Myrick
 March 16 — Harold Castello
 March 16 — Elba Mary Castello
 March 16 — Thomas Howard Harris
 March 16 — Barbara Jean Luce
 March 31 — Irene E. Soehren

BURIALS

*"Grant them, O Lord, eternal rest and may light
perpetual shine upon them."*

- March 13 — Grace Clark

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

- May 4 — The Fourth Sunday after Easter. A Thank Offering.
 May 6 — The Feast of St John before the Latin Gate. Departed members of the Fellowship of St John.
 May 11 — The Fifth Sunday after Easter. Emma Frances Taber.
 May 15 — Ascension Day. Mary Selena Arnold.
 May 18 — The Sunday after the Ascension. Newbury Frost Read.
 May 25 — Whitsunday. George Martin Christian, Priest and Rector.



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

- Sunday, May 4, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).
 Wednesday, May 7, 9:30, St Mary's Guild.
 Sunday, May 11, 9:00, The Living Rosary of Our Lady and St Dominic.
 Friday, May 16, 9:30, The Woman's Auxiliary (Day Branch).
 Sunday, May 25, 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; Mr and Mrs Robert S. Bailes, \$5; Mrs Mildred Bergmann, \$2; Mrs Edward W. Blaine, \$5; Mr N. J. Crawford, \$1; Mrs Frank Dries, \$2; Mrs James R. English, \$15; Mr John Gibbs, \$1; Mrs Edwin Keith, \$3; Mr Frank P. Law, \$1; Mr Robert E. Lea, \$2; Mr Harold B. Libbey, \$5; Mr Jesse P. Ludington, \$2; The Reverend Donald D. Meyer, \$5.50; Mr Harry C. Morris, \$2; Miss Millicent McLaughlin, \$2; The Reverend Robert N. Smyth, \$5; Ens. Arthur B. Williams, \$1; Mr Edgar Wilson, \$15; Mr Ernest Wilson, \$5; Mr Oscar Wilson, \$15; Mr Frederic Worlock, \$5.

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.
Evensong, Benediction, and address	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8, 9:30 and 12:10 p.m.
Also on greater Holy Days as announced	11:00 a.m. and 12:10 p.m.

Exposition of the Blessed Sacrament and Intercessions	
Wednesdays	12:10-12:40 p.m.
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.

*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 the 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 4:30
------------------------------	-------------------------

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

FATHER MEISEL: 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 arrangements 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 of 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.

CALENDAR FOR MAY

1. Th. SS PHILIP AND JAMES, APP.
2. F. St Athanasius, B.C.D. *Abstinence.*
3. Sa. Invention of the Holy Cross. Com. St Alexander and Comp. MM.
- ✠ 4. Su. EASTER IV. Com. St Monica, W.
5. M. St Pius, B.C.
6. Tu. St John before the Latin Gate, Ap. Ev.
7. W. St Stanislaus, B.M.
8. Th. Vision of St Michael, Archangel.
9. F. St Gregory Nazianzus, B.C.D. *Abstinence.*
10. Sa. St Antoninus, B.C. Com. SS Gordian and Epimachus, MM.
- ✠ 11. Su. EASTER V.
12. M. ROGATION DAY. Com. SS Nereus and Comp., MM.
13. Tu. ROGATION DAY. Com. St Robert Bellarmine, B.C.D.
14. W. Vigil of the Ascension. Com. Rogation and St Boniface, M.
- ✠ 15. Th. THE ASCENSION OF OUR LORD JESUS CHRIST. High Mass 7.
16. F. St Ubaldo, B.C. Com. Octave. *Abstinence.*
17. Sa. St Paschal Baylon, C. Com. Octave.
- ✠ 18. Su. SUNDAY IN THE OCTAVE OF THE ASCENSION. Com. St Venantius, M.
19. M. St Peter Celestine, B.C. Com. St Pudentia, V. and Octave.
20. Tu. St Bernadin of Siena, C. Com. Octave.
21. W. St Yves, P.C. Com. Octave.
22. Th. Octave of the Ascension.
23. F. Feria. Requiem 9:30. *Abstinence.*
24. Sa. Vigil of Pentecost. *Fast and Abstinence.*
- ✠ 25. Su. PENTECOST (Whitsunday).
26. M. MONDAY IN WHITSUN WEEK.
27. Tu. TUESDAY IN WHITSUN WEEK.
28. W. EMBER WEDNESDAY IN WHITSUN WEEK. *Fast and Abstinence.*
29. Th. Thursday in Whitsun Week.
30. F. EMBER FRIDAY IN WHITSUN WEEK. *Fast and Abstinence.*
31. Sa. EMBER SATURDAY IN WHITSUN WEEK. *Fast and Abstinence.*

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

MUSIC FOR MAY

MAY 4 — EASTER IV

- Mass*, Messe en E Otto Rehm
 Motet, Laudate Dominum Pedro Bonamico
- Evensong*
- Magnificat and Nunc dimittis Thomas Morley
 Motet, Christ rising again William Byrd
 O salutaris hostia George Henschel
 Motet, Ave verum Joseph Noyon
 Tantum ergo Johann Stradlmayer

MAY 11 — EASTER V (Rogation Sunday)

- Mass*, Missa Patronus ecclesiae Josef Lechthaler
 Motet, Laudate coeli Orazio Benevoli
- Vespers of the Blessed Virgin Mary*
- Magnificat Thomas Tallis
 Motet, Tota pulchra es, Maria Anton Bruckner
 O salutaris hostia Pierre de la Rue
 Motet, Jesu dulcis memoria Jacob Händl
 Tantum ergo Hermann Schroeder

MAY 15 — ASCENSION DAY

- Mass*, Missa Lux et origo Gregorian

MAY 18 — SUNDAY WITHIN THE OCTAVE OF ASCENSION DAY

- Mass*, Missa panis ego dedero Paul Berthier
 Motet, O quam gloriosum William Byrd
- Evensong*
- Magnificat and Nunc dimittis Robert Fayrfax
 Motet, Gloria in excelsis Robert Cooper
 O salutaris hostia Flor Peeters
 Motet, Verbum caro Luis Tomás da Vittoria
 Tantum ergo Flor Peeters

MAY 25 — WHITSUNDAY

- Mass*, Missa O Crux benedicta Johannes Meurer
 Motet, Ego sum panis vivus William Byrd
- Evensong*
- Magnificat and Nunc dimittis Percy Whitlock
 Motet, Loquebantur Giovanni Pierluigi da Palestrina
 O salutaris hostia Sebastian Gates
 Motet, O Domine Jesu Giovanni Pierluigi da Palestrina
 Tantum ergo George Henschel

PARISH GUILDS AND ORGANIZATIONS

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

THE WOMAN'S AUXILIARY.—Day Branch, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Tuesdays, 7:15 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 Meisel, *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, as announced. Corporate Communion, last Sunday, 9 a.m. Father Taber *Chaplain*.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings Sunday evenings after Benediction. Corporate Communion, last Sunday, 9 a.m. Father Meisel, *Chaplain*.

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 second Fridays, 8:15 p.m. Father Meisel, *Chaplain*.

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

The Rev. Father Meisel

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

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Elsbeth, S.H.N.

The Sister Mary Susan, S.H.N.

The Sister Francesca, 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

Mr John Clifford Cisler, *Sexton*. Telephone: PLaza 7-5958

Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

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.