

* · BENEDICTA · TU · IN · MULIERIBUS · *

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· 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 36, N. Y.

(East of Times Square)

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXIII

February, 1964

No. 2

Dear Parishioners of St Mary's:

The Bishop of New York has appointed Passion Sunday evening, March the fifteenth, at eight, for the administration of the Sacrament of Holy Confirmation here at Saint Mary's. This announcement should cause every member of the parish to make a prayerful effort to help someone into closer union with the grace and the light of Christ. You very probably have a relative or friend or some neighbor who is waiting to enter into the fullness of Christian living.

Now Holy Confirmation as well as other sacraments such as Holy Penance and Holy Communion is not to be received automatically or merely to please some human being. No, it is to be received with devotion and after sound instruction. The latter is given for the most part individually. Your priests will be happy to receive the names of any men who would value such individual instruction, and the Sisters of the Holy Nativity will be glad to learn of any women or children who are looking forward to being confirmed. Individual instructions will then be arranged for and at times convenient for all concerned.

However, as has been our custom in the past, there will be a series of formal instructions given in the place of the regular address at the Sunday evening service at eight on the following schedule:

February 2 — The Church and the Incarnation.

February 9 — The Church in Purgatory and in Heaven.

February 16 — The Church a Power Plant.

February 23 — The Church a Hospital.

March 1 — The Church and the Altar.

March 8 — The Church and Discipline.

These instructions may well form a basis for a review of the fundamentals of our holy religion for those already confirmed and they may also serve to open up the eyes of faith for those who are some-

what hesitant about embarking on individual instruction. Come and bring others with you. Above all pray for real conversions.

Affectionately,

Giving Taber



LENT

THE first day of Lent, Ash Wednesday, falls this year on February the twelfth. Then begins a forty-day fast (Sundays excluded) when the faithful of the ages of twenty-one through fifty-nine accept the discipline of fasting by partaking of one full meal only each day, breakfast being of the continental variety and luncheon consisting of one course. Naturally there is no eating between meals.

The faithful fast in token of their sorrow for their sins and their unworthiness to call themselves God's very own. They fast also to force the body to become the servant of the soul lest it become the master of the soul when all is upside down. Those who have kept the Lenten fast in years gone by know of its spiritual help and will continue to keep it. Those who have excused themselves from this fast have missed something really worthwhile. Pray about it and then act.

As for any other observances of Lent, all should be centered upon entering into closer union with Jesus with whom is "the well of life and in whose light shall we see light." You will find in Jesus the source of your spiritual life and in Him too you will find true wisdom. By using every means available—the sacraments, prayer, liturgical worship, the Gospel, spiritual reading, loving service for your fellow men—you will so strengthen your friendship with the Friend of all sinners that you will happily live by His life and in His light.



JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

The discipline of self-denial

SELF-DENIAL is associated with Lent, but Lent merely calls us to taking up or bettering the practice of self-denial. If we give up this practice or minimize it we shall forfeit the joy of spiritual

progress. No one can be a disciple of Jesus Christ without self-denial for has He not ruled "If any man will come after me, let him deny himself and take up his cross and follow me." The gracious Lord has also told His followers that they are to be likened unto a grain of wheat falling into the ground which must die before it will bring forth fruit. Yes, death to self-love is essential before any of us can bring forth the fruit of righteousness. A writer who has plumbed the spiritual depths has put it this way, "Wherever you find yourself, leave yourself." Indeed this is the shortest way to God and this is the way of joyful Christian living for only then can a new life in Christ be begun. The old must be left behind. True, the leaving of the old, the denial of self, requires perseverance. But perseverance happily issues in a rich reward whereby self-denial becomes second nature so to speak, a gift of God along with His many other gifts. Best of all, the practice of self-denial will lead to truthful living by the acknowledgment of self as nothing and God as all.

How are we to practice self-denial? Such practice must begin with the denial of self-will and with the putting in its place the will of God. We must say and practice "God wills, not self wills. God chooses, not self chooses." We must recognize that God wills and chooses for our good whether in prosperity or adversity. We are not to look for or expect special favors or revelations from God. We hold no monopoly on His attention. If God pleases to favor us, He will. We are to leave all to Him while we pray "Not my will but thine be done."

We shall not get very far in the discipline of self-denial if we fail to deny the senses. This really means that we shall refuse to see, hear, smell, taste, touch, yes, say, anything merely for the pleasure of doing so. After all, if we seek delight in the creature, we shall not find true delight in God. To be sure, we are not called upon to engage in reckless or unusual austerity which too often becomes a form of self-gratification or self-advertising. Witness the boastings heard during Lent. No, we are to engage in eating, drinking, sleeping, smoking, talking, and so forth in moderation and with wholesome self-restraint. More particularly we should keep silence more often than talk and when we speak badly attribute that speech to self. We are to deny ourselves every careless, inconsiderate and hasty word and tear up any letter containing such lest it be mailed.

We are not to detract from another's just reputation and when in the company of others who are busy in the art of detraction we are to interrupt them with a decisive change of subject. In short, in living by the senses we are to live all for the glory of God with self in the background.

It is important too that we deny ourselves the occasions of sin even to the point of the loneliness that must come from living in the world but not of the world, a loneliness that may result from the necessary breaking off friendships where no good prevails for the sake of that greater friendship with Jesus. We must deny ourselves the role of busybody, not seeking idle reports and petty news. We must deny ourselves vainglory, desire for human favor, impatience, anger, and all depraved passions and affections — all of which pave the way to hell.

Essential it is that in social life we practice self-denial. Here we are to yield when no principle is involved and be ever ready to forgive those who make pests of themselves. When we are frankly vexed, then let us accept the vexation as allowed by God and use it for our own merit. We are not to protect ourselves unduly but rather to turn away no one who needs help since everyone is a child of God. We are to remember that acts of common courtesy are a form of self-denial. We are never to despise a sinner for thereby we usually exalt self in an effort to win a cheap yet unreal victory. We must refrain from the habit of endless contradiction and arguing since here again self is in the process of becoming enthroned through a feeling of importance or an insistence on having the last word. And we are to despair of no one's conversion by proclaiming another hopeless when we ourselves depend upon the mercy of God for our salvation.

Now modern advertising, which is becoming more and more blatant not to say ridiculous, would have us deny ourselves nothing. By such advertising we are bidden to fear suffering and disappointment and failure, yet all three may be turned to our good. Many a valuable lesson has thus been learned and many a soul has been turned from self to God. It is of course perfectly true that self requires certain things such as food, sleep, recreation, friends, but these must be checked to see if they are in keeping with loving Christ and willing what He wills. We are not forbidden pleasure but rather the *pursuit* of pleasure. We should thank God for every

innocent pleasure and then omit some part of the plan for pleasure and recreation and return it to God as a sacrifice of gratitude. Added enjoyment will then be the order of the day and boredom from one pleasure after another will not set in. We are not called upon to deny ourselves if by so doing we stifle spontaneity in the spiritual life or we make ourselves disagreeable to our neighbors or we render ourselves too poor to be of any assistance to those in need. Such self-denial is a caricature and not genuine for self-denial if sincere must be practiced solely for love's sake.

Yes, self-denial is joyful discipline with a happy vengeance for if we are not masters of ourselves we automatically become slaves of whatever is least good in us. If we are to resist a sinful (selfish) desire it is necessary that we deny ourselves some legitimate desire. Such practice constitutes true liberty, the liberty of the children of God who have learned that by becoming slaves to the will and pleasure of God they become free from slavery to self. It is then that they share in the work of redeeming love which always involves the sacrifice of self, the denial of self. It has been stated ever so succinctly by a deep spiritual thinker "The part of you which refuses to die is unworthy to live." What of yourself? What of myself?

G.T.



WHICH BIBLE? (1)

OVER the doors of one of the hospitals in our city are inscribed the beautiful words, "Healing cometh of the most High." Can you find these words in your Bible? If not, you do not own the Bible which you should own. Sometimes the question is raised as to whether the Catholic Bible is different from the Protestant Bible. We are not concerned here with different translations authorized by different ecclesiastical bodies (we shall discuss these in a further article) but with the substance of the original text from which these translations are made. Yes, there is a difference; a Protestant Bible is usually incomplete and is unlikely to contain the Book of Ecclesiasticus from the thirty-eighth chapter of which the above quotation is taken.

Let us look at the development of the Bible for a moment, and especially at that of the Old Testament. The word Bible itself is a rendering of the Greek *Biblia*, which means books, in the plural. It is a collection of books, written over a period of many centuries.

These books were not written by people who sat down and said to themselves, "I am going to write Sacred Scripture"; they became Sacred Scripture because the Church, either of the Old or of the New Dispensation, chose them, "canonized" them to be their Scripture. The first books to be so canonized were the Torah, the first five books of the Old Testament, called "The Law." At the time of Our Lord the Pharisaic party had also accepted "The Prophets" as Scripture, though the Sadducees and the Temple priesthood held to "The Law" only. The rest of the books we now know, including the Psalms, were called "The Writings" and were only just beginning to attain to canonical status.

Most of the books of the Old Testament were written in Hebrew, some partly in Aramaic, the Jewish vernacular at the time of Our Lord, when Hebrew had not been spoken by the Jews for some centuries. But we must remember that the vast majority of Jews at that time lived outside Palestine and knew neither Hebrew nor Aramaic but spoke Greek as did the rest of the civilized world. For them a version of the Scriptures in Greek was prepared at their intellectual center, Alexandria in Egypt, which came to be known as the Septuagint (or LXX.) after the 70 scholars who supposedly effected the translation. Since "The Writings" part of the Old Testament was still in a fluid state, this Greek edition of the Scriptures contained a number of books which were not in their Hebrew counterpart and most of which were not translations but had actually been written in Greek. This is the Old Testament which the infant Church took over, since the early Christians were almost all Greek-speaking, even at Rome until the third century. When the Temple at Jerusalem was destroyed a wave of anti-Greek feeling came over Judaism, and in the year A.D. 100 a council of Rabbis held at Jamnia decided that no books not written in Hebrew and in the received Hebrew canon should be considered Scripture. The Christian Church, not subject, of course, to rabbinical decisions, continued to receive the Old Testament as set forth in the Septuagint. Until the Reformation this Old Testament was part of the Scriptures of the Church, in Greek in the East, and in Latin translation in the West.

For a variety of reasons the Protestant Reformers of the 16th century took the same stand as the rabbis of Jamnia and excluded from their Bibles those books found in the LXX. but not in the

Hebrew. Where they were translated (for scholarly reasons) they were called the Apocrypha, a deliberately chosen epithet with its overtones of "spurious." The Authorized (or King James') Version of the Bible, being prepared and authorized by the Anglican Church, contained these books, of course, but, under Reformation influence, not in their proper places but rather in a separate section between the Old and New Testaments. The reason you may own an Authorized Version without the Apocrypha (and Ecclesiasticus is part of it) is that the various Bible Societies were, until fairly recently, belligerently anti-Catholic and refused to print or distribute Bibles containing the Apocrypha. They are, however, part of an Anglican's Bible, and many of the lessons at the Divine Office are taken from them. A Bible Society edition may be cheap, to be sure, and is useful as far as it goes, but it is a Protestant edition. A Protestant Bible is so because it is incomplete: a Catholic Bible is complete and contains all the books used by the undivided Catholic Church, including the Apocrypha. There is no question as to which Bible *you* should own.

M.G.M.



VIGNETTES OF CATHOLIC LIVING (5)

"The Holy Hour"

THE Evangelist St Matthew records that the Divine Savior took His disciples with Him to Gethsemane on that evening when He prayed so intensely for obedience to the Father's will in preparation for mounting the Cross of Calvary. While He prayed the disciples slept, and Jesus in sorrow questioned them in these words, "What, could ye not watch with me one hour?" It was in loving and affirmative response to that question that the custom of the Holy Hour arose.

This devotion consists of exposition of the Blessed Sacrament for the space of an hour to make it possible for loving souls to meditate in the presence of the Eucharistic Lord, to reflect especially upon the Passion of Jesus. There are no prescribed devotional formularies to be used in a Holy Hour although hymns, litanies, and other prayers are sometimes sung and the hour closes with Benediction of the Blessed Sacrament. This hour of devotion is primarily an intense period of personal prayer and adoration, a time of reparation for our neglect of the things of God, an intimate tryst with the Lover of souls. In this hour of prayer we shake off the dust of the

day's innumerable preoccupations and put on the garment of Christ's love and peace.

One spiritual writer has termed the Holy Hour the unique "Hour of Truth." Here, alone with Christ, enveloped in His silence, we come to see ourselves as God sees us. The false strokes of the painter's brush wielded by self and others in our self-portrait are erased by the One Who knows us as we really are. Here there can be no compromise with the exaltation of self, because the Light of the All-holy Lord in Whose Sacramental Presence we kneel brings to the surface the poison of sin and stamps it out. Inwardly we knew that the Savior was in full knowledge of our sin. In the confrontation with Christ which the Holy Hour makes possible God helps us to see that sin and replaces it with His health and love.

If a man spends ninety-nine per cent of his waking hours thinking only of himself, it is hardly to be wondered at that God seems unreal to him. Let that same man observe a Holy Hour regularly and the things of God will take on a new vitality for him. There is a similarity between the work of grace in the soul and the conversion of night into day. The dawn does not banish the darkness of night in a split second. Similarly, a moment of prayer occasionally snatched from hours of busy-ness does not change a man into a God-centered creature. The observance of a Holy Hour can begin to diminish the noise of our lives and supplant that noise with the calm repose of God's peace. The regular observance of the Holy Hour can and will affect all that takes place in our lives subsequently.

No one leaves a Holy Hour exactly the same person he was prior to that hour. He has been with Jesus. Can pride remain to the same degree in a soul which has spent an hour with the humble Eucharistic King? Can impurity dominate completely the person who has come under the spell of the Most Pure Christ? Can hatred and bitterness remain welcome guests in the souls of those who have bowed the knee to the Friend of Sinners, the Fount of all compassion? Can pain go wasted or suffering of any kind be simply meaningless when these have been offered in reparation to the Savior Who makes all things new?

Make the Holy Hour an integral part of your Catholic living. Your own imperfect love will be perfected in Christ's perfect love as you come to know Him better. To know Him is indeed to love Him!

R.D.D.

PARISH NOTES

WHEN the Feast of the Presentation of Christ in the Temple, also known as the Feast of the Purification of the Blessed Virgin Mary and Candlemas, falls on Sexagesima as it does this year it is transferred to the following day, namely, Monday, February the third. However, the Solemn Blessing of the Candles and Procession of Lights is held before the High Mass on the Sunday, namely, February the second. The Masses of the feast itself will be celebrated on Monday, February the third, at seven, eight, nine-thirty, and twelve-ten, and since Saint Blasius is commemorated on this day, the blessing of throats will precede each Mass.

★

THE annual Acolytes' Festival will be held on Saturday, February the eighth at 11. As usual our priests and acolytes will be hosts to literally hundreds of priests and acolytes from near and far. Our willing and kindly women of the parish will serve a luncheon (facetiously known as "the survival of the fittest") after the festival service, at which for obvious reasons only priests and acolytes can be served. All, however, are invited to be present at the great act of worship which takes the form of a Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Solemn Benediction of the Blessed Sacrament, with a five-minute charge to the acolytes to be given before the Mass by the Reverend Leopold Damrosch, Rector of the Church of the Resurrection, New York City.

★

SHROVE TUESDAY, February the eleventh, is shricing day when our sins are shriven in the Sacrament of Holy Penance which is being administered according to the following schedule:

Father Taber: 11 - 1, 2 - 3, 5 - 6, 7 - 9.

Father Mayer: 12 - 1, 4 - 6, 8 - 9.

Father Duffy: 11 - 12, 3 - 5, 7 - 8.

★

ON Ash Wednesday, February the twelfth, at noon, there will be the full rite of Ash Wednesday, namely, Solemn Blessing of Ashes and High Mass, with a sermon by Father Taber. Low Masses will be celebrated at seven, eight, and nine-thirty. Ashes will be imposed before and after each Mass and on the hour throughout the

day when no Mass is in progress. In the evening at eight the Penitential Office will be recited, followed by an address by Father Duffy and Benediction of the Blessed Sacrament. Since February the twelfth is a holiday (Lincoln's Birthday) it should be possible for very many to attend the High Mass at noon.



FRIDAY NIGHTS in Lent should find you in church taking part in the Stations of the Cross and Benediction of the Blessed Sacrament and welcoming our visiting preachers:

- February 14 — The Reverend Peter Chase, Canon Sacrist, Cathedral of St John the Divine, New York City.
 February 21 — The Reverend Grahame G. Butler-Nixon, of the General Theological Seminary, New York City.
 February 28 — The Reverend Arthur C. Moore, Rector, Church of St Simon the Cyrenian, New Rochelle, N. Y.
 March 6 — The Reverend George R. Kemp, Rector, Church of the Resurrection, Richmond Hills, N. Y.
 March 13 — The Reverend James L. Johnson, Rector, St John's-on-the-Mountain Church, Bernardsville, N. J.
 March 20 — The Reverend E. Perren Hayes, Rector, St Stephen's Church, Bronx, N. Y.



THE Lent Retreat for Men and Women will be conducted this year on Saturday, February the twenty-ninth, by the Reverend Edward N. West, Canon Sacrist of the Cathedral of Saint John the Divine, according to the following schedule: Mass at eight (followed by breakfast); Meditations at ten-fifteen, eleven-thirty, and two-fifteen (with luncheon at twelve-forty-five); Benediction of the Blessed Sacrament at three.

Reservations for breakfast and luncheon should be made before February the twenty-seventh through the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464).

A retreat is an opportunity for spiritual refreshment and renewal in Christ.



WE shall happily welcome as preacher at High Mass on the Fourth Sunday in Lent, March the eighth, the Reverend Robert S. Boshier, Professor of Ecclesiastical History at the General Theological Seminary. Father Boshier is a valued friend of Saint Mary's and celebrates the Holy Mass at our altars week by week during the seminary year.

THE Women of the Church of Saint Mary the Virgin meet on Thursday morning, February the twentieth, at ten-forty-five, when they will have as guest speaker Mrs. K. George Falk, Diocesan Supply Chairman for the Women of the Church. Preceding the meeting there will be a Corporate Communion at the nine-thirty Mass in the Lady Chapel. All women are cordially invited to be present both at the Mass and at the meeting.



MUCH pleasure was expressed over the music at the Patronal Festival and the Christmas Midnight Mass. If music lovers wish to have the musical setting of the Easter High Mass augmented by an orchestra of strings or wind instruments perhaps they will offer to provide for this by making money gifts as a thank offering or as a memorial. A more elaborate musical setting for worship is a luxury which must be paid for from gifts and not from the parish treasury, which is strained in meeting expenses for necessities.



THE whole parish has been saddened by the sudden death of two of its faithful members, Carolyn Whiteley, on November the sixteenth, and her husband, John Whiteley, on December the twenty-fifth. They will be sorely missed because they have served their Lord in His Church through Saint Mary's parish both devotedly and cheerfully. They never refused a call for help. Mr. Whiteley had been for many years one of Saint Mary's Trustees, and it was he who gave so much time and effort to the work of the National Guild of Churchmen in the printing and distribution of tracts for the enlightenment of Episcopalians on their heritage. Mrs. Whiteley had served not only in her parish church but also in the work of the Diocese of New York.

May they rest in peace and may light perpetual shine upon them!



FROM THE PARISH REGISTER
 RECEIVED BY CANONICAL TRANSFER

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

December 30 — William Adolphus Meade.

MARRIAGES

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

December 27 — Robert Darrell Krumme and Judith Martha Sterner.



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

February 3 — The Purification of the Blessed Virgin Mary,
Georgina Ottmar Huck.

February 8 — The Acolytes' Festival, Mrs. Archibald Russell.



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

February 5 — St Mary's Guild.

February 9 — Society of Mary.

February 20 — The Women of the Church.

February 23 — The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$2, \$2; Miss Mildred Blakeslee, \$5; Miss Lucille Blinn, \$5; Mr Merton W. Bogart, \$5; Mr and Mrs Lawrence V. Bush, \$3; Miss Shirley W. Carswell, \$5; Mrs Richard S. M. Cecil, \$5; Mr and Mrs Charles S. Coster, \$5; Mrs Jonathan B. Craig, \$3; Miss Geraldine de Courcy, \$3; Mr Claude Farmer, \$2; Miss Alice M. Harding, \$5; Mrs Horace Glidden Hufcut, \$2; Mrs H. A. Howell, \$5; Mr Raymond H. Julian, \$1.15; Mrs Richard W. Landolt, \$1; Miss Lilian M. Lasham, \$5; Mr Arno W. Mueller, Jr., \$3; Mr Robert Pace, \$1; Dr and Mrs Louis H. Paradies, \$5; Mr Edwin L. Prescott, \$3; Mrs Jane Purney, \$3; Mr Howard Silberer, \$5; Mrs Henry Touye, \$5; Mr C. Lloyd Tyler, \$5; Mr Joseph D. Van Valkenburgh, \$5; Mrs Miles L. Yates, \$5.

KALENDAR FOR FEBRUARY

1. Sa. St Ignatius, B.M. Com. St Bridget, V.M.
- ✠ 2. Su. SEXAGESIMA. Blessing of Candles at High Mass.
3. M. THE PURIFICATION OF THE BLESSED VIRGIN MARY. Com. St Blase B.M., & St Ansgarius, B.C.
4. Tu. St Gilbert of Sempringham, Ab. Com. St Andrew Corsini, B.C.
5. W. St Agatha, V.M.
6. Th. St Titus, B.C. Com. St Dorothy, V.M.
7. F. St Romuald, Ab. *Abstinence.* Requiem 7.
8. Sa. St John of Matha, C. Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Benediction (Acolytes' Festival) 11.
- ✠ 9. Su. QUINQUAGESIMA. Com. St Cyril of Alexandria, B.C.D., & St Apollonia, V.M.
10. M. St Scholastica, V.
11. Tu. The Vision of the Blessed Virgin Mary. (Shrove Tuesday)
12. W. ASH WEDNESDAY. *Fast and abstinence.* Blessing of Ashes and High Mass with Sermon 12 noon.
13. Th. St Kentigern, B.C. Com. FERIA. *Fast.*
14. F. St Valentine, P.M. Com. FERIA. *Fast and abstinence.*
15. Sa. SS Faustinus & Jovita, MM. Com. Holy Martyrs of Japan & FERIA. *Fast.* Requiem 8.
- ✠ 16. Su. LENT I.
17. M. FERIA. *Fast.* Requiem 9:30.
18. Tu. St Simeon, B.M. Com. FERIA. *Fast.*
19. W. EMBER WEDNESDAY. *Fast and abstinence.*
20. Th. FERIA. *Fast.*
21. F. EMBER FRIDAY. *Fast and abstinence.*
22. Sa. St Peter's Chair at Antioch. Com. St Paul, Ap., & Ember Saturday. *Fast and abstinence.*
- ✠ 23. Su. LENT II. Com. St Peter Damian, B.C.D.
24. M. Vigil. Com. FERIA. *Fast.*
25. Tu. ST MATTHIAS, AP. Com. FERIA. *Fast.*
26. W. FERIA. *Fast and abstinence.* Requiem 7.
27. Th. St Gabriel, C. Com. FERIA. *Fast.*
28. F. FERIA. *Fast and abstinence.*
29. Sa. FERIA. *Fast.*

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

MUSIC FOR FEBRUARY

FEBRUARY 2 — SEPTUAGESIMA

<i>Mass, Missa Cantabo Domino</i>	Ludovico da Viadana
Motet, And I saw a new heaven	Edgar Bainton
Magnificat and Nunc Dimittis	Healey Willan
Motet, Cantate Domino	Hans Leo Hassler
O Salutaris	Herman Schroeder
Motet, Sacris solemnüs	Schroeder
Tantum ergo	Schroeder

FEBRUARY 9 — SEXAGESIMA

<i>Mass, Missa in honorem sancti Josephi</i>	Flor Peeters
Motet, Dixit Maria	Hans Leo Hassler
Magnificat and Nunc Dimittis	Tones, 4, 1/Lassus
Motet, Ave Verum	Josquin des Prés
O Salutaris	Otto Rehm
Motet, Adoremus te	G. Ruffo
Tantum ergo	Gabriel Fauré

FEBRUARY 16 — QUINQUAGESIMA

<i>Mass, Missa in Festis Apostolorum</i>	Giovanni Pierluigi da Palestrina
Motet, Let nothing ever grieve thee	Johannes Brahms
Magnificat and Nunc Dimittis	Percy Whitlock
Motet, Lauda sion, salutorem	Monteverdi
O Salutaris	Sidney Nicholson
Motet, Adoro te	J. Kromlicki
Tantum ergo	Nicholson

FEBRUARY 23 — LENT I

<i>Mass in E minor</i>	Adrian Batten
Motet, Who shall separate us	Heinrich Schütz
Litany	
Motet, Teach me, O Lord	Benjamin Rodgers
O Salutaris	William Byrd
Motet, Ave verum corpus	Josquin des Prés
Tantum ergo	Giovanni Paolo Colona

SERVICES IN LENT

N.B. The following schedule begins on February 12. Services February 1 through 11 according to schedule in January AVE.

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

FATHER DUFFY: 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 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 Palsgrove, 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 Mayer

The Rev. Father Duffy

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 Scholastica, S.H.N.

The Sister Boniface, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Mr Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *Parish Secretary*. Telephone: PLaza 7-5845

Mr. James L. Palsgrove, 3rd, *Director of Music*
Telephone: JUDson 6-0237

Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958

Mr 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 communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.