

·BENEDICTA·TU·IN·MULIERIBUS·

·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

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



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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THE REV. MICHAEL G. MAYER
THE REV. ROBERT DANIEL DUFFY

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Dean of Saint Andrew's Theological Seminary,
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AVE

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

Vol. XXXIII

March, 1964

No. 3

Dear Parishioners of St Mary's:

Would you have a joyful Easter? Then I beg of you pick up the pieces of your broken Lenten rule, put it together again, and go on in the power of the Lord. I suspect that all of us have discovered at this point of our Lenten observance that we are not as strong as we thought we were or hoped that we might be. Our weakness leading to failure in keeping our Lenten promise to the divine Redeemer is a humiliation. However, humiliation accepted leads to humility which is the gateway to all virtue. May our acceptance of the humiliation of our failure take us into the virtue of humility, the practice of which will be based on the fact, and it is a fact, that we of ourselves are nothing and that God is our all in all. Then we shall get up and go on, leaving self sufficiently far in the background while confidently trusting in the light and the grace of God so abundantly bestowed on the humble of heart.

As Lent deepens into Passiontide, stay close by the merciful Redeemer in His suffering and death. Follow Him along the way of sorrows. Be faithful in attendance upon the full Liturgy of Holy Week and so enter into a rich appreciation of what your redemption has cost. Above all be a victim with the Divine Victim, dying to self and sin that you may rise to newness of life.

May your Easter Feast abound in spiritual joy.

Affectionately,

Grieg Taber

HOLY WEEK AND EASTER DAY

PALM SUNDAY, MARCH 22ND

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, MARCH 26TH

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, MARCH 27TH

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, MARCH 28TH

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, MARCH 29TH

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

HOURS FOR CONFESSIONS

Wednesday in Holy Week

FATHER TABER, 11-12, 5-6 FATHER MAYER, 4-6

FATHER DUFFY, 12-1, 7-8

Maundy Thursday

FATHER TABER, 11-1, 5-6 FATHER MAYER, 12-1, 4-5

FATHER DUFFY, 5-6, 7-8

Good Friday

FATHER TABER, 3-5 FATHER MAYER, 1-4, 7-8

FATHER DUFFY, 11-1, 4-6

Holy Saturday

FATHER TABER, 2-4, 8-9 FATHER MAYER, 3-5, 7-8

FATHER DUFFY, 4-6, 7-8

JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

The discipline of suffering

“WHY does God who is almighty permit suffering?” is the question often on the lips of the children of men. Of course God could have created a world without suffering in it, but had He done so He would have been forced to perform one prolonged and uninterrupted miracle. He would have been compelled to keep away from us His children all the troubles or illnesses that follow upon the natural interplay of physical forces. Then too He would have needed to prevent our lack of wisdom as well as all of those errors from which most of our sufferings take their origin. Again of necessity He would have had to prevent all of those excesses in our daily living and all of those sins which form the source of so much suffering not only for ourselves but for those who depend on us or merely befriend us. Now if God were to continue to perform such an all-inclusive miracle we should then be automatons. There would be no merit in our actions since all would be predetermined. Our free will, that gift of God which enables us to be responsible beings, is often abused when it is taken out of harmony with the will of God and when it is thus abused evils with their attending suffering follow. True, in a world in which we should be automatons there would be no suffering and no tears but it would be a world wherein is no freedom and in which all men would be mere puppets operated by invisible strings in the hands of God.

Well, God has not created such a world and that is that. As part of His plan of love and mercy He has granted suffering which Christ Himself has made holy. Indeed in God's plan suffering is the very workshop of both redemption and sanctification. It is a workshop in which expiation may be made for ourselves and for others. Lest we should be so human as to become discouraged we may look forward to an eternity where suffering will be lost completely in the infinity of God's love and in the joys accompanying final reunion with God and with our faithful loved ones. The saintly Cure d'Ars wrote these penetrating words, “If we could spend a week in heaven, we should understand the value of suffering. Then we should not find the cross heavy enough or any trial bitter enough. The cross is the gift God makes to His friends.”

Look at the matter from a different angle. God drove man from Paradise because in the light of his sins man had forfeited all claim to perfect happiness. When holiness went out happiness too went out while labor, weariness and pain came in. Now in God's plan there is a purpose for everything and therefore labor, weariness and pain are God's messengers which if received in love may become the means for us to do penance for our sins. If so received they can be the surest means of patience whereby we may get the better of suffering and steel ourselves to heroic endurance no matter how unexpected or uncongenial life may appear to be. If, however, these messengers of God are resented, then cynicism and revolt and doubt of God's justice and goodness are inevitable. On the contrary if we honestly accept life as a school of hard blows made necessary because we are unruly sinners, then life here on earth may become a means for character building. If, however, we think of life as a hothouse in which as delicate plants we must be protected from every wind of adversity, then we shall become too weak to leave the hothouse.

Now we are Christians that we may learn in and with Christ to say "Yes" to our heavenly Father. To be sure we are free to say "No," but we may be certain that when we do we shall reduce our moral status and disfigure the image of God which is our soul. Although we ourselves are always the first victims while living negative lives, yet every sin is a social sin since we are members one of another and therefore society shares in our low standard and disfigurement. But when we say "Yes" to our heavenly Father we in a very real sense share in Christ's expiation for sin. Our "yes" must be a "yes" unto death that is death to self and sin. Such a "yes" of necessity will involve suffering yet with glory for it will give us a share in the whole work of redemption.

One of the blessings that can come from accepted suffering is that of detachment. Suffering can indeed make us secure in the conviction that here on earth there is no true justice or true home. Indeed Saint Paul reminds us that "here we have no continuing city but we seek one to come." And to quote again that holy man of God the Cure d'Ars, "How good it is to die when we have lived on the cross." Surely that saint recognized the truth that many people will be condemned for having been too happy in this world and many will be saved for having suffered much. How true it is that while we are attached to pleasure, money, human friendship, and success,

we find it hard to see any advantage in growing old with the necessary detachments which old age brings in its train. Equally true is the statement of a deep spiritual thinker "He who leads more lives than one, more deaths than one must die." Yes, "to live is Christ and to die is gain."

Truly suffering is the furnace of fire in which the human heart is tried like gold. How often it happens that much that has seemed important has appeared so very unimportant in the hour of suffering. Attachments to creatures and to self, to say nothing of those disordered affections, are thrust aside like dross out of the furnace of suffering. Indeed labors, fatigues, pains, and trials are the veritable plows by which the soul of the human heart is loosened and made ready to receive the planting of God's best gifts. However, there must be no "ifs" and "buts." Rather each of us must say, "Here I am, O Lord, wholehearted, no matter what suffering comes." This is the happy vengeance on self which leads to joyful discipline in Christ. G.T.



WHICH BIBLE? (2)

UNLESS you are fortunate enough to read and understand both Hebrew and Greek you are dependent on a translation of the Bible into English. Which is the best version for you to have? It would be impossible, in the space here available, to even list all the translations into English which have seen the light from the Middle Ages until today, but there are some outstanding landmarks which we may consider.

The basic translation, first for Anglicans but then also for the entire English-speaking world, is that known in America as the King James Bible (so named after King James I, in whose reign and under whose authority it was promulgated; hence never the *Saint* James Bible!); it is known more correctly as the Authorized Version (AV) and was authorized for use in our Church when it was published in 1611. Incidentally, the psalms in that version were considered too new-fangled in their day, so that to this day our Prayer Book uses an even older translation of the psalter, taken from a Bible of 1539. The AV is our basic version, especially in public worship, for its language is the language of our liturgy, and its phrases are deeply embedded in our language and literary heritage.

Yet it is only a translation, and translations, for their correctness, depend on the correctness of the original text as well as on our knowledge of the original language and the exact meaning of the various idioms used in it. Our knowledge of both of these factors has vastly increased since the seventeenth century, and it was not only the presence of archaic turns of phrase in the AV which made a modern revision desirable. Such a revision was first attempted and published in 1881/5 and is known as the Revised Version (RV). Its Old Testament was pretty satisfactory, but its New Testament was much too literal, almost a "trot", — it was strong on Greek and weak on English, as someone remarked. A further revision was, therefore, made in our time (as contrasted with independent modern translations), and issued in 1952 as the Revised Standard Version (RSV), which avoided archaisms as well as neologisms and attempted to retain a language suitable for public and liturgical use rather than for the scholar's study.

It has sometimes been said that the RSV was a heretical translation. It is difficult how this can be said, for a translation is either right or wrong, and if it is distorted for polemical purposes (as translations sometimes have been) it is simply a bad translation and will fall by that. One of the points of "heresy" charged against the RSV is that in Isaiah 7:14 it reads, "Behold, a young woman shall conceive . . ." Now this is exactly what Isaiah said, whether you like it or not. The Greek version of the O.T., the Septuagint, indeed translated the word for "young woman" by the Greek word for "virgin" and hence the early Christians, who used the Greek Septuagint, saw there a prophecy of the Virgin Mary. In Matthew 1:23, where the Greek O.T. is quoted, the RSV of course rightly translates "virgin." But we must remember that the Christian belief in the Virgin Birth, or in the Incarnation, for that matter, is in no way dependent on any "proof text" from Isaiah, and would be the same had the book of Isaiah never been written!

The RSV is, on the whole, the best modern English version for us to use and it is interesting to see, as you may have read in the papers lately, that Roman Catholics in England have adopted it with a few verbal changes. There are many other modern versions, of course, some of considerable interest, but none a really public version. Ronald Knox's is fascinating, but a very personal literary production; J. B. Phillips' is a thoroughly bad translation, for it turns

Pauline theology of grace into a sort of Moral Rearmament philosophy, apart from being couched in what sounds like English Public Schoolboy language; the New English Bible also suffers from its language — people who try to be "modern" are usually of the last generation, and there is nothing more dated than yesterday's modernity. We do want to read the Bible in some modern version, however, in addition to our public use of the AV. Not only is the latter inaccurate in many places, but it also contains archaisms no longer familiar to us; there is also the fact that we are easily lulled to sleep by overly familiar phrases, and hearing or reading them in a new version may suddenly make us come to and really understand them. It is only a personal choice, of course, but the RSV does seem to present a Bible in the stream of tradition of the AV, yet with the necessary changes made to aid us in our personal reading and study of the Holy Scriptures. M.G.M.



VIGNETTES OF CATHOLIC LIVING (6)
"The Way of the Cross"

THE Passion of our Lord and Saviour Jesus Christ has quite rightly been called the School of Saints. Why? Is it not simply because here we see the supreme manifestation of the depths of sacrificial love? Our Lord Himself did more than utter pious words when He claimed that there was no greater love than for a man to lay down his life for his friends. He translated those words into action by mounting the Cross of Calvary. Thus He preached a sermon more eloquent than words could ever describe, the sermon of a life truly lived unto the death, a life which thereby conquered mankind's twin enemies of sin and death.

It is no wonder that from earliest times Christians came to treasure those places hallowed by their association with the Passion of the Redeemer. In the lives of our own friends and relatives we revere those places which enshrine the memories of their actions which have held a particular significance for us. It may be a birth-place or the site of some heroic action or the place where a special friendship was first formed. Just as we attach a special value to those places which bring to mind the lives of those held dear in our hearts, so Christians from early days surrounded with holy reverence those geographical places in Palestine which were sanctified by the

presence of the Incarnate Lord, and in particular those which witnessed His trial and sufferings and death. The pilgrimage along the road which Jesus journeyed from the hall of Pontius Pilate to Golgotha brought vividly to mind for those Christians the events of His last days as they are recorded in the four Gospels. When, in later days, Christians came as pilgrims to Jerusalem, they discovered the events of the first Holy Week connected by ancient tradition with certain definite places. The pilgrim would then stop at these sites, that is, make a *station* there, and in reverent reflection associate himself with the small band of faithful followers who first trod the Way of Sorrows with our Lord.

Quite obviously, every Christian could not in bygone days and cannot now take a journey to the Holy Land. Thus the custom arose of placing in churches pictures of scenes from the passion in order that the faithful might make a spiritual pilgrimage along the Way of the Cross. The Franciscans popularized the devotion, and in the sixteenth century our present number and selection of fourteen Stations became crystallized into the form now so familiar to us.

Why should you and I, especially during the Lenten season, avail ourselves of the opportunity to pray this devotion? Well, the Stations will help us to visualize effectively the means of our redemption and to come to an understanding of what St Paul meant when he said that we were bought with a dear price. In the Stations we see the love of God as only the events surrounding the Crucifixion can portray that love. Then, too, this devotion can be for us what one priest called "the school of victory," for reflection on the Passion can aid the maturity of our perspective as we come to see our own sorrows in union with the sufferings of the Lord and thus help us to gather the necessary insight and strength to bear, embrace, and conquer suffering. And to our joy the meditation on the Passion via the Stations of the Cross will open to us more and more the mind of Christ. It is a devotion which unites "picture and thought, outward action and inward disposition, historical truth and creative action of the believing imagination."

To reflect on the Passion is to deepen our horror for sin. No one can really see what sin does — crucify perfect love — and still love sin. To reflect on the Passion is to know that God is acquainted with the anguish of human suffering in all its forms and that He really cares. To meditate on the Passion is to enter deeply into the

mystery of sacrificial love, to make the Lord's Passion our own and consequently to make His victory ours also.

R.D.D.



PARISH NOTES

ON Passion Sunday evening, March the fifteenth, the Right Reverend Horace W. B. Donegan, Bishop of New York, will visit Saint Mary's to administer the Sacrament of Holy Confirmation and preach. Set aside this evening that you may be in your place before the High Altar, first to beg a rich outpouring of the Holy Spirit on those who are to be confirmed and then to warmly greet our beloved bishop as he visits his sheep in this parish.



ON Thursday morning, March the eighteenth, at ten-forty-five, the Women of the Church of Saint Mary the Virgin meet in Saint Joseph's Hall. Following upon a brief business meeting Father Taber will give a meditation before Saint Francis' Altar. All women of the congregation are invited to be present. A Corporate Communion will have been held at the nine-thirty Mass that morning in the Lady Chapel.



IF you would share the privilege of adorning with flowers the Altar of Repose on Maundy Thursday and the High Altar on Easter Day, kindly place your offering in the box marked "For Altar Flowers" in the church vestibule. If you wish, you may send a potted plant for the Altar of Repose on Wednesday morning, March the twenty-fifth.



ARE you carefully planning a generous Easter offering? As you know, your parish has been under tremendous expense during the past year in making the physical fabric of the church building safe and in restoring its beauty.



ON the Fourth Sunday in Lent, March the eighth, we shall welcome as preacher at the High Mass the Reverend Robert S. Boshier, Professor of Ecclesiastical History at the General Theological Seminary. Father Boshier feels very much at home in the Saint

Mary's family for he celebrates the Holy Mass at our altars each week during the seminary year and follows us with his prayers.



SAINT MARY'S GUILD sends out an S.O.S. for help in their work. After the last war the women in this guild made many sets of Mass vestments for bombed-out missions of the Church in Japan and the Philippines. They now make Mass vestments for poor missions and chapels of Church charitable institutions. Volunteer workers must be had if the good work is to go on. Any woman of the parish who can sew even moderately well and who is free on Wednesdays is asked to offer her services to the President of Saint Mary's Guild, Mrs. Douglas MacMillan, 460 West 24th Street, New York 11, N. Y. (CHelsea 2-7935).



THE Manhattan Committee of the Episcopal City Mission Society's Woman's Council has taken the Thursday evening, April the second, performance of "High Spirits" (starring Beatrice Lillie) as a spring benefit for Elko Lake Camps where eleven hundred deserving children are sent for two weeks' vacation each summer. Tickets will sell for \$20.00 and \$15.00 for orchestra seats and \$15.00 and \$10.00 for the mezzanine (the major portion of the ticket price being tax deductible). These tickets may be purchased from Mrs. Harold M. Lindstedt, 242 East 19th Street, New York 9, N. Y. (GRamercy 5-1055) or Mrs. Raymond P. Hughes, 160 Cabrini Boulevard, New York 33, N. Y. (WAdsworth 7-4651).



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

January 21 — Howard R. Patch, Jr.
February 5 — Noble J. Bell
February 5 — Bertha Winifred Horne
February 10 — Raymond Ludwig John Wolf

BURIALS

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

January 25 — Walter R. Noë, Jr.
February 8 — Joseph Alexander Ellis Steele
February 13 — John Louis Scholz

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

March 8 — The Fourth Sunday in Lent, Alma and Elmer Winans.
March 15 — Passion Sunday, Holy Confirmation,
Departed members of the Order of St Vincent.
March 26 — Maundy Thursday, A thank offering.
March 29 — The Feast of the Resurrection,
Joseph Gale Hurd Barry, Priest and Rector.



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

March 4 — St Mary's Guild.
March 8 — Society of Mary.
March 19 — The Women of the Church.
March 29 — 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; Mr Robert W. Buggeln, \$5; Mr John D. Bush, \$10; Mr Robert F. Carpenter, \$25; Miss Elizabeth Clark, \$5; The Rev R. H. Cooté, \$1; Mrs Daniel L. Coulbourn, \$1; Mrs Alfred M. Hudson, \$5; Miss Eleanor Ketcham, \$1.40; Mrs H. Karl Lutge, \$5; The Rev Fred-eric Howard Meisel, \$10; Mr Harry C. Morris, \$2; Mrs E. D. Riley, \$5; The Rev Joseph L. Slagg, \$5; Miss Edna C. Walter, \$3; Miss Mary Wickes, \$3.

CALENDAR FOR MARCH

- ✕ 1. Su. LENT III. Com. St David, B.C.
 2. M. St Chad, B.C. Com. Feria. *Fast.*
 3. Tu. Feria. *Fast.* Requiem 8.
 4. W. St Casimir, C. Com. St Lucius, B.M., & Feria. *Fast and abstinence.*
 5. Th. Feria. *Fast.*
 6. F. SS Perpetua & Felicitas, MM. Com. Feria. *Fast and abstinence.*
 7. Sa. St Thomas Aquinas, C.D. Com. Feria. *Fast.*
 ✕ 8. Su. LENT IV (Laetare). Com. St John of God, C.
 9. M. St Frances of Rome, W. Com. Feria. *Fast.*
 10. Tu. The Forty Holy Martyrs. Com. Feria. *Fast.*
 11. W. Feria. *Fast and abstinence.*
 12. Th. St Gregory I, B.C.D. Com. Feria. *Fast.*
 13. F. Feria. *Fast and abstinence.* Requiem 9:30.
 14. Sa. Feria. *Fast.*
 ✕ 15. Su. LENT V (Passion Sunday).
 16. M. Feria. *Fast.* Requiem 7.
 17. Tu. St Patrick, B.C. Com. Feria. *Fast.*
 18. W. St Cyril of Jerusalem, B.C.D. Com. St Edward, K.M., & Feria. *Fast and abstinence.*
 19. Th. ST JOSEPH, SPOUSE OF THE B.V.M. Com. Feria. *Fast.*
 20. F. Compassion of the B.V.M. Com. St Cuthbert, B.C., & Feria. *Fast and abstinence.*
 21. Sa. St Benedict, Ab. Com. Feria. *Fast.*
 ✕ 22. Su. PALM SUNDAY.
 23. M. Monday in Holy Week. *Fast.*
 24. Tu. Tuesday in Holy Week. *Fast.*
 25. W. Wednesday in Holy Week. *Fast and abstinence.*
 26. Th. MAUNDY THURSDAY. *Fast.*
 27. F. GOOD FRIDAY. *Fast and abstinence.*
 28. Sa. HOLY SATURDAY. *Fast and abstinence until noon.*
 ✕ 29. Su. EASTER DAY.
 30. M. MONDAY IN EASTER WEEK.
 31. Tu. TUESDAY IN EASTER WEEK.

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



MUSIC FOR MARCH

- MARCH 1 — LENT III**
Mass, Missa Quinti toni Orlandus Lassus
Motet, Miserere mei William Byrd
Evening
Litany in Procession Plainchant

- Motet, Remember not, Lord, our offences* Henry Purcell
O salutaris hostia George Henschel
Motet, Adoramus te Francesco Rosselli
Tantum ergo Jacob Handl
MARCH 8 — LENT IV (Laetare)
Mass, Mass in D Marc-Antoine Charpentier
Motet, O pray for the peace of Jerusalem Thomas Tomkins
Evening
Litany in Procession Plainchant
Motet, Hear my prayer, O God Adrian Batten
O salutaris hostia Anton Bruckner
Motet, Ave verum corpus Giacomo Carissimi
Tantum ergo Anton Bruckner
MARCH 15 — LENT V (Passion Sunday)
Mass, Missa Le bien que j'ai Claude Goudimel
Motet, O crux ave Eustace du Caurroy
Evening (Holy Confirmation)
Motet, And I saw a new heaven Edgar Bainton
O salutaris hostia McNeil Robinson
Motet, Ave verum corpus Edward Elgar
Tantum ergo George Henschel
MARCH 22 — PALM SUNDAY
Mass, Mass for four voices William Byrd
Motets, In monte Oliveti Marco Antonio Ingegneri
Pueri Hebraeorum Tomás Luis de Victoria
Improperium expectavit cor meum Johann Ernst Eberlin
Evening
Stations of the Cross
Motet, O vos omnes Juan Esquivel
O salutaris hostia Pierre de la Rue
Motet, Verbum caro factum est Mason Martens
Tantum ergo Robert Lucas de Pearsall
MARCH 25, 26, 27 — TENEBRAE
NOCTURN I, Responsoria Marco Antonio Ingegneri
NOCTURN II, III, Responsoria Tomás Luis de Victoria
Benedictus Giovanni Pierluigi da Palestrina
Christus factus est Giovanni Francesco Anerio
Miserere mei Deus Gregorio Allegri
MARCH 29 — THE SUNDAY OF THE RESURRECTION
Mass, Mass in A César Franck
Motet, Surrexit pastor bonus Raphael Coloma
Evensong
Magnificat and Nunc Dimittis Daniel Pinkham
Motet, If ye be risen again with Christ Orlando Gibbons
O salutaris hostia Edward Elgar
Motet, O sacrum convivium Marc-Antoine Charpentier
Tantum ergo Franz Liszt

SERVICES IN LENT

SUNDAYS

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

WEEK DAYS

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

*Other Services during the Week, and on Festivals,
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for 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.

PARISH GUILDS AND ORGANIZATIONS

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

THE WOMEN OF THE CHURCH.—Third Thursdays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Mayer, *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*.

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 as announced. Corporate Communion, last Sunday, 9 a.m. Father Duffy, *Chaplain*.

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

SOCIETY OF MARY.—Corporate Communion, second Sundays, 9 a.m. Rosary second Fridays, 8:15 p.m. Father Duffy, *Chaplain*.

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