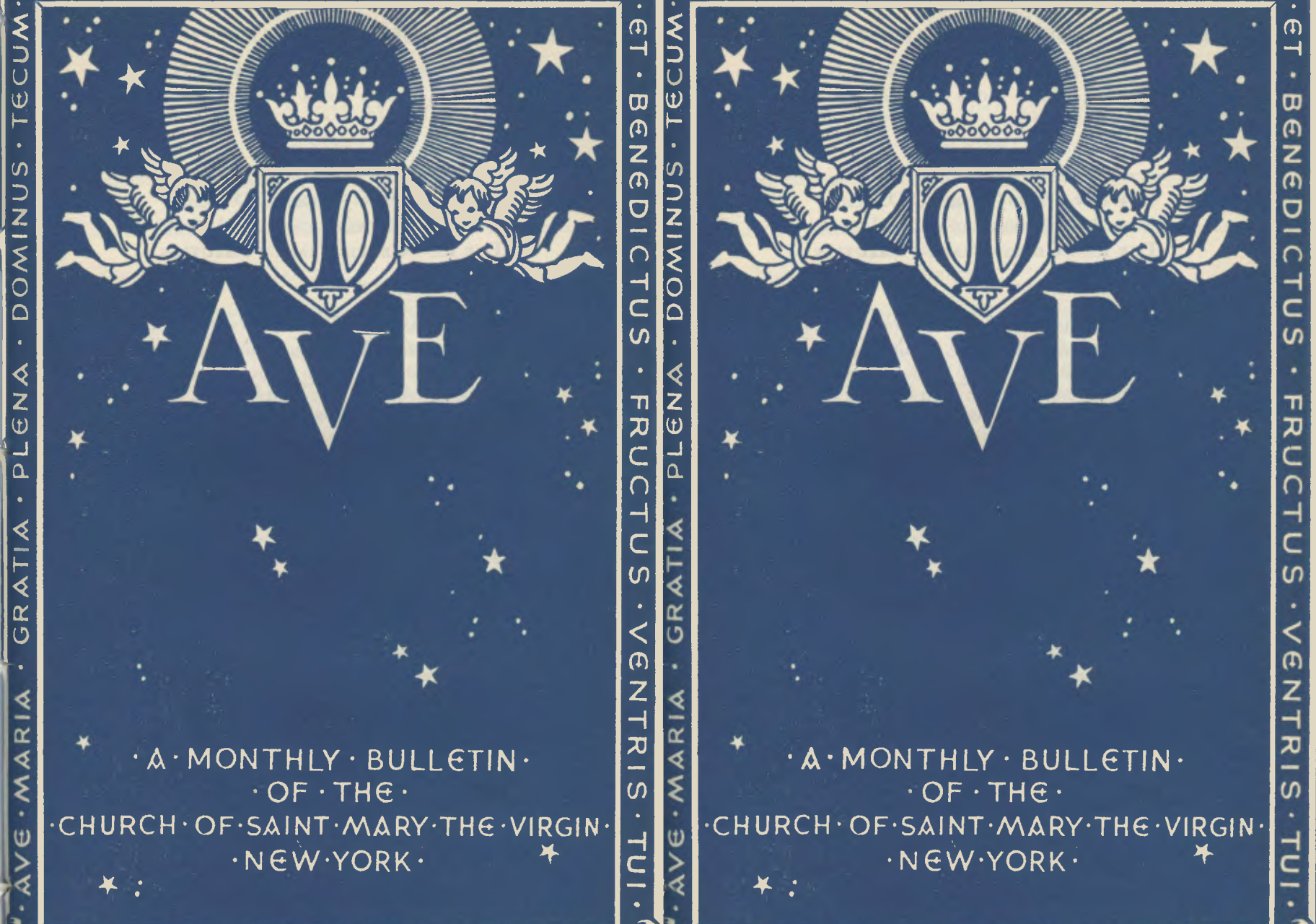


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· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN

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

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THE REV. ROBERT LONGACRE JACOBY
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AVE

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

Vol. XVI

March, 1947

No. 4

Dear Parishioners of St Mary's,

They who are seriously striving after holiness, "without which no man shall see the Lord", are they who can really enter into the devotions which the Church sets forth for the observance of Holy Week. On the other hand, they who attend these Holy Week devotions are well-nigh driven to seek after holiness, for as they gain new vision of the love of God they are determined to respond to that love with holy living.

The call of Holy Week is therefore a most blessed call. May every member of the parish family find himself before the altar at the four great liturgical devotions of this blest week, namely, the High Mass of the Passion on Palm Sunday, the High Mass commemorating the Institution of the Most Holy Sacrament of the Altar on Maundy Thursday, the Mass of the Presanctified on Good Friday and the First Mass of Easter on Holy Saturday. Each of these Masses is preceded and accompanied by ceremonies of deep significance which lead our worshippers into the bitterness of our blessed Lord's Passion and at length into the glory of His Resurrection. These Masses and their ceremonies have been described in recent years in AVE.

Fortunate indeed are we, after the curtailments of the war years, to again have a full choir so that the Office of Tenebrae may be fully chanted as in the pre-war years.

We shall hope that the Easter Offering of each parishioner may be a happy expression of gratitude for that to which St Mary's witnesses. As you know, our parish budget can be met and main-

tained only if the Easter Offering is generous to a point of sacrifice. May I count on you, dear reader, gratefully and enthusiastically to respond to the needs of your parish? And may your Holy Week and Easter be rich in spiritual treasure!

Affectionately,

Giving Taber

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HOLY WEEK AND EASTER DAY SERVICES

PALM SUNDAY, MARCH 30th

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
Litany in Procession, 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
Noon-day Address	12:40
Evening Prayer	6:00

WEDNESDAY IN HOLY WEEK

Low Masses	7, 8, 9:30 and 12:10
Morning Prayer	9:00
Noon-day Address	12:40
Evening Prayer and Litany	6:00
Tenebrae	8:00

MAUNDY THURSDAY, APRIL 3rd

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

GOOD FRIDAY, APRIL 4th

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)	3:00

Evening Prayer	6:00
Tenebrae	8:00

HOLY SATURDAY, APRIL 5th

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

EASTER DAY, APRIL 6th

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

HOURS FOR CONFESION

Maundy Thursday

Father Taber, 11-1, 5-6	Father Jacoby, 12-1, 4-5
Father Kreutler, 4-6, 7-8	

Good Friday

Father Taber, 3-4	Father Jacoby, 1-3, 5-6, 7-8
Father Kreutler, 11-1, 3-4	

Holy Saturday

Father Taber, 2-4, 8-9	Father Jacoby, 3-5, 7-8
Father Kreutler, 4-6, 8-9	

☆

TENEBRAE

WHAT is Tenebrae? It is the Latin name (meaning darkness) given to the Office of Matins and Lauds of the last three days of Holy Week. Since the hour of Matins and Lauds is anticipated, Tenebrae is held on the evening of Wednesday, Thursday and Friday rather than at dawn on Thursday, Friday and Saturday.

The Office of Tenebrae resembles a funeral service in its sadness. In psalms, canticles and responsories it commemorates the Passion and Death of our Most Holy Redeemer. Betokening mourning, the candles on the altar are of yellow wax as are those which are used at funerals. There is set up in the sanctuary a triangular candlestick, containing fifteen candles. At the close of each psalm one of these candles is extinguished, but the candle at the top of the triangle remains lighted. During the solemn chanting of the *Benedictus* the six altar lights are also extinguished as are

even the artificial lights throughout the church building. The Master of Ceremonies takes the lighted candle from the triangle and holds it on the altar at the Epistle side and then hides it behind the altar while the *Miserere* is sung and the collect for Good Friday is recited. A confused noise is then made and continues until the candle is brought forth from behind the altar, again showing its light. The Office of Tenebrae is thus closed abruptly.

Rich in meaning are these ceremonies. They call to mind that the glory of the Incarnate Son of God was well-nigh eclipsed by the shame of His bitter Passion. As the Light of the World His teaching and work were with great power, yet in His Passion He was, as Isaiah prophesied, "a man of sorrows and acquainted with grief". What is more, He was abandoned as an object of embarrassment by His own apostles, with even St Peter declaring that He never knew Him. This abandonment is called to our minds as the candles are extinguished, one by one. Yet the one lighted candle reminds us that Jesus as the Light of the World can be scorned and even obscured, but never put out. Then the lighted candle is placed for a moment on the altar, the modern Calvary, to symbolize the suffering and death of our blessed Redeemer on the Cross and its light then disappears behind the altar to symbolize His burial in the holy sepulchre. The noise amid the gloom of the dark church signifies the convulsions of nature when the Lamb of Calvary gave up the ghost. And the reappearance of the light of the candle proclaims to the faithful that even in death Jesus was conqueror.

EASTERTIDE

OF all the seasons of the Christian year Eastertide, or Paschaltide, is the most rich and the most glorious and the most sacred. It is a season which begins at noon on Holy Saturday and continues until noon of the Saturday after Pentecost.

From Advent to Eastertide Christians are in a very real sense preparing for the observance of their Lord's Resurrection. Yes, the longings of Advent, the joys of Christmas and Epiphany, the stern truths called to mind on Septuagesima and the two succeeding Sundays, the penitence of Lent, and the bitterness of the Passion are introductory to the Feast of feasts on which is com-

memorated the resurrection from the dead of the most glorious Lord of Life. Only those Christians who since the beginning of the Christian year have accepted successive preparation for the Easter Feast can find the Easter *alleluias* meaningful. There can be no response to the joys of Eastertide save from those souls in whom penitence has worked a purification.

It is not surprising that the Church Catholic has proclaimed Sunday, not Saturday, as the Lord's Day. In the creation of the universe it was the first day of the week on which light was created. And in the Christian dispensation it was the first day of the week on which Jesus the Light of the World arose from the darkness of the Tomb. Thus the Sunday brightness of the Resurrection is week by week commemorated rather than the Sabbath rest in the Holy Sepulchre. Sunday by Sunday the devout hail Jesus as the Conqueror of both sin and death and therefore Proclaimer of life, — undying life which he purchased with His own blood. And the whole human race rises to this undying life together with Jesus and man becomes an immortal being!

During the first fifty days of Eastertide no fasting is permitted. By our blessed Lord's own words "Can the children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast". Indeed the Bridegroom is with His children for the Great Forty Days in Eastertide, His presence being symbolized by the Paschal Candle, and even when He ascends into heaven. He does not leave His children orphans but He sends the Divine Comforter to abide with them forever. Thus Pentecost, the Feast of the Holy Ghost, is included in Eastertide and Pentecost in a certain sense becomes a continuation of Easter.

There have been many special provisions made by Holy Church for Eastertide observances. Originally she forbade kneeling, even genuflecting, as she ordered members to stand in joyful honor of her victorious Lord. *Alleluias* plentifully resound as they surround and invade the propers of the Mass, and they adorn as well Benediction of the Blessed Sacrament. The faithful are commanded to receive Holy Communion at Eastertide. During Passiontide communicants come to the altar with the words engraven in their hearts, "As often as ye eat this Bread and drink this Cup ye do show the Lord's death

till He come". And during Eastertide communicants frequent the altar to experience the divine contact of the Body of the Risen Christ which shall preserve their bodies as well as their souls for future resurrection. The words engraven in their hearts at their Eastertide communions are "He that eateth my Flesh and drinketh my Blood hath everlasting life and I will raise him up at the Last Day".

Mere attendance at Mass during Eastertide is accompanied by new glories. The Eastertide Masses present to us our Victim risen from the dead and in an unbloody manner. The Passover Lamb is eaten at the Holy Table, carrying the minds of the faithful back to the ancient Paschal Lamb which prefigured the true Lamb of God. With blessed Mary, the Lord's Mother, and Mary Magdalene and the disciples we behold and hold sweet converse with Jesus for fifty days after the Resurrection Day. And we adore and love Him at the Eastertide altar. When the bright vision of the Risen Jesus passes away, we look forward to another Easter. Meanwhile we joyfully observe a lesser Easter each Sunday as we walk in newness of life by frequent communions.

THE OUTWARD BEAUTY OF ST MARY'S

(Continued)

LET us examine the pulpit, a masterpiece of wood carving. The form is the usual Gothic one, supported by an elaborate base. The height is unusual, no doubt made to conform to the general proportions of the church, placing the preaching of the Word as the most important function performed in the nave. Around the pulpit itself there are five carved panels, representing five preachers in the act of sermonizing. Beginning at the panel farthest from the steps, we see first St John the Baptist preaching in the desert. There are palm trees, rocks, etc. and various personages listening to him. The second panel depicts our Lord standing on a little hill, with a great company gathering about, and of course we recall the wonderful chapters in St Matthew, wherein he records this Sermon on the Mount. The third panel, shows St Peter standing on the steps of the Roman Forum eloquently witnessing to Christ crucified and raised up. Seated on the steps at his feet is St Mark

taking down his words for use later in his gospel. We see the winged lion just to the left. Tradition states that the Gospel according to St Mark is based on the Gospel as preached and taught by St Peter. The fourth panel carries us forward several centuries, and we see St Augustine of Canterbury bringing the Gospel to the Britons. The costume of the natives is typically of the period. The last panel represents the great medieval preacher, St Francis, so lost in the wonders of the Christian life, that he even preached to the birds.

Around the base of the pulpit there are seven figures. The first (beginning away from the steps) is that of St Stephen, clad in a tunic, holding a book on which are placed several stones. St Stephen was stoned to death for witnessing to the faith of Christ. The next figure is that of St Chrysostom, his very name being derived from his great oratorical gift, Chrysostom meaning golden tongued. He wears the pall of an Archbishop, the only identifying clue. Next we see St Augustine of Hippo, the writer of the book the City of God and of course the Confessions. He carries in his hand a heart with flames issuing from the top, and he carries a purse. On his right stands the monk St Dominic holding in his hands a bunch of lilies, and carrying a book with a Rosary dangling from it. He founded the great order of Religious preachers, the Dominican Friars. He is also reputed to have invented the Rosary. From now on the figures represent post-Reformation preachers, and since there is almost no way of identifying these through symbols, we are in difficult straits. The first shows a bishop clad in a rochet, wearing a cope and mitre, also represented with a goatee and mustache. It seems almost certain that this is Bishop Andrewes, that great Caroline divine, preacher, and writer, upholding the ideals of the Catholic Faith. He carries a book and a pen — a man of letters. The next figure is that of a bishop in cope and mitre, holding a book. The last figure shows a bishop wearing a long rochet, and a skull cap. Who these last two are we cannot tell. Both carry books, and apparently were writers as well as preachers.

Do not fail to examine the details of the carved mouldings. They are particularly beautiful around the base of the pulpit itself just under the carved panels. Many beautiful birds sit amid the

foliage. The newel post at the foot of the stairs bears a small figure of a monk sitting in a boat, holding a Celtic Cross. This is St Columba of Iona, the man responsible for bringing the Faith to the Scots.

The canopy above the pulpit contains no particular symbols, but is a magnificent specimen both of design and execution in oak. If you look closely at the pulpit you will note figures of angels in the canopies above the panels, also at the base some gargoyle-like heads.

R. L. J.

PARISH NOTES

THE annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York will be held on Tuesday morning, April the fifteenth, at nine o'clock in St Joseph's Hall. The polls will remain open until nine-fifteen.

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ON Friday, April the eleventh, at ten-forty-five in St Joseph's Hall, the Woman's Auxiliary will hold its annual meeting and election of officers, preceded by a Corporate Communion at the nine-thirty Mass in the Lady Chapel. Every woman of the parish is invited and urged to attend this meeting and thus to learn of the work which has been going on during the past season. A "Missionary Table" will be established at this meeting from which articles will be sold for the benefit of the missionary work of the Auxiliary.

☆

REQUESTS are constantly coming in for used clothing — men's, women's and children's. The Woman's Auxiliary will gladly fill these requests as clothing is left at the Church Office. Thoughtfulness on the part of parishioners should produce many articles of used clothing.

☆

THE Spring Meeting of the Guild of Help will be held in St Joseph's Hall on Thursday afternoon, April the tenth, at four. Miss Alice Palmer will speak on the latest developments of her work at Ellis Island.

At the close of the meeting Mrs William Lee Ward will be hostess at tea. The Guild sincerely hopes that the women of the

parish interested in the Social Service work of the Church will come to this meeting.

☆

The Preacher at High Mass on the third Sunday after Easter, April the twenty-seventh, will be the Rev. Cuthbert A. Simpson, D.Th., Professor of Old Testament Literature and Interpretation and Instructor in Hebrew at the General Theological Seminary. Fr. Simpson needs no introduction to the St Mary's congregation as he graciously assists at our altars from time to time.

FROM THE PARISH REGISTER

BAPTISMS

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

February 2 — Joan Cameron Murray

February 9 — James Walter Lister

RECEIVED BY CANONICAL TRANSFER

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

February 21 — Oscar Wilson

February 21 — Edgar Wilson

February 28 — James D. Lalor

BURIAL

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

February 20 — Delores Diana Opallo

☆

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

April 3 — Maundy Thursday. Emily Julia White (High Altar).
Marion Cushman Fiske (Altar of Repose).

April 6 — Easter Day. Joseph Gayle Hurd Barry, Priest.

April 13 — The First Sunday after Easter. Kate Payko.

April 20 — The Second Sunday after Easter, Emily Speir Arnold.

April 27 — The Third Sunday after Easter. Carl Theodore Vogelgesang.

Of your charity pray for the happy repose of their souls and of the souls of all the faithful departed. *Requiescant in pace.*

☆

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

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

Sunday, April 6, 9:00, The Guild of St Mary of the Cross.

Friday, April 11, 9:30, The Woman's Auxiliary.

Sunday, April 13, 9:00, The Living Rosary of Our Lady and St Dominic.

Sunday, April 27, 9:00, The Church School

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WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$1, \$5, \$5, \$5, \$5, Mrs Ralph Barry, \$5; Mr John Cousins, \$5; The Reverend A. I. Drake, \$2; Mrs Earle Higgins, \$1; Mr Robert N. Mattis, \$1; Mrs Benjamin Ripton, \$2; Mrs Edwin Scheftel, \$10; The Reverend Joseph L. Slagg, \$2; Miss Nellie Small, \$3; Mrs William Lee Ward, \$2; Mr Edward W. Wassman, \$2.

AVE is published monthly (July, August and September excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, THE REV FATHER TABER, 145 West 46th Street, New York 19.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

KALENDAR FOR APRIL

1. Tu. *Feria. Fast.*
2. W. *Feria. Com. St Francis of Paula, C. Fast and Abstinence.*
3. Th. MAUNDY THURSDAY, *Fast.*
4. F. GOOD FRIDAY. *Fast and Abstinence.*
5. Sa. EASTER EVEN. *Fast and Abstinence until midday.*
- ✠ 6. Su. EASTER DAY.
7. M. MONDAY IN EASTER WEEK.
8. Tu. TUESDAY IN EASTER WEEK.
9. W. Of the Octave.
10. Th. Of the Octave.
11. F. Of the Octave. Com. St Leo the Great, B.C.D. *Abstinence.*
12. Sa. Of the Octave.
- ✠ 13. Su. THE FIRST SUNDAY AFTER EASTER. Com. St Hermenegild, M.
14. M. St Justin, M. Com. SS Tiburtius, Valerian and Maximus, MM.
15. Tu. *Feria. Requiem Mass, 7.*
16. W. *Feria.*
17. Th. St Anicetus, B.M. Com. Stephen Harding, Abt.
18. F. *Feria. Abstinence.*
19. Sa. Of Our Lady. Com. St Alphege, B.M.
- ✠ 20. Su. THE SECOND SUNDAY AFTER EASTER.
21. M. St Anselm, B.C.D.
22. Tu. SS Soter and Caius, BB.MM. Requiem Mass, 8.
23. W. PATRONAGE OF ST JOSEPH. Com. St George, M.
24. Th. St Fidelis of Sigmaringen, M. Com. Octave.
25. F. ST MARK, EVANGELIST. *Abstinence.*
26. Sa. SS Cletus and Marcellinus, BB.MM. Com. Octave.
- ✠ 27. Su. THE THIRD SUNDAY AFTER EASTER. Com. St Peter Canisius, C.D. and the Octave.
28. M. St Paul of the Cross, C. Com. the Octave and St Vitalis, M.
29. Tu. St Peter, M.
30. W. Octave Day of St Joseph. Com. St Catherine of Siena, V.

Days indicated by ✠ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

MUSIC FOR APRIL

APRIL 6 — EASTER DAY

Mass, Missa brevis Kodaly
Motet, Christus surrexit Anerio

Evensong:

Magnificat and Nunc dimittis Sixteenth Century
Motet: Haec Dies Nanino
O salutaris Byrd
Motet, Adoramus te Perti
Tantum ergo Schroeder

APRIL 13 — LOW SUNDAY

Mass, Missa in hon. S. Clarae Assisiensis Refice
Motet, O sacrum convivium Aichinger

Evensong:

Magnificat and Nunc dimittis Tomkins
O salutaris Henschel
Motet, O bone Jesu Bai
Tantum ergo (No. 6) Bruckner

APRIL 20 — EASTER II

Mass, Missa Festiva in E Kromolicki
Motet, Laudate Dominum Bonamico

Evensong:

Magnificat and Nunc dimittis Willan
O salutaris Whyte
Motet, Adoramus te Corsi
Tantum ergo Moser

APRIL 27 — EASTER III

Mass, Mass in D Henschel
Motet, Dum transisset Sabbatum Tallis

Evensong:

Magnificat and Nunc dimittis Whitlock
O salutaris Farnaby
Motet, O bone Jesu Ingegneri
Tantum ergo (5 part) Victoria

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.
 Evening Service and Benediction, with address . . . 8.00 p.m.

WEEK DAYS*

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

* Consult the Weekly Parish Leaflet for schedule of services April 1st to 6th (inclusive).

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

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Mondays to Fridays 9:15 to 1 and 2 to 5
 Saturdays 9:15 to 1
 Closed on legal holidays.

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

FATHER KREUTLER: 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. Marriages are not solemnized during Lent, nor on Sundays or Christmas Day.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom at St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr White, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

All persons who come regularly to the Church of St Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.

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

THE WOMAN'S AUXILIARY.—Second Fridays, Corporate Communion, 9:30 a.m. Business Meeting, 10:45 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.—Works for charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

GUILD OF ST VINCENT.—For Altar Servers. Meetings, fourth Fridays, 8:15 p.m. Father Kreutler, *Chaplain*.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Meetings (Lady Chapel) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

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

GUILD OF ALL SOULS.—St Mary's Ward. Meetings (Lady Chapel) third Fridays, 8:15 p.m. Father Jacoby, *Chaplain*.

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

OTHER ORGANIZATIONS

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

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

THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, immediately after High Mass and before Evensong.

REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

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

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: BRyant 9 - 0962

The Rev. Father Taber

The Rev. Father Jacoby

The Rev. Father Kreutler

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: BRyant 9 - 3232

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

The Sister Bernardine, S.H.N.

The Sister Mary Angela, S.H.N.

The Sister Edith Sylvia, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9 - 0962

Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9 - 0962

Mr Ernest White. Telephone BRyant 9 - 1772

Cornelius Boothman, Jr., *Funeral Director*

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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.