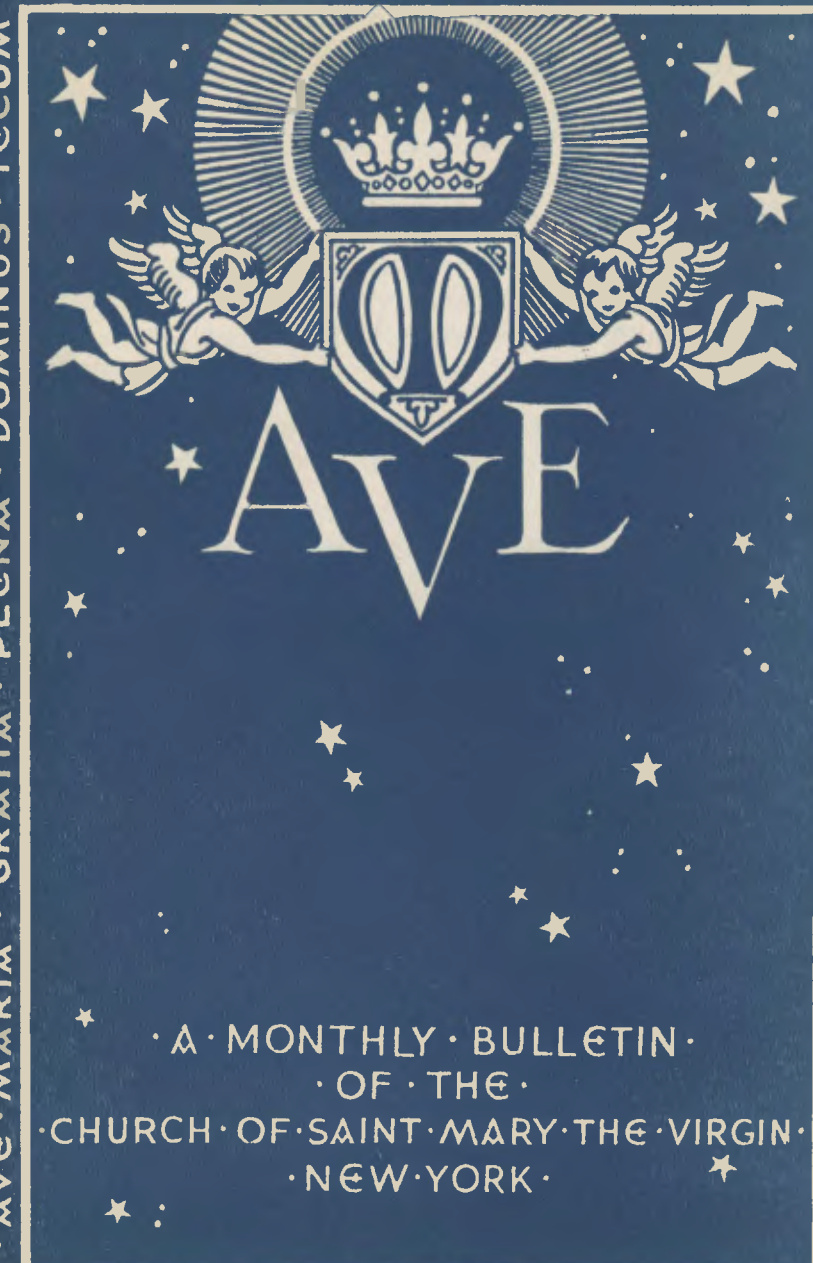


* BENEDICTA TU IN MULIERIBUS * BENEDICTA TU IN MULIERIBUS *

AVE MARIA GRATA PLENA DOMINUS TECUM



IN SIRTNA SINCRA SINCENB ET BENEDICTUS FRUCTUS VENTRIS TUI AVE MARIA GRATA PLENA DOMINUS TECUM



ET BENEDICTUS FRUCTUS VENTRIS TUI AVE MARIA GRATA PLENA DOMINUS TECUM

THE CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 19, N. Y.
(East of Times Square)

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AVE

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New York City 19

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No. 2

Dear Parishioners of St Mary's,

This year the bells of Christmas have hardly ceased their sound when we are called to another Lent, beginning on Ash Wednesday, February the seventh. As a guide to making your individual Lenten Rules a suggested Rule follows this family letter. However, the mere observance of a Lenten Rule does not necessarily mean a holy Lenten season. All must be done for a holy purpose.

Primarily Lent is a season of fasting, — fasting after the example of our blessed Lord and as an expression of sorrow for sin. It should not be difficult this year to fast out of sorrow for the world's sin. The clouds of this world are indeed sin-laden. The selfishness of men in families and in the family of nations and the utter disregard of God are enough to arouse sorrow in our hearts. Let our Lenten fasting express this sorrow.

Then there is the individual selfishness of each one of us. There is that passive, and usually active, insistence on having our own way. There are those sins that arise from such self-centered insistence. Let us fast this Lent as an expression of our individual sorrow for our individual sins. Nothing kills self-importance quicker than fasting.

Happily, however, there is a positive and joyful side of a well-kept Lent. God is unchanging in His love and yet our individual response to His love is so fickle and ungenerous. Let Lent be a challenge to each and every one of us to respond wholeheartedly to the love of our most Holy Redeemer. Let us break the bounds of our self-chosen Lenten Rules by worshipping at more Masses, by visiting the Blessed Sacrament more often, by overcoming more temptations and by sharing more deeply in the Passion of Jesus, — all because we love God and cannot do enough to show forth that love.

Very many Christians neglect the practice of their religion because they procrastinate. To delay is to neglect. This means "missing the boat", and what more helpless feeling is there? Gladly then we should make a Lenten Rule and seek God's grace to keep it that we may not "miss the boat" but rather be aboard with all those who are striving to answer the call to holiness which is the call to joy.

Affectionately,

Ernie Taber

☆

A SUGGESTED LENTEN RULE

1. Receive Holy Communion at least once a week and attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of Daily Mass.)
2. Make your confession at least on Shrove Tuesday and again before Easter Day.
3. Give up one favorite sin.
4. Attend the Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal.
6. Abstain from meat on Wednesdays as well as Fridays.
7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.

SACRAMENTALS

Ashes, Palms, and Stations of the Cross

SACRAMENTALS, those devotional practices with outward signs through which some blessing is granted to the faithful, are greatly appreciated by Anglican Catholics. In this series of articles on these Sacramentals we shall now consider Ashes, Palms and the Stations of the Cross.

Ashes are an outward sign of mourning and humility. Whenever used in religion, they have been used as a reminder of death and also of sin, the cause of death, and of man's need of repentance.

The use of ashes is not found in pagan religions since in these heathen religions there is little sense of sin. If you remember your Homer you will be unable to recall any villain in his stories. In the times represented by the literature of the Old Testament, however, a strong moral sense was developing on the part of God's chosen and the Old Testament is filled with references to ashes.

In the early Middle Ages it was customary to lay a dying man on the ground when death was drawing very close. His body was placed there on sackcloth, sprinkled with ashes. When he was about to breathe his last, a priest would sprinkle him with Holy Water, saying "Remember, O man, that dust thou art and to dust shalt thou return". Then the priest would address this question to the dying "Art thou content with sackcloth and ashes in testimony of thy penance before the Lord in the Day of Judgment?" and the dying man would reply "I am content". Brutally realistic, you may say. Yes, but fortunately more honest than the modern idea of trying to make a dying man think that he is not dying and thereby depriving him of the chance to prepare to meet his Maker.

Thanks to Holy Church and her honesty ashes have been used ceremonially on Ash Wednesday since the Ninth Century. Before that there was no Ash Wednesday since Lent began on the First Sunday in Lent and had but thirty-six fast days, omitting all the Sundays. However in honor of our blessed Lord's Forty Day fast in the wilderness, Lent was pushed back to the Wednesday before the first Sunday, thus allowing for the additional four days

of fasting, and this Wednesday was designated as Ash Wednesday. On that day, before the Mass, a proper Introit was used, followed by four collects, — a prayer to God beseeching Him to spare sinners, a prayer to God to bless the ashes, a prayer of abject penitence and a fourth prayer recalling the repentance of the inhabitants of ancient Nineveh. The ashes, those of the burned palms of the preceding Palm Sunday, were then sprinkled with Holy Water and censed. Then the members of the congregation knelt at the altar and ashes were individually imposed by the priest as he recited these words "Remember, O man, that dust thou art and to dust shalt thou return". An anthem was sung by the choir during the imposition of ashes and then followed the Mass of Ash Wednesday.

Originally imposition of ashes was only for public penitents who came to the church bare-footed. Immediately after the imposition these penitents were driven from the church until they should be reconciled on the Maundy Thursday following. By the Eleventh Century, however, all the faithful — sinners all — received imposition of ashes. In the present day ashes are imposed in all churches that glory in the name Catholic. Those who do not understand remark "What a messy ceremony!", but the Catholic may well reply "Yes, messy, but for messy people!".

Palms too are a Sacramental. In an ancient diary of about the Fourth Century a description is given of Palm Sunday in Jerusalem. Children of the neighborhood, even babes in arms, were gathered together and all who could bore branches, some of palm and some of olive or other trees. All met their bishop on the Mount of Olives and then accompanied him as he journeyed from the mountain top to the church in Jerusalem, all the while singing hymns and antiphons and waving their branches, and shouting "Blessed is he that cometh in the name of the Lord." The bishop on reaching the church dismissed the procession.

Now this ancient procession became the suggestion for all future palm processions. By the Eighth Century these were commonly held in churches all over Christendom. At the present day before Mass on Palm Sunday there is a proper antiphon, a prayer, a lesson, a gospel, a prayer that all may go forth to meet the Lord with palms of victory, then a preface, then the prayers of blessing

of branches (be they flowers or fronds, palm, evergreen, yew, or what not). After the blessing, the branches are distributed to the faithful at the altar or throughout the pews. A procession is then formed and goes to the main door of the church. There cantors from within the church begin the great hymn "All glory, laud, and honor," the crucifer knocks and the doors are thrown open. The procession enters, passes up the main aisle to the High Altar and the Mass follows as usual, save that palms are raised at the singing of the Gospel instead of the usual candles.

Palms which are ordinarily used at the present time symbolize victory through death. It is, however, true that more churches use palms on Palm Sunday than ashes on Ash Wednesday. Do such churches celebrate a mock victory — one that has nothing to do with sin and death, the result of sin?

Then another Sacramental which comes to our attention particularly in Lent is Stations of the Cross. There is an ancient tradition that Our Lady visited daily the scenes of her divine Son's Passion. Be that as it may, it is certain that early Christians loved to visit those sacred scenes. Indeed the origin of the Stations of the Cross is the procession in which the people of Jerusalem took part on Good Friday in commemoration of our blessed Lord's Passion. Early at the cock crowing, the crowd of the faithful marched while singing hymns to the spot where our blessed Lord prayed — "He was withdrawn from them about a stone's cast." Then prayers were said, a hymn was sung, the gospel was read and all, even the smallest children, went down on foot with the bishop to Gethsemane for more devotions. After these there was a journey back to the Holy City and there all escorted the bishop to a cross which had been set up and at the foot of which the bishop gave an address, the gospel was read and then all were dismissed. Later at sunrise a procession was formed again and proceeded to the pillar set up to commemorate our blessed Lord's scourging and there prayers were said. Then the crowds reassembled at the cross, relics of the true Cross were shown, the people adored and then the Three Hours' devotion was conducted from six until nine, with readings from the Prophecies and the Gospels. At the ninth hour was shouted "He gave up the ghost" and the death of our Most Holy Redeemer was commemorated.

The rest of the day was spent in endless processions which were in progress until late evening and ended at the Church of the Resurrection where the story of the Entombment was read. Most of the people left for their homes, although a few watched the long night through.

Now from all this comes our Stations of the Cross, commonly called "The Way of the Cross". We follow the path taken by the Saviour from Gethsemane to the Court, from the Court to the Cross and from the Cross to the Sepulchre. As we follow there is provided for us a setting of devotional readings, exhortations, prayers and a hymn, usually the *Stabat Mater*. The Stations of the Cross is a devotion for the people and all are encouraged to take part. The modern form of this devotion is traced to Saint Francis of Assisi. It was the Franciscans who first erected the fourteen Stations in their churches. These are:

1. Jesus is condemned to death.
2. Jesus receives His Cross.
3. Jesus falls the first time.
4. Jesus is met by His Blessed Mother.
5. The Cross is laid upon Simon of Cyrene.
6. The face of Jesus is wiped by Veronica.
7. Jesus falls the second time.
8. The women of Jerusalem weep for our Lord.
9. Jesus falls the third time.
10. Jesus is stripped of his garments.
11. Jesus is nailed to the Cross.
12. Jesus dies on the Cross.
13. Jesus is laid in the arms of His Blessed Mother.
14. Jesus is laid in the Sepulchre.

The Stations are really fourteen devotional stopping places, each marked by a cross of wood, but possibly, yes probably, with a pictorial representation added of a scene of the Passion. The Stations may be said any time by individuals. It is no interruption of the Stations to hear Mass or go to confession in the midst of saying them. It is a spiritual loss to neglect them.

COMPLIMENTS IN DISGUISE

HERE at Saint Mary's we not infrequently receive compliments, some deserved and some undeserved. We also receive the adverse criticisms with which people are so gifted. Two of these criticisms have recently come to our attention, but we believe however that they are in reality veiled compliments.

An English visitor on his return to his native country wrote of his impressions of the churches of the Anglican Communion in the United States. Of Saint Mary's he wrote, "I find the Solemn High Mass at the Church of Saint Mary the Virgin, the large Anglo-Catholic church near Times Square, rather overpowering. I feel that it makes rather too much use of its good choir in the execution of the elaborate continental settings of the Mass which incidentally makes for a mute congregation".

At the midnight Mass this past Christmas a visiting worshipper must have whispered to his friend, "High, isn't it?" Then, both having been glared at for disturbing the peace, his friend chose to scribble his reply on the service leaflet as follows: "In fact, this service is so high and formal that a person cannot help but feel awed."

There you have it — overpowering so that the congregation is mute and high and formal with the result that the spirit of awe prevails. This is as it should be. At worship at Saint Mary's we are always in the Presence of the Lord of Heaven and Earth. Basking in the sunshine of such a sacramental Presence we should find "self" overpowered — overpowered by Jesus' gracious humility and love in coming to us undeserving sinners. Who are we in such a Presence? Nothing. And if the music and ceremonial helping to overpower "self", while we are at worship and keep it in the background and level us all off as mendicants, then they have attained a holy purpose. Further, when the outward setting of Catholic worship, called by some "high", causes the spirit of awe to penetrate souls of worshippers so that they can be lost in "wonder, love and praise", then worshippers can feel at home in the Throne Room of the King of kings.

You see when any church exalts the worshipper so that he feels important enough to be catered to with what he would choose as musical setting or hymns or ritual, the cart is before the horse.

FROM THE PARISH REGISTER

BAPTISM

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

- December 3 — Sydelle Iris Talbot
 December 10 — Michael Blackford English (Infant)
 December 17 — Marilyn Ann Blackburn (Infant)
 December 21 — Mary Ellen Moylan
 December 31 — Jeanette Lillian Soudry (Infant)
 December 31 — David Bryant Humes (Infant)

CONFIRMATION

By the RIGHT REVEREND HORACE W. B. DONEGAN, D.D

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

- December 21 — Mary Ellen Moylan

RECEIVED BY CANONICAL TRANSFER

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

- December 14 — Carlson Gerdau



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

- February 2 — The Feast of the Purification of the Blessed Virgin Mary.
Ursula Dumont Arnold
 February 12 — The Acolytes' Festival. Mrs Archibald Russell.

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 February are as follows:

- Sunday, February 4, 9:00, The Guild of St Mary of the Cross. Woman's Auxiliary (Evening Branch).
 Wednesday, February 7, 9:30, St Mary's Guild.
 Friday, February 9, 9:30, Woman's Auxiliary (Day Branch).
 Sunday, February 11, 9:00, The Living Rosary of Our Lady and St Dominic.
 Sunday, February 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, \$2.75; \$1; \$.25; Mr and Mrs I. W. Baldwin, \$5; Miss Stella Bateman, \$2; Mr Ernest Broszeit, \$2; Dr Russell Carter, \$2; Mrs Lucy Daily, \$1; Mrs Winslow P. Damon, \$1; Mr Paul A. Fancher, \$5; Mrs Viola Forsberg, \$5; Mrs Philip Goerlitz, \$2; Mr Abraham Hatfield, \$25; Mr Enos Held, \$1; The Reverend George F. Kreutler, \$2; Mr Walton K. Lentz, \$3; Miss Lena Lloyd, \$2; Miss Elsie Long, \$1; Miss Emilie Long, \$1; Mrs Douglas MacMillan, \$2; Mrs Eugene W. Mason, \$5; Mr Robert Mattis, \$2; Mr G. W. McIndoe, \$10; Miss Patricia A. Miller \$1; Mrs Andrew Newcombe, \$2; Mr and Mrs Harold Pim, \$5; Miss Jane Rose, \$1; Mr P. L. Rosecrans, \$5; Mrs Peter Schreiner, \$1; Mrs Edwin Scheftel, \$3; Mrs Kathleen Spencer, \$2; Mrs Ernest Stavey, \$2; Mr William Law Stout, \$5; Miss Frances Sturges, \$1; Mr E. W. Wassman, \$5; Mr W. Wood Smith, \$5; Mrs John Whiteley, \$3; Mr John Whiteley, Jr., \$2.

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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 FEBRUARY

1. Th. St Ignatius, B.M. Com. St Bridget, V.
2. F. PURIFICATION OF THE BLESSED VIRGIN MARY. *Abstinence.*
3. Sa. St Blase, B.M. Com. St Ansgarius, B.C.
- ✕ 4. Su. QUINQUAGESIMA. Com. St Andrew Corsini, B.C., and St Gilbert of Sempringham, C.
5. M. St Agatha, V.M.
6. Tu. St Titus, B.C. Com. St Dorothy, V.M. (Shrove Tuesday).
7. W. ASH WEDNESDAY. Com. St Romuald, Ab. *Fast and Abstinence.*
8. Th. St John of Matha, C. Com. Feria. *Fast.*
9. F. St Cyril of Alexandria, B.C.D. Com. Feria and St Apollonia, V.M. *Fast and Abstinence.*
10. Sa. St Scholastica, V. Com. Feria. *Fast.*
- ✕ 11. Su. Lent I. Com. Vision of Our Lady.
12. M. Seven Holy Founders of the Servites, CC. Com. Feria. At 11, Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival). *Fast.*
13. Tu. Greater Feria. Com. St Kentigern, B.C. Requiem, 7. *Fast.*
14. W. EMBER WEDNESDAY. Com. St Valentine, Pr.M. *Fast and Abstinence.*
15. Th. Greater Feria. Com. SS Faustinus and Jovita, MM. and The Martyrs of Japan. *Fast.*
16. F. EMBER FRIDAY. *Fast and Abstinence.*
17. S. EMBER SATURDAY. *Fast and Abstinence.*
- ✕ 18. Su. LENT II. Com. St Mary Bernard Soubirous, V., and St Simeon, B.M.
19. M. Greater Feria. *Fast.*
20. Tu. Greater Feria. Com. African Missionaries and Martyrs. *Fast.*
21. W. Greater Feria. Requiem, 8. *Fast and Abstinence.*
22. Th. St Peter's Chair at Antioch. Com. St Paul, Ap., Feria and St Joseph of Arimathea, C. *Fast.*
23. F. St Peter Damian, B.C.D. Com. Feria and Vigil. *Fast and Abstinence.*
24. Sa. ST MATTHIAS, AP. *Fast.*
- ✕ 25. Su. LENT III.
26. M. Greater Feria. Requiem, 9:30. *Fast.*
27. Tu. St Gabriel, C. *Fast.*
28. W. Greater Feria. *Fast and Abstinence.*

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

MUSIC FOR FEBRUARY

FEBRUARY 4 — QUINQUAGESIMA

- Mass*, Neunte MesseFaist
 Motet, Tota pulchra esBruckner
Evensong
 Magnificat and Nunc dimittisFarrant
 Motet, O Jesu meekRavenscroft
 O salutaris hostiaHenschel
 Motet, Pange lingua, Opus 17Kromolicki
 Tantum ergoFaist

FEBRUARY 7 — ASH WEDNESDAY

- Mass*, Missa paenitentiaGregorian
 FEBRUARY 11 — LENT I
Mass, Missa brevisPalestrina
 Motet, The Veneration of the CrossRachmaninov
Evening
 Litany in ProcessionGregorian
 Motet, Miserere meiByrd
 O salutaris hostiaNoyon
 Motet, O bone JesuBai
 Tantum ergoStradlmayer

FEBRUARY 12 — FESTIVAL FOR ACOLYTES

- Mass*, Mass in GSchubert
 Motets, Laudate caeliBenevoli
 Aperite mihi portas justitiae.....Buxtehude
 O salutaris hostiaBruckner
 O salutaris hostiaBruckner

FEBRUARY 18 — LENT II

- Mass*, Missa in die tribulationisdi Lasso
 Motet, Ave MariaBruckner
Evening
 Litany in ProcessionGregorian
 Motet, Eram quasi agnusVictoria
 O salutaris hostiade la Rue
 Motet, Adoramus tePalestrina
 Tantum ergoHoffman

FEBRUARY 24 — LENT III

- Mass*, Mass in GSchubert
 Motet, Sicut cervusPalestrina
Evening
 Litany in ProcessionGregorian
 Motet, Emendemus in meliusMorales
 O salutaris hostiaRheinberger
 Motet, Jesu dulcis memoriaRheinberger
 Tantum ergoVictoria

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.
Station 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 First Confession, Baptism, Confirmation and First Holy Communion.

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

Closed on legal holidays.

Mondays to Fridays 9:15 to 1 and 2 to 5

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 MAYBURY: 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.—Day Branch, second Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Farther Taber, *Chaplain*, Evening Branch, first Tuesdays, 8 p.m. Corporate Communion first Sundays, 9 a.m. Father Jacoby, *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 Maybury, *Chaplain*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, second Thursdays, 7:45 p.m., preceded by Vespers and Benediction. Corporate Communion, last Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-two. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, A a.m. Father Maybury, *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 Jacoby

The Rev. Father Maybury

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The Sister Gladys Mary, S.H.N.

The Sister Florence Isabel, S.H.N.

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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.