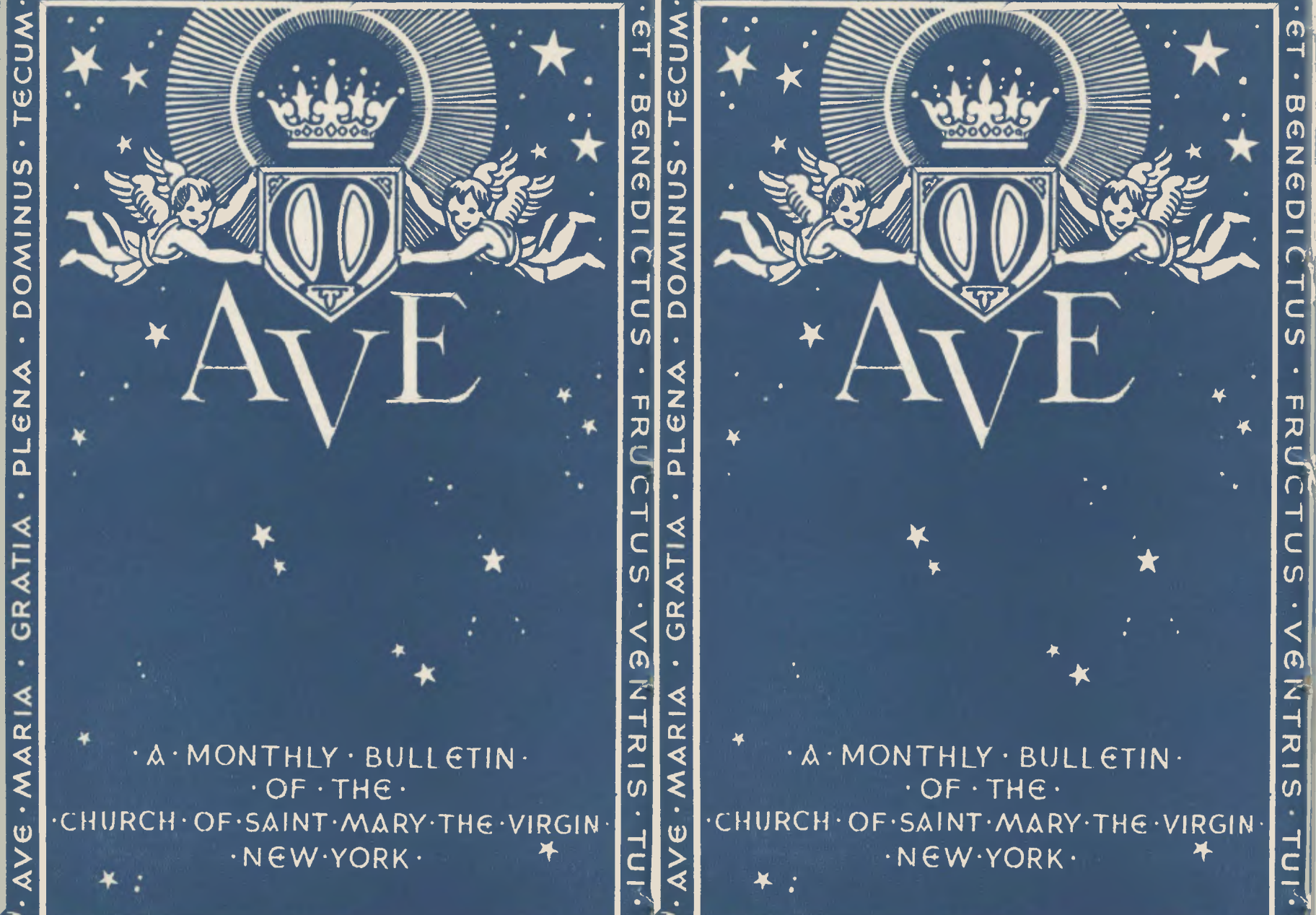
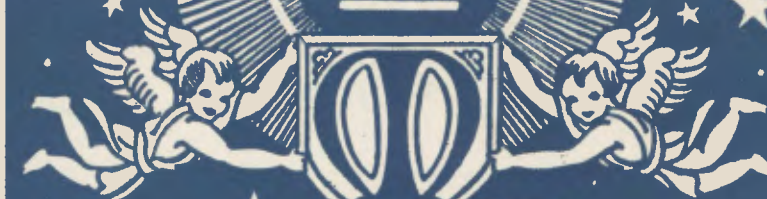


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AVE

· A · MONTHLY · BULLETIN ·
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 · 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 19, 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 19

Vol. XX

March, 1951

No. 3

Dear Parishioners of St Mary's, —

On January twenty-third last I addressed a letter to all parishioners of St Mary's who have made a pledge for parish support for 1951. In this letter I stated it to be my personal feeling that the assignment of sittings to those regular worshippers who Sunday by Sunday support the parish through the weekly pledge is a mistake. The reasons for my feeling in this regard were given. Since, however, I did not wish to abolish the practice of assigning sittings if the most faithful members of the parish in any considerable number felt otherwise, I asked all who reacted adversely to my suggestion to write me frankly of their feelings in the matter. Eight adverse opinions were given to me in writing and one verbally.

Now almost without exception those who reacted adversely have done so in the spirit of loving loyalty to Saint Mary's. The gist of their opinions is that the assignment of sittings gives regular worshippers a feeling of "belonging". Those who hold this opinion for the most part wish visitors to St Mary's also to feel that they "belong" at our worship and they are happy that we have so many visitors every Sunday. One of those who replied to the letter has sat in the same pew at Saint Mary's for fifty-five years. Thanks be to God!

There was no request for favorable replies to my suggestion of giving up the assignment of sittings. These, however, have poured in, some written, but most of them verbal. The reasons given are better than any offered by me.

It is abundantly clear therefore that the assignment of sittings in pews should be ended. In bringing this long-time practice to a close, we would not have any of our faithful unhappy. The ushers are being instructed therefore to hold as far as possible

sittings in pews long occupied by the very few who do not relish the idea of giving up the assignment. As for the others, at least ninety percent of them will sit ninety percent of the Sundays in the same pew that they have occupied in the past. All should be happy as God intends them to be.

Before closing this letter, I should like to tell the regular worshippers and contributors how much your faithfulness and loyal support means to me. You do indeed "belong" in a very wonderful way to the family of St Mary's and I am confident that every one of you, no matter what your reaction to my letter suggesting the abolishing of the assignment of sittings, wishes every visitor to St Mary's to feel welcome. I am further confident that should any such visitor arrive in your customary seat before you that you will say "Thank God, my pew is occupied and I shall be able to take another seat without feeling that I have put someone else out".

May we all together have a very blessed ending to another Lent, with a Holy Week filled with devotion to our most Holy Redeemer, and an Easter of exultant rejoicing over His glorious Resurrection.

Affectionately,

Grieg Taber

HOLY WEEK AND EASTER DAY

PALM SUNDAY, MARCH 18th

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
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, MARCH 22nd

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 23rd

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 24th

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 25th

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 CONFESSIONS

Wednesday in Holy Week

FATHER TABER, 11-12, 5-6

FATHER JACOBY, 4-6

FATHER MAYBURY, 12-1, 7-8

Maundy Thursday	
FATHER TABER, 11-1, 5-6	FATHER JACOBY, 12-1, 4-5
FATHER MAYBURY, 5-6, 7-8	
Good Friday	
FATHER TABER, 3-4	FATHER JACOBY, 1-3, 7-8
FATHER MAYBURY, 11-1, 5-6	
Holy Saturday	
FATHER TABER, 2-4, 8-9	FATHER JACOBY, 3-5, 7-8
FATHER MAYBURY, 4-6, 7-8	



SACRAMENTALS

Light

IN our present series of articles on the Sacramentals of Holy Church, that is, those outward practices through which a blessing is offered to the faithful, we come to one of the greatest of all Sacramentals, namely, *Light*. Those who have an innate dislike for symbolism in the Church have often spent years in arguing as to when light ceases to be purely utilitarian and becomes symbolic. There must often be laughter in heaven over these arguments. The devout will delight in thinking with the whole Church Catholic of light as a very precious Sacramental, be it used by day or by night.

The study of this Sacramental is actually an intensely intricate one. Always fire and light have figured conspicuously in pagan functions and ceremonies. From a careful study of the history of the ceremonial use of light, we learn that many meanings may be thereby attached, such as rejoicing, majesty, respect, purity of the Divine Being, the all pervasiveness of the Deity and the diffusion of knowledge. These meanings have been accepted quite generally by Christians, but it must be admitted that they also are found to have been accepted in Judaism and even in Paganism. In the Hebrew Psalms we find the following "The Lord is my light and my salvation" and "Thy Word is a lamp unto my feet and a light unto my path", and "Thou deckest thyself with light as it were with a garment". In the Prophecy of Isaiah we read "The people that walked in darkness have seen a great light". In the New Testament Jesus proclaims "I am the Light of the world," and of Him Saint John exclaims "That was the true light which lighteth every man that cometh into the world" and

again "God is light and in Him is no darkness at all" and the writer of the Epistle to the Hebrews avers "Our God is a consuming fire". Yes, Christians have transferred to Jesus Christ all of the Old Testament symbolism concerning light.

When were lights first used symbolically in the celebration of the Holy Mass? Saint Jerome writing in the fourth century says "Apart from honoring the relics of martyrs, it is the custom through all the Churches of the East, that when the Gospels are to be read, lights are kindled, though the sun is already shining, not indeed to dispel darkness but to exhibit a token of joy and that under the figure of bodily light that light may be set forth of which we read in the psalter "Thy word is a lamp to my feet and a light to my path". (There is no utilitarian connotation here!). It is a happy thought to remind ourselves that candles were first used in liturgical worship as they were carried by acolytes in the Gospel Processions as a sign of joy on the hearing of the Good News, the glad tidings of salvation. In all probability candles were not placed on the altar before the eleventh century, but rather grouped about it. In the earlier days lamps were suspended before the altars. At the present time two candles are expected for Low Mass and six for High Mass. Many more may be added at festivals as a sign of much rejoicing. From the thirteenth century on it has been the custom for acolytes to elevate torches at the Consecration in the Mass out of honor and reverence to Jesus who offers Himself, both Priest and Victim, to the Father on behalf of the sinful children of men. Four, six or more torches are used at this elevation.

It has long been the tradition of the Western Rite to place a lighted taper in the hand of one who has just been baptized (or in the hand of a godparent in case the baptism is that of an infant) while the priest says "Receive this burning light and preserve your baptism blameless". Ancient writers wonderfully describe the blazing light shed by the many catechumens at their baptism on Easter Eve as they held tapers as a reminder that they were to let their "light so shine before men that they might see their good works and glorify their Father which is in heaven".

As we mention Easter Eve we naturally think of the Paschal Candle which is then solemnly blessed. This blessing has taken place ever since the fifth century. Originally the Paschal Candle

weighed thirty-three pounds, one pound for each year of our blessed Lord's earthly life. The candle symbolizes Jesus Christ, the Light of the World. It is blessed by the deacon as he sings the inexpressibly beautiful prayers attributed to Saint Augustine, or Saint Jerome, and chanted to the "exultet", the most perfect piece of plainchant in the whole of the Church's liturgical music. Five grains of incense are inserted in the candle, symbolizing the five wounds of the Lamb of Calvary and also the spices with which His body was embalmed while it lay in the Holy Sepulchre. In the rite of Easter Eve the Paschal Candle is taken to the font where it is dipped three times at the blessing of the font. The Paschal Candle is made of wax manufactured by the labor of bees (who do not strike). Here the theory of the virginity of bees is insisted upon as beeswax typifies the flesh of Jesus Christ born of the Virgin Mother. The wick in the Paschal Candle represents the soul of Christ and the flame His Divinity which absorbs and dominates both body and soul.

Candles are used commonly in connection with the obsequies of the departed. Indeed, it was customary to place a lighted taper in the hand of any dying Christian. The bodies of the dead are surrounded with lights while awaiting burial.

The Feast of Lights is Candlemas Day, February the second, which is the Festival of the Purification of the Blessed Virgin Mary. This Feast dates back at least as far as the fifth century. On this Festival candles were carried in processions to honor the Mother of God and were also a vivid reminder of Him who on the occasion of the Purification was proclaimed by blessed Simeon "a light to lighten the Gentiles". The candles have always been blessed before the High Mass and five prayers are used for this solemn blessing, — the first is addressed to God the Father with a petition for health and safety, the second and third are addressed to God the Son with a petition for holiness, and the fourth and fifth are petitions for light through God the Holy Ghost. The Candlemas Procession is then formed and proceeds while chants are sung proclaiming the ways of the Lord for great is His glory. Lighted candles are carried typifying the fire of love with which human hearts should be enflamed and with which the children of God are to mix no fire of concupiscence.

During the procession all in the congregation hold lighted candles in honor of Jesus who is the Light of the World.

Many are the uses of light in Catholic Worship. Candles are borne at the head of any liturgical procession except that of Palm Sunday when palms take the place of candles. In processions two candles precede the Cross and others may be used, especially before banners or images. Lights are used before shrines, where candles burn their life out before a statue, symbolizing sacrificial prayer. It was a habit in the Middle Ages to burn before a favorite shrine a candle equal in height to the person offering it. This was popularly referred to as "measuring to" such and such a saint. At Benediction of the Blessed Sacrament twelve or more candles are lighted. As is well known, a candle burns perpetually before the Tabernacle of the Reserved Sacrament. In Catholic Worship white candles are ordinarily used with the exception of yellow (unbleached) candles which are used in Masses of the Dead and in Holy Week.

"Light of light that shineth
'Ere the worlds began
Draw Thou near and lighten
Every heart of man."

☆

SOME few years ago a devout worshipper at St Mary's sent in this appreciation of the Tenebrae of Good Friday, observed Maundy Thursday evening. We would share it with you.

A POEM

Around the corner, half a block away
Move hard-eyed throngs that neither know nor care
What loveliness hides now, within this gray
And fragrant house of sacrifice and prayer.
Here fragile threads of music intertwine —
Ungessed outside — and kindly darkness creeps,
Engulfing all except the laden shrine,
Flower-decked and gleaming, where the
Master sleeps.

O! strange, heart-breaking beauty of this night!
 Should I descend to Hell, and still retain
 A single happy memory, to light
 The crushing blackness and assuage the pain,
 I'd choose this hour, from out a golden host
 Of hours, and, keeping it, should not be
 Wholly lost.

M. B.



PARISH NOTES

THE March meetings of both branches of the Woman's Auxiliary will be devotional meetings.

On Tuesday evening, March the sixth, at eight the Evening Branch will meet in St Joseph's Hall before St Francis' Altar when Father Brown of the staff of St Peter's Church, Westchester, will give a meditation, followed by Benediction of the Blessed Sacrament.

On Friday morning, March the ninth, the Day Branch holds its meeting in St Joseph's Hall at ten-forty-five, preceded by a Corporate Communion at the nine-thirty Mass in the Lady Chapel. At eleven before St Francis' Altar the Chaplain, Father Taber, will conduct a meditation.



THE Lent Retreat for men and women is being held on Saturday, March the tenth, with Father Joseph, Superior of the Order of St Francis, as the conductor. The Retreat Mass will be celebrated at eight, followed by breakfast, meditations at 10, 11:30, luncheon at 12:45, and meditation at 2:30 and Benediction of the Blessed Sacrament at 3. All who plan to avail themselves of the privilege of this Retreat should notify the Sister-in-Charge-of-the-Retreat, St Mary's Mission House, 133 West 46th Street, (PLaza 7-6464), before March the seventh that proper preparations and reservations may be made for the breakfast and luncheon.

We rejoice that Father Joseph will preach at the High Mass on Passion Sunday, March the eleventh.

TO our chagrin the date of publication of the long-awaited booklet, "A Pictorial Pilgrimage through the Church of Saint Mary the Virgin" has been postponed. At the present writing it has been promised for April the first, — rather a proper date on which to surprise the unsuspecting! Those who have sent in advance orders will receive their booklets just as soon after that date as we can possibly get them into the mails. We ask them to accept our profound apologies for the seemingly unpardonable delay.



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 4 — Forrest B. Wood
 January 10 — Carolyn Lee Hawkins
 January 12 — Leonore H. Hibbard
 January 30 — Ann Elizabeth Shryock

BURIALS

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

January 6 — Warrington G. Lewis
 January 16 — Henrietta Schaefer



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

March 4 — The Fourth Sunday in Lent. Haley Fiske
 March 22 — Maundy Thursday. Emily Julia Arnold White
 March 25 — Easter Day. Joseph Gayle Hurd Barry, Priest and Rector.
 Edith Read Fancher.



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

Sunday, March 4, 9:00, The Guild of St Mary of the Cross. Woman's Auxiliary (Evening Branch).
 Wednesday, March 7, 9:30, St Mary's Guild.
 Friday, March 9, 9:30, Woman's Auxiliary (Day Branch).
 Sunday, March 11, 9:00, The Living Rosary of Our Lady and St Dominic.
 Sunday, March 25, 9:00, The Church School. The Order of St Vincent.
 The Guild of St Stephen.

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1; \$1; Miss Helena D. Appleton, \$1; Mrs. Laurence Batchelder, \$2; Mr. Karl I. Bennett, \$2; Mrs. Ida Blinn, \$1; Mrs. Mary Boyd, \$1; Mr. Charles D. Brand, \$1; Miss Edith K. Brown, \$1; Mr. Robert F. Carpenter, \$10; Mr. D. Tucker Chandler, \$1; Mr. & Mrs. Jonathan Craig, \$2; Midshipman Walter M. Drake, \$2; Mr. Howard T. Ferguson, \$2; Colonel C. G. Irish, \$5; Mr. Charles Jennings, \$1; Mrs. Warrington G. Lewis, \$2; Miss Virginia McCutcheon, \$2; Miss Millicent McLaughlin, \$2; Miss Mary Ellen Moylan, \$2; Mrs. Elvira M. Oxx, \$2; Mrs. George Paff, \$2; Miss Sarah Palmer, \$1; Mr. George Reinoehl, \$5; Mrs. Arthur C. Scott, \$2; Miss Marjorie Spencer, \$1; Mrs. Ida Stiefel, \$1; Dr. Charles Stanley Schwarz, \$3.

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 MARCH

1. Th. St David, B.C. Com. Feria. *Fast.*
2. F. St Chad, B.C. Com. Feria. *Fast and Abstinence.*
3. Sa. St Aelred, Ab. Com. Feria. *Fast.*
- ✕ 4. Su. LENT IV (Laetare) Com. St Casimir, C., and St Lucius I. B.M.
5. M. Greater Feria. *Fast.*
6. Tu. SS Perpetua and Felicity, MM. Com. Feria. *Fast.*
7. W. St Thomas Aquinas, C.D. Com. Feria. *Fast and Abstinence.*
8. Th. St John of God, C. Com. Feria. *Fast.*
9. F. St Frances of Rome, W. Com. Feria. *Fast and Abstinence.*
10. Sa. The Forty Holy Martyrs. Com. Feria. Requiem, 7. *Fast.*
- ✕ 11. Su. LENT V (Passion).
12. M. St Gregory the Great, B.C.D. Com. Feria. *Fast.*
13. Tu. Greater Feria. *Fast.*
14. W. Greater Feria. *Fast and Abstinence.*
15. Th. Greater Feria. Requiem, 8. *Fast.*
16. F. THE COMPASSION OF OUR LADY. Com. Feria. *Fast and Abstinence.*
17. Sa. St Patrick, B.C. Com. Feria. *Fast.*
- ✕ 18. Su. THE SUNDAY NEXT BEFORE EASTER (Palm).
19. M. Monday before Easter. *Fast.*
20. Tu. Tuesday before Easter. Com. St Cuthbert, B.C. *Fast.*
21. W. Wednesday before Easter. Com. St Benedict, Ab. *Fast and Abstinence.*
22. Th. MAUNDY THURSDAY. *Fast.*
23. F. GOOD FRIDAY. *Fast and Abstinence.*
24. Sa. EASTER EVEN. *Fast and Abstinence until Midday.*
- ✕ 25. Su. EASTER DAY.
26. M. MONDAY IN EASTER WEEK.
27. Tu. TUESDAY IN EASTER WEEK.
28. W. Of the Octave. Com. St John Capistran, C.
29. Th. Of the Octave.
30. F. Of the Octave. *Abstinence.*
31. Sa. Of the Octave.

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

MUSIC FOR MARCH

MARCH 4 — LAETARE

Mass, Messe en Sol Poulenc
 Motet, O sacrum convivium Bernardi

Evening

Litany in Procession Gregorian
 Motet, Unus ex discipulis Victoria
 O salutaris hostia Whyte
 Motet, Ave verum Willan
 Tantum ergo Calegari

MARCH 11 — PASSION

Mass, Missa brevis Palestrina
 Motet, Eram quasi agnus Victoria

Evening

Litany in Procession Gregorian
 Motet, Judas mercator Victoria
 O salutaris hostia Bruckner
 Motet, Adoramus te Perti
 Tantum ergo Gigault

MARCH 18 — PALM

Mass, Missa secunda Hassler
 Motets, In Monte Oliveti Ingegneri
 Pueri Hebraeorum Victoria
 Tristis est di Lasso

Evening

Stations of the Cross
 Motet, Crucifixus Lotti
 O salutaris hostia Noyon
 Motet, Adoramus te Palestrina
 Tantum ergo Victoria

MARCH 25 — EASTER DAY

Mass, Missa brevis Kodaly
 Motet, Te Deum Mozart

Evensong

Magnificat and Nunc dimittis Morley
 Motet, Surrexit Pastor bonus Victoria
 O salutaris hostia Bruckner
 Motet, Benedictus Noyon
 Tantum ergo, Opus 11 Kromolicki

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 Bene-
 diction 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 Con-
 fession, 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. Father 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, 9 a.m. Father Maybury, *Chaplain*.

DEVOTIONAL GUILDS

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

LIVING ROSARY OF OUR LADY AND ST DOMINIC—St Mary's Ward. Corporate Communion, second Sundays, 9 a.m. Recitation of the Rosary (St Francis' Altar) second Fridays, 8:15 p.m. Father Maybury, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross, 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 Maybury, *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: PLaza 7-5845

The Rev. Father Taber

The Rev. Father Jacoby

The Rev. Father Maybury

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

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The Sister Mary Angela, S.H.N.
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Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone BUtterfield 8-3500

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.