

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · * · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · * · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · * · BENEDICTA · TU · IN · MULIERIBUS · *

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.
(East of Times Square)

CLERGY

THE REV. GRIEG TABER, DD., *Rector*
THE REV. ROBERT LONGACRE JACOBY

THE REV. WAYLAND S. MANDELL, *Parish Missionary*, Saint
Andrew's Theological Seminary, Quezon City, Philippine Islands

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*
HOWARD I. DOHRMAN, *Vice-President*
CALVIN NASH, *Secretary*
LESLIE EVAN ROBERTS, *Treasurer*
WILLIAM C. DICKEY
HOXIE NEALE FAIRCHILD
CARRINGTON RAYMOND
ERNEST WHITE
JOHN WHITELEY

Director of Music: ERNEST WHITE
Organist and Choir Master: EDWARD LINZEL
Sacristan and Ceremoniaris: EDWARD GARLICK
Sexton: H. RICHTER SIZER

AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City 36

Vol. XXI

May, 1952

No. 5

Dear Parishioners of St Mary's, —

Year after year we welcome the month of May which is claimed by Holy Church as Mary's Month. It is during this blessed month that both as individuals and as a group Catholic Christians more especially venerate Our Lady. Indeed, many May festivals are held in many places.

Particularly are we happy as a parish family to venerate Our Lady because she is not only the Mother of God but the chosen Saint under whose patronage and by the help of whose prayers we take courage in going on with our parochial worship and work. We shall hold our May Festival on Sunday evening, May the eleventh at eight, when Vespers of the Blessed Virgin Mary will be sung, followed by a Procession and Crowning of Our Lady's Statue and then by Benediction of the Blessed Sacrament.

If, however, we are to prove ourselves true children of Mary, and she is our universal mother because she is the Mother of Jesus with whom we are united by Baptism, we must follow her into closer union with her divine Son. Blessed Mary lived a hidden life in that tiny back-water village of Nazareth, though it was a life most pleasing to God for it was a supernaturalized life. Our Lady performed no miracles, engaged in no long periods of prayer, exercised no extreme discipline as did so many of the other saints, yet her exemplary life has forever shone forth as the brightest star in the firmament simply because she offered all that she did solely for the love of God. Her life was typified first and last by her reply to the announcement of the Angel Gabriel that she should be the Mother of God, — "Be it unto me according to thy word".

Yes, when our constant prayer of humility is "Be it unto me according to thy word", then after the example of Our Lady we

shall in some measure offer our lives for the love of God and therefore supernaturalize our lives by lifting them high off the mere natural level.

God grant that in venerating Our Lady we may strive to imitate her!

Affectionately,

Grieg Taber

☆

PRAY THE MASS

Fraction — Agnus Dei — Communion

THE Lord's Prayer ended, the celebrant of the holy Mass takes the consecrated Host in his unworthy hands and breaks it over the chalice. This *Fraction* of the Host is highly symbolic for it calls to mind the breaking of our Most Holy Redeemer's body on the Cross, with the separation of body and soul in death, and thus Jesu's Passion is commemorated. Then almost immediately the priest celebrant drops a fragment of the broken Host into the chalice and this action is equally symbolic for it calls to mind the reuniting of Christ's Body and Soul as the two sacred species are reunited, and thus Jesu's Resurrection is commemorated. At this point of the Mass the worshipping congregation which has heretofore been thinking mostly of the Passion and Death of Christ now fixes its attention on the Resurrection of Christ as He triumphs over sin and hell, our Mediator and High Priest forever. Oh, the joy of this part of the Mass for without the Resurrection the Passion would have indeed been in vain.

At the *Fraction* the worshippers may well be praying the good Lord to break their wills. They may well ask Him to allow them to do unpleasant but needful work, to meet disagreeable but necessary people, and to accept the loss of dear ones through the gate of death. When they hear the celebrant say "The peace of the Lord be always with you" they will then perhaps recognize that it is only the mending of the broken will that leads to peace. We can have no peace until our wills that so often turn in on

self are broken and then are reassembled in union with the will of the good God. At this point we might well recall again the song of the angels "Glory to God in the highest and on earth peace, good will towards men".

And now we talk to Jesus in the Holy Mass, whereas up to this time we have been addressing God the Father. We make a humble, almost plaintive appeal as we say the *Agnus Dei*. "O Lamb of God" we cry three times, and twice we beg for mercy and finally we beg for peace. How wonderful that we can appeal to Him who in the Mass is Victim as well as Priest, loaded down willingly with the world's and our sins and guilt, that through Him as sin-bearer we may receive mercy and pardon. Peace too we beg for, — the peace that never fails to accompany the growth of the indwelling Presence of God within our souls. This blessed Presence leads to peace with ourselves, that peace which is ours when we are guided by holy principles and not torn apart by conflicting aims and fancies, that peace which we inherit when we are single minded, sincere and straightforward, seeking only to fulfill *the* purpose of our creation, namely, that we may know, love and serve God. This blessed Presence also leads to peace with our fellow men. It impels us to become peacemakers in our contacts with our neighbors. It drives us into acting always as members of the Household of Faith and not as individuals with inflated egos. Then too, this blessed Presence brings us peace with God which is the peace that passes human understanding, the peace that no mortal can take away from us and that no mortal can give us, the peace that follows on pardon of sin, the peace that directs us as little children to lean on God's loving and sure care.

After the *Agnus Dei* the celebrant prays secretly for the peace and unity of the mystical Body of Christ, the Holy Catholic Church. Then in some Rites the Kiss of Peace is given by the celebrant to those in the Sanctuary and through them to the whole congregation. Thus all are one and reconciled in Christ, the Prince of Peace.

Now at Communion Masses after the celebrant has said the Prayer of Humble Access on behalf of those who are to receive and after he has received his own communion, he turns to the congregation and repeats the wonderful cry of Saint John the Baptist "Behold the Lamb of God, behold Him that taketh away

the sins of the world". Then immediately he three times utters the words of the Centurion "Lord, I am not worthy that thou shouldst come under my roof" and the congregation each time replies "But speak the word only and my soul shall be healed". This gives the lie, does it not, to those who say they are not good enough to receive Holy Communion. Of course, none of us is ever good enough. Always we approach the altar rail as needy and poor beggars, hungry and thirsty from the journey through this vale of woe. That is why we plan to make our communions regularly and frequently. In so doing we receive the Body and Blood, the Soul and Divinity and Sacred Humanity of Jesus Christ who offers Himself to us that with blessed Paul we may joyfully exclaim, "I live, yet not I, but Christ liveth in me". Saint Paul prefaced the exclamation with these words "I am crucified with Christ, nevertheless I live". So as we go to receive the Blessed Sacrament we offer our wills, we are crucified with Christ, we are victims with the divine Victim in the very act of receiving Holy Communion. Thus we become Jesu's sanctuary and by the strength of a good communion we go forth into the world to do His work and reflect His life. Saint John once wrote these telling words "As many as received Him, to them gave He power to become the sons of God." Yes, when you and I receive Holy Communion He who gives Himself to us and comes into as lowly a place as the manger of Bethlehem or the cottage home at Nazareth gives us the power to become sons of God that we may live no longer as mere children of the world.



WITH THE HOLY . . .

Saint Athanasius

296 - 373 A.D.

SAINTE ATHANASIUS, one of the noblest champions of the Catholic Faith, is commemorated throughout the Church on May the second. A native of Alexandria, Egypt, he was brought up in the house of the bishop, Alexander, and lived there as does a son with a father. While a very young man he wrote two treatises, "Against the Gentiles" and "On the Incarnation" both of which have merited a place in the Church's literature. His advancement in ecclesiastical circles was rapid and he soon became

archdeacon, attending Bishop Alexander at the Council of Nicaea in 325. The following year Alexander died, but before his death he had nominated Athanasius to be his successor to the See of Alexandria. The Egyptian bishops gladly elected him and the choice was very popular with the laity who affectionately called him "the Ascetic" since he was an ardent admirer of Saint Antony the Great.

The life of Saint Athanasius might well be described as a prolonged struggle with the heretical Arians. Worldly emperors and all sorts of pagans joined forces with the Arians to oppose him and it may be accurately stated that his life was always in danger. Four times was he exiled and each time on his return to Alexandria the populace went wild with enthusiasm, celebrating with gay illuminations and flowery garlands. Once for a period of six years he lived as a hermit in the deserts of Egypt. Though handsome and charming in manner he was a man of indomitable courage and it is a thousand times proper to call his life one continual martyrdom.

But let us accompany him to the Council of Nicaea, called by the Emperor Constantine in an effort to solve issues which appeared certain to divide those fourth century Christians. Three hundred and eighteen bishops attended and it is recorded that Constantine wept when he saw them enter the great council chamber. Some of them were gaunt from life in the desert, others were branded and otherwise mutilated by persecutors. At the Council there were two antagonists, Arius, the Rector of a fashionable Alexandria church and Athanasius, Archdeacon of Alexandria. The main point under dispute was "Is Jesus the Son co-equal with the Father?" If this question were to be answered in the negative, as Arius hoped it might be, then Jesus was merely a creature and not the Creator. It appears that Arius was not particularly eager to have the question answered for he preferred to have it left up in the air. However, Athanasius would have none of this. So he injected into the discussion a very important word "homoousion" which means "of same substance with". The Council accepted this word as describing Jesu's relationship with the Father and it became an article of the Faith and Arius was ordered banished. Think gratefully of Athanasius the next time

you recite the Nicene Creed as you come to the words "Being of one substance with the Father".

Now Constantine asked Athanasius to reinstate Arius in his parish in Alexandria, but Athanasius stoutly refused. Then the Emperor issued an imperial mandate but Athanasius remained adamant in his refusal to carry it out. This led to all sorts of false charges hurled at Athanasius by his Arian enemies. He was accused of causing a famine, of misappropriation of funds and finally of murder. It was said that he had murdered a bishop, Arsenius by name, and that he had cut off the dead bishop's hand to make use of it for the purpose of sorcery. The Arians who actually had persuaded Arsenius to go into hiding alleged that they had the dead hand in question. Meanwhile, Athanasius sent out a searching party which finally located the hidden Arsenius. Then the fun began. At court when Athanasius was charged with murder he queried "How many here knew Arsenius?" Some twenty hands went up. Then Athanasius left the court and presently returned leading a shrouded figure. Amid awesome silence he raised the shroud and said "Is this Arsenius?" Of course no one could deny it, whereupon he said to Arsenius "Hold out your right hand" and Arsenius obeyed. "Now your left hand" and Arsenius held that out. Then the great moment came as Athanasius pointing at the dead hand on the table and looking around upon the court said "I suppose you do not think the Almighty gave Arsenius three hands, do you?" Needless to say the trial broke up in confusion.

Subsequently, Athanasius was charged by the Emperor Constantius with treason. An unruly mob of royal soldiers was sent to attack him as he kept an all night vigil in the church. When the soldiers entered Athanasius had just given the command to the deacon to start the chant "O give thanks unto the Lord for he is gracious and his mercy endureth for ever". Meanwhile the soldiers were impressive as they clashed arms and discharged arrows. The faithful begged Athanasius to save himself but he merely shouted above the din, "I am the last man out, let the lay folk depart and the monks continue the prayers". Just as the soldiers drew near the bishop's throne the monks gathered up Athanasius in their arms and rushed out into the darkness of the night. Then began his six years' sojourn in the desert where he was hunted

from cave to cave but where all the while he worked at theological writings.

Yes, it was "Athanasius contra mundum" but the saint saved the Church from the bitter ravages of heresy. To this day, thanks to the magnificent defence of the Faith by Athanasius, Catholic Christians assert that when they listen to the words of Christ they hear the words of God and when they read of the deeds of Christ they read of the works of God and when they see the face of Christ they behold the fullness of the Godhead bodily.

Well may the Eastern Church be proud of their great son and hero Athanasius. On his feast day the Eastern Catholics sing "Hail, thou rock of Patriarchs! Sweet-voiced trumpet, admiral mind, most persuasive tongue, most clear seeing eye, interpreter of true dogmas, true shepherd, most brilliant lamp, axe that felled the whole forest of heresies and burned them with the fire of the Holy Ghost, most firm pillar, unshaken tower, preached the super-substantial power of the Three Persons! Pray then, that They grant plenteous mercy to our souls."

Saint Athanasius, pray for us.

— VISION —

Seldom does she walk with men,
But, shining like a meteor,
She sometimes comes to visit them,
Looking in upon their dreams.
So she came to me one night
When I was ill-prepared to do
Her honor.

In her eyes the vivid light
Of loving gentleness was like
The cool hand of serenity,
Sadness silent without tears,
The pristine clemency of love
That knows the scars of mortal fear
And sorrow.

Words deceive: how little song
Can frame the currency of prayer;
The tension briefly passes, dies,
Nothing else remains to mark
Her footsteps, where she paused, and how
She looked, or what in urgency
She told me.

Yet I saw her for a moment,
 Heard her solemn joyful voice,
 And knew that I must spend at least
 A lifetime in remembrance, vaguely
 Losing the immediate sense,
 With all the thrill of blessedness
 And safety.

Can I but endure a while,
 A little while until the door
 Is opened more than once it was
 For me and I can feel her hand
 Strong again upon my heart
 And share her quiet confidence
 In Heaven.

Grant I may, that I may hear
 Her very words without the pain
 Of parting. For to lose her thus
 Makes the night more terrible,
 And I would spend my days and nights
 Still, but never lost again,
 With Mary.

— *Anonymous* —



PARISH NOTES

SAIN'T MARY'S is the grateful recipient of a votive light stand, with two accompanying prie-dieus, which are placed before the Shrine of shrines, — the Tabernacle on the High Altar where the sacramental Presence of Jesus is perpetuated. This gift is offered by Mrs Perrigo in loving memory of her dear husband Harlan S. Perrigo who entered into the Paradise of God on November twenty-fourth, 1950. May he rest in peace!

Peculiarly appropriate is this gift since it is a memorial of one who not only loved his Lord in the most Holy Sacrament of the Altar but in the school of suffering gladly united his suffering to that of the divine Victim veiled beneath the Sacred Host.

For years we have been hoping for a votive light stand before the Tabernacle. Many who have come into Saint Mary's to visit

Jesus in the Blessed Sacrament have had to content themselves with kneeling on the chancel steps or in one of the pews and with no opportunity to light a votive light. Literally thousands will welcome this new focal point to their devotions on their visits to the Blessed Sacrament.

The new light stand and prie-dieus are most beautiful and they have been designed by and executed under the direction of one of Saint Mary's faithful communicants, Mr Leslie H. Nobbs.



THE final presentation for this Triennium of the United Thank Offering will be made at the Cathedral of Saint John the Divine on Tuesday, May the sixth, with a Corporate Communion at the ten o'clock Mass. Contributions may be sent to the Parish Custodian of the United Thank Offering, Mrs James R. English, 4 East 95th Street, New York City 28, or given to her after High Mass on Sunday, May the fourth.



ON Friday, May the ninth, the Day Branch of the Woman's Auxiliary holds its Corporate Communion at the nine-thirty Mass in the Lady Chapel. That afternoon at three-thirty in Saint Joseph's Hall the business meeting will be held, followed by the Annual Spring Tea from four to six. At this time Sister Ruth of the Sisterhood of Saint John the Divine will give a talk on Saint Hilda's School, situated in New York City. The women of the congregation are most cordially invited to attend.

At a recent meeting of the Auxiliary the following were elected as officers for the coming year:

<i>President</i>	MRS. HAROLD M. LINDSTEDT
<i>First Vice President</i>	MISS HELENA D. APPLETON
<i>Second Vice President</i>	MRS. WALTER M. DRAKE
<i>Corresponding Secretary</i>	MRS. LESLIE H. NOBBS
<i>Recording Secretary</i>	MRS. HAROLD E. PIM
<i>Treasurer</i>	MRS. HARLAN S. PERRIGO
<i>United Thank Offering Custodian</i>	MRS. CHARLES A. EDGAR
<i>Supply Secretary</i>	MRS. RICHARD P. HINES

THE Evening Branch of the Woman's Auxiliary will meet on Monday evening, May the fifth, at eight in Saint Joseph's Hall. Mrs Charles Reid, Vice President and Chairman of the Woman's Auxiliary of Manhattan, will speak on this year's work and propose plans for next year.

Miss Katharine Southmayd has been appointed United Thank Offering Chairman and Miss Ruth Goodwin will continue in charge of supply work.



ON the Sunday after Ascension Day, May the twenty-fifth, we shall welcome as preacher at High Mass the Reverend Cuthbert A. Simpson, Professor of Old Testament Literature and Interpretation at the General Theological Seminary. This is Father Simpson's last Sunday with us before he takes his well-earned holiday from his duties at the Seminary. We shall all miss him for he is frequently the celebrant at our Masses. We shall hope to welcome him back to our midst next fall.



FROM THE PARISH REGISTER

BAPTISMS

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

- March 2 — Charles David Saulson
 March 3 — Nancy Thayer Batchelder
 March 9 — Joan Elizabeth Skelly
 March 15 — Richard Blaisdell Wingate

CONFIRMATIONS

By the RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

- | | |
|---------------------------------|----------------------------|
| March 16 — Iris Virginia Fassig | Mason Curry |
| Ellen Elaine Freeman | Robert Parke Fisler |
| Helen Valerie Karr | August Edward Linzel |
| Martha May Lewis | Robert Lyons |
| Florence Ethel Sherman | John Watts Russell Peabody |
| Creigh Oliphant Stern | Richard Blaisdell Wingate |

MARRIAGE

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

- March 25 — Magnus Goodman and
 Constance-Meredith Scott Gulden

RECEIVED BY CANONICAL TRANSFER

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

- March 4 — John Portner Humes
 March 12 — Walter J. Lovering
 Marguerite Lovering
 March 16 — Francis James Lee
 Jane Miller
 Corinne Ramona Summers
 March 20 — Donald Alfred Nemeyer
 March 21 — Wilfred Shoebottom
 March 26 — William Temple Nalle



THE Altar flowers for the month of May are given in memory of the following:

- May 4 — The Third Sunday after Easter. Annie Rebecca Durang.
 May 11 — The Fourth Sunday after Easter. Glover Crane Arnold.
 May 18 — The Fifth Sunday after Easter. Emma Frances Taber.
 May 22 — The Ascension Day. Mary Selena Arnold.
 May 25 — The Sunday after the Ascension. Newbury Frost Read.

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 May are as follows:

- Sunday, May 4, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).
 Tuesday, May 6, 8:00, The Fellowship of St John.
 Wednesday, May 7, 9:30, St Mary's Guild.
 Friday, May 9, 9:30, The Woman's Auxiliary.
 Sunday, May 11, 9:00, The Living Rosary of Our Lady and St Dominic.
 Sunday, May 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, \$5, \$3, \$2; Mr Philip Azoy, \$3; Miss Elizabeth Mabel Bryan, \$2; Mrs Joseph B. Erwin, \$5; Mr Clifton Fidler, \$1; Colonel C. G. Irish, \$5; Mr Garnet W. McIndoe, \$10; Miss Agnes M. MacIntosh, \$2; Mrs C. Morton Murray, \$2; Mr William Nalle, \$6; Mr Donald A. Nemeyer, \$3; Mr and Mrs Gordon Raisbeck, \$2; Mr Kaarlo Rautiainen, \$10; Mr Charles F. White, \$3; Mr Robert W. Wood, \$1.

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.

Exposition of the Blessed Sacrament and Intercessions

Wednesdays	12:10-12:40
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.

*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:

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

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1, 4:30 to 5:30; Saturdays, 2 to 3:30 and 8 to 9 p.m.

FATHER JACOBY: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3:30 to 5 and 7 to 8 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 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.

KALENDAR FOR MAY

1. Th. SS PHILIP AND JAMES, APP.
2. F. St Athanasius, B.C.D. Com. Octave. *Abstinence.*
3. Sa. INVENTION OF THE HOLY CROSS. Com. SS Alexander I, B., Eventius and Theodulus, MM., and Juvenal, B.C.
- ✠ 4. Su. EASTER III. Com. St Monica, W., and Octave.
5. M. St Pius V, B.C. Com. Octave, and Conversion of St Augustine, B.C.D.
6. Tu. St John before the Latin Gate, Ap. Ev. Com. Octave.
7. W. Octave Day of the Patronage of St Joseph. Com. St Stanislas, B.M.
8. Th. Vision of St Michael, Archangel.
9. F. St Gregory Nazianzus, B.C.D. *Abstinence.*
10. Sa. St Antoninus, B.C. Com. SS Gordian and Epimachus, MM.
- ✠ 11. Su. EASTER IV.
12. M. SS Nereus, Achilleus, Domitilla and Pancras, MM. Requiem, 9:30.
13. Tu. St Robert Bellarmine, B.C.D.
14. W. St Boniface, M. Com. St Pachomius, Ab.
15. Th. St John Baptist de la Salle, C.
16. F. St Ubald, B.C. Com. St Simon Stock, C. *Abstinence.*
17. Sa. St Paschal Baylon, C.
- ✠ 18. Su. EASTER V (Rogation Sunday). Com. St Venantius, M.
19. M. ROGATION DAY. Com. St Dunstan, B.C., St Peter Celestine, B.C., and St Pudentiana, V.
20. Tu. ROGATION DAY. Com. St Bernardin of Siena, C.
21. W. Vigil of the Ascension. Com. Rogation Day, and St Yves, Pr.C.
- ✠ 22. Th. ASCENSION DAY.
23. F. Of the Octave. *Abstinence.*
24. Sa. Of the Octave.
- ✠ 25. Su. SUNDAY IN THE OCTAVE OF THE ASCENSION. Com. St Gregory VII, B.C., Octave, St Urban I, B.M., and St Aldelm, B.C.
26. M. St Philip Neri, C. Com. Octave, and St Eleutherius, B.M.
27. Tu. St Venerable Bede, C.D. Com. Octave, and St John I, B.M.
28. W. St Augustine of England, B.C. Com. Octave.
29. Th. Octave Day of the Ascension. Com. St Mary Magdalene of Pazzi, V.
30. F. St Felix, I, B.M. Com. St Joan of Arc, V. Requiem, 7. *Abstinence.*
31. Sa. Vigil of Pentecost.

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

MUSIC FOR MAY

MAY 4 — EASTER III

Mass, Missa brevis Mozart
 Motet, Christus resurgens di Lasso

Evensong

Magnificat and Nunc dimittis Willan
 Motet, Virga Jesse Bruckner
 O salutaris hostia Rheinberger
 Motet, Ave verum Titcomb
 Tantum ergo Victoria

MAY 11 — EASTER IV

Mass, Mass in D Henschel
 Motet, Christus surrexit Anerio

VESPERS OF THE B. V. M.

Magnificat and Nunc dimittis Tallis and Giles
 Motet, Tota pulchra es, O Maria Bruckner
 O salutaris hostia Bruckner
 Motet, Benedictus Noyon
 Tantum ergo Gigault

MAY 17 — EASTER

Mass, Mass in C Henschel
 Motet, Hosanna to the Son of David Gibbons

Evensong

Magnificat and Nunc dimittis Nanino
 Motet, Ave coeli manus supernum Lully
 O salutaris hostia Whyte
 Motet, O sacrum convivium Bernabei
 Tantum ergo Lechthaler

MAY 22 — ASCENSION DAY

Mass, Missa Kyrie fons bonitatis Gregorian

MAY 25 — SUNDAY WITHIN THE OCTAVE OF ASCENSION

Mass, Missa panis quem ego dedero Berthier
 Motet, Ascendit Deus Philips

Evensong

Magnificat and Nunc dimittis Holmes
 Motet, Cantate Domino Schutz
 O salutaris Rehm
 Motet, Adoramus te Corsi
 Tantum ergo Schroeder

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 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.—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*.

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.

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

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*
The Sister Mary Angela, S.H.N.
The Sister Gladys Mary, S.H.N.
The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

Mr. Leslie Evan Roberts, *Treasurer*, Telephone: PLaza 7-5845

Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845

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.