

\* · BENEDICTA · TU · IN · MULIERIBUS · \*



# A VE

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

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 · NEW · YORK ·

## THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, 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 36

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Vol. XXII

January, 1953

No. 1

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Dear Parishioners of St Mary's —

At the beginning of a new Christian year, namely, the First Sunday in Advent, the faithful gladly accept the challenge to set their house in order. For the health of their souls and their growth in Christian character they renew and revise their plan of Christian living, their Rule of Life, so that they may answer more generously the call to holiness.

At the beginning of a new civil year, namely, January the first, the faithful will equally gladly accept the challenge to put their temporal house in order. They will see to it that their income, from whatever source it may be derived, is spent by careful planning for the necessities of life of course, but also for the spread of the glorious Gospel and the grace of God through the works and the devotions of their parish church. They will not forget to help through their income the spread of the Gospel and all that this implies throughout the world that the kingdoms of this world may in time become the Kingdom of our Lord and Saviour Jesus Christ. And their prayers will give wings to their living!

To set their temporal house in order also requires planning for death and after death. Those who live alone should leave with their parish priest a written request for a Christian and Catholic burial. All should make a will, providing in part for the care of families, relatives and friends who will surely need future care, but also providing for the future of their parish church together with some favorite charity. The law of the land works most embarrassingly at times when there is no written direction concerning burial and when there is no will. And if we may say so relatives and friends work equally embarrassingly, if not shockingly, under the same circumstances.

Let each and every one of us set his temporal house in order and let him do so without delay. This is not only common sense but a Christian duty as well.

Affectionately,

*Greg Taber*

☆

THOUGHTS ON PRAYER  
*In Jesu's Name*

THE Risen and Glorified Saviour Jesus Christ ever lives to make intercession for us. Continuously He offers to God the Father the satisfaction and the merits of His Passion and Death in order that we His pledged followers may share in these merits and enjoy the graces and blessings that inevitably flow through them.

Now ninety-nine out of a hundred prayers end with the words "Through Jesus Christ our Lord". Rightly do they thus end because rightly do we pray in the name of His infinite satisfaction of the Father's justice through the infinite merits of the Passion. Of course the Lord's Prayer is not ended in this way for it is all in Jesu's name since it is Jesu's prayer, — the model for all our prayers.

If by chance we fail to end our prayers with "Through Jesus Christ our Lord" it may then be necessary for our blessed Lord to say to us as He did to the companions of His earthly ministry who had gone astray in their prayer life "Hitherto ye have asked nothing in my name. Ask and ye shall receive that your joy may be full."

Over nineteen hundred years ago Jesus, the second Person of the blessed Trinity, became incarnate in the womb of blessed Mary and appeared on this earth in human form. He came as One anointed, One set apart and consecrated to a life of prayer. Indeed no sooner was His human soul created than He raised the eyes so to speak of the soul to God the Father and saw in Him the ocean of all good, the fount of every blessing. His praying then began

in the womb of the blessed Virgin Mary. As Priest he had come on earth to address His petitions to heaven. During Jesu's earthly ministry the Father revealed the power of His divine Son's mediation. This He did on the Mount of the Transfiguration when He proclaimed that Son to be the special object of His pleasure and One therefore possessed of all power over His love and consequently the only One by whom prayers must be presented, the only One who without fail could obtain a gracious answer to them. How natural then that we with Holy Church should offer our prayers through Jesus Christ, this only Son. These prayers of us children will be answered by the Father because of the great reverence that our Lord bears Him. Oh blessed mediation!

Whenever we acknowledge this blessed mediation we straightway adapt ourselves to Jesu's love and to His influence on our souls. Then when we say "Through Jesus Christ our Lord" we think instinctively of Jesus hanging on the Cross of Calvary in the act of pouring forth for us His life-giving Blood. We think too of Him in the Tabernacle on the altar of our parish church in the act of praying for us. We think also of Him in heaven, there making eternal intercession for us. And our thinking leads, as all faithful thinking does, to action, — the action of surrendering ourselves to His influence. Oh blessed action!

You see, in the Tabernacle the infinite act of prayer and the infinite expiation of the sins of mankind on Calvary's Cross continue here on earth for as long as time shall last. In heaven prayer is our blessed Lord's life for all eternity.

We must never lose sight of the fact that by His Passion and Death Jesus satisfied the Father's justice and at the same time merited for us all the graces that would be needed for our salvation. This was the purpose of the Incarnation, — "Who for us men and for our salvation came down from heaven". Therefore, if we need grace to overcome a particular temptation, Christ has merited this grace for us. If we need grace to bear suffering or carry any cross with patience, Christ has also merited this grace for us. And wonder of wonders God the Father, in justice to His Divine Son and to us too for whom that Son suffered and died, has afforded to us the means of appropriating all the graces necessary for our salvation. This means is prayer. For this reason

prayer may be fittingly thought of as an ever-payable check on the treasury of God's grace. This treasury can never be exhausted. It is always *in funds*. What we do in prayer is to present this check to the Father with Jesu's name on it, for remember He has said "Whatsoever ye shall ask the Father in my name He will give it you". In other words, not because of our merits or our worthiness are we to receive blessing but because of the merits and the worthiness of Him who chose to be our Elder Brother, Jesus Christ. Thus we are full of hope when we pray, since the foundation on which rests the efficacy of prayer is unshakable because it is the same foundation on which rests the Church Catholic, namely, Jesus Christ Himself.

It will be well at this point to keep in mind that the prayer of Jesus both in heaven and in the Tabernacle is infinite yet it is complemented by the prayers of the members of His Mystical Body, the Church, — by your prayers and mine. Our blessed Lord would pray through each one of us. Yes, He would build in each of us a duplicate of His own life of religion. It is only by being praying Christians that we can hope to experience any close union with Christ. The Christian who does not pray can be a Christian only in name.

But you may ask, is not work more important than prayer? By no means, for work and prayer stand together. They are teammates in life's game. They are fellow soldiers in life's battle. Through both Christ grows in us as the hope of glory. Think of it, just as Christ took possession of us when we were baptized so we time and again take possession of Him when we pray. After all, in prayer we permit ourselves to be led by the Holy Spirit who says to our spirits or souls that "we are the children of God and if children, then heirs, joint heirs with Christ." As such we are conscious of real union with Christ and we work as men and women in that blessed union. We go to work day after day holding nothing back in our expression of love for Him. Indeed we give Christ our wills for His service. We are active Christians, not "deadheads". We maintain our daily activity, our daily work, for the goal is never reached.

Now Jesus with whom we unite in prayer that manifests itself in work reminds us "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye expect ye abide in me."

This union in prayer is happily independent of our knowledge. There is hope, therefore, for those of us who are on the dull side, intellectually speaking. Thank God it is by means of praying that we learn to pray, not by means of study. The habit of prayer makes a man of prayer. He it is who is one with Christ through whom his prayer ascends to the Father. Christ is his way of access to the Father.

There are individuals who seem to think that the whole question of prayer is solved for them since Christ carries their prayers to the Father. But He doesn't! He carries only HIS prayers to the Father. You see, when we pray in Christ's name we *will* to unite ourselves with His prayer. How presumptuous it would be were we to admit a willingness to have Jesus unite Himself with our prayers. However, in true prayer not only do we *will* to unite with Jesu's prayer, but through Him we unite ourselves to all who belong to Him. Thus we rejoice to have our part in the liturgical worship of the whole Church Catholic as well as to use the privilege of private prayer.

Remember then, dear Reader, that the words at the end of prayers "Through Jesus Christ our Lord" mean more than tacking the name of Jesus to the end of our prayers. They mean that we are to abide in Him as He abides in us. They imply a likeness to Christ. They signify a willingness to go into action in His service. They represent an appreciation of His eternal purpose of love that in itself teaches us to make only the right sort of requests in our praying. They literally cry out at us that we are to seek no *lesser* good since such seeking would make for *leanness* in the life of the soul.

*In Jesu's Name.*



WITH THE HOLY THOU SHALT BE HOLY

*St John Bosco*

1815-1888

ONE of the greatest of the modern saints is venerated by Holy Church on January thirty-first, namely St John Bosco. Born in Turin, Italy, John was brought up in poverty. His father died when he was very young and he, together with a stepbrother Anthony and a brother Joseph was cared for by his truly remark-

able mother, Margaret Bosco. John was not spoiled yet he was very lovingly reared in a peasant's cottage. He took his turn in shepherding the sheep. Life, however, was made miserable for all since John's stepbrother, Anthony, was a bully and always jealous of his half-brother.

Very early in his career it developed that John was a dreamer of dreams and a seer of visions. When nine years old, on the strength of a dream in which he saw himself changing children from beasts into lambs, he decided to become a priest that he might give his life for children. He made an early start in building up pastoral experience for he learned to walk a tightrope and to perform many acrobatic feats, through one of such suffering a broken nose. To him, however, this was in a noble cause. In his play with children, he ended it always by gathering his playmates together for the Rosary and a sermon.

Because of the diabolical meanness of Anthony, John's mother sent John away to work and to study. He found his teachers to be correct enough, but very distant and cold. He vowed never to imitate them. While working his way through his schooling he lived on a bare subsistence of corn and chestnuts. He engaged in many athletic contests in which he was usually the victor. Unable to obtain work sufficiently lucrative he was forced to drop his education but he soon won a scholarship and continued his study. At length in 1835 he entered the theological seminary at Chieri and six years later on Trinity Sunday was overjoyed on his ordination to the priesthood.

John's priestly work was first in the slums of Turin. There his shepherd heart ached for the children who were in the prisons, utterly abandoned to bad influences. One day, while Father Bosco was preparing for Mass, the sacristan struck the head of an overgrown boy who stood in the sacristy door and declared that he could not serve at Mass because he did not know how. Father Bosco said "I will not have my friends treated like that". "Your friend?" rejoined the sacristan. To this Father Bosco replied "The minute anyone is ill-used he becomes my friend". The boy was brought back and the next Sunday he brought others. Before long over one hundred boys were arriving regularly on the scene. A lively and noisy outfit they were as they played in the courtyard.

The great problem was what to do with so many boys. Father Bosco took them on hikes on Sundays and wherever they hiked they attended Mass in the village church before their picnic lunch. Before the day was over they usually discovered that they had had an instruction on the Gospel and the Catechism and they had said Vespers and the Rosary as well. Finally a priest offered a field at his Rectory for a playground for the boys, but his housekeeper who ruled the roost would have none of their noise. A chapel near a mill was used as a haven for the boys but the owner of the mill complained that they were ruffians and so the privilege was withdrawn. Some politicians, suspicious as is so often their wont, accused Father Bosco of organizing a rival conspiracy and ordered him and his boys to be watched by the police. The latter, however, were converted to all that the holy priest stood for.

It was not long before John Bosco was called a megalomaniac. Two of his jealous brother priests arrived in a carriage to rush him off to an asylum. Father Bosco guessed at their intention and followed these two priests to the carriage and said ever so politely "After you". Then as they entered the carriage he slammed the door and shouted "To the asylum" and off the unsuspecting driver went.

Finally Father Bosco's good work was well established in a slum center. His mother, known by all affectionately as "Mama Margaret" came and helped him start his oratory which housed four hundred rough boys. Naturally he had a few enemies. On one occasion a man shot at him as he was teaching his boys, the bullet passing under his arm and ripping the cloth of his cassock. Unperturbably the priest exclaimed "A pity, it is my best cassock," and went right on teaching.

The teaching was always in a setting of genuine religion. His classes for boys developed into schools both agricultural and professional. Liberty was the order of the day without any loss of discipline. Wholesome noise was encouraged and each school had its brass band!

Father Bosco started a Religious Order which was to be responsible for carrying forward his work with boys. This Order was named after the witty, gentle yet vigorous Saint Francis de Sales and called the Salesian Order. Today it numbers over ten



thousand members with Religious Houses all over the face of the globe. A companion Order interested in work for girls took the name "Our Lady Help of Christians."

So popular was John Bosco that wherever he went crowds thronged him. Once a cabman driving him lost his temper in the face of such a mob and shouted "I would rather drag the devil than drive a saint".

John Bosco was a saint. Crowds filled a church in Paris two hours before Father Bosco was to celebrate Mass, and a poor woman was heard to give as the reason "You see, it is the Mass for sinners but it is to be offered by a saint". Above all, his holiness manifested itself in his utter unwillingness to see beneath the dirt and rags and uncouthness of his boys anything save a spark which encouragement would fan into flame.

*St John Bosco, pray for us!*



#### PARISH NOTES

**O**UR Presiding Bishop, the Right Reverend Henry K. Sherrill, has designated St Paul's Day, Sunday, January twenty-fifth, as the day for emphasis throughout the Episcopal Church on the education of her priests. A special offering will be taken at the High Mass for the Training of Future Priests and happily the preacher will be the Reverend Cuthbert A. Simpson, Professor of Literature and Interpretation of the Old Testament at the General Theological Seminary.



**B**ISHOP DONEGAN will administer the Sacrament of Holy Confirmation here at St Mary's on the evening of the Fourth Sunday in Lent, March fifteenth, at eight. Instructions which form a part of the preparation for the Confirmation candidates will be given at the evening services in place of the usual sermon beginning January eighteenth. Plan now to bring someone not active in the Catholic Religion with you to these instructions which this year will be on the general subject "The Seven Sacraments of the Church".



**S**T STEPHEN'S GUILD for the young people of the congregation will meet in St Joseph's Hall Sunday evening, January

eighteenth, at six for an informal instruction and a social hour. The Corporate Communion of this Guild takes place at the nine o'clock Mass the following Sunday, January twenty-fifth.



**T**HE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall, Friday morning, January ninth at ten-forty-five when Father Victor Lewis will give a talk on Domestic Mission Work. A Corporate Communion at the nine-thirty Mass will precede this meeting.

The Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall on Tuesday evening, January the sixth at eight, when Mr Philip Hunter of the Port of New York Authority will give a talk illustrated with a film strip in color of the various Port operations and facilities. A Corporate Communion will have been held at the nine o'clock Mass on the preceding Sunday.



#### 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."*

November 13 — Edith Wood Bonner

November 30 — Edleen G. Sallows

BURIALS

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

November 22 — Clara Graham Wallace



**T**HE altar flowers for the month of January are given in memory of the following:

January 4 — The Second Sunday after Christmas. Warrington Griswold Lewis.

January 6 — The Epiphany. James H. Gorham, O.H.C., Priest.

January 11 — The First Sunday after The Epiphany. Francis Elizabeth Durand.

January 18 — The Second Sunday after the Epiphany. Mary Louise Raymond.

January 25 — The Feast of St Paul. George Robinson Harding.

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

**T**HE Corporate Communion for the month of January are as follows:

Sunday, January 4, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, January 7, 9:30, St Mary's Guild.

Friday, January 9, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, January 11, 9:00, The Living Rosary of Our Lady and St Dominic.

Sunday, January 25, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



**W**E gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1; \$2; Mr Kent Avery, \$5; Mr Robert P. Christman, \$2; Mrs Chauncey Crowell, \$5; Mrs George Y. Glave, \$2; Mr Arthur J. Hand, \$2; Mr Randall D. Hover, \$1; Mr Arthur K. Hyde, \$5; The Reverend Franklin Joiner, \$5; The Reverend George F. Kreutler, \$2; Miss Florence Langworthy, \$2; Mrs Oliver Lavoie, \$2; Miss Lena Lloyd, \$1; Mrs Charles L. McBride, \$2; Mr Arthur C Morel, \$1; Miss Hildegard Nicholas, \$2; Mr Valentine d'Ogries, \$5; Mr George W. Perkins, \$10; Mr Kaarlo Rautainen, \$10; Mr and Mrs Stanley Reynolds, \$3; Mr W. Wood Smith, \$5; Mr Joseph D. Van Valkenburgh, \$5; Mrs Jere R. Wickwire, \$2; Mrs Hilliard Wilking, \$2.

**A**VE 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 36.

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

## KALENDAR FOR JANUARY

1. Th. CIRCUMCISION OF OUR LORD.
2. F. Octave Day of St Stephen the Protomartyr. *Abstinence.*
3. Sa. Octave Day of St John, Ap. Ev.
- ✕ 4. Su. CHRISTMAS II. Com. Octave Day of the Holy Innocents, MM.
5. M. Vigil of the Epiphany. Com. St Telesphorus, B.M.
6. Tu. THE EPIPHANY OF OUR LORD.
7. W. Of the Octave.
8. Th. Of the Octave. Com. St Lucian, Pr.M.
9. F. Of the Octave. *Abstinence.*
10. Sa. Of the Octave.
- ✕ 11. Su. THE HOLY FAMILY. Com. Epiphany I, the Octave, and St Hyginus, B.M.
12. M. Of the Octave.
13. Tu. Octave Day of the Epiphany.
14. W. St Hilary, B.C.D. Com. St Felix, Pr.M.
15. Th. St Paul, First Hermit, C. Com. St Maurus, Ab.
16. F. St Marcellus I, B.M. Requiem, 7. *Abstinence.*
17. Sa. St Anthony, Ab.
- ✕ 18. Su. EPIPHANY II. Com. Chair of St Peter at Rome, St Paul, Ap., and St Prisca, V.
19. M. SS Maris, Martha, Audifax and Habakkuk, MM. Com. St Canute, K.M. and St Wulfstan, B.C.
20. Tu. SS Fabian, B., and Sebastian, MM.
21. W. St Agnes, V.M.
22. Th. SS Vincent and Anastasius, MM. Requiem, 8.
23. F. St Raymond of Pennaforte, C. Com. St Emerantiana, V.M. *Abstinence.*
24. Sa. St Timothy, B.M.
- ✕ 25. Su. CONVERSION OF ST PAUL, AP. Com. St Peter, Ap., and Epiphany III.
26. M. St Polycarp, B.M.
27. Tu. St John Chrysostom, B.C.D.
28. W. St Peter Nolasco, C. Com. Second Feast of St Agnes, V.M.
29. Th. St Francis de Sales, B.C.D.
30. F. St Martina, V.M. Com. Beheading of Charles I, K.M. Requiem, 9:30. *Abstinence.*
31. Sa. St John Bosco, C.

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

## MUSIC FOR JANUARY

## JANUARY 1 — CIRCUMCISION OF OUR LORD.

Mass, Missa Lux et origo.....Gregorian  
Credo IV, Mode I.....Gregorian

## JANUARY 4 — THE HOLY FAMILY

Mass, Missa Sancti Josephi.....Peeters  
Motet, O magnum mysterium.....Victoria

*Evensong*

Magnificat and Nunc dimittis.....Tomkins  
Motet, Facta est cum Angelo.....Handl  
O salutaris hostia.....Gates  
Motet, Adoramus te.....Viadana  
Tantum ergo.....Lechthaler

## JANUARY 11 — SUNDAY WITHIN THE OCTAVE OF EPIPHANY

Mass, Missa Festiva in D.....Gretchaninov  
Motet, Hodie Christus natus est.....Palestrina

*Evensong*

Magnificat and Nunc dimittis (Short Service).....Byrd  
Motet, Three Kings.....Willan  
O salutaris hostia.....Schroeder  
Motet, Adoramus te No. 1.....Perti  
Tantum ergo No. 1.....Bruckner

## JANUARY 18 — EPIPHANY II

Mass, Missa Dona pacem.....Desderi  
Motet, Pange lingua.....Kodaly

*Evensong*

Magnificat and Nunc dimittis.....Gibbons  
Motet, Cherubim song.....Rachmaninov  
O salutaris hostia.....Herbert  
Motet, Adoramus te.....Ruffo  
Tantum ergo.....Moser

## JANUARY 25 — EPIPHANY III

Mass, Neunte Messe.....Faist  
Motet, Jubilate Deo.....Gabrieli

*Evensong*

Magnificat and Nunc dimittis in E minor.....Tallis  
Motet, January Carol.....Crandell  
O salutaris hostia.....Henschel  
Motet, Jesu dulcis.....Victoria  
Tantum ergo.....Peeters

## 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 am. 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.

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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; 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 LAVEY: 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 arrangements 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.

## 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. Father Lavey, *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. Meetings (Lady Chapel) second Fridays, 8:15 p.m. Father Lavey, *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 Lavey, *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 Lavey

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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 Florence Isabel, S.H.N.

Sister Joy, S.H.N.

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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

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Louis Fellowes, *Funeral Director*. Telephone PLaza 3-5300

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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.*