

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



AVE

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · * · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *



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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

Vol. XXII

March, 1953

No. 3

Dear Parishioners of St Mary's—

Lent, as far as time is concerned, is fairly well on its way. This is a crucial time, crucial because dangerous. The danger is that we shall give heed to the devil who would have us give up trying to keep our carefully chosen Lenten Rule.

How are you getting along? Do you find you have broken your Rule in many instances? Are you merely keeping the letter of the Rule, having become disinterested in its spirit? Or have you thrown the Rule overboard—lock, stock and barrel?

We are not perfect, are we? We are not sufficient unto ourselves with all of the best of intentions. We do need God's grace and light. We must be saved by Him. The Incarnation, culminating in the Atonement won on the Cross, was necessary. We cannot get along without the Church Catholic through which as the Mystical Body the blessings and graces brought from heaven by the Incarnate Lord are mediated day by day to us beggars in need. Oh, may we all use these graces and blessings in the re-assembling of our broken Lenten Rule and for the better keeping of it. If we do, we shall make sure progress each day and when we come to kneel before the Cross on Good Friday we shall smile through our tears as we present a little token of love's offering and have a little share in the satisfaction of the Father's justice for the sins of us His wayward children and for the sins of the wayward children throughout the whole world.

Remember the sole purpose and meaning of the Christian life is union with Christ. A good Lent will effect a strong union. Herein lies great spiritual joy for each and everyone of us.

Affectionately,

Giving Taber

☆

THOUGHTS ON PRAYER

Perseverance

AS Christians become weary in well doing and give up, so it too often happens that Christians become weary in praying and give up. The fact remains that the Christian of prayer is the only happy Christian. If then we would be radiantly happy Christians we must persevere in prayer.

Now let us first dispose of the flimsiest of all excuses for giving up prayer, namely, that prayer is unanswered and therefore why pray. This is a blatantly practical excuse but one which violates all respect for God. After all, God is the Giver of every good gift and He is the Master of all His gifts. He alone therefore has the right to choose the proper moment for disposing His gifts and there is such a thing as the proper moment. The wrong moment for presenting a gift can spoil the recipient. Then too an excellent gift is well worth the trouble of being asked for many times over. A poor man does not tire of asking alms several times and we poor beggars must not tire of asking alms of God several times.

Habitual prayer, that is prayer persevered in, is essential to man's spiritual growth and happiness. Prayer is his spiritual food. His soul cannot cease to pray often any more than his body can cease to eat often, otherwise his soul will shrivel up and die. Prayer must be persevered in because it is a man's armor in the fight against temptation and the trials of life. It is his strength to carry his cross generously until he embraces that cross. It maintains within him thoughts of heaven and future glory, love of duty and courage to fulfill it, and how he needs maintenance in the shifting sands of the world with its worldliness. It is the key to all graces,

all spiritual power, and to give it up or take a holiday from it is to renounce the aid of Almighty God and to leave a man powerless and hopeless. Above all prayer is the ladder of Jacob by which God's messengers, the holy angels, ascend and descend — ascend to carry man's requests to God and descend to bring back God's answers to man's requests in the form of gifts of grace and blessing. We *must* pray always. We must *persevere* in prayer.

Why do we give up? Is it possibly because after months or years of praying we find ourselves deprived of the early comfort and satisfaction we received in our prayers? After real advance, we sometimes turn back. In this connection we should do well to remember St Catherine of Genoa. For years she was ever so closely united to God in her habitual prayer. Then came five years of great suffering. She felt God had forsaken her and she stopped praying and deliberately lived a purely worldly existence. The day came, however, when she suddenly experienced a horrible emptiness of soul. Back she turned to God in prayer and she vowed she would never again disconnect herself from that bond of union with God and she exclaimed "If I should turn away again, I should wish my eyes to be torn out and even that would not be sufficient". Yes, it would be better to lose one's sight than to lose God's grace or to go backward instead of forward on the eternal journey.

Then again we may give up praying because we are lazy. Spiritual sloth is a common malady. It is soon discovered that prayer is work, hard work, for it means the tearing of self away from the things of this world and uniting of self with God and with things that are God's. In this union there comes great responsibility, much work to be done for God and for the members of His redeemed race and for the soul of the one praying. Too often we have no taste for work. We prefer to take it easy and we do. We are Christians *at rest*.

Too, we may give up praying because the devil would have us do so. He would have us enjoy our own *ego* just as he enjoyed his own *ego* for a time in heaven and had to be cast out because of this sinful enjoyment. How often the devil tries to influence us in thinking that we are our own salvation, that "we are sufficient of ourselves to help ourselves" and that we need not God's graces

or God's light. When the devil succeeds we give up praying. We have sold out to him!

Unfortunately many give up trying to pray because they experience aridity, spiritual dryness. Their soul seems like a desert place without even any oasis. Actually, spiritual dryness can be very useful. It may be compared to a fire that dries out wood before setting it ablaze. (Do you remember your efforts to have a good fire in a fire place with mostly green wood at your disposal?) You see aridity may dry up our too impetuous and stormy sensibility so that our senses and passions finally become quiet and calm and submissive to the spirit. Then it often happens, thank God, that above the fickle and purely temporary outbursts of emotion strong love appears to lift our soul to the stronger love of God.

Let all Christians persevere in prayer in spite of unanswered prayer, spiritual sloth, diabolic influence and aridity. A great help in such perseverance is the fostering of implicit confidence in Christ, remembering that He calls His followers to drink of the water of life freely and as a good Shepherd he leads His followers to green pastures where there is always this living water. To foster this confidence the words of the Twenty-Third Psalm are of inestimable worth.

Another great help in persevering in prayer is the willingness to be led along the path chosen by Christ. This path is a common road and it is a glory road. Sometimes shadows cross it, sometimes it is in the broiling sun. Part of the path is level ground and part is steep ascent. On this path Christ guides some of his sheep as He relates to them parables, others by reasoning with them, still others by granting them intuition which is that ability to have sweeping views of the beauty of the whole. On this path He permits some to get bogged down in the mud for quite some time. But this delay serves as discipline for the building up of hardness for the future struggle for holiness.

At all costs, persevere in prayer.

WITH THE HOLY THOU SHALT BE HOLY

St John of God
(Died 1550 A.D.)

WHAT a wonderful name for a Saint. It was fittingly given because John had the name of God constantly on his lips

since the sole motive of his life was to please God.

John was born in Montemor, Portugal of very virtuous parents. It was reported that at his birth a bright light shone on the house and the near-by church bell started to ring of its own accord. To the neighbors this was a clear sign that God was planning great things for his newborn child, John.

Early in his life John tended sheep. This proved to be too tame a life for one of so restless a nature so he ran away from home and enlisted in a war against the Turks. After the war he fell into a careless and callous way of living. However, at the age of forty he was converted and, believe it or not, by a sermon. He became very fervent in his spiritual exercises and his generosity to the poor passed all normal bounds. He seemed to be almost perfect. He disciplined himself with penances so severe that the people thought he was a mad man and they confined him to a madhouse. However, his charity only grew under such treatment and he was soon set free.

The story is told of how one night John came upon a poor man in the streets, one who was hungry and sick and very near to death. John took him up in his arms and carried him to a sheltered spot where he brought water with which to bathe the man's feet. As he wiped his feet John was amazed to see them pierced with marks of nails. The marks shone with an otherworldly splendor and then he heard a voice "John, all you have done for the poor in My name you have done unto Me" The vision then vanished.

Before long John began to collect offerings for the purpose of building two large hospitals in Granada. It was here too that he founded a new Order, the Institute of Friars Hospitalers, an order which was to minister to the sick, both in their bodily and in their spiritual needs. The Order grew very rapidly and spread all over the world.

In those days there were no ambulances with their clanging bells or screeching sirens. John could frequently be seen carrying some poor sick person over his own shoulders to the hospital. He extended his charitable ministrations outside the hospitals. He was forever providing food for neglected widows and for girls whose virtue was in constant danger of violation. It might be said that he was all the officers in one of a reclamation bureau for he brought

back into the Christian way of living countless numbers of individuals who had fallen into sins of the flesh.

Once a fire broke out in the royal hospital in Granada. John rushed into the flames and dashed through the wards and took out the sick on his shoulders until all were rescued. For an entire half hour he worked amid the roar of the flames but God preserved His saint from injury. The fire of love in his heart was far more active than any physical fire that could burn his body.

John embraced extreme poverty for he would live *in* the world but not one whit *of* the world. His love of prayer and contemplation carried him again and again to the Throne of Grace. His gift of tears kept his humility shining brightly. His marked devotion to Our Lady caused him to live not only as a child of God but as a child of Mary.

In the year 1550 John was taken with a serious illness brought on by exposure suffered when he plunged into the cold waters of the River Xinel to save a child from drowning. At the very end, on March the eighth, and in a state of extreme weakness he rose from his sickbed, fell on his knees, reverently took his crucifix in his hands and pressed it to his heart and kissed it and then yielded up his soul into the hands of his Creator and most merciful Saviour. So overawed were witnesses to his death that they left his body in that attitude of dying for some six hours before they removed it to prepare it for burial.

The life and example of blessed John of God bring home to his fellow Christians of every age those words of the Apostle of Love, John the Beloved Disciple: "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Surely John's life should prove a powerful corrective to that charity which a modern world is pleased to call philanthropy. Such charity is carried out not in the name of God but solely for the sake of man. Too often this modern charity, with its multitudes of case workers and investigators, to say nothing of its directors and committee chairmen and trustees, is very unsatisfactory because it does not produce love between the giver and the receiver but fosters only suspicion and that hardness of heart born of suspicion. After all there is but one tie that can make men love each other and that tie is God.

Blessed John in his charity always had the name of God on his lips. God alone inspired his love for his suffering fellowmen.

St. John of God, pray for us.



HOLY WEEK AND EASTER DAY

PALM SUNDAY, MARCH 29th

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
Evening Prayer	6:00

WEDNESDAY IN HOLY WEEK

Low Masses	7, 8, 9:30 and 12:10
Morning Prayer	9:00
Evening Prayer and Litany	6:00
Tenebrae	8:00

MAUNDY THURSDAY, APRIL 2nd

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

GOOD FRIDAY, APRIL 3rd

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, APRIL 4th

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

EASTER DAY, APRIL 5th

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

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GOOD FRIDAY

Good Friday! How dare we call a day so dire — good!
 A day when blasphemy polluted all the air,
 When torture, mounted upon torture, rode exultant,
 A horror that plunged the world in darkness
 Until the old Law's veil was rent,
 And with a cry of triumph
 Life for man's soul was born!

Good Friday! Yes, for us the utmost good.
 The miracle of Love's compassion —
 O God, the wonder of it!

E. G. D.

☆

PARISH NOTES

ST MARY'S has a new shrine. Seemingly it is hidden away for it is against the wall back of the High Altar hard by the Sacristy. However, it is properly placed for it is a shrine of St Vincent, the Patron Saint of Acolytes. The statue of the saint, an inspired conception, was executed by Sister Gladys Mary, S.H.N., and it has been beautifully polychromed by Father Jacoby. Our acolytes have made themselves responsible for its setting and its lamp. *St Vincent, pray for us!*

THE Bishop of New York, the Right Reverend Horace W. B. Donegan, D.D., will visit St Mary's to administer the Sacrament of Holy Confirmation and preach on the evening of the Fourth Sunday in Lent, March the fifteenth at eight. The entire congregation should be present to greet their Bishop and to pray God's richest blessing on the Confirmation Class of 1953.

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AT High Mass on the Second Sunday in Lent, March the first, we are privileged in welcoming as preacher, the Reverend J. P. Langmead Casserley, Professor of Dogmatic Theology at the General Theological Seminary.

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THE Evening Branch of the Woman's Auxiliary meets before St Francis' Altar on Tuesday evening, March the third at eight, when a Quiet Hour will be conducted by Canon West of the Cathedral of St John the Divine. A Corporate Communion is held on Sunday, March the first at the nine o'clock Mass.

The Day Branch of the Woman's Auxiliary holds its business meeting at ten-forty-five on Friday, March the thirteenth, in St Joseph's Hall, following upon a Corporate Communion at the nine-thirty Mass. At eleven a Quiet Hour will be conducted before St Francis' Altar by the Chaplain, Father Taber.

All women of the St Mary's congregation are invited to attend these two Lenten Quiet Hours.

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FROM THE PARISH REGISTER
BAPTISMS

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

January 2 — Joan Betty Stephanie Lasker
 January 18 — Marjorie Alice Kittredge
 January 23 — Eleanor Wiles Ward

CONFIRMATION

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

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

January 3 — Rachael Addie Quant

MARRIAGE

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

January 15 — Marion Eppley and Constance Russell Winant

RECEIVED BY CANONICAL TRANSFER

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

January 16 — Harold M. Lindstedt

January 26 — Hinkle Barcus

January 30 — John Morgan Livingston

BURIALS

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



January 14 — Loretta M. Adger

January 23 — Mary Isabelle Reynolds



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

Sunday, March 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch)

Wednesday, March 4, 9:30, St Mary's Guild.

Sunday, March 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, March 13, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, March 29, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



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

March 15 — Mid-Lent Sunday. Elvira Stiefel Vesey. Hannah Vesey.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous,

\$3; Mr Mills W. Baker, \$2; Mrs Clifford S. Barnum, \$1; Miss Stella Bateman, \$2; Mrs Ida J. Blinn, \$1; Mr Charles D. Brand, \$1; Miss Edith K. Brown, \$2; Mr W. R. Castle, \$5; Miss Florence Clarkson, \$1; Miss Katharine Culyer, \$5; Mrs Frank Doring, \$2; Mrs Charles T. Evans, \$5; Miss Lulu May Hays, \$3; Miss Fedora Hoffman, \$2; Mrs Lucy Kerr, \$1; Miss Millicent McLaughlin, \$2; Mr Douglas Peterson, \$3; Mrs. Newbury Frost Read, \$2; Mrs M. B. Richey, \$5; Miss Alice Rodewald, \$3; Mr Charles Arthur Schaefer, \$2; Mrs Arthur Scott, \$2; Mrs Ernest Stavey, \$2; Miss Bertha Werner, \$3.



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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 36.

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

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

KALENDAR FOR MARCH

- ✕ 1. Su. LENT II. Com. St David, B.C.
- 2. M. Greater Feria. Com. St Chad, B.C. *Fast.*
- 3. Tu. Greater Feria. Com. St Aelred, Ab. Requiem, 7. *Fast.*
- 4. W. Greater Feria. Com. St Casimir, C., and St Lucius I, B.M. *Fast and Abstinence.*
- 5. Th. Greater Feria. *Fast.*
- 6. F. St Perpetua and Felicity, MM. Com. Feria. *Fast and Abstinence.*
- 7. Sa. St Thomas Aquinas, C.D. Com. Feria. *Fast.*

- ✕ 8. Su. LENT III. Com. St John of God, C.
- 9. M. St Frances of Rome, W. Com. Feria. *Fast.*
- 10. Tu. Greater Feria. Com. Forty Holy Martyrs. *Fast.*
- 11. W. Greater Feria. Requiem, 8. *Fast and Abstinence.*
- 12. Th. St Gregory the Great, B.C.D. Com. Feria. *Fast.*
- 13. F. Greater Feria. *Fast and Abstinence.*
- 14. Sa. Greater Feria. *Fast.*

- ✕ 15. Su. LENT IV (Laetare).
- 16. M. Greater Feria. Requiem, 9:30. *Fast.*
- 17. Tu. St Patrick, B.C. Com. Feria. *Fast.*
- 18. W. St Cyril of Jerusalem, B.C.D. Com. Feria, and St Edward, K.M. *Fast and Abstinence.*
- 19. Th. ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.*
- 20. F. St Cuthbert, B.C. Com. Feria. *Fast and Abstinence.*
- 21. Sa. St Benedict, Ab. Com. Feria. *Fast.*

- ✕ 22. Su. PASSION SUNDAY (Lent V).
- 23. M. Greater Feria. *Fast.*
- 24. Tu. St Gabriel, Archangel. Com. Feria. *Fast.*
- 25. W. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast and Abstinence.*
- 26. Th. Greater Feria. Com. The Penitent Thief, C. Requiem, 7. *Fast.*
- 27. F. COMPASSION OF OUR LADY. Com. St John of Danascus, C.D., and Feria. *Fast and Abstinence.*
- 28. Sa. Greater Feria. Com. St John Capistran, C. *Fast.*

- ✕ 29. Su. PALM SUNDAY.
- 30. M. Monday in Holy Week. *Fast.*
- 31. Tu. Tuesday in Holy Week. *Fast.*

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

MUSIC FOR MARCH

MARCH 1—LENT II

<i>Mass, Missa Ferialis</i>	Rehm
<i>Credo I</i>	Mode IV
<i>Motet, Tristis est anima mea</i>	di Lasso
<i>Evening</i>	
<i>Litany in Procession</i>	Gregorian
<i>Motet, Christus factus est</i>	Bruckner
<i>O salutaris</i>	Langlais
<i>Motet, Adoramus te</i>	di Lasso
<i>Tantum ergo No. 4</i>	Kodaly

MARCH 8—LENT III

<i>Mass, Missa Dona pacem</i>	Desderi
<i>Motet, Turn our captivity</i>	Byrd
<i>Evening</i>	
<i>Litany in Procession</i>	Gregorian
<i>Motet, Veneration of the Cross</i>	Rachmaninov
<i>O salutaris</i>	Peeters
<i>Motet, Jesu dulcis</i>	Rheinberger
<i>Tantum ergo No. 3</i>	Reger

MARCH 15—LENT IV

<i>Mass, (Laetare) Messe Solennelle</i>	Franch
<i>Motet, Ave verum</i>	Byrd
<i>Evening</i>	
<i>Litany in Procession</i>	Gregorian
<i>Motet, Crucifixus</i>	Lotti
<i>O salutaris</i>	Desderi
<i>Motet, Adoramus te</i>	Ruffo
<i>Tantum ergo</i>	Henschel

MARCH 22—PASSION SUNDAY

<i>Mass, Missa Octavi toni</i>	Anerio
<i>Motet, O Jesu meek</i>	Ravenscroft
<i>Evening</i>	
<i>Litany in Procession</i>	Gregorian
<i>Motet, O vos omnes</i>	Morales
<i>O salutaris</i>	Calvisius
<i>Motet, Adoramus te</i>	Unknown 16th Cent.
<i>Tantum ergo</i>	Messner

MARCH 29—PALM SUNDAY

<i>Mass, Missa secunda</i>	Hassler
<i>Motets: In monte Oliveti</i>	Ingegneri
<i>Pueri Hebraeorum</i>	Victoria
<i>Tristis est anima</i>	di Lasso
<i>Evening</i>	
<i>Stations of the cross</i>	
<i>Motet, Crucifixus</i>	Lotti
<i>O salutaris</i>	Byrd
<i>Motet, O bone Jesu</i>	Bai
<i>Tantum ergo No. 1</i>	Kodaly

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. Farther 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*.

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

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.

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 PLaza 3-5300

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.