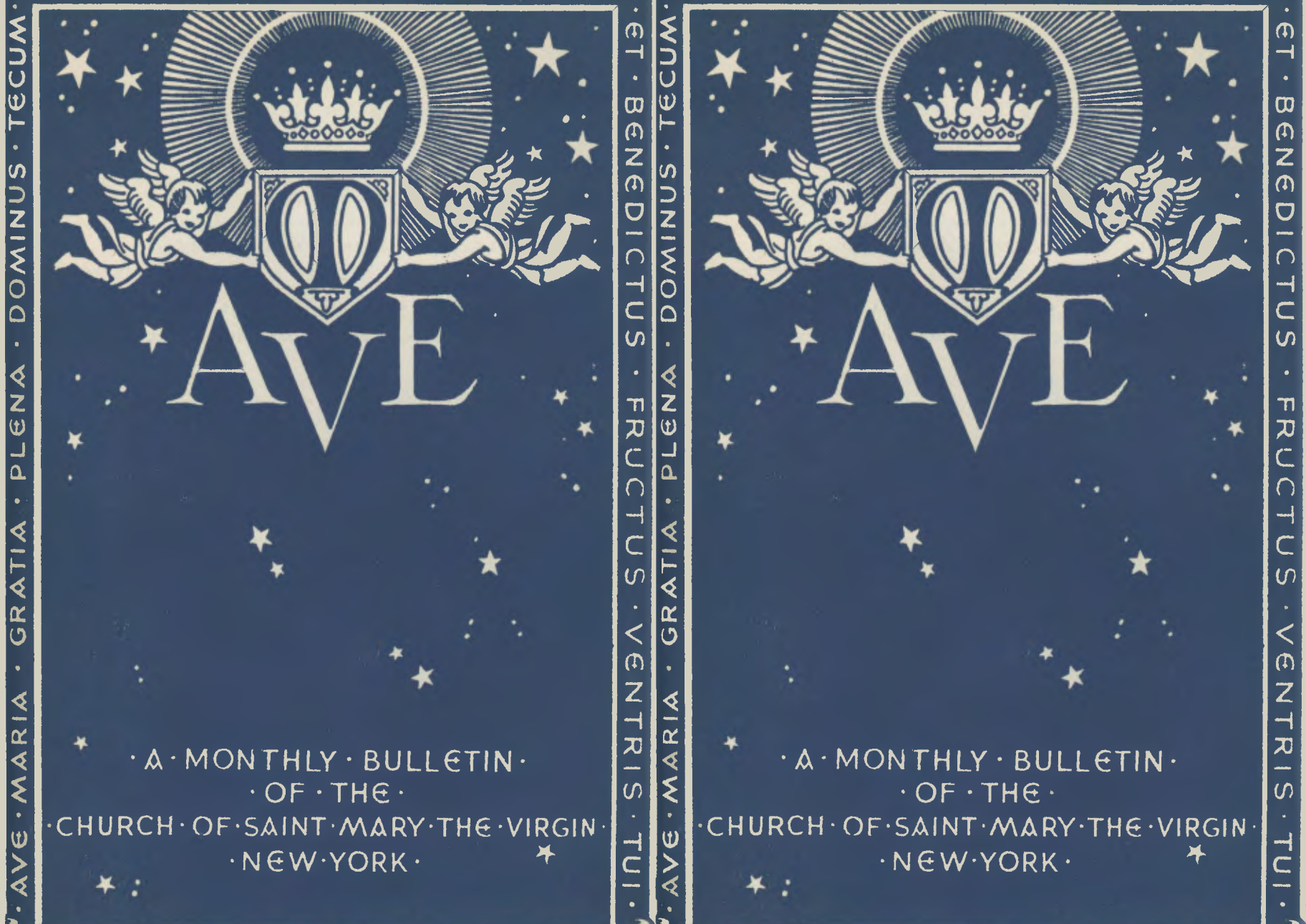


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THE CHURCH OF SAINT MARY THE VIRGIN

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

April, 1953

No. 4

Dear Parishioners of St Mary's —

The last three days of Holy Week are referred to as the *Triduum Sacrum* and they are the most solemn days of the entire Christian Year. Their meaning far surpasses the human comprehension, so poignant is it in its implication. Year by year our Holy Mother, the Church, places these days in her Kalendar in the hope that we her children may more and more come into a genuine appreciation of their significance. As our appreciation increases we find ourselves the better able to penetrate ever more deeply into the great love that caused Our Most Holy Redeemer to endure His Cross and bitter Passion.

Our privilege is to be in church as much as is possible during the *Triduum Sacrum* which begins Wednesday evening with Matins and Lauds (*Tenebrae*) of Maundy Thursday, and closes with the First Vespers of Easter on Saturday just before one o'clock. It will not do for us to say we should become weary with so much church attendance, for if we do, we cannot look into the holy countenance of the Crucified who wearied Himself in well-doing toward the sinful children of men, which well-doing culminated in His great act of sacrifice on the Cross whereby He sealed our redemption.

Plan to spend Wednesday, Thursday and Friday evenings in the church when *Tenebrae* is solemnly chanted. Treat these evenings as opportunities for meditation on the Passion against a most beautiful yet penetratingly sad musical setting. Above all else, plan your time so that you may be at the Maundy Thursday High Mass early in the morning, later to take your privileged share in the Watch before the Altar of Repose. Don't miss the Mass of the Presanctified on Good Friday morning, when in the most dramatic fashion imaginable Holy Church brings home to the

hearts of her children the sacrificial death of her Lord. Then on Holy Saturday take the time to exult in the light of Jesu's Resurrection at the blessing and lighting of the paschal candle, hear patiently what God would say to you in the Twelve Prophecies, commemorate the new birth made possible by our blessed Lord's rising from the dead as you witness the blessing of the font, thrill to the First Mass with its Gloria in Excelsis and Alleluias and praise the Risen Christ with Our Lady as her hymn the "Magnificat" is chanted at the First Vespers of Easter. Then make your confession, if you have not already done so earlier in the week, and quietly and humbly await the joy of your Easter Communion early on the Resurrection Day.

May we all by Jesu's cross and passion be brought unto the glory of His resurrection.

Affectionately,

Grieg Taber

☆

THOUGHTS ON PRAYER UNCEASING PRAYER

IN blessed Paul's first letter to the new Christians in Thessalonica he gave many directions which if carried out would make for spiritual progress. One of these directions was "Pray without ceasing", and fittingly enough this direction followed on the heels of a command "Rejoice evermore." Indeed unceasing prayer and joy are true handmaids. According to St Paul, it was possible for those early Christians to make prayer so fixed a habit of their hearts and minds that it would go right on quite unconsciously no matter what they might happen to be doing consciously. Now the early Christians were no different from us modern Christians. What they could do, we can do. St Paul's injunction "Pray without ceasing" is therefore directed at us. Indeed our spiritual joy will be kept alive only as we do pray without ceasing.

As always, we look to Jesus Christ as our great example in unceasing prayer as in everything else that is good for the soul. One prayer it was He uttered through all eternity, and that

prayer "Thy will be done." At the beginning of His incarnate life as His infant hands were held out in the manger in Bethlehem and at the close of His incarnate life as His holy arms were stretched out on the Cross, this was the underlying prayer that He offered — the prayer of Incarnate Love glorifying the Father and pleading for the salvation of the whole world. Yes, His whole incarnate life between birth and death was a prayer of oblation, sacrifice and praise for He had come on earth solely to do the Father's will.

The unceasing prayer of Jesus was born of love. With Him love meant praying. One of our Christmas carols has it "Love came down at Christmas". True, and the earthly journey of the Lover was a journey unending prayer. Read the happy biography of the Divine Lover in the Holy Gospels and you will learn that prayer occupied every moment of his love-life. Throughout those hidden years in Nazareth when the world knew so little about Him, He prayed. Through the forty days in the wilderness as He was defeating the Tempter, He prayed. Through long nights of lonely vigil, He prayed. On the Mount of the Transfiguration the glory of His soul at prayer was witnessed by Peter, James and John who never forgot the awe-inspiring sight. The same three followers were to witness the agony of His soul at prayer when they were summoned to go with Him into the inner recesses of the Garden of Gethsemane. All the Apostles watched Him pray before His Passion, and the rabble and the soldiery and a few, oh so few, of the faithful heard. His supreme prayer on the Cross. When Love Incarnate went back to heaven He did so that He might offer unceasing prayer to the Father as He would plead the merits of His spotless life and of His passion for sinful children everywhere.

Now Christ's ceaseless prayer goes on in His Mystical Body, the Holy Catholic Church. Think of it, at this very moment at some one or more altars somewhere on this globe the Holy Sacrifice of the Mass is being offered. This is Jesu's very own prayer and that is why we Catholic Christians recognize it to be the perfect prayer of the Mystical Body, the Church. The Church's Offices — Morning and Evening Prayer, and the Breviary Offices — reflect this prayer just as the moon reflects the sun.

You and I as baptized Christians are members of Christ's Mystical Body. As such we are united to Jesus through His Church. In each of us Jesus wills to live and love and suffer, yes, and pray, that we may thus in some measure continue His incarnate life. So it happens that our prayer is the prayer of Jesus—none other. Happily, when our desire to pray is a prevailing and underlying desire, we do pray unconsciously even when the pleasures and cares of this world and our blindness to things otherworldly somewhat becloud our spiritual vision.

As members of Christ's Mystical Body our life is that which Christ lives for we are united to Him. Our Christ-like life may go on even when we are not actually saying our prayers. We are in union with Jesus's infinite adoration of the Father. Our prayers when they do come acquire merit and value in the sight of the Father, because they are united to the prayers of Jesus. What is more, we share in His infinite prayer all the time. We are unconsciously unceasing adorers of the Father. This adoration we practice in very fact when we worship at the Holy Mass and pay our treasured visits to Jesus in the Tabernacle. Thus we are constantly preparing ourselves for Heaven where at length Jesus will draw the souls of all the redeemed into union with His infinite act and state of adoration. The closest we can come to Heaven here on earth is when we receive Holy Communion, for it is then that we enthrone Jesus in our hearts and pray with Him in closest union.

Very possibly you are saying to yourself, as you read this, that your prayer cannot ever be unceasing because it cannot continue uninterrupted. Remember, however, that the all important thing is the *motive* of prayer. Now the proper motive of prayer is a desire to love God. If prayer springs from this motive it will be virtually continuous with us. By whatever we do out of love for God our prayer actually continues. St Augustine has written these telling words "The desire itself forms our prayer. If your desire is continuous, your prayers are likewise so." One day the Lord said to St Catherine of Siena while she was at prayer "Everything that one does out of love for God or for one's neighbor may be called a continuous prayer; for he that does not cease to do good, does not cease to pray." This is why taking care of the sick and tending the children and making the home a clean and happy place

and using God's talents in making an honest living are all parts of prayer.

Some will demur and question the reality of prayer when one is not even thinking about God. Where is the love in that case from which true prayer must spring? Well, a mother is not always thinking of her children, yet her motherly love is continuous. Even the bad actions of the child cannot break that love. When she thinks of her child her affection is conscious and often expressed but all the time she shows unconscious affection. Our love for God can resemble a mother's love for her child. Whether we think of Him or not, if we desire to do His will, our love will be continuous and so our prayer born of this love will be continuous. Recall two men at prayer in the Temple—a Pharisee and a Publican. The Pharisee had a conscious sentiment about religion which he did not hesitate to express, whereas the Publican had a great disposition for religion which he did hesitate to express. The Publican's disposition was abiding and fixed. It was an inner disposition of the soul that mere temporal affairs could not dislodge.

Perhaps we may now come to the conclusion that unceasing prayer is the very *essence* of prayer. It is the prayer of the heart. To put it differently, it is the ready effect of God's love—love for God put into practice. It is just as natural for the heart to pray always as it is for the heart to love always. Now love for God means nothing more than a desire to do God's will and in the manner God wills it. This desire, as we have already seen, is prayer. So it happens that "laborare est orare"—to labor is to pray. The action need not in itself be good or holy, so long as it is not against God's will. St Paul wrote to the Colossians "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus", and to the Corinthians "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence." So we may include in unceasing prayer our visits to friends, with their amusing conversations, and necessary relaxations, provided they are harmless. So too, when in great physical weakness or piercing pain, we shall be praying even though we are incapable of framing formal prayers, provided that we unite our suffering with that of Jesus Christ.

Many would hesitate to embark on a life of unceasing prayer because they do not wish to run the risk of possible hampering

of their human nature. Well, unceasing prayer will hamper human nature but so will the Teaching of the Holy Gospel if it is carried into action. However, how can anyone but wish to be so hampered that he may be changed? Unceasing prayer will rule out wrong actions and substitute right actions and make their performance easier. It will teach us to put our talents to the use for which God gave them. It will enable us to bear the strain of hard work more easily and at the same time cause this hard work to be more successful. It will rob us of a false kind of liberty called license and will lead us into the true liberty of the children of God. It will make our social contacts more genial and obliging. It will keep us from failing in charity to our fellow men and in our duty to God for fear of what others may think of us. Best of all, it will keep us spiritually awake so that with the writer of the Song of Songs we may say "I sleep, but my heart waketh."



WITH THE HOLY THOU SHALT BE HOLY

St George

(Died 303 A.D.)

BLESSED George is one of God's Saints who is better remembered from the legend about him than from the facts of his holy life. Men as well as children love legends.

George was born at Lydda in Palestine and his family background sparkled with nobility. His father who was extremely wealthy died when George was at the tender age of ten. When he grew up George became a soldier and at length he was made tribune in the imperial guard of the Emperor Diocletian. While in the service he visited Urmia in Persia and to this day there are found many Christian churches in Persia dedicated to St George and under his patronage. Close by one of these churches was a rose bush, sacred to George, which may account for his popular association with a rose. Tradition tells us that while in the army George paid a visit to Britain.

The Emperor Diocletian launched a determined persecution of Christians and George forthwith resigned from the army and started to serve persecuted Christians. Indeed he returned to his home at Lydda, set all his slaves free, sold his belongings, gave

away his money, and set out to see the Emperor to protest his edict of persecution.

And now we come to the dragon! The Legend goes (perhaps you would like to believe it) that there lived in a lake near Selena in Libya an astounding dragon (which might have been a lowly crocodile). At all events George's journey to the Emperor took him by this lake. Now it was the dragon's charming habit to regularly approach the city gates demanding food. His breath, doubtless from an empty stomach, was so poisonous that even armed soldiers fell down dead before him. Naturally the populace tried to keep the beast contented, so they fed him two choice sheep each day. Sheep were in his diet. Finally the supply of sheep gave out and so they offered the dragon the choicest of their sons and daughters, also in his diet. Matters, it can be seen, were going from bad to worse, much worse, for the dragon licked his chops and prepared himself to seize the most beautiful maiden of Selena. George appeared on the gloomy scene, charged the dragon, penetrated him with a lance and bade the beautiful maiden make a halter out of her girdle and lead the dragon to the market place of Selena. The maiden did as she was bidden, and lo! the dragon followed her to the market place as unconcernedly as a puppy dog. Then George beheaded the dragon, and all who witnessed his heroism embraced the source of his power, the Christian religion, and were baptized.

Shall we come back to earth, much as we would like to stay away? George, along with his fabulous legendary career, is one of God's great heroes. He did go to the imperial court at Nicomedia, there to protest the persecution of Christians. His appeal failed and he himself was condemned for being a Christian and was ordered to sacrifice to the person of the Emperor. This he refused to do but stalwartly confessed Christ instead. Then he was ordered to be tortured, dragged through the streets and finally beheaded. His body was buried at Lydda, his birthplace, and over his tomb the Christian Emperor Constantine caused a church to be built.

Now St George is the patron saint of England. It seems at the time of the Crusades he was the chosen patron of soldiers and sailors of England as well as protector of rocky and dangerous coasts and places subject to floods. Too, his aid was frequently

invoked for the mentally ill. England had to share him however, for he became patron saint of Genoa and special protector of Venice of which latter city St Mark was patron.

The Greek Church pays blessed George singular honor in her hymnody "Faithful friend of Christ — prince of his soldiers — most brilliant luminary of earth — star of fairest light — watchful guardian of such as honor thee: be thou our guardian, O Martyr George."

Yes, St George was a glorious type of Christian soldier, for while serving an earthly ruler he did not forget his duty to the King of Heaven. By his prayers and his example he has helped countless numbers to fight the dragon of hell.

St George, pray for us!



PARISH NOTES

A MUCH needed black frontal for the High Altar has recently arrived from Switzerland. It is of great beauty, lustrous black with rich green orphreys. Fittingly embroidered on the super frontal is the inscription "Jesu Mercy — Mary Pray." A phoenix completes the decoration reminding us of the fact of immortal life. The frontal is made possible by many thank offerings given in connection with the funerals of our beloved dead here at St Mary's. What a wonderful memorial!



A VERY beautiful censer and set of Low Mass purple vestments have been given to St Mary's as a thank offering by one who is grateful for God's protection in a serious accident. St Mary's, too, is grateful.



THE Spring Presentation of the United Thank Offering will be made on Tuesday, May 5th, at the Cathedral of St John the Divine. There will be a Corporate Communion of the women at the ten o'clock Mass that day at the Cathedral. All women of the parish are invited to attend and to remain for the meeting following in Synod Hall. Contributions and offerings should be sent to the Parish Custodian of the United Thank Offering, Mrs

Charles Edgar, 215 West 13th Street, New York 11, N. Y., or given to her on Sunday, May 3rd, when she will be in the vestibule of St Mary's after High Mass.



THE Day Branch of the Woman's Auxiliary meets Friday, April 10th, in St Joseph's Hall at 10:45, after a Corporate Communion in the Lady Chapel at the 9:30 Mass. This is the Annual Meeting at which officers are elected for the ensuing year.

The Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall on Tuesday evening April 7th, at 8 o'clock.



THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York will be held in St Joseph's Hall on Monday afternoon, April 13th, at 5:30. The polls will remain open until 5:45. Male communicants who regularly contribute to the support of the parish are eligible to vote. The delegates elected at this meeting will attend the Diocesan Convention at the Cathedral of St John the Divine on May 12th.



STATISTICS from the Parish Register will be listed and contributions for the support of AVE will be acknowledged in a subsequent issue of AVE.



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

Wednesday, April 1, 9:30, St Mary's Guild.

Friday, April 10, 9:30, The Woman's Auxillary (Day Branch).

Sunday, April 12, 9:00, The Living Rosary of Our Lady and St Dominic.

Sunday, April 26, 9:00, The Church School, The Order of St Vincent, The Guild of St Stephen.

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

- April 2—Maundy Thursday. Emily Julia Arnold White
 April 5—Easter Day. Joseph Gail Hurd Barry, Priest and Rector.
 Edith Reade Fancher
 April 12—First Sunday after Easter, A Thank Offering.
 April 19—Second Sunday after Easter, Emily Spier Arnold.
 April 26—Third Sunday after Easter, Annie Rebecca Durang.



SONNET

The shadow of the earth is in my eyes,
 Its sounds and melodies are fair and fey.
 The air is cold, and Heaven far away;
 What wonder love so grimly buried lies.
 No longer does the Hand of God appear,
 Nor clearly stands the measure of His will;
 The prayers, the Sacrifice I proffer still
 Seems scarcely to avail, and yet I fear
 To shun the path I once so freely trod:
 I stumble on, although I know not why,
 And panic leaves me weak. But when I cry,
 Why hast Thou thus forsaken me, dear God?
 His mercy beats within my heart, for they
 Are loved indeed who doubt — and still obey.

— ANONYMOUS



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 36.

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

CALENDAR FOR APRIL

1. W. Wednesday in Holy Week. *Fast and Abstinence.*
2. Th. MAUNDY THURSDAY. *Fast.*
3. F. GOOD FRIDAY. *Fast and Abstinence.*
4. Sa. EASTER EVEN. *Fast and Abstinence until midday.*
- ✠ 5. Su. EASTER DAY.
6. M. MONDAY IN EASTER WEEK.
7. Tu. TUESDAY IN EASTER WEEK.
8. W. Of the Octave.
9. Th. Of the Octave.
10. F. Of the Octave. *Abstinence.*
11. Sa. Of the Octave. Com. St Leo the Great, B.C.D.
- ✠ 12. Su. EASTER I (Low Sunday).
13. M. St Hermenegild, M.
14. Tu. St Justus, M. Com. SS Tiburtius, Valerian and Maximus, MM.
15. W. Feria. Requiem, 7.
16. Th. Feria.
17. F. St Anicetus, B.M. Com. St Stephen Harding, Ab. *Abstinence.*
18. Sa. Of our Lady.
- ✠ 19. Su. EASTER II. Com. St Alphege, B.M.
20. M. Feria. Requiem, 8.
21. Tu. St Anselm, B.C.D.
22. W. PATRONAGE OF ST JOSEPH, Spouse of the Blessed Virgin Mary and Patron of the Universal Church. Com. SS Soter and Caius, BB. MM.
23. Th. St George, M. Com. Octave.
24. F. St Fidelis of Sigmaringen, M. Com. Octave. *Abstinence.*
25. Sa. ST MARK, EV.
- ✠ 26. Su. EASTER III. Com. SS Cletus and Marcellinus, BB. MM. and Octave.
27. M. St Peter Canisius, C.D., and Octave.
28. Tu. St Paul of the Cross, C. Com. Octave, and St Vitalis, M.
29. W. Octave Day of the Patronage of St Joseph. Com. St Peter, M.
30. Th. St Catherine of Siena, V.

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

MUSIC FOR APRIL

APRIL 5 — EASTER DAY

<i>Mass, Missa brevis</i>	Meuerer
<i>Motet, Haec Dies</i>	Byrd
<i>Evensong</i>	
<i>Magnificat and Nunc dimittis</i>	Byrd
<i>Motet, Dum transisset Sabbatum</i>	Tallis
<i>O salutaris hostia</i>	Schroeder
<i>Motet, Adoramus te</i>	Palestrina
<i>Tantum ergo</i>	Henschel

APRIL 12 — LOW SUNDAY

<i>Mass, Missa Sancti Josephi</i>	Peters
<i>Motet, Haec dies</i>	Nanino
<i>Evensong</i>	
<i>Magnificat and Nunc dimittis</i>	Willan
<i>Motet, Haec dies</i>	Byrd
<i>O salutaris hostia</i>	Victoria
<i>Motet, Adoramus te</i>	Viadana
<i>Tantum ergo</i>	Faist

APRIL 19 — EASTER II

<i>Mass, Missa Patronus ecclesiae</i>	Lechthaler
<i>Motet, Laudate Dominum</i>	Bonamico
<i>Evensong</i>	
<i>Magnificat and Nunc dimittis (Short Service)</i>	Byrd
<i>Motet, O sacrum convivium</i>	Bernardi
<i>O salutaris hostia</i>	de la Rue
<i>Motet, Adoramus te</i>	Corsi
<i>Tantum ergo</i>	Lechthaler

APRIL 26 — EASTER III

<i>Mass, Missa II bianco e dolce cigno</i>	Bernardi
<i>Motet, O sacrum convivium</i>	Aichinger
<i>Evensong</i>	
<i>Magnificat and Nunc dimittis</i>	Farrant
<i>Motet, Alleluia</i>	Weelkes
<i>O salutaris hostia</i>	Tallis
<i>Motet, Benedictus</i>	Noyon
<i>Tantum ergo</i>	Moser

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; 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*.

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

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.