

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *



AVE

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

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* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *



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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

May, 1953

No. 5

Dear Parishioners of St Mary's —

In a parish which carries on its works and devotions under the patronage of the Blessed Virgin Mary the month of May is hailed with a warm welcome for it is the month of Mary.

In many places, notably the Cathedral of Freiburg, there is a representation of Our Lady with her protecting mantle. Figures of bishops, priests and religious, together with those of kings, nobles and people of every walk of life are included in such a representation. All look lovingly toward the Blessed Virgin Mary as she holds the Infant Jesus in her arms, their hands clasped in fervent prayer, and all are taken under the protecting mantle. Indeed the mantle is so large and so broad that all Christianity can find a place under its protection.

This is no mere dream of artists. Blessed Mary is the Mother of us all. Without her you and I and all the members of the human race in a very real sense would be motherless. Now our Lady is in heaven and, as Heaven's Queen, you may be sure she is busy praying. She continues that pleading prayer which she began in calm constancy as she stood at the foot of Calvary's Cross and pleaded the merits of her Divine Son's Passion. She knew that it was the Father's will that her Divine Son should offer on the cross the merits of His spotless life for the members of the human race, so stained with the spots of sin. She knew that she was the Mother of the Saviour who had been born to save by the price of His own precious blood. So in heaven she intercedes for us to her Son as He intercedes for us to God the Father. Her intercessions without His would be worthless but united to His they are very precious.

Some spiritual writer has said "There are two omnipotent beings — God and a humble soul. God is omnipotent to give and a hum-

ble soul is omnipotent to receive." Who can doubt but that our Lady receives what God would give because of the very fact of her wellnigh perfect humility? It is natural, is it not, to pray "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." Let us get plenty of exercise and joy and reward from such praying during the blessed month of May!

Affectionately,

Ernie Taber

☆

THOUGHTS ON PRAYER

Acts of Faith, Hope and Charity

LOOK in almost any book of private devotions that you may chance to possess and in all probability you will find an Act of Faith, an Act of Hope and an Act of Charity in rather complete or greatly simplified form. Why should these Acts usually be found? It is not by mere coincidence but by carefully considered design.

Right at the start of this brief article let us clear the air a bit by reminding ourselves that to use prayer for purposes of speculation only is not to pray. Prayer is not an act of intellect only whereby the soul makes an effort to satisfy its curiosity about God. This is why when mental prayer is given over to speculation it ceases to be either meditation or contemplation, but rather it becomes mental gymnastics. Love of knowledge must never be the sole motive for prayer but rather love of God. The great St Thomas Aquinas tells us that in prayer it is the love of God which leads the intellect into the knowledge of God.

Then, too, prayer that is born of love of knowledge only fosters pride and causes souls at prayer to love themselves still more. After all, those who would really love God will fix their mind's eye on Him and gaze on His beauty and His goodness. You see knowledge by itself without love merely draws God down to the level of the person praying and surrounds God with his limited ideas, whereas love draws the person up to God and unites him with God.

The soul at prayer rises to God on two wings — the intellect and the will. What is more, the will must conform to the will of God, for the basis of all prayer is "not my will but Thine be done." The intellect becomes an efficient wing through faith and the will becomes an efficient wing through hope. The will is brought into conformity with the will of God through love.

Let us further clear the air by reminding ourselves that the first act of prayer should always be an act of humility. We pray as beggars in need or else there is no honesty to our prayer. Of ourselves we are indeed nothing. Naturally then wherever it is possible we kneel to pray. Now this act of humility may very fittingly lead to an act of contrition such as "My God, I am sorry I have sinned against Thee who art so good" and then realizing God's holiness an act of adoration such as "Most holy and adorable Trinity, one God in Three Persons, I adore Thee with deepest humility and render Thee with my whole heart the homage which is due to Thy Sovereign Majesty." Such acts of contrition and adoration constitute the *genusflexion* of the soul. You see, pride just must go or else grace cannot enter the soul. "God resisteth the proud and giveth grace to the humble" St Peter tells us.

We are now ready for the Act of Faith. Faith in what? Why faith in some one or more of the principal truths of our holy religion such as God's mercy, God's love, Christ's Passion, our call to be saints, our future destiny, our duties if we would sanctify ourselves. Indeed, in the constant round of festivals and fasts almost each day brings its own special truth to the front toward which the individual Christian may direct his Act of Faith. Above all, we do not reason when we make an Act of Faith. Rather we gaze in awe and wonder, with admiration and adoration, at one or more of the supernatural truths revealed by our Blessed Lord. We reach out to one or more of the mysteries connected with God and the supernatural life. All this involves the intellect which is the wing which helps us soar Godward through faith.

Next comes the Act of Hope which follows as naturally on the Act of Faith as day follows on night. As we pray we crave blessings and eternal life and peace of soul, indeed all the things that God has promised to those who believe and trust in Him. What is more, we *will* to attain all of these good things. So it happens that our will tends to these ends as we hope with unshaken con-

fidence in God's help. The will is here involved which is the wing which helps us soar Godward through hope.

There follows quite naturally the Act of Charity. As we hope to obtain blessings from God, we know at the same time that God is in Himself good, that He is far better than His gifts. Naturally then we love Him just for Himself. Now this love brings our will into conformity with the will of God since true love always demands action. In other words, love is not merely *affection*, it is *effective*. It is so effective that as we pray we proceed to tell God that for love of Him we will conform our will to His will even though it necessitates our breaking with all that holds us in bondage to the world or to the *flesh* or to the devil. We tell Him that with His help we will dethrone pride and sensuality at one and the same time.

What are we really doing when we make Acts of Faith, Hope and Charity? Well, we are stirring up the infused supernatural gifts of faith, hope and charity which God has given us and we are putting them to use. By using these three so-called "theological virtues" we set out on a life radiantly joyful. What is more we become different from the natural man as we become the supernatural man. True the natural man has and uses faith otherwise his ordinary daily affairs would not go on. He also uses hope which he finds to "spring eternal in the breast" and to be the mainspring of his desire for human action. He uses, too, love which turns him into an affectionate parent or husband or citizen of his native land. However the supernatural man, he who lives as a child of God and by the grace of God, uses faith which so unites him with Divine Knowledge that he knows God. He uses hope which so causes him to count on the Infinite Power of God that he has nothing short of sublime confidence in the face of seemingly insuperable difficulties. He uses love so that he is enabled to unite intimately with the love of God and to be so absorbed in it that he feels that he partakes of God's own nature. Too, he loves his fellow men because he loves God who offers them, too, the privilege of being partakers of the Divine Nature.

After the suggestion of one of our spiritual writers, we might consider ourselves at our birth as resembling wild olive trees. When at our regeneration, or new birth at Holy Baptism, we were engrafted onto the true olive tree Jesus Christ and became branches

of the Vine, we then entered a new state — a state of grace. From then on we had our roots in Faith, roots which have penetrated into the very depths of Divinity and so have drawn their nourishment from God. We had as our stem Hope by which we reached out toward and groped after the Sun of Righteousness for necessary light and warmth. We had Love as the power of attraction which pushed our stem Godward. Thus it is that we have received the very life of God.

Now after we have made Acts of Faith, Hope and Charity in our prayers, we may pray as we will, holding intimate conversation with God both about ourselves and about others.

It may be helpful to conclude this article with suggested Acts of Faith, Hope and Charity.

Act of Faith

"O my God, I firmly believe that Thou art one God in three divine Persons, Father, Son and Holy Ghost; I believe that Thy divine Son became man and died for our sins and that He will come again to judge the living and the dead. I believe these, and all the truths which the holy Catholic Church teaches, because Thou hast revealed them, Who canst neither deceive nor be deceived."

or

"My God, I believe in thee, and all thy Church doth teach, because thou hast said it, and thy word is true."

Act of Hope

"O my God, relying on Thy infinite pity, goodness and promises, I hope to obtain the pardon of my sins, the help of Thy grace and life everlasting, through the Merits of Jesus Christ, my Lord and Redeemer."

or

"My God I hope in thee, for grace and for glory, because of thy mercy, thy promises and thy power."

Act of Charity

"O my God, I love Thee above all things, and with my whole heart, because Thou art all good and worthy of all love. I love my neighbor as myself for love of Thee."

or

"My God I love thee, and I want to love thee more."

WITH THE HOLY THOU SHALT BE HOLY

The Venerable Bede

672 - 735

YEAR by year Holy Church on May the twenty-seventh commemorates the Venerable Bede. Have you not been curious about St Bede, wondering perhaps as to where he received the title "Venerable"? Have you possibly considered him to be a rival in longevity of Methuselah?

St Bede was born in Northumbria, not far from Jarrow. At the age of seven he was sent to the Monastery of SS. Peter and Paul at Yarrow, there to take up his education. Even at this tender age he proceeded to take up the study of the Holy Scriptures so vividly that he astounded his teachers. He permitted no interruptions to his studying, teaching and writing, save the monastic Offices and monastic discipline.

Blessed Bede would give himself solely to God and His Church and presently his vocation was recognized by those in authority. With special permission, at the age of only nineteen he was ordained to the Diaconate. Ordination to the Priesthood followed when he was at the age of thirty. For the remaining twenty-nine years of his life he used most of his time in the study of the Bible — writing commentaries on its various books and using as a basis for these the annotations of the ancient Fathers of the Church, content now and then to add something of his own by way of interpretation.

It was said that St Bede never went out of Northumberland. He spent practically all of his life in the monastery, and how he worked in that monastery! He produced over forty major works, most famous of which was his "Ecclesiastical History of the English Nation", to say nothing of his many commentaries, martyrologies, translations of the lives of the saints and hymns. Then too, he established in England the pure Gregorian tradition of chanting and present day scholars find his works on the primitive liturgical chant of inestimable worth.

St Bede's life history can be summed up by one word — *work*. To be sure he was called a "dear father" and a "most beloved teacher." He was thorough and sincere, truthful and gentle. No one upheld the ideals of the monastic life better than he. He was

the most learned man of his time. Yet when all this is said, he was above all else a champion of work — work for the honor and glory of God. He would not for one moment waste one of the talents with which God so rightly favored him. Because there was no waste in his life, there was genuine happiness. Oh, if we could learn this lesson from blessed Bede! There would be fewer "crack-ups" amongst us modern Christians, since people do not "crack-up" from overwork but rather from concern over the work they should be doing but have not yet taken up.

St Bede's final days were an inspiration to all who knew him. In 735, two weeks before the Paschal Feast, he was taken seriously ill. During his illness he gave thanks to God, day and night, for the privilege of suffering. He was cheerful through it all. When he was not at his prayers he sang and read with his pupils. He even began a translation into English of St John's Gospel. As the Feast of the Ascension drew near, blessed Bede's illness took a turn for the worse. Instantly he called for his scribe, begging him to write as quickly as he could, while he continued the translation of St John's Gospel. On the day before the Feast someone reminded him that he had one more chapter to finish. The saint replied "Get out your pen and write quickly." In the evening the scribe said "One sentence, dear master, remains unfinished." Blessed Bede bade him write quickly, and when the scribe announced it was finished, said "True, it is finished. Now take my head between thy hands and raise me. Turn my face toward the place in the chapel where I have so long prayed to my God and let me call once more upon Him." He was then placed on the floor of his cell, where he sat and chanted the Gloria Patri, and when he came to the words "and to the Holy Ghost" he surrendered his soul into the hands of his Creator.

Once when the saint was asked for a list of his literary and scholarly works, he gave it and wrote at the end these words: "And I pray Thee, good Jesus, that to him whom Thou hast graciously given to drink in with delight the words of Thy knowledge, Thou wouldst mercifully grant to come one day unto Thee the fountain of all wisdom, and to appear forever before Thy face."

Surely so holy a man must have been granted this humble request.

Blessed Bede, pray for us!

PARISH NOTES

WE gratefully record two gifts. Those who kept the Watch before the Altar of Repose on Maundy Thursday must have noticed the beautiful new Repository, the gift of Mr Louis Scholz in loving memory of Winthorp Peabody, priest and member of St Mary's clergy staff for over twenty-five years. The Repository was executed in The Netherlands, modeled after an early fifteenth century Spanish repository. On the door are the words "Ecce lignus Dei qui tollis peccata mundi — miserere." This inscription appears beneath a representation of a Lamb, slain on Calvary but now enthroned amid the stars of Heaven. The adoration of the Heavenly Lamb is a most appropriate subject for a repository wherein reposes Him who "was slain and hast redeemed us to God by his blood, out of every kindred and tongue and people and nation." Kneeling before the repository on Maundy Thursday we could join with the hosts of Heaven and say "Blessing and honour and glory and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever." Kneeling we naturally realized own own sinfulness and worthlessness and we begged for mercy.

The other gift is a beautiful hanging lamp for the new Shrine of St Vincent. This lamp is given by one of our acolyte members, John Schwartz, in loving memory of his mother Minnie Schwartz.

We praise God for the generosity of the donors of these gifts and we beg His mercy on the souls in whose memory the gifts are offered. May they rest in peace!



THE Annual May Festival in honor of Our Lady will take place on Sunday evening, May tenth at eight when Vespers of the Blessed Virgin Mary will be sung, followed by an address, procession, coronation of Our Lady's statue and Benediction of the Blessed Sacrament. This year our good Anglican Catholic neighbors of St Clement's Church on West 46th Street will join with us on this happy occasion, and the address will be given by the rector of St Clement's, Father Mitchell.



ON Rogation Sunday May the tenth the preacher at High Mass will be the Reverend Cuthbert A. Simpson, D. Th., Profes-

sor of Literature and Interpretation of the Old Testament at the General Theological Seminary. We welcome Father Simpson's periodic visits to St Mary's pulpit, just as we welcome his frequent visits to St Mary's altars where he celebrates the Holy Mass several times each week. Indeed he is a valued part of the life of the parish.



ON Sunday, May 3rd, Bishop Donegan has asked us to consider again seriously and prayerfully the unmet opportunities offered our Church in this Diocese. On that day our attention will be centered on the urgency of the need for which the Bishop's Offering will be received. It is the most earnest desire of your Rector that this parish respond most generously to this appeal. It is essential that we "go this second mile" in the company of all the other equally faithful parishes and missions of the Diocese in doing our full share. At least sixty two thousand dollars is still needed to meet the minimum requirements of the approved agencies and departments in the Diocese. "Grant unto thy people that they may love the thing which Thou commandest."



THE Spring Presentation of the women's United Thank Offering will be made at the Cathedral of St John the Divine, Tuesday, May 5th. There will be a Corporate Communion at the ten o'clock Mass at the Cathedral. All the women of the parish are invited to attend this Mass as well as the meeting following in Synod Hall. The United Thank Offering contributions should be sent to the Parish Custodian, Mrs Charles Edgar, 215 West 13th Street, New York 11, N. Y., or given to her after High Mass on May 3rd, when she will be in the vestibule of St Mary's.



THURSDAY, May the fourteenth, is the Feast of the Ascension of our Blessed Lord. Low Masses will be celebrated at the High Altar at 7, 8 and 9:30. There will be a High Mass at twelve noon with a brief sermon by Father Taber. Ascension Day is a festival on which all of the faithful will worship at the Holy Mass.



THE Evening Branch of the Woman's Auxiliary meets on Tuesday evening May fifth at eight o'clock in St Joseph's Hall, with

their Corporate Communion at the nine o'clock Mass on Sunday, May third.



THE Day Branch of the Woman's Auxiliary meets on Friday afternoon, May eighth at three-thirty, followed by the Spring Tea from four until six. Miss Alice G. Palmer will speak about the Church's work at Ellis Island. There will have been a Corporate Communion that morning at the nine-thirty Mass in the Lady Chapel.

At the Annual Meeting of the Day Branch the following officers were elected for the coming year: President, Mrs H. Lindstedt; Vice Presidents, Miss H. Appleton and Mrs W. M. Drake; Recording Secretary, Mrs H. Pim; Treasurer, Mrs J. Whiteley; U. T. O. Custodian, Mrs C. Edgar; Corresponding Secretary, Mrs L. Nobbs; Assistant Corresponding Secretary, Mrs J. Wickwire; Supply Chairman, Mrs R. P. Hines; Assistant Supply Chairman, Miss S. Thomas.



FROM THE PARISH REGISTER

BAPTISM

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

March 15 — Forrest Dale Wolfe

CONFIRMATION

By the RIGHT REVEREND HORACE B. DONEGAN

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

March 15 — Virginia Helen Buffel, Richard Blake Connelly, James Wendell Cruthers, Barbara Jean Denice, Hazel Ferguson, Jay Ferguson, Patricia Jane Hall, Mabel Amalia Hoover, Joan Lorentz, Marjorie Alice Kittredge, Carol Mary Miller, Marie Jacqueline Michelle Lebastille Mueller, Martha Mary Nosworthy, Minnie Packard Rounds, Rhea Scott, Herbert Phillip Serious, Jane Mead Smalley, Anna Innes Smallwood, Eleanor Ward, Ann Raven Wilkinson, Frost Birnie Wilkinson, Forrest Dale Wolfe.

RECEIVED BY CANONICAL TRANSFER

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

February 6 — Margaret Amorette Seward

February 25 — Isabel Viola (Yeager) Welch

February 27 — Helen Louise (Hue) Huebsch

March 12 — William Joseph Turner, Jr.

BURIALS

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

February 18 — Walter Petrie Mason

March 19 — Amanda Middleton



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

Sunday, May 3, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, May 6, 9:30, St Mary's Guild.

Friday, May 8, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, May 10, 9:00, The Living Rosary of Our Lady and St Dominic.

Sunday, May 31, 9:00, The Church School. The Order of St Vincent.

The Guild of St Stephen.



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

May 3 — The Fourth Sunday after Easter. Glover Crane Arnold.

May 10 — The Fifth (Rogation) Sunday after Easter. Emma Frances Taber.

May 14 — Ascension Day. Mary Selena Arnold.

May 17 — Sunday after Ascension. Newbury Frost Read.

May 24 — Whitsunday. George Martin Christian, Priest and Rector.

May 31 — Trinity Sunday. William and Mary Dickey.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Mr John Trend, \$5; Mr E. W. Wassman, \$5; Mr Kaarlo Rautiainen, \$10; Mrs Barbara Gerra, \$1; Miss Lilian Lasham, \$3; Mr F. J. Lee, \$2; Miss Gwendolyn Coldham, \$2; Mr E. E. Pancost, \$5; Miss Mary E. Ryan, \$1; Miss Ada Beazley, \$2; Mr Powel P. Marshal, Jr., \$5; Dr. Lansing A. Keeler, \$25; Mrs Howard S. Casey, \$5; Mr Charles Carruth, \$5; Mr David A. Jones, \$5; Mr John H. Thomas, Jr., \$3; The Reverend Thomas J. Williams, \$1; Mrs Catherine Foucaud, \$2; Mrs A. W. Tarbell, \$1; The Reverend T. A. Vallee, \$1; Miss Hue Huebsch, \$3; Mrs Joseph Goodman, \$2.

KALENDAR FOR MAY

1. F. SS PHILIP AND JAMES, APP. *Abstinence.*
2. Sa. St Athanasius, B.C.D.
- ✕ 3. Su. EASTER IV. Com. Invention of the Holy Cross, and SS Alexander I, B., Eventius, Theodulus, MM., and Juvenal, B.C.
4. M. St Monica V.
5. Tu. St Pius V, B.C. Com. Conversion of St Augustine, B.C.D.
6. W. St John before the Latin Gate, Ap.Ev.
7. Th. St Stanislas, B.M.
8. F. Vision of St Michael, Archangel. *Abstinence.*
9. Sa. St Gregory of Nazianzus, B.C.D.
- ✕ 10. Su. EASTER V (Rogation Sunday). Com. St Antoninus, B.C., and SS Gordian and Epimachus, MM.
11. M. ROGATION DAY.
12. Tu. ROGATION DAY. Com. SS Nereus, Achilleus, Domitilla and Pancras, MM.
13. W. Vigil of the Ascension. Com. Rogation Day, and St Robert Bellarmine, B.C.D.
- ✕ 14. Th. ASCENSION DAY. High Mass at noon.
15. F. St John Baptist de la Salle, C. Com. Octave. *Abstinence.*
16. Sa. Of the Octave. Com. St Ubald, B.C., and St Simon Stock, C.
- ✕ 17. Su. SUNDAY IN THE OCTAVE OF THE ASCENSION. Com. St Paschal Baylon, C. and Octave.
18. M. St Venantius, M. Com. Octave.
19. Tu. St Dunstan, B.C. Com. Octave, St Peter Celestine, B.C., and St Pudentiana, V.
20. W. Of the Octave. Com. St Bernardin of Siena, C.
21. Th. Octave Day of the Ascension. Com. St Yves, Pr. C.
22. F. Friday after the Octave of the Ascension. Requiem, 9:30. *Abstinence.*
23. Sa. Vigil of Pentecost.
- ✕ 24. Su. PENTECOST (Whitsunday).
25. M. MONDAY IN WHITSUN WEEK. Com. St Gregory VII, B.C., St Urban I, B.M., and St Aldhelm, B.C.
26. Tu. TUESDAY IN WHITSUN WEEK. Com. St Philip Neri, C., and St Eleutherius, B.M.
27. W. EMBER WEDNESDAY. Com. St Venerable Bede, C.D., and St John I, B.M. *Fast and Abstinence.*
28. Th. Thursday in Whitsun Week. Com. St Augustine of England, B.C.
29. F. EMBER FRIDAY. Com. St Mary Magdalene of Pazzi, V. *Fast and Abstinence.*
30. Sa. EMBER SATURDAY. Com. St Felix I, B.M. *Fast and Abstinence.*
- ✕ 31. Su. TRINITY SUNDAY.

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

MUSIC FOR MAY 1953

MAY 3 — EASTER IV

Mass, Missa Misericordias Domine.....	Rheinberger
Motet, Dum transisset Sabbatum.....	Tallis
<i>Evensong</i>	
Magnificat and Nunc dimittis (Second Service).....	Byrd
Motet, Salve Regina.....	Poulenc
O salutaris hostia.....	Herbert
Motet, Adoramus te.....	Ruffo
Tantum ergo.....	Messner

MAY 10 — EASTER V (Rogation)

Mass, Missa Patronus ecclesiae.....	Lechthaler
Motet, Alleluia.....	Weelkes
<i>Vespers of the Blessed Virgin Mary</i>	
Magnificat.....	Willan
Motet, Tota pulchra es, Maria.....	Bruckner
O salutaris hostia.....	Farnaby
Tantum ergo.....	Desderi

MAY 14 — ASCENSION DAY

Mass, Missa magnæ Deus potentiae.....	Gregorian
Credo IV.....	Gregorian

MAY 17 — SUNDAY AFTER ASCENSION DAY

Mass, Missa Dorica.....	Schroeder
Motet, O Rex Gloriæ.....	Palestrina
<i>Evensong</i>	
Magnificat and Nunc dimittis in E minor.....	Tallis
Motet, Ascendit Deus.....	Phillips
O salutaris hostia.....	Desderi
Motet, O bone Jesu.....	Ingegneri
Tantum ergo.....	Kromolicki

MAY 24 — WHITSUNDAY

Mass, Messe Solennelle.....	Franck
Motet, Loquebantur.....	Palestrina
<i>Evensong</i>	
Magnificat and Nunc dimittis.....	Whitlock
Motet, Lauda Sion.....	Palestrina
O salutaris hostia.....	Whyte
Motet, Jesu dulcis.....	Handl
Tantum ergo.....	Kromolicki

MAY 31 — TRINITY SUNDAY

Mass, Missa Il bianco e dolce cigno.....	Bernardi
Motet, Duo Seraphim.....	Victoria
<i>Evensong</i>	
Magnificat and Nunc dimittis.....	Byrd
Motet, Benedicta sit.....	Victoria
O salutaris hostia.....	Peeters
Motet, Adoramus te.....	Perti
Tantum ergo.....	Kodaly

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. 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*.

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.