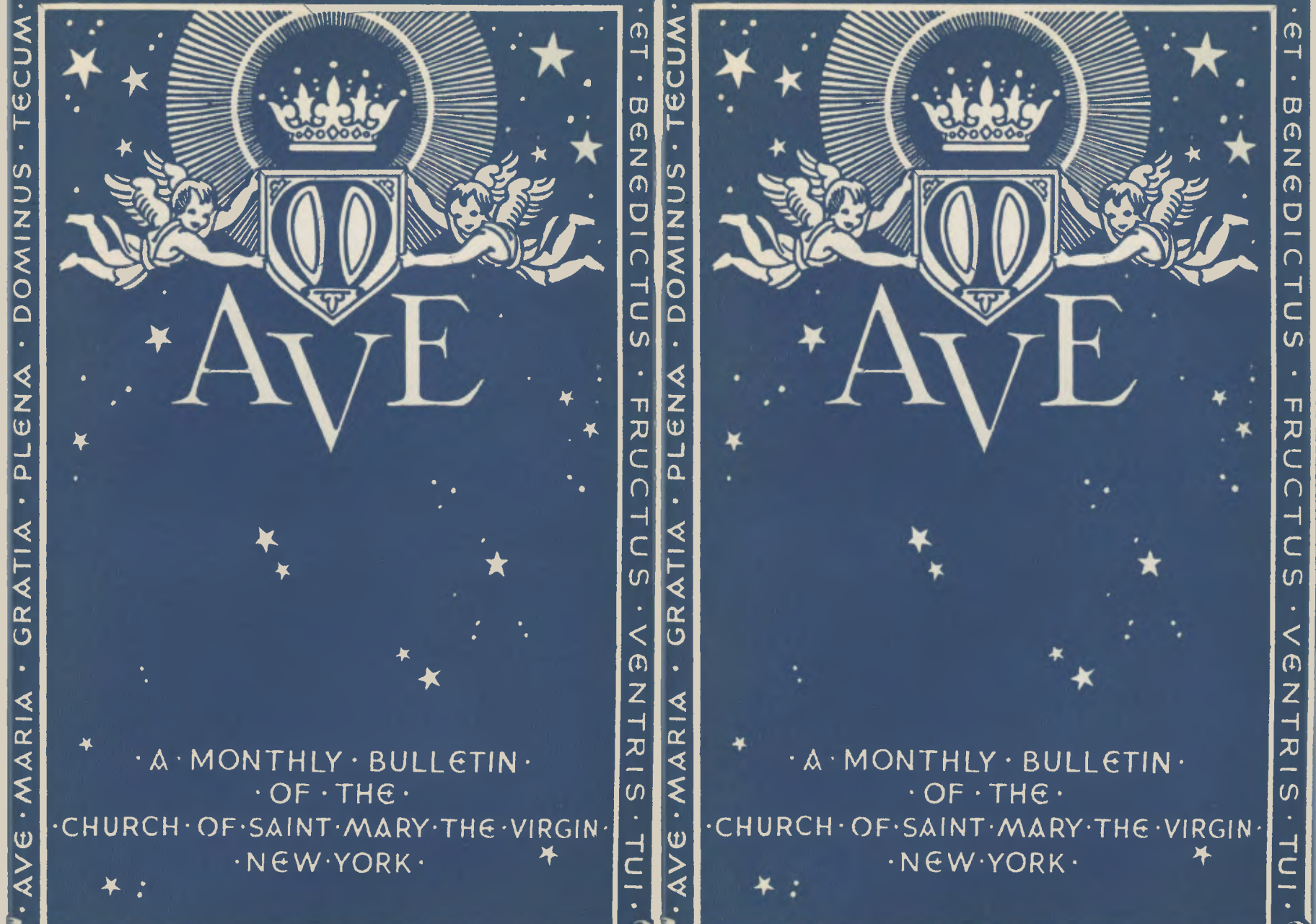


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 · NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN

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

CLERGY

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THE REV. EVERETT BERTRAM BOSSHARD
THE REV. BENJAMIN VERDIER LAVEY

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

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin
New York City 36

Vol. XXII

December, 1953

No. 9

Dear Parishioners of St Mary's, —

If you are reasonably well acquainted with your Old Testament you may recall the occasion on which Elijah, thoroughly disgusted with his present spiritual state, sat down in weariness under a juniper tree and prayed God to let him die. He was so weary that he was overcome with sleep which was twice interrupted by an angel who bade him get up and eat of cake and drink of water provided miraculously by his God who would not take away his life. Now when Elijah was mystified as to this singular treatment at God's Hands he was given the reason by the angel, "the journey is too great for thee". Then Elijah fortified with food and drink was made strong enough to gain the Mount of God after a difficult and prolonged journey.

I cannot but believe that our Guardian Angel often whispers to each of us "Arise and eat because the journey is too great for thee". So it is. Indeed, one day's journey in our temporal life is too great for us if we are to keep our gaze fixed on God as we journey on toward union with Him on the holy mount. Yes, one day's journey in professional or business or social or industrial or home life is too great for us. How often we weary of it all and lie down and give up and secretly at least wish God would call us out of this life into the next. In His wise plan, however, God does not listen to us but He does direct His messenger, our Guardian Angel, to waken us out of our weary and despairing state and to whisper in our spiritual ear "Arise and eat for the journey is too great for thee".

What of the food? Yes, what of the drink? It is heavenly food and heavenly drink for our journey is heavenward bound. It

is the Body and Blood of the King of heaven offered to us so humbly in the Blessed Sacrament of the altar. It is the Bread of Life and the Wine of Heaven which will strengthen us for the journey which really is too great for us otherwise.

Yes, your greatest privilege and mine is to receive Holy Communion. This is why there are at Saint Mary's three Low Masses each week-day and four Low Masses each Sunday. The journey from earth to heaven, from self to God, is too great for us. It is fraught with temptations and difficulties. The world, the flesh and the devil would claim us and divert us from our goal. However, the Omnipotent God would strengthen us with food and drink so that we might go to His holy mount without fainting by the way or giving up the journey altogether.

When you find again and again that you have not the courage to take up life's journey on this or that morning, listen to the sweet voice of your Guardian Angel and arise and get yourself to Mass and receive the Body and Blood of Jesus Christ and by His power go forward on your journey with melody in your heart as with Saint Paul you exclaim "I can do all things through Christ who strengtheneth me". I sometimes wonder why any of us dares to go forward on one day's journey even, without first being fortified with the Food and Drink for that journey. Yes, daily Mass is our highest privilege.

Affectionately yours

Ernie Taber

CHRISTMAS SCHEDULE

CONFESSIONS

FATHER TABER

December 22: 12-1

December 23: 11-1; 2-3

December 24: 11-1; 2-3; 7-8

FATHER BOSSHARD

December 22: 4-5

December 23: 12-1; 4-5

December 24: 12-1; 4-5; 8-10

FATHER LAVEY

December 22: 7-8

December 23: 3-4; 7-8

December 24: 3-4; 10-11:45

SERVICES

Christmas Eve, Thursday, December 24

Church School Festival 4 p.m.

Evening Prayer (Lady Chapel) 6 p.m.

Midnight Mass and Holy Communion Midnight

Christmas Day, Friday, December 25

Low Mass 7, 8, 9, 10 a.m.

Morning Prayer 7:40 a.m.

High Mass and Sermon 11 a.m.

Evening Prayer 6 p.m.



The Church School Christmas Festival, Thursday afternoon at four, takes the form of Carols, Procession to the Crèche and Benediction of the Blessed Sacrament, followed by a Christmas Party in St Joseph's Hall.

Cards of admission to the Midnight Mass are mailed to each communicant of St Mary's and will also be given on application at the Church Office to others who would worship the Newborn King at the Christmas altar.



WHEN I AM SICK

SICKNESS, when and if it comes, can make or break us. Which shall it do? By God's grace it can and will make us. It will make us better children of God if we accept it and use it as a precious gift.

The time of sickness, be it short or long, can be turned into a time of calm and profound reflection, reflection which must be God-centered and not self-centered. It is a good time to think

about God and His purpose in creating us, namely, that we might know and love and serve Him and thus be happy as His children in this life and the next. Perhaps we have allowed business or professional or social duties to crowd out any thought of God and to act as blinders to us lest we see the real purpose of our existence. But when we are sick we resolve better living if God permits us to live. On our sick beds we start to meditate on God and the mysteries of His love and mercy and thus we get to know Him better that we may love Him as He is and give him the willing service to which he has a proper claim. Remember, when our blessed Lord learned of the sickness of Lazarus He exclaimed "This sickness is not unto death but for the glory of God". May our sickness prove too to be for the glory of God!

Again, when we are sick we are forced to submit to discipline. Perhaps it has been our practice to delight in giving orders but now we must receive orders from doctors and nurses and even members of the family. We begin to realize the truth that underlies the well-worn saying "Obedience is the price of growth". Yes, unless we learn to obey we cannot get well, physically or spiritually, and here we are on a sick bed at last forced to learn the discipline of obedience.

Too, when we are sick we are brought face to face with reality. We could die and so we get accustomed to thinking of death as a natural consequence of illness and not some startling intrusion on human life. What is more, we recognize that we are members of a fallen race, that we have inherited original sin and have all along been sick with pride, that our pride has become activated through setting our free wills out of harmony with the perfect will of God and that we rightly deserve punishment from a just God for our sins, without which punishment we should become spoiled children in the process of growing up into the stature of Jesus Christ.

Then again, our pain and suffering in our illness if accepted and even embraced can take us into close union with the Lamb of Calvary who through His suffering redeemed mankind because of His love for a lost race. On the Cross He satisfied the Father's justice and we too can offer up our suffering in union with that of the Crucified, asking the Father to accept it as a little token

of satisfaction of His justice which must have been greatly outraged by our careless if not willful sinning. Indeed, when pain is thus offered it becomes relatively light and sometimes altogether vanishes.

The sick bed, too, may be a bed of virtues. We never feel very important when we are sick and so it becomes easier to grow in the fundamental virtue of humility. There is also a good opportunity afforded us in which to grow in patience, penitence and courage. Our trust in God's loving care for us, even when it is hard to recognize the love that always accompanies His care, prompts us to cry out with Job of old "Though He slay me, yet will I trust in Him". Also our intention becomes purified as we are spurred on to believe that we can live happily only if we live solely for God's honor and glory.

Now all healing comes from the Most High. It is natural then when we are sick to call for our priest that he may bring to us God's healing grace in God's own way, the way of the Sacraments. We shall want to make our confession, receive our communion, and, if we are very ill, be anointed in Holy Unction that harmony may be restored between our body and our soul and between our soul and its God. We shall welcome our priest by a careful spiritual preparation, not forgetting too some of the practical details, namely, a small table covered with a clean white cloth and placed at the foot of our bed with a crucifix and candles and possibly a statue of Our Lady or our patron saint thereon, as well as a glass of water and a spoon and a small napkin. Oh, may we be lifted up by our priest and placed in the pool of Bethesda that we may be healed as God wills!



CHRISTIAN SACRIFICE (2)

ONCE we have it clear that sacrifice means to sanctify, and that its basic ideas are generosity, joy, thanksgiving and dedication to God; we can go on to consider where the ideas of death and destruction come into it. Particularly we shall need to consider the Death of Christ which has such a prominent and important place in Christian teaching.

It's easy enough to give a gift to a friend. You just hand it to him. But how would you go about giving a gift to God? The

Jews as well as other ancients had worked that out. We shall have to know something about how the Jews looked upon sacrifice since their ideas on the subject form the basis and background for the Christian concept as you can see if you will read the Epistle to the Hebrews.

They started with the idea that God is life and the ultimate source of all life and therefore believed that the most appropriate gift to him is life itself. This would mean that one who wished to make a gift to God should offer his life. This is obvious, but it is also obviously impractical since it would mean the giver had to die. So the next best thing is to offer as a representative or substitute that which sustains life in us, *i.e.*, food. And, of course, it would be still better to offer in connection with that the life of a lesser being, one which is fit for and is used for food. (This is why the Maccabees regarded it as the most horrible blasphemy to sacrifice swine, an animal unfit for food.)

The problem of how to give the gift to God was solved by burning the meat so that the smoke of it might rise to heaven, God's dwelling place; and by pouring the blood on or around the altar. One must remember in this connection the Hebrew belief that God's dwelling place was above the sky and that the "blood is the life" of an animal or man. This concept that "the blood is the life", its importance as an offering to God and therefore a means of cleansing from sin and all uncleanness must be kept in mind. It will be important when we come to speak of the Sacrifice of Christ and the cleansing power of His Precious Blood.

Now in order to use an animal for food, it must be killed. This is equally true whether it is to be eaten at table or burnt on an altar and its blood poured out. So the death of the victim is a necessary preliminary to the offering of sacrifice. But note that the death is not the sacrifice. It is not even a ritual act. The killing was never done by the priest, but by a lay functionary of the temple or by the offerer himself. After the animal was dead, it was then offered by the priest.

The pattern is carried out in the Sacrifice of our Lord. He, as High Priest, did not kill the Victim (Himself). He was killed — immediately by the Roman soldiers, more remotely by the demands of the Hebrew crowd and its leaders. But He as High

Priest did make the offering, the oblation, of His life to the Father.

Since we have spoken of the sacrifice as food, this will be a good place to call attention to one of the subsidiary ideas connected with certain of the ancient sacrifices. This is the concept of the communion of the common meal and this came to have a fundamental importance in the Christian doctrine of Sacrifice. To the Jew, as also to many peoples of the world today, the common meal even in its simplest form has a moral and semi-religious significance. One did not share a common meal with his enemies but only with his friends. An invitation to share such a meal is an invitation to and a pledge of friendship and peace. This idea was carried over into certain of the Hebrew sacrifices notably the one called the Peace Offering. In this sacrifice the blood, of course, is poured out as an offering to God (it was always forbidden for human consumption); certain portions of the animal were burnt on the altar symbolizing God's acceptance of them; other portions were given to and consumed by the priest; and still other portions were eaten by the offerer and his family and perhaps his friends. All this signified that they were at peace and friendship with God. Note that the Peace Offering with its communion meal is *not* a means of *making* peace with God, but an act of thanksgiving for the fact that peace already exists. One does not make peace with an enemy by inviting him to a common meal. The invitation is extended only when peace already exists and as a pledge that it will continue.

This was by no means the only function of sacrifice and the Peace Offering was not the only type of sacrifice; but perhaps it can be seen already how these ideas tie in with the Sacrifice of Christ and the Sacrifice of the Mass.

— E. B.



PARISH NOTES

OUR Patronal Festival, the Feast of the Conception of the Blessed Virgin Mary on December the eighth, falls this year on Tuesday. The Masses on that day will be celebrated at 7, 8, 9:30 and 12:10 — all at the High Altar. Every communi-

cant of St Mary's will try very hard to be present at one of these Masses and if possible to be strengthened for future service in the parish by receiving Holy Communion.

The High Mass of the Patronal Festival will be celebrated at eleven on the Sunday in the Octave, December the thirteenth when Father Gunn of the Order of the Holy Cross will preach the sermon. As a happy parish family all should plan to attend this Festival High Mass, both to give thanks for the blessed patronage of Our Lady and for our countless privileges in Catholic work and worship.



THE Advent Retreat for men and women will be conducted by Father Gunn, O.H.C., on Saturday, December the twelfth. The Retreat Mass will be celebrated at the High Altar at eight, followed by breakfast. Meditations will be given at 10:15, 11:30 and 2:15, with luncheon at 12:45. Benediction of the Blessed Sacrament will close the Retreat at three. The Rule of silence will of course be rigidly kept. Those who will avail themselves of the spiritual joy of this Retreat will kindly notify before December the ninth the Sister-in-Charge-of-the-Retreat, St Mary's Mission House, 133 West 46th Street (PLaza 7-6464) that proper provisions may be made for breakfast and luncheon.



THE Autumn meeting of the Guild of Help is to be held on Thursday afternoon, December the third at three-thirty in the apartment of Mrs William C. Dickey, 200 East 66th Street. Mrs Margaret Stewart Hoag, the Executive Director of the Youth Consultation Service will give an informal talk on recent developments in the work of that charitable organization. The Guild's Chaplain, Father Taber, will open the meeting. At the close tea will be served. All women of the parish are most cordially invited to attend.



THE Guild of St Mary of the Cross holds its annual Sale and Dinner in St Joseph's Hall on Wednesday, December the second. The Bazaar opens at three in the afternoon and continues unabated until eighty-thirty in the evening. Cakes, groceries, fancy and useful articles will be on sale. A ham dinner will be

served at six-fifteen at one dollar and twenty-five cents per plate. The proceeds from the sale go toward a special gift for St Mary's. Do encourage the women of this Guild by your presence and generous patronage at this annual event.



THE Day Branch of the Woman's Auxiliary meets on Friday morning, December the eighteenth, in St Joseph's Hall at 10:45 for a business meeting and Toy Shower for the children of the lower East Side of New York City. Father Kilmer Myers of St Augustine's Chapel, Trinity Parish, will address the gathering. The Corporate Communion at the nine-thirty Mass in the Lady Chapel will precede the meeting.

The Evening Branch of the Woman's Auxiliary holds its regular meeting in St Joseph's Hall on Monday evening, December the twenty-first at seven-fifteen. A Dutch Treat dinner at six at Child's, Forty-sixth Street and Broadway, will precede the meeting. All business and professional women of the parish are urged to attend both dinner and meeting. A Corporate Communion of the Evening Branch will have been held at the nine o'clock Mass on December the sixth.



THE Advent United Thank Offering will be presented in the Cathedral of St John the Divine at the ten-thirty Mass on Tuesday, December the first. Contributions may be sent to the Parish Custodian, Mrs Charles Edgar, 215 West 13th Street, New York City 11, or given to her after High Mass on Sunday, November twenty-ninth. All women of St Mary's congregation are invited to attend the Mass at the Cathedral, following which there will be a box luncheon in the Undercroft.



DON'T let the new Christian Year begin on the first Sunday in Advent, November the twenty-ninth, without revising your Rule of Life and stepping it up a little under the headings of Prayer, Fasting and Almsgiving. Thus you will plan a more generous response to the love of your Redeemer in the three ways that He emphasizes in His great Sermon on the Mount.

ORDO Kalendars for 1954 may be obtained through the Church Office, 145 West 46th Street, or from the Religious Articles Table, for fifty cents each (if mailed sixty cents). One of these Kalendars should be in every Catholic home. This new Kalendar contains an excellent picture of the Baptistry at St Mary's.

FROM THE PARISH REGISTER

BAPTISMS

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

October 6 — John Michael Root
October 10 — Lisa Maritza Theodosia Christie

MARRIAGES

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

October 3 — Howard Walter Weiss and Lydia Gordon Sommerville
October 21 — Edward Joseph Sturtevant, Jr., and Joan Ingram Sullivan
October 26 — Albert Hamilton Anderson and Helen Pope

RECEIVED BY CANONICAL TRANSFER

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

October 16 — Roy Parks
October 27 — Louis H. Gray
October 30 — Lynda Beatrice Jewett

BURIALS

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

October 3 — Rebecca Mason
October 17 — John Michael Root



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

December 8 — The Patronal Festival. Departed Trustees.
December 13 — The Third Sunday in Advent. Clara Pike.
December 25 — Christmas Day. Thomas McKee Brown, Priest, Founder and Rector.
December 27 — The First Sunday after Christmas. George Coldham.

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

Wednesday, December 3, 9:30, St Mary's Guild.
Sunday, December 6, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).
Sunday, December 13, 9:00, The Living Rosary of Our Lady and St Dominic.
Friday, December 18, 9:30, The Woman's Auxiliary (Day Branch).
Sunday, December 27, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous: \$5; \$3; \$3; \$2; \$1; Miss Harriet L. Barton, \$2; Mr Edward Coleman, \$3; The Reverend Henry Crisler, \$1; The Reverend A. A. Hall, \$1; Mrs Richard P. Hines, \$2; Mrs Eloise Janke, \$5; Miss Florence Dickerson, \$2; Mrs Frank Doring, \$2; Mrs Richard Peabody Kent, \$10; Miss Adelaide C. Knight, \$1; The Reverend George F. Kreutler, \$2; Mrs Oliver Lavoie, \$2; Miss Charlotte Lickell, \$5; Mrs Eugene E. Moore, \$3; Miss Linda Morley, \$1; Miss Kathryn Mulholland, \$2; Pfc Donald Nemyer, \$3; Miss Beatrice Packington, \$3; Mr Kaarlo Rautiainen, \$10; Mrs Peter Schreiner, \$2; Miss Elsie Taylor, \$2; Miss Elizabeth Thomas \$2; Mrs Leonore V. Thomas, \$2; Mr E. W. Wassman, \$5; Mr Peter Williamson, \$3.



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.

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, and 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 p.m.
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 the 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 BOSSHARD: 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.

KALENDAR FOR DECEMBER

1. Tu. Feria. Requiem, 8.
 2. W. St Bibiana, V.M. Com. Feria.
 3. Th. St Francis Xavier, C. Com. Feria.
 4. F. St Peter Chrysologus, B.C.D. Com. Feria, St Barbara, V.M. *Abstinence.*
 5. Sa. Of St Mary. Com. Feria, St Sabas, Ab.
 ✕ 6. Su. ADVENT II. Com. St Nicholas, B.C.
 7. M. St Ambrose, B.C.D. Com. Feria, Vigil.
 ✕ 8. Tu. THE CONCEPTION OF THE BLESSED VIRGIN MARY. Com. Feria.
 9. W. Of the Octave. Com. Feria.
 10. Th. Of the Octave. Com. Feria, St Melchiades, B.M.
 11. F. St Damasus, B.C. Com. Octave, Feria. *Abstinence.*
 12. Sa. Of the Octave. Com. Feria.
 ✕ 13. Su. ADVENT III (Gaudete). Com. St Lucy, Octave.
 14. M. Of the Octave. Com. Feria.
 15. Tu. Octave Day. Com. Feria.
 16. W. EMBER WEDNESDAY. Com. St Eusebius, B.M. *Fast and Abstinence.*
 17. Th. Feria. Com. Raising of St Lazarus, B.C.
 18. F. EMBER FRIDAY. *Fast and Abstinence.*
 19. Sa. EMBER SATURDAY. Com. Vigil. *Fast and Abstinence.*
 ✕ 20. Su. ADVENT IV.
 21. M. ST THOMAS, AP. Com. Feria.
 22. Tu. Feria.
 23. W. Feria.
 24. Th. Vigil of the Nativity of our Lord. *Fast and Abstinence.*
 ✕ 25. F. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 midnight. Com. St Anastasia in 2nd Mass.
 26. Sa. ST STEPHEN, PROTOMARTYR AND DEACON. Com. Octave.
 ✕ 27. Su. ST JOHN, AP. EV. Com. Octave.
 28. M. THE HOLY INNOCENTS, MM. Com. Octave.
 29. Tu. St Thomas of Canterbury, B.M. Com. Octave.
 30. W. Of the Sunday in the Octave. Com. Octave.
 31. Th. St Sylvester, B. C. Com. Octave.

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

MUSIC FOR DECEMBER

DECEMBER 6 — ADVENT II

Mass, Missa brevis	Anerio
Motet, Ecce Dominus veniet	Victoria
<i>Evening</i>	
Litany in Procession	Gregorian
Motet, Obsecro Domine	Handl
O salutaris hostia	Caplet
Motet, Verbum caro	Victoria
Tantum ergo (No. 4)	Kodaly

DECEMBER 13 — WITHIN OCTAVE OF THE CONCEPTION OF THE B.V.M.

Mass, Mass in C	Henschel
Motet, Sancta Maria	Victoria
<i>Evening</i>	
Litany in Procession	Gregorian
Motet, Rorate caeli desuper	Palestrina
O salutaris hostia	Langlais
Motet, Jesu dulcis memoria	Handl
Tantum ergo	Gigault

DECEMBER 20 — ADVENT IV

Mass, Missa brevis	Palestrina
Motet, O salutaris hostia	Tallis
<i>Evening</i>	
Litany in Procession	Gregorian
Motet, Ave Maria	Bruckner
O salutaris hostia	Handl
Motet, Ave verum	Mozart
Tantum ergo	Handl

DECEMBER 24 — FIRST MASS AT MIDNIGHT

Mass	Rehm
Carols	

DECEMBER 25 — THE NATIVITY OF OUR LORD JESUS CHRIST

Mass, Messe in E	Rehm
Motet, Tui sunt caeli	Hilber

DECEMBER 27 — CHRISTMAS I

Mass, Missa Festiva in E	Kromolicki
Motet, Facta est cum angelo	Handl
<i>Evensong</i>	
Magnificat and Nunc in E minor	Tallis
Carols	
O salutaris hostia	Noyon
Motet, Ave Maria	Peeters
Tantum ergo	Peeters

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, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Mondays, 7:30 p.m. Corporate Communion first Sundays, 9 a.m. Father Lavey, *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 Bosshard, *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 Bosshard, *Chaplain*.

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-five. 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 Bosshard

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 Ruth Barbara, S.H.N.
The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

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

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

Mr Ernest White. Telephone: PLaza 7-8232

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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.