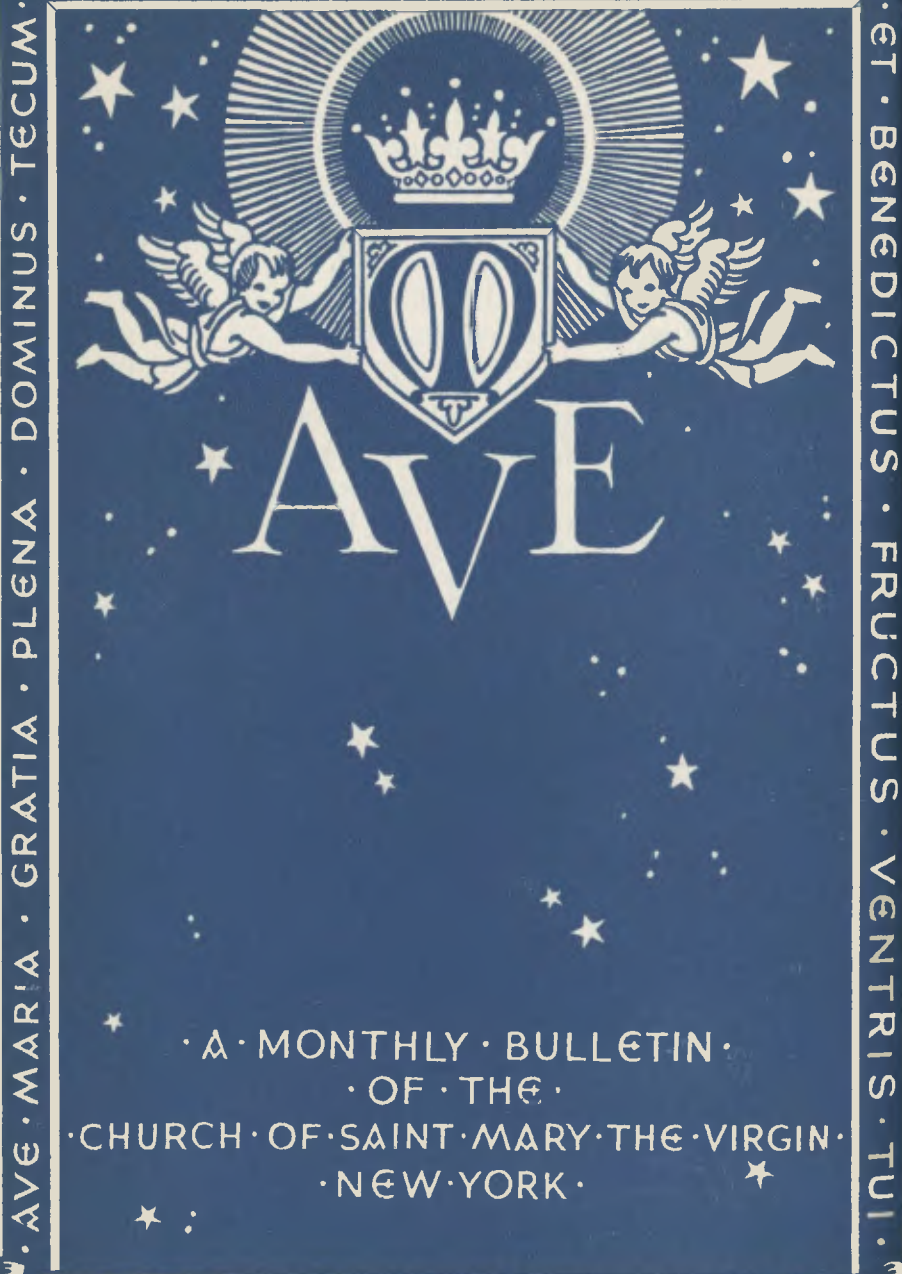
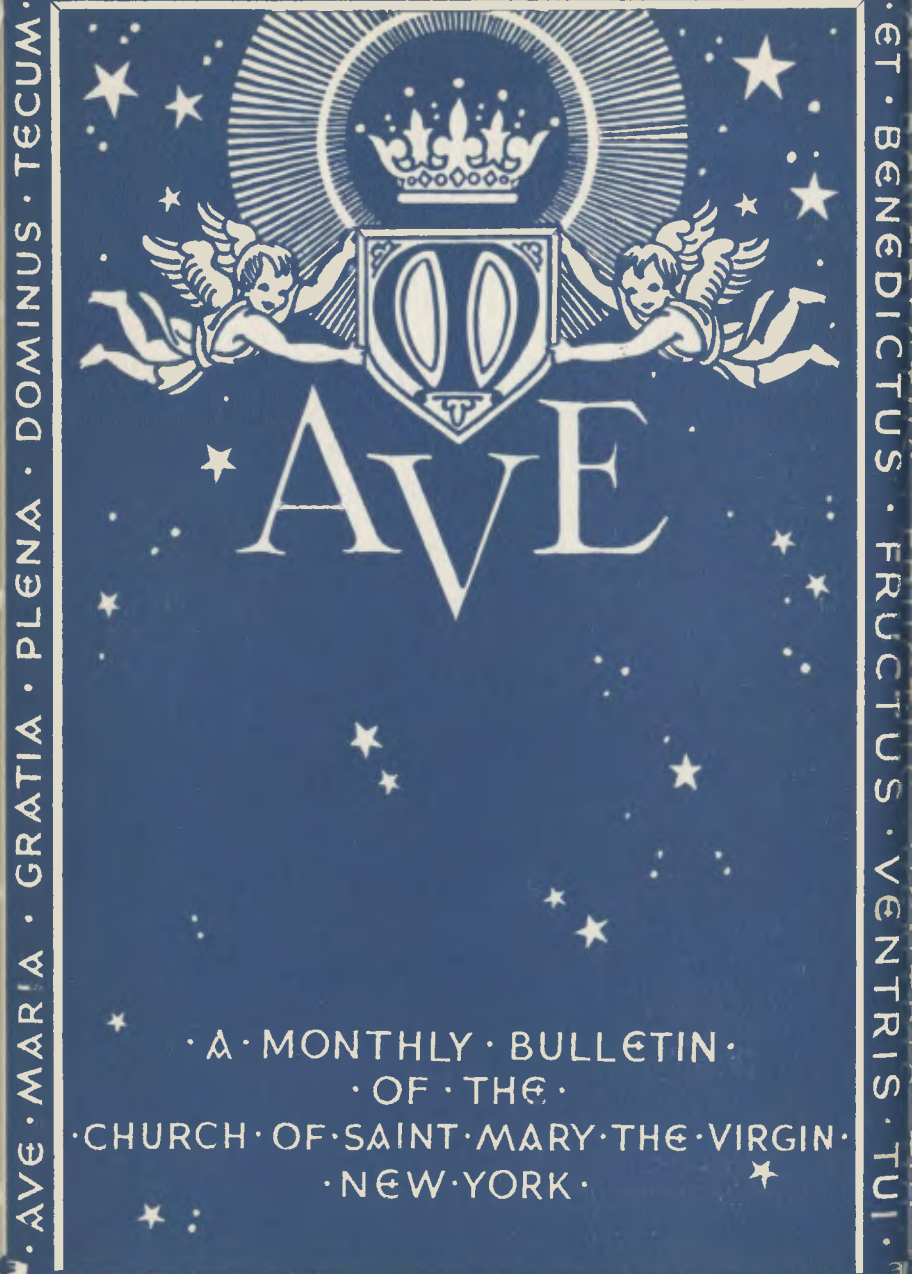


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VOL. XIII MAY, 1944 No. 5

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VOL. XIII MAY, 1944 No. 5

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 19, N. Y.
(Between Sixth and Seventh Avenues)

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. XIII

May, 1944

No. 5

Dear Parishioners of St Mary's,

As usual Holy Week and Easter were filled with many spiritual blessings. There was a calm and devotional carrying out of the ways of the Church Catholic at this holy season by acolytes, choir and congregation. Truly there was an outpouring of love to our most holy Redeemer!

However, there was one disappointment, a disappointment which has served to deflate our pride, but which has also served to deflate the parish treasury. The Easter Offering on which the financial security of St Mary's so much depends was approximately six hundred dollars less than the Easter Offering of a year ago. This year's offering amounts to \$4,742. This offering represents much sacrificial giving for which we thank God. There are undoubtedly good and sufficient reasons why it did not measure up to the offering of last year. Nevertheless, it has been a noble tradition in our beloved parish that the parishioners have never taken any disappointment lying down. I therefore call upon each and every one of you to rise to the needs of St Mary's.

Will you make such a supplementary offering to your Easter Offering as you can on the Sunday in the Octave of Ascension Day, May the twenty-first? For this purpose will you use either the special pink Ascension Day Thank Offering envelope in your pledge box or the special envelope enclosed in this copy of AVE? Will you plan your offering ahead? Will you give gladly according to your means? If every parishioner answers this appeal we shall be free to turn our disappointment into rejoicing.

The next great festival of holy Church is the Feast of the Ascension, Thursday, May the eighteenth. Our blessed Lord accom-

plished the work of redemption on the Cross of Calvary, but Ascension Day commemorates His return into heaven to enter into glory and to open heaven's gates, hitherto closed, to all the redeemed. A High Mass with communions will be celebrated on this day at seven. On the Sunday in the Octave of Ascension, May the twenty-first, there will be a procession before the High Mass. On this Sunday, too, we shall make our special offering to supplement that made on Easter Day.

The following Sunday, May the twenty-eighth, is the Feast of Pentecost. This, too, is a great Feast of holy Church in honor of the third person of the blessed Trinity, God the Holy Spirit, — the Lord and Giver of Life. There will be a procession before High Mass on this holy day.

It was a great joy on Low Sunday to welcome Mr Ernest White back into active service as Director of Music here at St Mary's. Mr White had been ill since Candlemas but we are giving thanks for his daily progress toward a complete and happy recovery.

May the risen and ascended Christ keep us all in His love by the power of the Holy Spirit!

Affectionately,



★

THE ROCK THAT IS HIGHER THAN I

IN one of the Psalms wherein is contained a prayer for divine protection the author cries out "O set me up upon the rock that is higher than I". Yes, he pleads that he may be placed on that high level of spiritual living unto which by his own unaided strength he could not possibly attain. But he hopes to reach the proper standard of righteous living by the grace of God.

In the conduct of corporate worship there is a proper standard to be reached. Liturgical worship has its "rock that is higher than I", its standard that the individual priest or layman cannot reach by himself. For us Episcopalians this standard is either the Book of Common Prayer or whatever Missal is at the moment chosen by common consent and widely used.

At the present time this Missal is "The Anglican Missal in the American Edition" published by the Frank Gavin Liturgical Foundation of Mount Sinai, Long Island, New York. As its subtitle has it, the Missal contains "The Liturgy from the Book of Common Prayer according to the use of the Church in the United States of America, together with other devotions and with ceremonial directions proper to the same." This Missal has been commended or approved by the Clerical Union for the Maintenance and Defense of Catholic Principles and also by the American Church Union. Hundreds of priests and laymen are deeply grateful for the work leading to the publication of this new missal which may take the place of the American Missal, now a long time out of print.

It is to be expected that when any new missal makes its appearance the cry of disloyalty should arise. There are those who feel that to depart in public worship one iota from the Book of Common Prayer is to be disloyal to the sole standard for public worship in the Episcopal Church. However, the truth of the matter is that no priest has even been discovered who in the conduct of public worship has not departed from this standard. The difficulty is that many and many a priest has departed in such an individualistic, if not grotesque, manner that his congregation has the constant feeling of novelty in public worship. This novelty is so overpowering at times that the worshippers find it impossible to break through to the true worship of the Almighty. Eccentric services are sometimes held at which the long-suffering laity (God bless them) either laugh or cry but through which they find it well-nigh impossible to adore their God.

How much better would it be to make whatever departures there may be from the Book of Common Prayer departures that have the expressed approval of the Diocesan Bishop or the common consent of those who would depart from the Prayer Book only according to the Catholic principles or the Catholic customs which,

as any student of the Prayer Book knows, form the great background of that noble book. These departures on well-ordered and well-defined Catholic lines are set forth in the present Anglican Missal. It should be here noted that those Episcopal priests who call themselves Anglo-Catholics, use such a missal, and conduct daily services actually put the Book of Common Prayer to greater and more constant use than any other group of priests within the Episcopal Church.

We Episcopalians are indeed a 'peculiar people'. We should no longer recognize ourselves if we all agreed that the Book of Common Prayer is perfect or that the new Anglican Missal is perfect. If, however, we are possessed of true great-heartedness as well as of a saving sense of humor, we shall thank God for those who accept the Book of Common Prayer as the standard of public worship without any supplementary book of worship and we shall also thank God for those who accept the Book of Common Prayer as the standard of public worship with the Anglican Missal as a complementary book of worship.

The Anglican Missal will be widely used in Anglo-Catholic parishes in which there are daily services. Thereby the rather palling monotony due to excessive repetition involved in the daily use of the Book of Common Prayer is alleviated through enrichment of the calendar with consequent enrichment in proper devotions for each day. Naturally, but unfortunately, the Anglican Missal has been subject to criticism most of which has been inconsequential. Some wish the Missal had been larger, others smaller; some say it should have been thinner but with a thicker paper (how could this be accomplished?); some do not like the musical notations, others find them a lifesaver; some do not like to see the Gregorian Canon placed first (these might do well to glue the Gregorian pages together lest they catch sight of them); some do not like the memento for the departed; some say the tabs are wrongly placed (others might be added); still others wonder where all the saints came from (we might suggest that a better acquaintance with the family of God would be beneficial); and "so on into the night". However, above and beyond the welter of criticism the Anglican Missal remains a treasury of Catholic corporate devotion and those who wish such devotion will welcome it

into their churches, if not through the front door then through the back door.

We may be not a little concerned, however, over those individualistic priests who depart from the Book of Common Prayer in their self-chosen way. Queer practices then become rampant and long-suffering laymen are plunged into distraction whenever they assemble for public worship. It becomes a question of dear Doctor So-and-So being different from (or superior to) Doctor So-and-So of a neighboring parish. The competition becomes unedifying to the laity and there must be laughter in heaven!

Thank God there still remains in matters of corporate worship "the rock that is higher than I". This rock may be the Book of Common Prayer or the Anglican Missal. What priests and laymen alike need to learn is that either may be the rock and that either is "higher than I". Peculiar individualistic practices are never higher than the individual who invents them. May any self-centered pettiness be ground to powder by the Rock of the Book of Common Prayer or the Rock of the Anglican Missal! May we then happily lose ourselves in a corporate response of love to our adorable God who is Love!



MAY 4

THE story of a mother earnestly and devoutly praying for the conversion of an errant son is retold again and again. The happy archetype of all such stories is that which tells of St Monica and St Augustine.

St Monica raised her son to be a Christian, but when he went to school in Carthage he gave up the practices he had been taught, choosing to perfect himself so far as he was able in worldly learning. The truism, that as a man believes so will he act, is a natural factor in a mother's understanding, and St Monica grieved mightily to know that her son had fallen upon evil ways. Yet throughout her grief St Monica continued to pray strong prayers for her son, despite a series of discouragements which a weaker soul might have yielded to and gone on to despair. Her intercessions were intensi-

fied, and their effects can be learned by reading her son's *Confessions* while thinking of the mother at prayer, particularly in the passages which relate to the author's personal experience.

How great must have been her joy to live to see her son return to the Faith with her own contagious zeal, to become one of the great Doctors of Western Catholicism. St Monica's life is to all an example of the power of intercessory prayer. Let all pray for the gift of perseverance. Pray also for encouragement for sorrowing mothers.

MAY 21

AN unearned reputation exists in the popular mind about lawyers. That is, many believe without any cause whatsoever that this class of people seek to lure the unwary into their clutches so that their causes may be twisted only to the lawyers' advantages. Of course there may be bad lawyers just as there may be bad policemen or bad doctors, but the good by so much outnumber the bad that when some scandal befalls members of any of these professions it makes 'news' and the opprobrium falls upon all alike.

A singular example of the falsity of this misconception was St Yves, whose life was spent in the practice of his profession in his native Brittany. His clientele was largely drawn from oppressed orphans and widows, and so often did he contend in their behalf that within his lifetime he was known as the "Advocate of the needy". St Yves was remarkable not only for his multitude of good works but also for his earnest piety and penitential acts. He was regarded in his lifetime as a notably holy man, and very soon after his death he was formally canonized. He is universally known as the Patron of lawyers.

On his feast pray for judges and lawyers, that their judgments and pleas may be fraught with justice, tinged with mercy. Pray that all who are called to this profession may be filled with the charitable spirit of their Patron.

MAY 24

THE war in which we as a nation are now engaged in waging has taught us the lesson that all have a part to play. From the combatants in active service down to the citizen who seems farthest

removed from the battlefield, a cloistered nun perhaps, all have their part to play. All are interrelated, like a distant yet discernible echo of the communion of saints in which we believe.

In a battle of ideas men have their respective parts to play, too, and each will ultimately find his place. St Vincent of Lerins, a gentleman of Gaul, adopted the military profession in his youth and probably saw active service. He withdrew from this, however, and retired to the Isle of Lerins, off the Mediterranean coast of France and there he sought the religious life, ultimately becoming a priest. This happened in the early fifth century when the Church was seriously confronted by two grave heresies, Nestorianism, which denied the eternity of Christ and that our Lady was the Mother of God, and Pelagianism, which denied that man needed the grace of God to attain salvation.

In these struggles St Vincent did not appear as a mighty warrior nor did he even venture into the forefront of the arena in which they were being contested. On the other hand his part was by no means passive, for he wrote a treatise which was directed against the heresies then raging and in the course of writing it he laid down a rule by which the truth might be distinguished from error, a rule as useful today as when it was propounded originally. Briefly it is this: Whatever has been believed everywhere, from the beginning, by everyone in the Church may rightly be called the Catholic Faith. It will readily be seen that when the Church applies this rule *all* that the Apostles believed and *only* what the Apostles believed was the Catholic Faith and remains the same to this very day.

On St Vincent's Day pray that the Catholic Religion may be universally established and practiced.



IN the next number of AVE we hope to print a complete list of the names and addresses of the men and women of St Mary's in the armed forces of our country. It will be greatly appreciated if relatives and friends will promptly notify the Church Office of the most recent changes in these addresses that the list may be accurate and up-to-date.

On Friday afternoon, May the twelfth, from four to six, the Woman's Auxiliary is sponsoring a Silver Tea in St Joseph's Hall. The speaker will be the Reverend Francis Pott, at one time president of St John's University, Shanghai. The free will offering at this tea will be devoted to dispensaries in Free China. Every woman of the St Mary's congregation is urged to attend this Silver Tea, not only to show her interest in the work in China but also to meet with other women who are zealous for the missionary cause.



THE members of the Fellowship of St John and the Associates of the Society of St John the Evangelist will have their annual corporate communion on the Feast of St John before the Latin Gate, Saturday, May the sixth, at the eight o'clock Mass, in the Lady Chapel.



ON the evening of the Fifth Sunday after Easter, May the fourteenth, at the regular Sunday evening eight o'clock service the annual May Festival will be held in honor of our Lady, blessed Mary Ever-Virgin. Solemn Evensong will be followed by a Procession and the Crowning of the Statue of Our Lady. The devotions will close with Benediction of the Blessed Sacrament. The members and friends of St Mary's will rejoice to honor blessed Mary Mother of God in May, the month dedicated to her. Several members of our Church School will take part in the Procession and there will be a large congregation who as fellow Catholics will sing the praises of blessed Mary.



A VERY beautiful crucifix has been given as a memorial for use in the pulpit of St Mary's. This most welcome gift will serve to focus our attention during sermons on the redemptive love of Christ.

FROM THE PARISH REGISTER

BAPTISM

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

March 26 — Douglas Frederick Amman (Infant)

CONFIRMATIONS

By the RIGHT REVEREND WILLIAM T. MANNING, D.D.

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

March 26 —

Dorothy Armstrong	Jane Newcomb Martin
E. Grace Banks	Magdalena Paduch MacLean
George William Buffel	Julie Jaye Mott
Mary Ellen Conway	Joan Catherine Pielh
Katherine Colby Delafield	George Edwin Schmidt
Ezra Sampson Diman IV	Dorothy Helen Schmidt
Kent Houston Gould	Elisabeth Ann Scott
Daisy Gray	Alice Marshall Turner
Alfred George Handy	David Martin Walsh
Margaret Muriel Layman	Constant Johnson Wickwire

Louisa Caroline Augusta Wieners

RECEIVED BY CANONICAL TRANSFER

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

March 2 — Richard Robert Kraemer
 March 3 — Dennis Malcolm Smith
 March 6 — Obediah Elsworth Armstrong
 March 10 — Jean Margery Knapp
 March 14 — Mary Patricia Armstrong
 March 26 — Anna Angela Felip
 March 26 — Jeanne Angela Felip
 March 26 — Evelyn Rogers
 March 28 — Warren I. Densmore
 March 28 — Mary Richrod
 March 28 — Octavia Josephine Wenz
 March 30 — Aileen Grace Knapp

BURIAL

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

March 8 — Harvey A. Higman

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

- May 6— St John before the Latin Gate. Members of the Fellowship of St John.
 May 7— The Fourth Sunday after Easter. Glover Crane Arnold.
 May 14— The Fifth Sunday after Easter. Emma Frances Taber.
 May 18— Ascension Day. Mary Selena Arnold.
 May 21— The Sunday after Ascension. Louise C. Read.
 May 28— Whitsunday. George Martin Christian, Priest.



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

- Monday, May 1, 8:00 (The Mission House), The Associates of the Sisterhood of the Holy Nativity.
 Wednesday, May 3, 9:30, St Mary's Guild.
 Saturday, May 6, 8:00, The Fellowship of St John.
 Sunday, May 7, 9:00, The Guild of St Mary of the Cross.
 Friday, May 12, 9:30, The Woman's Auxiliary.
 Wednesday, May 24, 9:30, The Associates of the Community of St Mary.
 Sunday, May 28, 9:00, The Church School, The Guild of St Mary of Nazareth.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$5, \$1, \$1; The Reverend Max T. Bogacki, \$1; The Brotherhood of St Barnabas, \$2; Mrs Catherine Guichard, \$1; Miss Florence Hutchinson, \$1; Mr Harry C. Morris, \$1; Miss Anna Payko, \$2; Lt Col Henry G. Simmonite, \$5; Cpl Robert J. Stulting, \$2; Miss Constance Veitch, \$2; Mrs Miles L. Yates, \$2.

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.

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

CALENDAR FOR MAY

1. M. SS PHILIP AND JAMES, APP.
2. Tu. St Athanasius, B.C.D. Requiem Mass, 8.
3. W. INVENTION OF THE HOLY CROSS. Com. S.S. Alexander, B., Eventius and Theodolus, MM., and Juvenal, B.C.
4. Th. St Monica, W.
5. F. St Pius, B.C. Com. Conversion of St Augustine, B.C.D. Mass in Time of War, 12:10. *Abstinence.*
6. Sa. St John, Ap.Ev., before the Latin Gate.
- ✕ 7. Su. EASTER IV. Com. St Stanislas, B.M.
8. M. Vision of St Michael, Archangel.
9. Tu. St Gregory of Nazianzus, B.C.D.
10. W. St Antoninus, B.C. Com. S S Gordian and Epimachus, M.M.
11. Th. *Feria.* Requiem Mass, 7.
12. F. SS Nereus, Achilles, Domitilla and Pancras, MM. Mass for Peace, 12:10. *Abstinence.*
13. Sa. St Robert Bellarmine, B.C.D.
- ✕ 14. Su. EASTER V. Com. St Boniface, and St Pachomius, Ab.
15. M. ROGATION DAY. Com. St John Baptist de la Salle, C. Requiem Mass, 8.
16. Tu. ROGATION DAY. Com. St Ubald, B.C., and St Simon Stock, C.
17. W. ROGATION DAY. Com. St Pascal Baylon, C., and the Vigil.
- ✕ 18. Th. THE ASCENSION DAY.
19. F. St Dunstan, B.C. Com. Act. and St Peter Celestine, B.C., and St Prudentiana, V. Mass in Time of War, 12:10. *Abstinence.*
20. Sa. In the Octave. Com. St Bernardin of Siena, C.
- ✕ 21. Su. SUNDAY AFTER ASCENSION DAY. Com. St Yves, Pr. C.
22. M. In the Octave.
23. Tu. In the Octave.
24. W. In the Octave. Com. St Vincent of Lerins, C.
25. Th. Octave Day. Com. St Gregory, B.C., St Urban, B. C., and St Aldhelm, B.C.
26. F. St Philip Neri, C. Com. St Eleutherius, B.M. Requiem Mass, 7. Mass for Peace, 12:10. *Abstinence.*
27. Sa. Vigil.
- ✕ 28. Su. PENTECOST.
29. M. MONDAY IN WHITSUN WEEK.
30. Tu. TUESDAY IN WHITSUN WEEK.
31. W. EMBER WEDNESDAY IN WHITSUN WEEK. *Fast and abstinence.*

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

MUSIC FOR MAY

MAY 7 — EASTER IV

<i>Mass, Missa in E</i>	<i>Rehm</i>
Motet: <i>Salve Regina</i>	<i>Monteverdi</i>
<i>Evening, Magnificat and Nunc dimittis</i>	<i>Grassi</i>
O salutaris	<i>Franz</i>
Motet: <i>Adoramus te</i>	<i>Perti</i>
Tantum ergo	<i>Beobide</i>

MAY 14 — EASTER V. (Rogation)

<i>Mass, Missa in hon. Sanctae Lutgardis</i>	<i>Peeters</i>
Motet: <i>Alleluia-Psallat</i>	<i>13th Century</i>
<i>Evening, Magnificat and Nunc dimittis</i>	<i>Asula</i>
O salutaris	<i>de la Rue</i>
Motet: <i>Adoramus te</i>	<i>Roselli</i>
Tantum ergo (No. 3).....	<i>Boellmann</i>

MAY 18 — (ASCENSION DAY)

<i>Mass, Missa Fray Junipero Serra</i>	<i>Biggs</i>
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MAY 21 — ASCENSION I

<i>Mass, Missa in hon. Stae. Clarae Assisiensis</i>	<i>Refice</i>
Motet: <i>Ascendit Deus</i>	<i>Carturan</i>
<i>Evening, Magnificat and Nunc dimittis</i>	<i>Viadana</i>
O salutaris	<i>Liszt</i>
Motet: <i>O bone Jesu</i>	<i>Palestrina</i>
Tantum ergo	<i>Victoria</i>

MAY 28 — WHITSUNDAY

<i>Mass, Missa in hon. Sancti Josephi Calasactii</i>	<i>Ravanello</i>
Motet: <i>Confirma hoc Deus</i>	<i>Ravanello</i>
<i>Evening, Magnificat and Nunc dimittis</i>	<i>Bachieri</i>
O salutaris	<i>Bentivoglio</i>
Motet: <i>Adoramus te</i>	<i>di Lasso</i>
Tantum ergo	<i>Faure</i>

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass	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.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Special Devotions, Fridays	8:15 p.m.
Special Devotions in time of war	12:10 p.m.
Wednesdays, Exposition, Intercessions and Benediction.	
Fridays, Votive Mass.	

*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
Saturdays	9:15 to 1
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 CRAVEN: Thursdays, 4:30 to 5:30; Saturdays 4 to 5 and 7 to 8 p.m.

FATHER WARD: Fridays, 7 to 8; Saturdays, 3 to 4 p.m.

FATHER BRUCE: Fridays, 4:30 to 5:30 p.m.

Confessions will also be heard Sundays, 8:30 to 9:00 a.m.
A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangement 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. Marriages are not solemnized during Lent, nor on Sundays or Christmas Day.

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.—Second Fridays, Corporate Communion, 9:30 a.m. Business Meeting, 10:30 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, 10:30 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—Works for the support of St Mary's Summer Home, Keyport, New Jersey, 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 Craven, *Chaplain*.

GUILD OF ST MARY OF NAZARETH.—For Girls, Thursdays, 4-5:30 p.m. Corporate Communion, last Sunday, 9 a.m. Father Ward, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

GUILD OF ST VINCENT.—For Altar Servers. Father Craven, *Chaplain*.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Meetings (Lady Chapel) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward. Meetings (Lady Chapel) second Fridays, 8:15 p.m. Father Ward, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. Meetings (Lady Chapel) third Fridays, 8:15 p.m. Father Craven, *Chaplain*.

SERVANTS OF CHRIST THE KING.—For young people who will keep a Catholic Rule of Life. Meetings and corporate communions as announced. Father Ward, *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, half-an-hour 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: BRyant 9 - 0962

The Rev. Father Taber
The Rev. Father Craven
The Rev. Father Ward

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: BRyant 9 - 3232

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*
The Sister Mary Louise, S.H.N.
The Sister Mary Angela, S.H.N.
The Sister Ann Fidelia, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9 - 0962
Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9 - 0962
Mr Ernest White. Telephone: BRyant 9 - 1772

Cornelius Boothman, Jr., *Funeral Director*
Telephone: PLaza 3 - 5300 — WAdsworth 7 - 4757

MR NEWBURY FROST READ, *Parish Treasurer*
30 Nassau Street, New York 5

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.