

* · 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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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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THE REV. ARNOLD BATES CRAVEN
THE REV. FRANKLIN R. FUNK
THE REV. JOHN O. BRUCE

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All Saints' Mission, Bontoc, Mountain Province, Philippine Islands

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. XIV

May, 1945

No. 5

Dear Parishioners of St Mary's:

Everyone who worships regularly at St Mary's likes to feel that he belongs somewhere in the church. Thus it happens that practically each individual worshipper desires and expects to occupy the same pew each Sunday. Your Parish Treasurer has therefore mailed to each individual known to contribute regularly for the support of St Mary's a card designating a sitting in a certain pew.

This does not mean that St Mary's rents pews at an annual charge. It does mean, however, that every faithful parishioner who regularly contributes, whether his contribution be large or small, is assigned by a seating committee a sitting on the assumption that he will wish to occupy a place in the same pew each Sunday. Indeed, in churches where sittings are not assigned regular worshippers will be found in the same pews week by week. They seem to pre-empt such pews.

Now St Mary's happily welcomes many strangers. Sometimes half of the congregation at a High Mass will be visitors from other parishes all over this country and other countries too. The sittings for St Mary's parishioners are scattered all over the church, from front to back and from aisle to aisle. This means that the unassigned sittings which may be used for guest-worshippers are likewise scattered all over the church. It is expected that under this system both parishioners and visitors may equally share in the use of the church.

Rarely is a pew filled with assigned sittings. Therefore expect and welcome visitors to your pew. Should such visitors be already in your accustomed place before your arrival, thank God that they are there and ask an usher where you may conveniently sit for

that service. You will not, of course, expect an usher to shift visitors about as this would seem ungracious to guests. Your Rector writes feelingly on this subject since on one occasion when he was visiting an Episcopal Church he was moved three times before it was finally decided to allow him to feel secure in a pew. In fact he became startled with every approach of an usher and wondered if it was suspected that he might recline at Mass and thus occupy more than one humble sitting!

You will note that your card designating for you a space in a pew bears this notation: 'Will you please help the ushers by showing this card.' If you will kindly observe this suggestion our ushers will come to know who you are and will be greatly assisted in avoiding mistakes. It is not easy to serve as an usher and for the sake of our faithful band of ushers I confidently bespeak your good-natured assistance.

Affectionately,

Graig Taber

P. S. If everyone should decide that his sitting must always be at the end of the pew, the Rector must appeal for a fund to erect skyscrapers at each pew end.

P.P.S. If you are late for High Mass, expect to sit anywhere.

☆

THE Feast of the Ascension falls this year on Thursday, May the tenth. A High Mass, with communions, will be celebrated at seven, followed by Low Masses at 8:00, 9:30, 11:00 and 12:10. No faithful Christian will be absent from Mass on this the coronation festival of our blessed Lord. Not only did He ascend into heaven to be crowned as King of kings and Lord of lords, but He also entered heaven as our great High Priest to offer to the Father the only thing which the Father could desire or accept from His children, namely, a human nature perfect and holy. Such a human nature Jesus offered every moment of His earthly life, bringing this constant offering to a climax on the Cross and carrying it on forever in heaven.

Because of His Ascension we may rightly think of Jesus as our Elder Brother, the Head of the human race, now forever as our great High Priest showing His wounds received on Calvary to the Father and pleading with the Father to look on all that we are doing in the light of those wounds — to look and to pardon.

For our sakes our blessed Lord has sanctified Himself and He would have us sanctify ourselves for the sake of others. We must offer holy lives as His dear followers. The keynote of heaven where Jesus is our High Priest is an offering to the Father. The keynote of the Holy Mass where Jesus is both Priest and Victim is an offering to the Father. The keynote of the world where we are called upon to make ourselves kings and priests to God, rulers of ourselves and offerers of ourselves, should be an offering to the Father. Will it be? It must and will be such a keynote if we make of the Feast of the Ascension a practical festival and then make the Feast of Pentecost, soon to follow, just as practical by a determination to use the power of the Holy Ghost to help us on the path to holiness.

☆

HAVE you ever been guilty of proselyting? Please God you have, and many, many times. To proselyte is to convert. For an Episcopalian, to proselyte is to convert to the full glory of Catholic Faith and Practice which the Episcopal Church has received as her heritage.

Proselyting is not sinful. It is plain, ordinary, missionary duty. Yet we are often told by over-cautious fellow Christians that we must never attempt to convert members of one Christian body to another Christian body. But why not?

Our blessed Lord gave very few commands yet one of His clearest commands was "Go ye into all the world and teach all nations." Teach what? Why of course the whole revelation of the Incarnate Son of God. This complete revelation is indeed the Catholic religion. If anyone doubts this let him compare Catholic teaching with the Gospel and then let him compare any brand of Protestant teaching with the same Gospel. He will discover for himself which teaching more closely approximates the Faith which our blessed Lord once delivered to the saints.

Not a few Army and Navy chaplains have visited St Mary's during this war. All alike have attested to a common need, namely, Christian teaching in its fullness. They have found that the men in the Armed Forces are woefully ignorant of the teachings of our Lord Jesus Christ and of the means of Sacramental grace. This ignorance is through no fault of their own. No one, not even their pastor, has proselyted them! It is true that a large percentage of those in the Armed Forces are nominal Christians. By this I mean they are secondhand Christians, or Christians because their parents have brought them up in some branch of the Christian Church. Very many, however, are not firsthand Christians, nor would they claim to be, simply because they are not converted to the love of Christ, nor do they know the Sacramental means whereby they may be enfolded in that love. And they are not converted because you and I and hosts of other Christians have hesitated to proselyte.

Scarcely a week goes by but what some member of the Armed Forces writes in to St Mary's asking for literature which will give the definite teachings of Anglo-Catholicism. These letters come from Episcopalians who have never been shown the glory of their heritage and from men of various other Christian bodies who have realized forcefully the utter poverty of a Protestantism which is either negative or neutral. Would that there were space to print some of these service men's letters in which there are sincere gropings after the richness of the Catholic Faith.

Sometimes we hear well-meaning Christians talk about the problems of the returning soldiers and sailors after the war. Believe me, ours will be the problems, not theirs, unless we start in proselyting and with a holy vengeance! The men of the Armed Forces will have a great cause for rebuking us if we continue to hide our light. Surely our blessed Lord will likewise rebuke us, He who said "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Yes, we must let the light of the Catholic Faith shine. It is the basis for any moral progress we have made. It is the basis,

too, for any reconciliation with God the Father in which we have rejoiced.

Do you remember the Missions you have attended? Do you recall how you were converted so that you were moved to make your first confession and live by a rule of life and make the Blessed Sacrament the very mainspring of your spiritual life? Do you recall how you invited some neighbors to 'make the Mission' with you and how they too were converted? Well, the Missioner was proselyting.

Now every Christian worthy of the name is continually 'on mission'. He is out to proselyte others. He is determined by God's grace to help others to want more religion, more of that which will bind them more closely to God. He will find many sincere and holy Christians who are experiencing the grace of regeneration in Holy Baptism and perhaps the grace of the Body and Blood of Christ in Holy Communion, but who know nothing of the grace of forgiveness in Holy Penance, or the grace of the Holy Spirit in Holy Confirmation. There is grace *and more grace!* He will find many sincere and holy Christians who are thoroughly well acquainted with our blessed Lord's great Sermon on the Mount, but who know Him not on the Mount of the Transfiguration, or on Mount Calvary, or as High Priest in heaven, or as Priest and Victim in the Holy Mass. There is light *and more light!*

And so proselyting is a virtue, not a sin. If you are privileged in enjoying the fullness of the Catholic heritage, then labor, day in and day out, to bring others into contact with all of the means of Sacramental grace and with the full glory of the light of the Catholic Faith. Through fear of proselyting don't allow the souls of others to be without that grace and light which the most good and gracious God intends for them as well as for you. You are the agents of the Holy Spirit. You are the missionaries of Christ the King.

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THE Annual May Festival in honor of Our Lady, blessed Mary Ever-Virgin, will be held on Sunday evening, May the thirteenth, at eight o'clock. Solemn Evensong will be followed by a Procession and the Crowning of the Statute of Our Lady. The evening's devotions will close with Benediction of the Blessed Sacrament.

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 at the eight o'clock Mass on the Fifth Sunday after Easter, May the sixth, on which Sunday is commemorated the Feast of St John before the Latin Gate.

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THE envelopes for a special offering on Corpus Christi for the needs of St Mary's are wrongly dated June the eighth. The date should be May the thirty-first which is the date on which Corpus Christi falls this year.

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ON Thursday afternoon, May the tenth, from four-thirty until six, the Woman's Auxiliary is holding a Silver Tea in St Joseph's Hall. The Church's Mission in Porto Rico will be presented by an invited speaker. Every woman of the congregation is urged to attend.

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A SUBSTANTIAL thank offering has been presented to be used for polychroming the Statute of St Joseph. If there are any others who might like to have a share in adorning this fine statute, the fund for the work may be brought to completion.

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IN the next number of AVE we hope to publish the names and addresses of all of the St Mary's men and women in the Armed Forces. We gladly present this list since so many of those in the service have requested it as a means of keeping in touch with each other. Kindly notify the Church Office at once of the up-to-date address of any member of your family in the Armed Forces.

☆

THE next presentation of the United Thank Offering will be made at the Cathedral of St John the Divine on Tuesday, May the first, at a celebration of the Holy Mass at ten. Every woman of the parish is cordially invited to attend this service. Contributions may be sent to the Parish Custodian, Mrs John Whiteley, 34-42 83rd Street, Jackson Heights, before April the twenty-

ninth, or handed to her that day in the vestibule of the church after High Mass. If any of the women of the congregation need a blue box kindly advise the Custodian.

MAY 16

JOHN is a young (and imaginary) priest. Throughout his diaconate he has been made keenly conscious of his obligation to preach the Gospel, to spread the good news that Redemption is through Jesus Christ, for to that end had he received the Church's order.

Soon after his elevation to the priesthood penitents begin to approach him to ask for absolution, for restoration to the company of the redeemed into which they had been incorporated by Holy Baptism and from which they had fallen, who would ask how? Therewith Father John begins to meet the best of people — those who want to do better, to be better; those who bring joy to the Presence of the Angels.

Consider now the seeming paradox which Father John faces. He is commissioned to preach the good news and now he has received some of the supremely best, some that he has immediate knowledge of, some that is indeed joy-producing. Yet he is at one and the same time sealed against preaching this good news, for it is truly sealed as an eternal secret between him, the agent of forgiveness, and Jesus Christ, the Donor, through the Church He founded.

By what means or with what helps is young Father John enabled to preserve the *sigillum* which has been placed upon his lips? First of all, common decency forbids his revealing another's secrets. In this respect all Christians are kin, for knowledge with which we are entrusted in natural secrecy we are bound to safeguard unless we endanger others' lives by our reticence. By the same rule we may remind ourselves that all that transpires within the confessional should not become a matter of everyday chitchat lest, perchance, Father John's or some other priest's reputation be damaged when our own revelations return to us and are ascribed to him.

The strongest of all helps is one of the particular benefits of Holy Orders which is called "grace for the ministry of grace." Just as every married person knows how needful he is of God's

grace for the successful prosecution of his marriage, so every priest knows his need for God's grace to fulfill his office. Yet each is a particular grace and both are given in abundance. Father John, sitting as the dispenser of justice and mercy and grace, simultaneously, receives himself a plentitude of grace which enables him to execute his priesthood and this includes the binding silence which we all expect of him.

There is one help more, and that is the prayers of the faithful and most especially the prayers of the Saints. All of us are bound, in the Ember Seasons, to pray for our clergy and generous souls do not confine their efforts to these times. One of whose generosity Father John is forever assured is St John of Nepomuk and his name, regrettably enough, does not even appear in our Kalendar although he is known as the Martyr of the Secret of Confession.

St John was born about 1330 and despite the frailty of his person he offered himself for priesthood. He was of a scholarly disposition and in his youth he became noted for his many charities, a mark which never left him. He ever lived in Bohemia and became a Canon of Prague, capital of modern Czecho-Slovakia. During the reign of Wenceslaus IV, a monstrous and dissolute Emperor, the Empress Jane choose St John for her confessor. In time Wenceslaus conceived a groundless yet gnawing jealousy of his wife to satisfy his foolish suspicions he called upon St John to reveal to him the secrets of the confessional. Being met with refusal, the Emperor had St John imprisoned and tortured, and when these means failed to open his lips, they were forever closed for Wenceslaus ordered him to be bound and gagged and finally pitched into the Moldau River. These last unhappy events took place on 30th March, 1383. Later St John's body was recovered and decently buried. In 1719, ten years before his canonization, his body was disinterred and as though by a miracle only his tongue remained fresh and incorrupt.

Our young Father John might ask us to draw a moral from all this. He might bid us to be discreet in respect to our conversations and especially our talk about the Sacrament of Penance and its administration; he might plead for our prayers for himself and for all who have upon them the burden of receiving confessions; he might ask us to honor all Saints, and not the least St John of Nepomuk.

FROM THE PARISH REGISTER

CONFIRMATIONS (Correction of April AVE)

By the RIGHT REVEREND S. HARRINGTON LITTELL, D.D.

"Grieve not the Holy Spirit of God, whereby ye were

sealed unto the day of redemption."

March 11 — sealed unto the day of redemption."
 Margaret Mildred Buffel Starkey Sharp Jernigan
 Claudia Elise Patricia Cambria Miles Coverdale Kennedy
 Sophie Theresa Cambria Alwilda Frances Mueller
 Charles Vincent Clapham Nancy Jane Ross
 Emily Joan Cozier Robert Franklin Seton-Harris
 Paula Joan Dee Margaret Louise Swain
 Muriel Jean Irvin Constance Diana Walz

BAPTISMS

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

March 1 — Robert Merrill Munro (Infant)
 March 4 — Ann Leonard Hemingway (Infant)
 March 10 — Alwilda Frances Mueller

RECEIVED BY CANONICAL TRANSFER

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

March 9 — Martha R. Townroe
 Virginia Mary Hunt
 March 16 — Mrs Jean Watkins
 March 18 — Richard Sherrill McCutchen
 March 23 — Patricia Viola Pope

CONFIRMATION

By the RIGHT REVEREND CHARLES K. GILBERT, D.D.

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

March 9 — Norbet Kesley Lachmann

BURIAL

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

March 27 — Kate Farrar Southmayd

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

May 6 — The Fifth Sunday after Easter. Emma Frances Taber.

May 10 — Ascension Day. Mary Selina Arnold
 May 13 — The Sunday after Ascension. Louise C. Read
 May 20 — Whitsunday. George Martin Christian, Priest, the Second
 Rector of the parish.
 May 27 — Trinity Sunday. Daniel and Mary Porter

Of your charity pray for the happy repose of their souls and of the souls of all the faithful departed. *Requiescant in pace.*

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

Wednesday, May 2, 9:30, St Mary's Guild.
 Sunday, May 6, 8:00, The Fellowship of St John.
 Sunday, May 6, 9:00, The Guild of St Mary of the Cross.
 Monday, May 7, 8:00 (The Mission House), The Associates of the Sisterhood of the Holy Nativity.
 Friday, May 11, 9:30, The Woman's Auxiliary.
 Sunday, May 27, 9:00, The Church School. The Guild of St Mary of Nazareth.

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WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Lt Mary E. Andelfinger, \$1; Mrs Herbert Barry, \$2; Miss Florence Clarkson, \$1; Mrs C. Guy Davids, \$5; Mrs Edward Devany, \$2; Mrs Horace Gray, \$5; Mrs Irving J. Kauder, \$5; Mr and Mrs Justus Krappe, \$2; Miss A. Mabel Long, \$1; Miss Elsie Long, \$1; Captain Eugene W. Mason, Jr., \$1; Mrs Eugene W. Mason, \$5; Mr Martin McCarrick, \$5; Mr Harry C. Morris, \$1; Chaplain Joseph W. Peoples, Jr., \$1; Mr Albert W. Rollinson, \$1; A Rosarian, \$5; Mrs Gordon Seymour, \$5; Mr William L. Stout, \$5; Herman S. Trahold, S 1/c, \$1; Mrs Sarah Roach Wolf, \$1.

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 19.

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

KALENDAR FOR MAY

1. Tu. SS PHILIP & JAMES, APP.
2. W. St. Athanasius, B.C.D.
3. Th. INVENTION OF THE HOLY CROSS. Com. SS Alexander, B., Eventius & Theodolus, MM., & Juvenal, B.C.
4. F. St Monica, W. Mass for Peace, 12:10. *Abstinence.*
5. Sa. St. Pius V, B.C. Requiem Mass, 7.
- ✱ 6. Su. THE FIFTH SUNDAY AFTER EASTER. Com. St John, Ap., before the Latin Gate.
7. M. ROGATION DAY. Com. St Stanislas, B.M. Requiem Mass, 8.
8. Tu. Vision of St Michael, Archangel. Com. Rogation Day.
9. W. ROGATION DAY. Com. St Gregory Nazianzen, B.C.D., and Vigil.
- ✱ 10. Th. THE ASCENSION DAY.
11. F. Of Oct. Mass in Time of War, 12:10. *Abstinence.*
12. Sa. Of St Mary. Com. SS Nereus, Achilleus, Domitilla & Pancras, MM., and Oct.
- ✱ 13. Su. THE SUNDAY AFTER ASCENSION DAY. Com. St Robert Bellarmine, B.C.D.
14. M. Of Oct. Com. St Boniface, M., and St Pachomius, Ab.
15. Tu. St John Baptist de la Salle, C., Com. Oct.
16. W. St Ubald, B.C. Com. Oct. and St Simon Stock, C.
17. Th. Octave Day of the Ascension. Com. St Paschal Baylon, C.
18. F. St Venantius, M. Requiem Mass, 7. Mass for Peace, 12:10. *Abstinence.*
19. Sa. Vigil.
- ✱ 20. Su. PENTECOST.
21. M. MONDAY IN WHITSUN WEEK.
22. Tu. TUESDAY IN WHITSUN WEEK.
23. W. EMBER DAY. *Fast and abstinence.*
24. Th. Thursday in Whitsun Week. Com. St Vincent of Lerins, C.
25. F. EMBER DAY. Com. St Gregory VII, B.C., St Urban I, B.M., and St Aldhelm, B.C. Mass in Time of War, 12:10. *Fast and abstinence.*
26. Sa. EMBER DAY. Com. St Philip Neri, C., and St Eleutherius, B.M. *Fast and abstinence.*
- ✱ 27. Su. TRINITY SUNDAY.
28. M. St Augustine of England, B.C.
29. Tu. St Mary Magdalen of Pazzi, V. Requiem Mass, 8.
30. W. St Joan of Arc, V. Com. St Felix I, B.M.
31. Th. CORPUS CHRISTI.

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 6 — EASTER V

Mass, Missa Sanctae LutgardisPeeters
Motet: Ego sum panis vivusCaldara

Evensong

Magnificat and Nunc dimittisBachieri
Motet: Ave MariaBreydert
O salutarisCaplet
Motet: Jesu dulcis memoriaVictoria
Tantum ergoFaure

May 10 — ASCENSION

Mass, Missa Orbis fatorPlainchant

May 13 — SUNDAY AFTER ASCENSION

Mass, Missa DominicalisWimnubst
Motet: Cantate DominoHassler

Evensong

Magnificat and Nunc dimittisAsula
Motet: Ave, Regina caelorumRoger-Ducasse
O salutarisBreydert
Motet: Adoramus teBreydert
Tantum ergoBreydert

May 20 — PENTECOST

Mass, Missa Panis quem ego dederōBerthier
Motet: Salve ReginaMonteverdi

Evensong

Magnificat and Nunc dimittisViadana
Motet: Tota pulchra es, Mariade Ranse
O salutarisWaters
Motet: O bone JesuIngegneri
Tantum ergoSchroeder

May 27 — TRINITY

Mass, Messe breveRopartz
Motet: Dou SeraphimVictoria

Evensong

Magnificat and Nunc dimittisAnerio
Motet: Salve ReginaCastellvi
O salutarisRheinberger
Motet: Ave vivens hostiaCampion
Tantum ergoBeobide

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 Con-
 fession, 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 FUNK: Fridays, 7 to 8; Saturdays, 3 to 4.

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 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 Craven, *Chaplain*.

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

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 Funk

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: BUtterfield 8-9800 — 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.