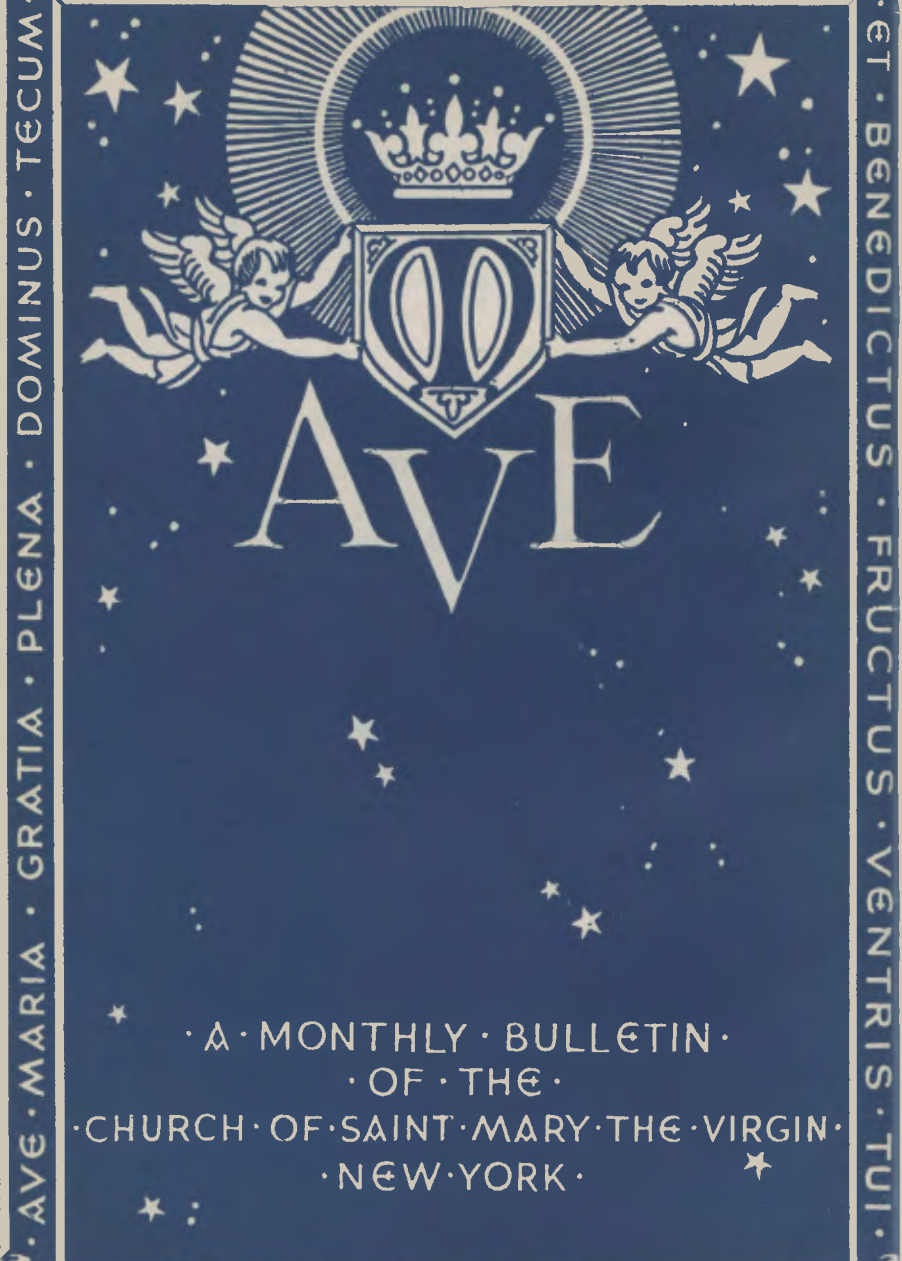
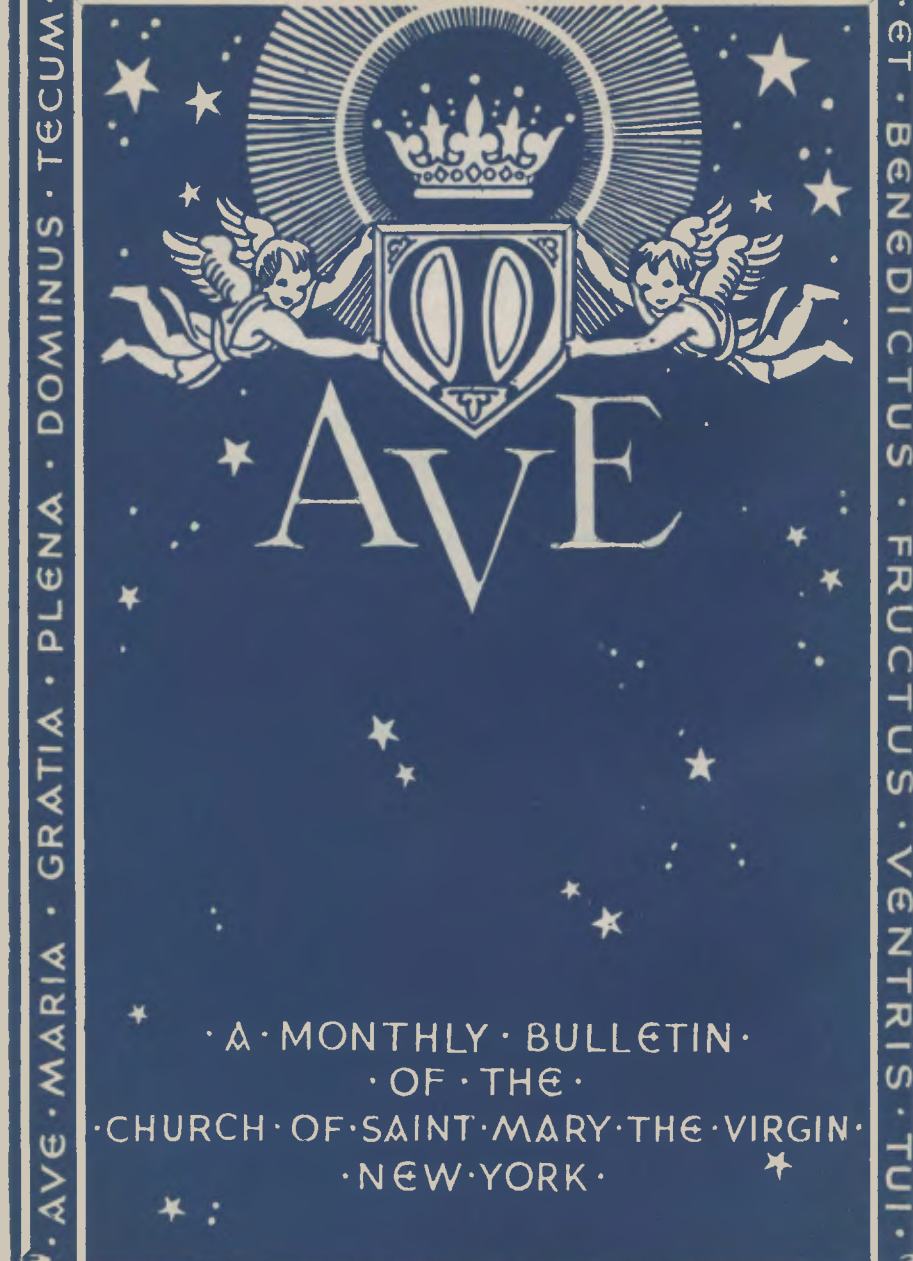


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THE CHURCH OF SAINT MARY THE VIRGIN

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

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AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City

Vol. XV

January, 1946

No. 1

Dear Parishioners of St Mary's:

In a farewell sermon preached in his sick room because he was too frail and ill to go out, John Bunyan said as if to each one gathered in his room and as if to each one who would make up the Family of God "Dost thou see a soul that has the image of God in him? Love him. Love him. Say to thyself 'This man and I must go to heaven together some day'."

On serious reflection it would seem that our blessed Lord who is the King of heaven and has "opened the Kingdom of heaven to all believers" might greet each newcomer into the heavenly state with "Whom have you brought with you?" Indeed, it would seem as though no one could find his place in heaven unless he has brought some one else with him. Whom are you helping on the way that leadeth unto life? Whom am I helping in attaining unto the joy of the climb from earth to heaven? These are questions that should be on the lips of each one of us as by God's grace we move out of 1945 and into 1946.

What a different world this would be if every man saw in every other man a soul that has the image of God stamped on it, a soul that is meant to live a self-forgetting life and thereby be numbered among the redeemed, a soul that is precious in the eyes of the Redeemer and thereby is to be loved by every follower of the Lamb.

What an opportunity you and I have as members of St Mary's to bring some other soul into the nurture of Holy Church. You know that there is some one spiritually poisoned and waiting to be cured by you. And you have through the Catholic Faith and Practice an antidote for every form of spiritual poisoning. Your

neighbor may be plunged into superstition, then set before him the joyful mysteries of the Sacrificial System. Or perhaps your neighbor may be a devotee of a philosophy of self-control with accompanying self-inflicted tortures, then release him from such a self-centered philosophy and help him to substitute self-denial and self-discipline which shall spring from such godly sorrow as will set him free from self and plunge him into the glorious liberty of the children of God. Or possibly your neighbor may be offering sacrifices to dead idols — good appearance, a luxurious home, a lavish bank account — indeed he may be sacrificing his health and his honor and all of his talents to these ends, then help him to make of himself an ever worthier sacrifice in union with Jesus Christ, our Sacrificial Priest and Victim at the celebration of every Mass.

We may not abandon our neighbor. We may not leave him on the road strewn with the wreckage of self-centered lives. Let us rather bring him to St Mary's where in the sunshine of God's redeeming love he may have the courage and enthusiasm to climb the steep but happy ascent from earth to heaven. We cannot climb alone. We will not climb alone. "This man" — yes, he is waiting for you — "and I must go to heaven together some day".

Affectionately yours,

Ernie Taber

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ALMSGIVING

THE three notable duties of holy religion are prayer, fasting and almsgiving. These are called the notable duties, because Jesus Christ made them so in His great Sermon on the Mount. We hear much throughout the whole Church about the duty of prayer and we hear in a more or less constricted area about the duty of fasting, (frankly, only the Catholic-minded pay much

attention to the duty of fasting). When we hear frequently about the duty of almsgiving we sometimes become either irritated or puzzled, irritated because we are being asked again to give when we thought that we were all caught up with our giving, or puzzled because we cannot imagine why the Church should be in need. Let us face squarely the implications of the duty of almsgiving.

Like the duties of prayer and fasting, unless the duty of almsgiving is properly motivated it will be a cause of irritation and questioning. We pray because we would rise into union with the Deity; we fast because we would bring our bodies into subjection to our souls that we may seek first the Kingdom of God and His righteousness; and we give alms because we wish to express pity or mercy.

You will find that the word *alms* is derived from a Greek word meaning compassion or mercy. Almsgiving, therefore, is the outward expression in our lives of inward pity and mercy. Indeed, we do not practise the duty of almsgiving if we do not express pity, for, as that holy writer Jeremy Taylor reminds us, "Alms without mercy are like prayers without devotion". And be it remembered that the giving of money is not the only way of outwardly expressing mercy. You will recall that the Good Samaritan gave the innkeeper money with which to pay for the care of the man who had been beset by thieves, but only *after* he had lovingly ministered to the wounded man by pouring into his wounds soothing and cleansing oil and wine and then taking the time to bring him on his own beast of burden to a safe place. The payment of charges at the inn was but a slight complement to his deeds of mercy and pity.

Sometimes Christian people content themselves only with gifts of money and thereby feel that the duty of almsgiving has been fulfilled. As a matter of fact money is not always that which is needed or that which is most needed. Believe it or not, sometimes churches and charitable institutions do not need money. And it is certain that individuals who think that they need money need mercy and time-consuming attention much more. How often someone will give a little small change to a beggar merely to be rid of him when the small change after it accumulates becomes the means toward helping the beggar into greater sin. And then, too, people are often generous in their giving merely that they

may receive the praise of men or pay their way in social advancement. The list of church givers is too frequently the list of the self-advertised. Our blessed Lord has told us that we are not to pray or to fast or to give alms that we may be seen of men. When we pray we are to enter into our closets, when we fast we are to anoint our heads and wash our faces and when we give alms we are not to let our left hand know what our right hand does.

The faithful, while fulfilling the duty of almsgiving, in addition to giving individual expressions of mercy and pity to those in need make weekly pledges to the parish church and to missions, and give to special offerings and remember in their wills both the Church and charitable institutions. It is true that the payment of a weekly pledge does not necessarily mean that the duty of almsgiving is observed. A pledge to your parish church is a payment of your just debt for services received, but if it is made because you wish mercy to be extended to the souls of others, then it becomes almsgiving. A pledge to missions is not almsgiving if it merely makes you feel that you have done your duty, which you sometimes question, but it becomes almsgiving if you wish the mercy of God to be broadcast throughout the world because you pity all unredeemed souls and all souls who live in darkness rather than light. If, in your will, you remember St Mary's and certain charitable works because you wish to be well thought of after you are departed out of this world, this is not almsgiving. But if you have remembered St Mary's and charitable institutions because you wish their future to be so assured that they may always be the means of offering God's mercy to those in need, then your will becomes a part of the fulfillment of your duty of almsgiving. When you are asked to contribute to some special collection the request comes in all probability because there is a definite need to fill. Out of pity for those in need you will gladly contribute and thus happily answer the call to the duty of almsgiving, but if you merely contribute because you do not wish to have your generosity questioned you do not partake of the joy of almsgiving. Saint Paul reminds us "every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver". Now we shall never be cheerful givers unless we give because of our love and gratitude to God and because of our pity for the needy.

How often we hear the slogan "Give liberally". This should be "Give justly". Generally speaking liberal giving means giving in large amounts, but just giving means giving just amounts, that is, giving in proportion to our means. There are Christians who are justly giving to Church and charity the tithe, or ten percent of their income. There are Christians who can justly give more than this. There are Christians who can justly give but very little since their financial circumstances are such that they are living from hand to mouth in a struggle to meet their bare needs. They may be encouraged by the widow who could cast into the Temple Treasury but two mites, yet the Lord of All proclaimed to His disciples that this poor widow had offered to the Temple more than those who that very day had cast large sums into the Treasury. The love of this poor widow, you see, had broken the bounds of even just giving.

So, what matters is that in all things, almsgiving included, we should recognize God's sovereignty. All that we are and have is His. It is ours only in trust, even though it has come through the use of our God-given talents or the use of the God-given talents of others. Let our giving proceed from our praise of God which should find some such expression as that of David of old "All things come of thee and of thine own have we given thee". Let our giving proceed from our pity for the needs of others. Then the duty of almsgiving will be a happy, radiant duty and no mere routine obligation.

SS. MARIS, MARTHA, AUDIFAX AND HABAKKUK, MARTYRS

It is especially fitting that, during the season when the Church celebrates the feast of the Holy Family, there should be also remembered another family, who, modeled after that Sacred Family, were perfectly dedicated to God.

Maris, a nobleman of Persia, being converted with his wife Martha and his two sons Audifax and Habakkuk, to the Faith, distributed his fortune among the poor, as the primitive Christians did at Jerusalem. Then the entire family went on a pilgrimage to Rome to visit the tombs of the Apostles. The emperor Aurelian was at that time persecuting the Church, and on his

orders a great number of Christians were rounded up and herded into the amphitheatre. Here, for the amusement of the crowds, they were shot with arrows, and their bodies were burned. St Maris, with his wife and sons, out of respect for the martyred Christians gathered the ashes of those who had died in the arena, so that they might bury them with reverence and honor. For this act of mercy they were apprehended and after many torments under the governor Marcianus, Maris and his two sons were beheaded and his wife Martha was drowned at a place called Santa Ninfa, or Nympha, which signifies water. This was about the year of our Lord, 270. Their relics were found at Rome in 1590. While they may seem obscure to us today, they are mentioned in all the Western Martyrologies with distinction. Their relics are kept at Rome, partly in the Church of St Adrian and partly in the Churches of St Charles and St John Calybite.

When we look at the story of this martyred family, how like the atrocity stories that have come out of Germany and Japan! Men and women and children shot for sport, then their loved ones punished for daring to try to help, even if the only help they can give is to give the bodies decent burial. Truly this makes the doctrine of the Communion of the Saints more real, when we consider that they suffered for almost the same "crimes" as many a Christian has suffered for only recently.

ST HYGINUS, BISHOP AND MARTYR

Another saint about whom many people wonder is that saint who is assigned to January eleventh. This is possible due to his somewhat unusual name — Hyginus.

St Hyginus came to the Chair of St Peter after the martyrdom of St Telesphorus in the year 139 when the Church was enjoying some sort of calm under the mild emperor Antoninus Pius, although several martyrs suffered in his reign from the fury of the populace or from the cruelty of certain magistrates.

But the devil had recourse to other arts to disturb the peace of God's Church. Cerdo, a wolf in sheep's clothing, in the year 140 came from Syria to Rome and began to teach false principles which Marcion later adopted with more success. He impiously

informed the people that there were two gods; one rigorous and severe and the other the author of the New Testament, merciful and good.

This holy Pontiff, by his pastoral vigilance, detected that heretic and cut him off from the communion of the Church. The heresiarch, by a false repentance, was again received, but the zealous pastor having discovered that he was secretly preaching his old heresies again excommunicated him.

Another minister of Satan was Valentine. Being a Platonic philosopher, puffed up with intellectual pride and full of resentment lest another be elected to a bishopric he wished, revived the errors of Simon Magnus and added to them many other absurd fictions. Hyginus, being the mildest of men, tried to reclaim him without proceeding to extreme measures, so that Valentine was not excommunicated until St Pius became bishop of Rome.

St Hyginus did not sit quite four years, dying for the Faith in A.D. 142. He should be an example to all Catholic pastors, be they bishops or priests, to be diligent in driving away all false doctrines and heresies and to be true pastors as was our Master — the Good Shepherd.

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PARISH NOTES

WE gratefully acknowledge the gift of two sets of High Mass vestments, — one extra white set and one green set for use in the summer months. These vestments are given in loving memory of two devoted Catholic Christians.

☆

AT the next monthly meeting of the Woman's Auxiliary to be held in St Joseph's Hall on Friday morning January the eleventh at ten-thirty, Miss Elda J. Smith will be the speaker. Miss Smith will tell of her experiences as a missionary to China during the years of war. It is hoped that very many of the women of the congregation will plan to attend the January meeting of the Auxiliary. A Corporate Communion will be held at the nine-thirty Mass.

FATHER TABER has again been asked by the Guild of Help to give a Book Review, the proceeds from which will be devoted to the charitable work sponsored by this guild. The Review will be given through the generous courtesy of Mrs Eugene W. Mason at her home, 111 East 69th Street, on Thursday afternoon, January the thirty-first, at four. Afternoon tea will follow. Tickets at two dollars and forty cents (federal tax included) may be secured from any member of the Guild of Help or from the Church Office, 145 West 46th Street.

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A VERY beautiful crucifix has been given for use in St Joseph's Hall as a thank offering for the sacrifices made by the men of St Mary's who served in the Armed Forces. No more appropriate gift could possibly have been given.

★

ST URSULA'S GUILD will hold a meeting on Saturday afternoon, February the second, at four in St Joseph's Hall. Miss Messenger will speak on "The Sequence". This is the second in the series of talks on "The Hymns of the Western Church." The meeting will be followed by Benediction of the Blessed Sacrament at five-fifteen. All women who are interested are cordially invited to attend, whether or not they wish to join the Guild.

★

THE "St Bede Lectures" will again be given at the Guild Hall of St Thomas' Church, 1 West 53rd Street. The first series of lectures will be given by Father Lowry, Rector of All Saints' Church, Chevy Chase, Maryland on "The Doctrine of the Trinity and the Life of Devotion" on the Monday evenings January 14th, 21st, and 28th, at eight-thirty. A second series of lectures will be given by Father Hale, Rector of the Church of the Advent, Boston, on "The Doctrine of Man and the Life of Devotion" on the Monday evenings February 4th, 11th, and 18th, at eight-thirty. The lectures are given under the auspices of The Library of St Bede. Admission to each lecture will be fifty cents.

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

November 9 — Andrew Lester Wheeler
 November 6 — Hugh M. Smallwood
 November 6 — Ida D. Smallwood
 November 19 — Raymond H. Julian
 November 19 — Vera W. Julian

MARRIAGES

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

November 2 — Henry Whittemore, Jr., and
 Jessie Sonya Box
 November 6 — George F. Tuttle, and
 Lurline F. Sankeep

BURIAL

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

November 2 — Miriam G. Redfield Snowden

★

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

January 6 — The Epiphany. James H. Gorham, O.H.C., Priest.
 January 13 — The First Sunday after the Epiphany. George Coldham.
 January 20 — The Second Sunday after the Epiphany. George Robinson Harding.
 January 27 — The Third Sunday after the Epiphany. Paul Wagstaff Craig.

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

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

Wednesday, January 2, 9:30, St Mary's Guild.

Sunday, January 6, 9:00, The Guild of St Mary of the Cross.

Monday, January 7, 8:00 (The Mission House), Associates of the Sisterhood of the Holy Nativity.

Friday, January 11, 9:30, The Woman's Auxiliary.

Sunday, January 27, 9:00, The Church School.

☆

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$5, \$5; Mr Russell R. Brown, \$25; Mrs C. Guy Davids, \$5; Robert L. Evans, \$1; Ralph S. Gray, \$1; Mrs H. C. Hastings, \$2; Mrs Walter Lapham, \$2; Mr Walton K. Lentz, \$2; Mr G. W. McIndoe, \$10; Miss Mary Metheny, \$2; T. R. Nicholson, \$1; Miss Evelyn W. Pike, \$2; Mr Howard N. Place, \$2; Miss Alice Roggenkamp, \$1; Robert Sakoski, \$5; Mr Henry Steffens, \$1; Cpl Alfred Theberge, \$1; Mrs Leonore Thomas, \$2; Mrs Carl T. Vogelgesang, \$2; Mrs George E. Wilson, \$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 19.

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

KALENDAR FOR JANUARY

- ✕ 1. Tu. CIRCUMCISION OF OUR LORD.
- 2. W. Octave Day of St Stephen, Protomartyr.
- 3. Th. Octave Day of St John Ap., Ev.
- 4. F. Octave Day of the Holy Innocents, MM.
- 5. Sa. Vigil. Com. St Telesphorus, B.M.
- ✕ 6. Su. THE EPIPHANY OF OUR LORD.
- 7. M. Of the Octave.
- 8. Tu. Of the Octave. Com. St Lucian, Pr. M.
- 9. W. Of the Octave.
- 10. Th. Of the Octave.
- 11. F. Of the Octave. Com. St Hyginus, B.M. *Abstinence.*
- 12. Sa. Of the Octave.
- ✕ 13. Su. THE HOLY FAMILY. Com. Octave.
- 14. M. St Hilary, B.C.D. Com. St Felix, Pr. M.
- 15. Tu. St Paul, First Hermit. Com. St Marus, Ab.
- 16. W. St Marcellus, B.M. Requiem Mass, 8.
- 17. Th. St Anthony, Ab.
- 18. F. Chair of St Peter at Rome. Com. St Paul, Ap., and St Prisca, V.M. *Abstinence.*
- 19. Sa. SS. Maris, Martha, Audifax & Habakkuk, MM. Com. St Canute, K.M., and St Wulfstan, B.C.
- ✕ 20. Su. EPIPHANY II. Com. St Fabian B., & St Sebastian, MM.
- 21. M. St Agnes, V.M.
- 22. Tu. SS. Vincent & Anastasius, MM. Requiem Mass, 7.
- 23. W. St Raymond of Pennafort, C. Com. St Emerentiana, V.M.
- 24. Th. St Timothy, B.M.
- 25. F. CONVERSION OF ST PAUL, AP. Com. St Peter, Ap. *Abstinence.*
- 26. Sa. St Polycarp, B.M.
- ✕ 27. Su. EPIPHANY III. Com. St John Chrysostom, B.C.D.
- 28. M. St Peter Nolasco, C. Com. second Feast of St Agnes, V.M.
- 29. Tu. St Francis of Sales, B.C.D.
- 30. W. St Martina, V.M. Requiem Mass, 8.
- 31. Th. St John Bosco, C.

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 JANUARY

JANUARY 1

Missa in ERehm

JANUARY 6

Mass, Messe BreveRopartz
Motet, There is no roseBreydert

Evensong

Magnificat and Nunc dimittisGrassi
Motet, Rejoice! Rejoice!Byrd
O salutarisNoyon
Motet, Cor JesuCampion
Tantum ergoSchroeder

JANUARY 13

Mass, Missa in festis solemnibusKromolicki
Motet, Ave MariaVermiere

Evensong

Magnificat and Nunc dimittisViadana
Motet, Salve ReginaPlainchant
O salutarisBreydert
Motet, Ave VerumBreydert
Tantum ergoBreydert

JANUARY 20

Mass, Missa Sanctae LutgardisPeeters
Motet, Panis angelicusde la Lande

Evensong

Magnificat and Nunc dimittisBachieri
Motet, Pater nosterHelfer
O salutarisWaters
Motet, Jesu dulcis memoriaVictoria
Tantum ergoBeobide

JANUARY 27

Mass, Mass for Three VoicesLotti
Motet, Cantate DominoHassler

Evensong

Magnificat and Nunc dimittisAnerio
Motet, Ave MariaVerhelst
O salutarisRavenello
Motet, Jesu dulcisPlainchant
Tantum ergoKarg-Elert

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.
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 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 Secretarys 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 JACOBY: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER KREUTLER: Fridays, 7 to 8; Saturdays, 3 to 4.

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

Confessions will also be heard Sundays, 8:40 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, an 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.

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 Kreutler, *Chaplain*.

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

SERVANTS OF CHRIST THE KING.—For young people who will keep a Catholic Rule of Life. Meetings and corporate communions as announced. Father Jacoby, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communions, December 27th and May 6th. Father Taber, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Mondays, 8 a.m., in the Sisters' Chapel in the Mission House.

THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, immediately after High Mass and before Evensong.

REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

"I hereby give, devise and bequeath to THE SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, (here stating the nature or amount of the gift)."

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 Jacoby, *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 Kreutler, *Chaplain*.

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 Jacoby
The Rev. Father Kreutler

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 Edith Sylvia, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9 - 0962
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MR NEWBURY FROST READ, *Parish Treasurer*
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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.