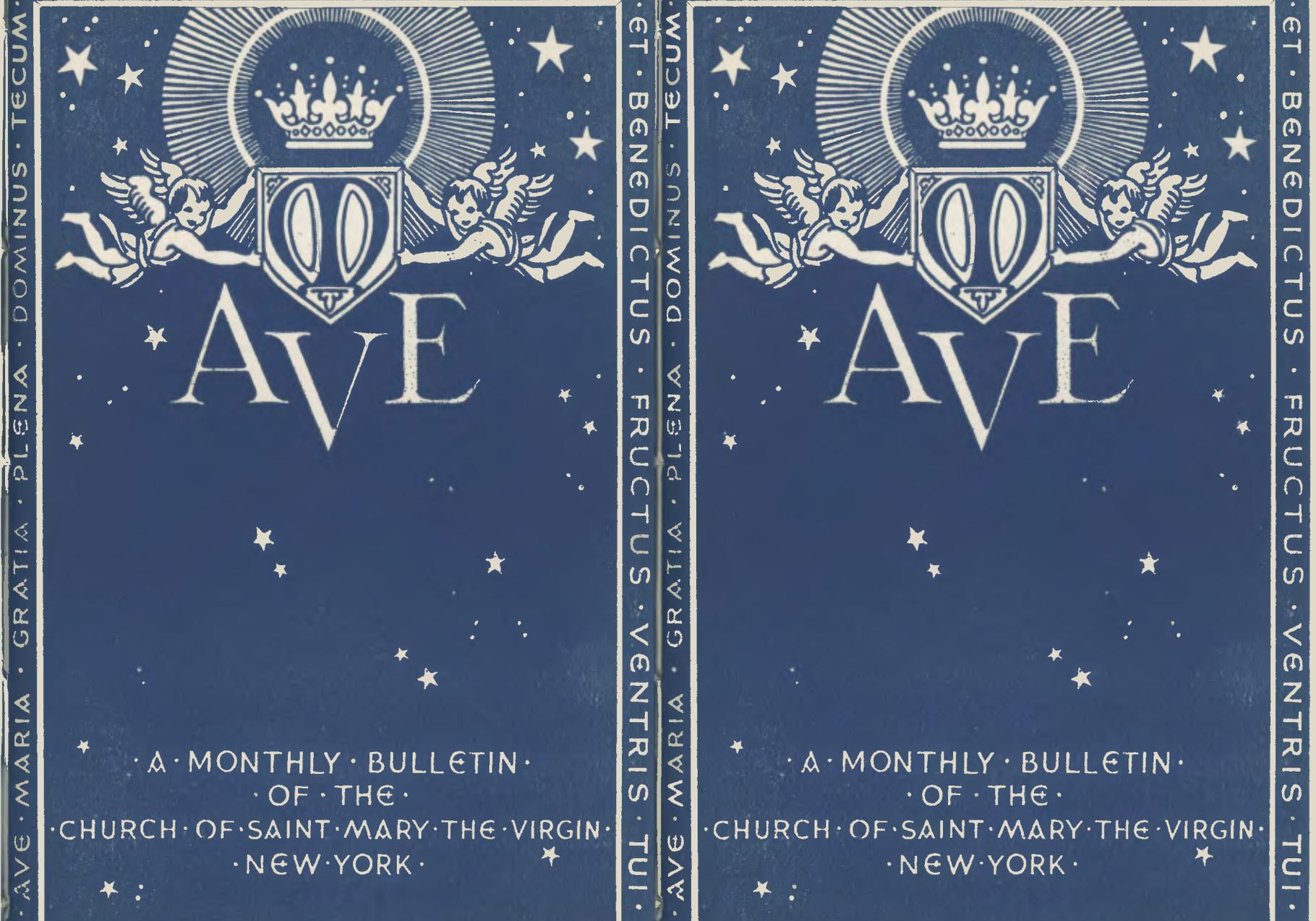


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AVE

· 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.

(East of Times Square)

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City 19

Vol. XVII

April, 1948

No. 4

Dear Parishioners of St Mary's,

Most, if not all, of us by God's grace have been borne to greater spiritual heights by our Lenten devotion and discipline and almsgiving. Our motto during Eastertide and the months following should be "Hold the line".

Now, of course, it is not fitting to carry on throughout the Christian year the Lent fast which we have engaged in, yet this fast, as the proper Lent Preface puts it, has been for the *curbing of our sinfulness, the raising of our minds from things of the earth, and the renewing of our strength*. Therefore, it is fitting that we should hold to and build on our manifold blessings all the days of our life, — those blessings with which we have been rewarded during the holy season of Lent.

Sometimes well-meaning Christians complain that they seem to make so little progress in the spiritual life. I am convinced that this lack of progress is due in large measure to prolonged rest periods taken at too frequent intervals during the Christian year. While we rest, the devil acts!

Now, during Lent, each of us has climbed at least another rung in the ladder that reaches from earth to heaven. We have tasted of the sweet labor of prayer. We have come to live more faithfully by and from the altar where the Holy Sacrifice of the Mass has been attended more frequently and with greater devotion. We have experienced God's mercy in absolution at our confessions. We have found our visits to the Blessed Sacrament the veritable killing of the trivial. We have come to appreciate more than ever the love of God as it has been revealed to us in our meditations and Bible reading and other spiritual reading. We have discovered that the necessary discipline in the control of our bodily appetites has brought us an undreamed of freedom. We have learned of the abiding joy that accompanies sacrificial giving.

Shall we give up all this spiritual treasure? No, a thousand times no! Let us hold it all and beg the Holy Spirit to permit us by His power to daily increase in the stature that belongs to the faithful follower of Jesus Christ.

Affectionately,

Giving Taber

☆

ANGLICAN CATHOLIC DECORUM

WHAT do Anglican Catholics do when they are planning to be married? First of all, they will refuse to consider any marriage other than the Sacrament of Holy Matrimony. Seeking this Sacrament they will go to the priest to make the necessary appointments. One of these appointments would be an instruction for both bride and groom on the purposes, privileges and duties of married life. After this instruction the bride and groom will sign the following statement: "We, . . . and . . . desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto." The date of the wedding will be set, not on any Sunday, Christmas Day or during Lent. The bride and groom should make their confession a day or two before their marriage that they may enter on their new life together with the guilt of sin removed. The hour for the wedding should be a morning hour when the marriage may be followed by a Nuptial Mass at which the receiving of Holy Communion would be the first act of husband and wife. What better approach to married life than confession and communion? No married life can be happy save as each partner to the marriage constantly says and means "I am sorry" and "I am grateful". Both before marriage express sorrow

for sin in the Sacrament of Holy Penance and both immediately after marriage express gratitude for the privilege of offering their imperfections in union with the perfection of Jesus, both Priest and Victim, in the Mass, and of thereby being reconciled to God the Father as they receive Holy Communion. As will be easily recognized the wedding breakfast can follow only a morning wedding and at this wedding breakfast the bride and groom together break the fast kept before their communion. If it is impossible to arrange for a morning wedding then the bride and groom should receive the Blessed Sacrament at some Mass on their wedding day.

At least two witnesses to the marriage must be provided, but it is natural to invite relatives and friends to the administration of the Sacrament of Holy Matrimony that they may assist by their prayers.

If a wedding is to be an elaborate affair, with many ushers, bridesmaids, etc., a rehearsal should be arranged for. This rehearsal will be conducted by the priest, and with the reverence always befitting God's House and according to the Church's ways, not the ways of the latest book on etiquette. The music at a wedding is always to be the music of the Church, not pagan or popular music, urged upon or even offered by "friends of the family". The decorations at the church should be simply carried out and in good taste, with cut flowers only on the altar. Nothing should be arranged that would draw attention from the altar or from the bride and groom who after all are the principals of the wedding. This is why only bride and groom properly should be paired, and blithe bridesmaids should not walk out of the church paired with nonplussed ushers.

There is no such thing as a double ring ceremony. If a second ring appears it may be blessed, but only the wedding ring that is given by the groom to the bride is ceremonially used in the Sacrament of Holy Matrimony.

In speaking of Anglican Catholic Decorum with regard to weddings, it is assumed that both bride and groom are Anglican Catholics. However, an Anglican Catholic often falls in love with a member of another Christian body, or even with a non-Christian. What then? If the other party to the marriage has proof of baptism in the name of the Blessed Trinity and by using water, the marriage may be arranged for. If not, the unbaptized must receive

the Sacrament of Holy Baptism, for no sacrament of Holy Church, including the Sacrament of Holy Matrimony, may be administered to the unbaptized. This is an honest and natural ruling since only those who by baptism become members of Christ's Mystical Body, the Holy Catholic Church, would expect to receive that Church's blessings. It is well to remember that Holy Baptism is never refused to anyone who truly desires to become a member of the Mystical Body of Christ. If the unbaptized party to the marriage refuses baptism, the Sacrament of Holy Matrimony may not be administered and a civil marriage must be resorted to.

The Sacrament of Holy Matrimony may not be administered to any divorced person whose former husband or wife is living, unless in accordance with the Canons of the Church the bishop or ecclesiastical authority of the diocese has given permission for re-marriage. Such permission is not often granted, but it may sometimes be given in cases where the divorce could be deemed under the Church's Canons to be a nullification, whereby it is recognized that no marriage has ever existed.

A wedding is an occasion both happy and solemn. As the exhortation in the Book of Common Prayer puts it, marriage "is not to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God". When a man and a woman marry they do so that they may express their love each to the other both spiritually and physically, that they may establish a new Christian home and that they may accept the responsibility of bringing up children in the nurture and love of God. Solemn duties and privileges, these, but what joy and happiness belongs to those who fulfil them in Christ Jesus!

☆

REPORT FROM MANILA

WE are happy to print the following letter from Benito Cabanban, Chairman of the student body at Saint Andrew's Theological Seminary, Manila, at the head of which is Father Mandell, our parish missionary. This letter will give firsthand information about the good work and will give such information in the language and with the outlook of a native Filipino who is in training to be a priest of Holy Church.

St. Andrew's Theological Seminary
La Ignaciana Street
New Manila

January 12, 1948

Dear Friends,

The students of St Andrew's Theological Seminary extend their appreciation for your very generous interest in us.

With this interest I feel it proper to give you more information about us, our studies, our works, and other activities. There are twenty of us enrolled in the Seminary, seventeen of whom are Episcopalians and three are members of the Aglipayan or the Philippine Independent Church.

The day begins in the Seminary at 6:00 o'clock A.M. Morning Prayer, followed by Mass at 6:30. Immediately after Mass, we have a fifteen-minute meditation. Breakfast is served at 7:00 o'clock. We devote an hour after breakfast to our daily chores, such as cleaning our rooms, the Chapel and the Library, washing dishes and cleaning the surroundings. Classes begin at 9:00 o'clock to 11:40 A.M. We have the Angelus followed by intercession at 12:00 o'clock noon. Lunch is served at 12:30 noon and from this hour to 3:00 o'clock P.M. is our free hours. Then from 3:00 to 4:40 P.M. we have again classes. At 5:00 o'clock we have Vespers. Supper is served at 6:00 o'clock. At 7:00 to 10:00 P.M. is devoted to study. On Saturday we devote the whole morning for work in and out of the Seminary building. In the afternoon several of us go out to different parts of the city calling on our Church people who are either serving as soldiers in the Army, or as nurses in various hospitals or as students in the Universities. These calls include the visiting of any sick member of our Church. On Sundays, the only addition to our daily schedule of services is that we have Sung Mass at 8:30 A.M. Some of us on this day after our 8:30 Mass go to St Luke's Church to either teach at the Church School or to sing in the choir.

Christmas was joyously celebrated at the Seminary. On Christmas eve, the students and some friends gathered before a beautifully decorated Christmas tree and sang Christmas hymns and carols. In addition gifts, which were very useful to the students especially in their devotions, were given out. The students also exchanged names and gave gifts to each other. This was followed and climaxed by the Midnight Mass.

Many of the students are from the Mountain Province and some are from Upi, Cotabato on the Island of Mindanao. I am one of those who came from Upi. I am not a native of the place, for my family originally came from San Juan, La Union on the Island of Luzon. We went down to Upi as settlers fifteen years ago and settled among the Tiruray tribes of Upi.

Many of us grew up in the country and we never had any experience of city life. We have had terrible time adjusting ourselves to our new environment. In our first few days in Manila, some of us got lost in the city. The city folks have always looked upon us as queer "Provincianos" which means country folks or people from the Provinces. Although at times we have been the subject of many an innocent joke because of our strange behaviour, nevertheless we took these as fun and we are really learning a lot from our mistakes and gaining more and more experiences from our contact with all sorts of people. Our experiences are even made more interesting when we liken ourselves to the Jews of old when they were led to captivity in Babylon and came in contact for the first time with a strange city people with their huge temples and many gods and more particularly with the strange ways of life the Babylonians lived. At first we had some sort of feeling that with all the noise and complexities of modern city life as compared to the simple, quiet country life that it would be difficult to realize God's presence, but now we are getting used to all of these and we are now able to understand that God is even in the midst of this confusion and noise as He is everywhere.

Father Mandell tells from time to time how much he values your prayers for us and how helpful the members of the Parish have been to him in the support of our work. We know the vestments have been sent by the St Mary's Guild and that many of the necessary things we need have been provided for by you. Many of these things could not have been provided in any other way. Also it has been very encouraging to us that some of you have helped with the support of two of the students.

If it is God's will we hope that some of us will be ordained at the end of this school term.

We remember you in our prayers.

Very sincerely yours,

Benito Cabanban

SIDELIGHTS OF OLD ST MARY'S

IT is difficult to think of St Mary's as being old. There is a freshness, a kind of child-like delight in its pleasures, that permeates the atmosphere. In any satisfactory religion there must surely be much happiness; and one is conscious in St Mary's of the air of pleasurable anticipation; each day is a bright adventure.

This probably has kept St Mary's from growing old; and actually it is not old, as some other churches and cathedrals rate age, but the contents of the lead box which was deposited in the corner-stone bear testimony to the changes that time has wrought during the life of the Parish.

Beside the United States notes for 50c, 10c and 5c, we read of a copy of the Philadelphia Church Chronicle of 23rd September, 1868, and of a book entitled "Mary the Virgin", by Rev. Dr. Seabury. A copy of "The Book of Hours, published in New York in 1866" was considered worthy of a place in the corner-stone; and one suspects it attained that honor by being the first such book published here.

Other articles in the box, however, are not so redolent of the past, and would probably be included in a church corner-stone today, with different dates. There was a copy of the Constitution and Canons of the Protestant Episcopal Church, Diocese of New York, for the year 1864; a copy of the Bible printed in Cambridge, England; the Book of Common Prayer, published by the New York Bible & Common Prayer Society in the year 1867, with hymns annexed bound in; and the Manual of The Confraternity of the Blessed Sacrament, printed in 1868.

But by far the most important historical document placed in that box and buried in the corner-stone, although it was doubtless not so regarded at the time, was Father Brown's article, "A Short History of the Foundation of the Parish of St Mary-the-Virgin New York City". Short as it is, it would be too long to include in these inadequate notes, but it is interesting to quote the first paragraph, since it may well be called the real charter of the Parish; and it explains to a large extent why St Mary's has grown from so very little to its present position.

"The result of several conversations between Mr Henry Kingsland Leonard and the Rev. Thomas McKee Brown, concerning the establishment of a Free Church in this City of New York, to

be worked upon a thoroughly Catholic basis, was the receiving advice from the Bishop, who pointed out the locality where such a church would be most likely needed."

Thus, in a few simple words, is made clear the reason for the formation of the Parish. It was to be free; and in those days of exclusive churches and high pew rents, this was a bold adventure. St Mary's, at its birth, cut itself off from the principal source of revenue of city parishes. It was to be thoroughly Catholic, a still bolder adventure. It was to be placed where most likely needed, not where most likely to be attended by people who could support it.

As if these were not handicaps enough at the start of its career, the young Founder promised that the Parish would be "worked" upon a thoroughly Catholic basis. Notice the word worked; it is vastly significant. It is not the word that falls naturally into the context; it was not used as synonymous with established, for example. Father Brown used it because he meant just that. St Mary's was not intended to glide comfortably with the stream of wealth, or fashion, or conformity. It was created to be worked — and because it has been worked, at how great labor to how many people will never be known, it stands as it does today squarely on its thoroughly Catholic basis, a monument to the Glory of God.

☆

N.F.R.

PARISH NOTES

THE annual Parish Meeting at which are elected delegates to the Convention of the Diocese of New York will be held on Tuesday morning, April the sixth, at nine in Saint Joseph's Hall. Polls will remain open until nine-fifteen. Male communicants who regularly contribute to the support of the parish are eligible to vote.

☆

THE Woman's Auxiliary will hold its Annual Meeting with election of officers on Friday morning, April the ninth, at ten forty-five, in Saint Joseph's Hall. Every woman of the parish is urged to attend this meeting to hear about the missionary work which has been done during the past year. Gifts for the Mission Table are always welcomed, these being sold for the benefit of the mission work of the Auxiliary.

The meeting will be preceded by a Corporate Communion at the nine-thirty Mass.

THE Spring meeting of the Guild of Help will be held at the residence of Mrs William C. Dickey, 123 East 53rd Street, on Thursday afternoon, April the twenty-second, at four. Sister Mary Josephine, S.H.N. will tell of the work continuously carried on at our Saint Mary's Mission House.

Afternoon tea will follow the meeting. It is earnestly hoped that the women of the parish, be they members of the Guild or not, will accept this notice as a warm invitation to attend the meeting.

☆

WE are happy to announce as the preacher at High Mass on Low Sunday, April the fourth, the Reverend Cuthbert A. Simpson, D.Th., D.D., Professor of Old Testament Literature and Interpretation, and Instructor in Hebrew at the General Theological Seminary. Father Simpson needs no introduction to the Saint Mary's congregation since he frequently celebrates Mass at our altars. Our appreciation is unbounded for his great help.

☆

A MEMBER of the parish has kindly expressed his appreciation of many blessings received by giving a set of Altar Cards for use at the High Altar. We are indeed grateful.

Gratitude, too, is ours for the gift of an exceedingly beautiful set of green Low Mass vestments, richly embroidered and symbolic of the Blessed Trinity. These vestments were given in loving memory of three members of the donor's family. May they rest in peace!

☆

FROM THE PARISH REGISTER BAPTISMS

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

February 8—David Thomas West (Adult)

CONFIRMATIONS

By THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

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

March 7	Eleanor Harris Burgess	Carolyn Elizabeth Meyer
	Eric Errington Campbell	Harry Joseph Plock
	Patricia Anne Ferguson	Dixie Mary Roberts
	Anne Heywood	David Thomas West
	Mattie Myrtle Jones	Edgar Stow Wheelan

MARRIAGE

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

February 3 — Warrington Wells Skelly and Dorothy Mary Devine

RECEIVED BY CANONICAL TRANSFER

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

February 2 — Virginia McCutcheon
 February 11 — James Edward Emanuel
 February 11 — Theodore H. Ackley
 February 18 — Charles Harry Austin
 February 20 — Walter Millard Drake

☆

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

April 4 — The First Sunday after Easter. Kate Payko.
 April 5 — The Annunciation of the Blessed Virgin Mary. Marione Cushman Fiske.
 April 11 — The Second Sunday after Easter. Emily Speir Arnold.
 April 18 — The Third Sunday after Easter. Carl Theodore Vogelgesang.
 April 25 — The Fourth Sunday after Easter. Glover Crane Arnold.

☆

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

Sunday, April 4, 9:00, The Guild of St Mary of the Cross.
 Wednesday, April 7, 9:30, St Mary's Guild.
 Friday, April 9, 9:30, The Woman's Auxiliary.
 Sunday, April 11, 9:00, The Living Rosary of Our Lady and St Dominic.
 Sunday, April 25, 9:00, The Church School.

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WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$2; Miss Florence Clarkson, \$2; Mrs Lewis R. Conklin, \$2; Mr Hugh E. Cuthbertson, \$2; Mrs James R. English, \$3; Mrs Edward Frank, \$2; Mrs Harry A Groesbeck, \$1; Mr Francis J. Kafka, \$2; Mr Robert N. Mattis, \$1; Miss Millicent McLaughlin, \$2; Miss Mary L. Moffett, \$10; Mrs Edwin Scheftel, \$5; Mr Albert F. Smith, \$2; Miss Leonie del Banco Smith, \$1; Miss Dora B. Sparks, \$2; Mrs Louis Vetter, \$2; Miss Melba Welch, \$5.

CALENDAR FOR APRIL

1. Th. Of the Octave.
2. F. Of the Octave. Com. St Francis of Paula, C. *Abstinence.*
3. Sa. Of the Octave. Com. St Richard, B.C.
- ✕ 4. Su. I EASTER. (Low Sunday) Com. St Isadore, B.C.D.
5. M. ANNUNCIATION OF THE BLESSED VIRGIN MARY. (transferred) (in Low Masses) St Vincent Ferrer, C.
6. Tu. *Feria.* Requiem Mass, 7.
7. W. *Feria.*
8. Th. *Feria.*
9. F. *Feria. Abstinence.*
10. Sa. Of Our Lady.
- ✕ 11. Su. II EASTER. Com. St Leo the Great, B.C.D.
12. M. *Feria.* Requiem Mass, 8.
13. Tu. St Hermenegild, M.
14. W. Patronage of St Joseph. Com. St Justin Martyr.
15. Th. Of the Octave.
16. F. Of the Octave. *Abstinence.*
17. Sa. Of the Octave. Com. St Anicetus, B.M. and St Stephen Harding, Ab.
- ✕ 18. Su. III EASTER. Com. Octave.
19. M. Of the Octave. Com. St Alphege, B.M.
20. Tu. Of the Octave.
21. W. Octave Day of St Joseph. Com. St Anselm, B.C.D.
22. Th. SS Soter & Caius, BB.MM. Requiem Mass, 9:30.
23. F. St George, M. *Abstinence.*
24. Sa. St Fidelis of Sigmaringden, M.
- ✕ 25. Su. ST MARK, EV. M. Com. IV Easter.
26. M. SS Cletus & Marcellinus, BB.MM.
27. Tu. St Peter Canisius, C.D.
28. W. St Paul of the Cross, C. Com. St Vitalis, M.
29. Th. St Peter, M. Requiem Mass, 7.
30. F. St Catherine of Siena, V. *Abstinence.*

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

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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.

MUSIC FOR APRIL 1948

APRIL 4 — LOW SUNDAY

Mass in E MinorBruckner
 Motet, O sacrum conviviumAichinger

Evensong

Magnificat and Nunc dimittisTomkins
 Motet, Haec diesNanino
 O salutarisHenschel
 Motet, O bone JesuBai
 Tantum ergo (No. 6)Bruckner

APRIL 11 — EASTER II

Missae Octavi toniViadana
 Motet, Laudate DominumBonamico

Evensong

Magnificat and Nunc dimittisWillan
 Motet, Christus surrexitAnerio
 O salutarisWhyte
 Motet, Adoramus teCorsi
 Tantum ergoMoser

APRIL 18 — EASTER III

Missae Sancti JosephiPeeters
 Motet, Dum transisset SabbatumTallis

Evensong

Magnificat and Nunc dimittisByrd
 Motet, Ave, Regina caelorumRoger-Ducasse
 O salutarisNicholson
 Motet, Adoramus tePerti
 Tantum ergoNicholson

APRIL 25 — EASTER IV

Missae FestivaGretchaninoff
 Motet, Exultate DeoScarlati

Evensong

Magnificat and Nunc dimittisWhitlock
 Motet, Salve ReginaMonteverdi
 O salutarisFarnaby
 Motet, O bone JesuIngegneri
 Tantum ergo (5 part)Victoria

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SERVICES

Sundays

Low Mass 7:00 a.m.
 Morning Prayer 7:40 a.m.
 Low Mass 8:00 a.m.
 Sung Mass (St Francis' Altar) 9:00 a.m.
 Low Mass (Lady Chapel) 10:00 a.m.
 High Mass, with sermon 11:00 a.m.
 Evening Service and Benediction, with address 8.00 p.m.

WEEK DAYS

Mass, daily 7, 8, and 9:30 a.m.
 Also on greater Holy Days as announced
 11 a.m. and 12:10 p.m.
 Mass, Fridays 12:10 p.m.
 Morning Prayer (with Litany, Fridays) 9:00 a.m.
 Evening Prayer (with Litany, Wednesdays) 6:00 p.m.
 Special Devotions, Fridays (St Francis' Altar) 8:15 p.m.

*Other Services during the Week, and on Festivals,
 as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Mondays to Fridays 9:15 to 1 and 2 to 5
 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, 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 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, 10:45 a.m. Father Taber, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—For charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Jacoby, *Chaplain*.

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

GUILD OF ST VINCENT.—For Altar Servers. Meetings, fourth Fridays, 8:15 p.m. Father Kreutler, *Chaplain*.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.— St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC— St Mary's Ward. Corporate Communion, second Sundays, 9 a.m. Recitation of the Rosary (St Francis' Altar) second Fridays, 8:15 p.m. Father Kreutler, *Chaplain*.

GUILD OF ALL SOULS.— St Mary's Ward. Stations of the Cross, 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)."

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Taber

The Rev. Father Jacoby

The Rev. Father Kreutler

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 Bernardine, S.H.N.

The Sister Mary Angela, S.H.N.

Sister Ruth Barbara, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

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

Mr Ernest White. Telephone PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone: REgent 4-1908

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.