

* · 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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* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *



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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. XIX

January, 1950

No. 1

Dear Parishioners of St Mary's,

I am happy to announce that the chief pastor of the Diocese of New York, Bishop Gilbert, visits St Mary's on the evening of the First Sunday in Lent, February twenty-sixth, to administer the Sacrament of Holy Confirmation. We shall be so glad to welcome our Diocesan on what we believe to be his first official visit to our beloved parish.

Now any announcement of a Confirmation should move the faithful to missionary endeavors. There is small point in talking about the Church's world-wide mission unless members of Holy Church are bending every effort toward spreading the Christian Faith and Practice to those on that part of the globe's surface on which they find themselves. In other words, this is a call to the members of St Mary's to invite their friends who have no church or who have lapsed from the particular brand of the Christian Faith in which they have been brought up to attend pre-Confirmation instructions as well as the worship and devotions that accompany such instructions.

The formal Confirmation instructions will be given in the place of the sermon on six successive Sunday evenings at the eight o'clock service, beginning with Sunday, January the fifteenth, and continuing through Sunday, February the nineteenth. If you appreciate your Catholic heritage you will invite to accompany you to these Sunday night services and instructions any whom you know or will search out who have never experienced the glory of the Catholic Religion. As usual, much of the pre-Confirmation instruction will be given at individual appointments by the clergy and the Sisters.

At the beginning of the New Year it is fitting to set one's house in order, so to speak, and to do a wholesome amount of short-range and long-range planning. Under this latter heading, have you

made your will? It is your solemn duty to do so. More, it is your bounden duty to provide in your will bequests for Church and charity as a recognition of the fact that you hold all your possessions in trust under God and as a result of His blessings and talents so lavishly bestowed upon you.

Will you remember St Mary's in your will? If each member of the parish would do so and for whatever amount seems generous in proportion to the amount of the total estate, the Church of St Mary the Virgin could weather the storms of the future in a setting of calm assurance in which she could best witness before God's children near and far to the full glory of our heritage as Anglican Catholics. And what glory this is!

Affectionately yours,

Grieg Taber

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SHRINES OF ST MARY'S

The Crèche

MOST of the shrines of St Mary's are permanent fixtures but there is a temporary shrine, the Christmas Crèche, that is worthy of our prayerful consideration. So often Christmas Crèches are treated as art objects or children's toys, when in reality they are meant to be aids to devotion to all the children of God, young or old.

Perhaps you know the origin of the Christmas Crèche. Some two years before his death, St Francis of Assisi expressed the strong desire to celebrate Christmas in a manner then unknown and much more in keeping with the first Christmas. It seems that a man of the village of Greccio, John by name, and one whom blessed Francis dearly loved, had expressed a desire to have St Francis and his brother Friars celebrate the Feast of the Holy Nativity at Greccio. The Saint of Assisi agreed to do so on condition that John prepare in Greccio the sort of setting in which the Holy Child of Bethlehem was born, — the inconveniences, the bed of straw, the donkey and the ox, and all in the bleakness of

the night. John faithfully carried out all of the suggestions of the Saint whom he loved above all of his friends. The Eve of the Feast of the Holy Nativity came and the Franciscan Friars gathered from neighboring parts of the country. They were joined by men and women who had prepared candles or torches with which to illumine this holy night. At length blessed Francis arrived and he was overjoyed to find all in readiness, — a manger lined with straw, a figure of the blessed Babe lying in the straw, a donkey and an ox that had been led in. Lo, simplicity was honored, poverty was exalted and humility was glorified, and the heart of St Francis leaped with holy joy. Indeed, the night resounded with the joyful chant of the friars. There followed the Holy Mass of the Nativity, at which the happy poor man of Assisi was deacon. He intoned the Christmas Gospel and preached a telling sermon about the Poor King born in Bethlehem. This was the year 1223 and ever since that memorable year crèches have been prepared in or outside of Christian churches for the lifting up of the hearts and minds of the faithful to the true meaning of Christmas. Here at St Mary's we are privileged to have a most devotional Crèche.

Who are drawn to the Crèche? Who are numbered among its appreciative visitors? Only those who can become as little children, only those who are childlike enough to be able to see in the helplessness of the lovely Babe a humility infinitely more glamorous than all of earth's glittering displays. Oh, others may gaze at the Crèche, but only the childlike can kneel and adore.

We cannot look on the manger scene enshrined in the Crèche without thinking of the purpose of the Holy Birth. That Holy Child of Bethlehem was born to die. He was born to be the world's Redeemer. He was born to effect an atonement, the making of sinful men to be at one again with a heavenly Father from whom they strayed through rebellion, indifference or ignorance. Yes, from the cradle Jesus longed after the Cross, longed to do the Father's will and take upon Himself the sins of the world and bear the weight of Divine Justice.

If we look on the manger scene with spiritual sight we shall behold Jesus throwing Himself into the stream of external circumstances, that same stream into which we ourselves are inexorably drawn. How well we know that the elements of nature together with the laws controlling them which act with absolute necessity

have no respect for the individual. Then, too, how well we know that the wills of our fellow men, as free as ours, when abused bring suffering to us whether we be classed in the category of the good or the bad. And as we look on the Babe in the manger we see Jesus who from the moment of His birth was a prey to the physical elements and to the wrong use of men's wills. At His birth He was heralded by the angels as one who would bring peace to men of good will and at His coming He found men of bad will, so bad that they could not only make no room for Him at the inn but no room for Him in their hearts.

Our visits to the Christmas Crèche can immeasurably help us to grow spiritually. We can be aided in developing God's gifts of faith and hope and love. Who can look on the blessed Babe without the stirring of faith in the treasure which He brought when He came down from heaven,—the power and the wisdom and the goodness which He brought to the sons of men? Who can look on that blessed Babe without adding to the God-given virtue of hope,—hope that Jesus will change our lives if we will let Him, hope too that Jesus will welcome us to His company for all eternity when this mortal life is ended? Who can look on the blessed Babe without growing in the virtue of love,—love for Jesus who so loved us as to come to us in poverty and obscurity and suffering that He might redeem us? Will not our rising love show itself in thanksgiving and adoration to such an extent that we shall offer ourselves, our souls and our bodies to Him for His service?

Yes, in the Christmas Crèche is pictured ever so vividly surpassing greatness, coupled with the genuine graciousness of humility. In contrast with this picture we see the real smallness of our greatest greatness. We are challenged to become like Jesus in His humility. If we accept the challenge, grace from on high floods our souls for "God resisteth the proud and giveth grace to the humble".

☆

MEGALOMANIA

MEGALOMANIA is an affliction too well known in ecclesiastical circles and too frequently swelling the ranks of the maniacs. It is the disease wherein those afflicted have constantly on their lips three questions, — *How many, How much, or How big.* Those suffering from this malady have a mania for quantity,

and conversely they have only passing regard for quality. They even choose for their parish church one in which quantity receives the dominant emphasis.

Arriving in a new place of abode the megalomaniac at once seeks for his church one that has the biggest communicant list. He does not concern himself as to whether these vast numbers of communicants receive Holy Communion frequently enough to manifest their appreciation for the gift of the Bread of Life, or as to whether the Blessed Sacrament is received with preparation due Him who in His sacramental Presence makes a throne-room of the heart of the individual communicant. What is more, he is not interested in whether or not the many communicants value the Bread of Life on week days as well as on Sundays.

The megalomaniac is interested in the size of the total offering, Easter or otherwise, and it matters not what constitutes this grand total. The grand total is grand! Too, the megalomaniac often refuses to give anything unless she can give much. He argues that small gifts are hardly worthwhile. The writer recalls the report of an Easter Offering of \$1500 boasted of by a certain congregation. On careful inquiry as to whether this offering well represented the members in general of that congregation or just one or two givers, he was reluctantly informed that one individual gave \$1000. In other words two-thirds of that offering was given by one person while the congregation as a whole, together with their pastor, congratulated themselves on their generosity at the Easter Feast.

The megalomaniac likes to choose a congregation in which there are prominent members, "big shots" in business or "social idols" in society. He quite forgets that the "big shot" or "social idol" or anyone else for that matter goes to heaven only if he is pure in heart. Purity of heart, singleness of purpose, the dominant motive of union with God — these are all that count for admission into God's Society.

Those afflicted with megalomania often seek out the church that possesses the greatest number of art treasures. They talk of their church as the one which has a bejewelled altar cross or a monstrance that is beyond price or a window that contains the finest glass in the country. Indeed, some possessions are so valuable and unique that they are in demand as exhibit pieces in art museums.

The megalomaniac likes a church that publishes a booklet in which are listed the many treasures of ecclesiastical art.

The seekers after quantity gravitate toward a church that possesses the largest budget in the Diocese. To them this budget represents growth. It is not quite certain of what this growth consists. Too often it is a prideful race between prominent members of the subscription list in an effort to "save face". And of the budget a vast amount of money must be allotted to music, but it matters not that the music spells out "Glory to man in the highest" instead of "Glory to God in the highest". Music that can be whistled on the way home from church or music that can best be described as sentimental twaddle must be offered for the attraction of numbers. Where does the worship of God enter into the musical setting?

Megalomaniacs also seek a church having big and to them therefore flourishing guilds. The writer recalls a church with a tremendous men's Bible Class. When he asked one of its members how he accounted for the attendance of some three hundred men Sunday after Sunday he was informed that the men did not dare stay away as they would be much frowned upon as breakers of the attendance record. Where did the Bible figure as God's Holy Word to souls in need of healing and of light?

Megalomaniacs love to belong to churches which experience crowded congregations week by week. A packed church seems to be all that is necessary, with no consideration of why the people crowd into that particular church. Is it for the worship of Almighty God and the acceptance of the privilege of offering in penitent and loving humility themselves, their souls and their bodies, in union with Jesus in the Sacrifice of the Mass, so that through His merits they may be accepted even with their demerits by a just as well as a loving Father? Or is it because there is an exceedingly eloquent and dynamic preacher in the pulpit and a highly trained choir?

The megalomaniac will join a Confirmation Class only if it is superior in numbers. A rector who boasted of the largest Confirmation Class in the diocese was once asked by his bishop what percentage of the class could be counted on to remain faithful in their prayers and their communions and their work for the church throughout the year following Confirmation. This rector was distinctly embarrassed for he had urged men and women and boys

and girls into the Confirmation Class so that he could present the largest number in the diocese to the bishop. Many of those presented had little or no instruction and no devotional preparation for the gift of the Holy Spirit. But megalomaniacs join such classes!

All of which is a far cry from the Lover of all souls who said "Where two or three are gathered together in my name there am I in the midst of them," and again when a poor woman had thrown two mites into the treasury, He said "This poor widow hath cast more in than all they which did cast into the treasury, for all they did cast in of their abundance but she of her want did cast in all that she had, even all her living", and again "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein," and yet again "The last shall be first and the first last, for many be called but few chosen". Surely our blessed Lord thought very highly of His forerunner, John the Baptist, so much so that he proclaimed "Among those that are born of women there is not a greater prophet than John the Baptist", and then the blessed Saviour went on "But he that is least in the Kingdom of God is greater than he".

Yes, it is the power of holiness and not the power of numbers that counts in the kingdom that our blessed Lord came to establish. It is holiness alone of the citizen of that kingdom that matters, — the holiness that moves him to be one of the two or three gathered in the Redeemer's name at a weekday Mass, the holiness that prompts him to give his all even though his all amounts to but little for the spread of the Gospel, the holiness that keeps his trust in God childlike and therefore wholesome, the holiness that impels him to be a servant of his fellow men in honor of his Master who came among men as One that serveth, the holiness that drives him to visit the All-Holy present in the Tabernacle in the most Holy Sacrament, even though he be the only visitor.

Away with megalomania! ☆

FOR ST JOSEPH

St Joseph, most noble Guardian,
To your nobility I would pay homage!

Perhaps in gazing at the perfect picture of Our Lady and her Child
I overlooked the background of your utter self-surrender.

Or, seeing her come riding into Bethlehem a wintry day at dusk,
 I did not count the weary miles you trod beside her.
 Nor, when obediently you planned for exile
 I did not share your human fear lest Egypt prove not kind.
 But Oh, St Joseph! I have thought with joy upon your joy
 Training those mobile Hands to make your craft a perfect thing,
 The while you told the glories of the Scripture.
 And marvelled at — yet humbly understood — His quick response.

So passed the years —
 An oblation of devoted love.
 Until your precious task fulfilled,
 With soul at peace you faced life's end;
 Comforted, sustained by His dear presence.

Such is my tribute Blessed Joseph,
 A meagre thing I know,
 And yet I beg you take it
 For it comes from a heart aglow with thanks
 Remembering your life on earth
 Your prayers in Heaven.

E. G. D.

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PARISH NOTES

ON the Second Sunday after The Epiphany, January the fifteenth, the preacher at High Mass will be the Reverend John Heuss, Director of the Department of Christian Education of the National Council. Father Heuss has done noble work in bringing to life this department and through his direction there is being placed in the hands of every teacher of the Church tools for the work of Christian education which anyone would be proud to possess, and the Faith of the Church is being allowed to shine forth in the fullness of its glory.

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THE pre-Confirmation instructions given by Father Taber on six successive Sunday nights, beginning on January the fifteenth, afford an opportunity to those already communicants of

the Church to review some of the fundamentals of the Faith. The full schedule of instructions, with the subjects, is hereby given:

1. January 15 — The Catholic Idea of God
2. January 22 — The Catholic Idea of Man
3. January 29 — The Catholic Idea of the Church
4. February 5 — The Power of Prayer
5. February 12 — The Power of Confession
6. February 19 — The Power of the Mass

☆

THE Guild of Help once more has commandeered Father Taber to give a Book Review and again Mrs Eugene W. Mason has invited the Guild to hold this Review at her home, 111 East 69th Street where she will be our gracious hostess at tea. The date is February the second and the hour is four in the afternoon. This Review is a Benefit through which the Guild of Help may aid Youth Consultation Service of the Diocese of New York and parochial charity at St Mary's. The tickets sell for \$2.40, including the Federal tax, and they may be secured from a member of the Guild or from the Church Office, 145 West 46th Street.

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THE Woman's Auxiliary will meet on Friday morning, January the thirteenth at ten-forty-five in St Joseph's Hall, following a Corporate Communion at the nine-thirty Mass. The speaker at the meeting will be the Reverend James A. Pike, Chaplain at Columbia University. He will take as his topic "College Work". Father Pike will be happily remembered by those who heard his excellent address at our Parish Dinner and very many of the women of the Congregation, whether regular attendants at the Woman's Auxiliary or not will wish to be present on January thirteenth.

☆

WE are happy to announce that an Evening Branch of the Woman's Auxiliary has been established at St Mary's. Its first meeting will be on Monday evening, January the ninth, at eight in St Joseph's Hall. At this time officers will be elected and final plans of organization effected. All the women of the congre-

gation who cannot attend the day meetings of the Woman's Auxiliary are urged to be present.

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FROM THE PARISH REGISTER

BAPTISM

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

November 6—Elisabeth Ann Oswald (Infant)

RECEIVED BY CANONICAL TRANSFER

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

November 10—Claire Edna Wilson

November 14—Viola Carolyn Forsberg

November 16—Marguerite Lynette Bispham

BURIAL

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

November 9—Sarah Holden

November 19—Richard Davis Campbell

November 29—Florence Holman

☆

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

January 1—The Feast of the Circumcision. George Coldham.

January 6—The Epiphany. James H. Gorham, O.H.C., Priest.

January 8—The Sunday after The Epiphany. Frances Elizabeth Durand.

January 15—The Second Sunday after The Epiphany. George Robinson Harding.

January 29—The Fourth Sunday after The Epiphany. Millie and Gustaf Zerler.

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:

Sunday, January 1, 9:00, The Guild of St Mary of the Cross.

Wednesday, January 4, 9:30, St Mary's Guild.

Sunday, January 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, January 13, 9:30, The Woman's Auxiliary.

Sunday, January 29, The Church School and The Guild of St Vincent.

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

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

MUSIC FOR JANUARY

JANUARY 1—CIRCUMCISION OF OUR LORD

- Mass*, Messe en Sol Poulenc
 Credo I Plainchant
 Motet, Exultate Deo Scarlatti
Evensong
 Carols
 Magnificat and Nunc dimittis Holmes
 Motet, Carillon, Carilla Warlock
 O salutaris Carey
 Motet, Adoramus te, Christe Corsi
 Tantum ergo (No. 5) Kodaly

JANUARY 8—HOLY FAMILY

- Mass*, Missa brevis Kodaly
 Motet, The Three Kings Willan
Evensong
 Magnificat and Nunc dimittis Byrd
 Motet, Tota pulchra es Bruckner
 O salutaris Calvisius
 Motet, Adoramus te, Domine Jesu Christe Unknown 16th C.
 Tantum ergo Schroeder

JANUARY 15—EPIPHANY II

- Mass*, Missa Gotica Gebhard
 Motet, O magnum mysterium Victoria
Evensong
 Magnificat 16th C.
 Nunc dimittis Palestrina
 Motet, The Three Kings Willan
 O salutaris Herbert
 Motet, O bone Jesu Ingegneri
 Tantum ergo Henschel

JANUARY 22—EPIPHANY III

- Mass*, Missa Misericordias Domini Rheinberger
 Motet, Jubilate Deo Gabrieli
Evensong
 Magnificat and Nunc dimittis Byrd
 Motet, Ave Maria Bruckner
 O salutaris Gates
 Motet, Jesu dulcis memoria Rheinberger
 Tantum ergo Victoria

JANUARY 29—EPIPHANY IV

- Mass*, Missa festiva in D Gretchaninoff
 Motet, Ave verum Bruckner
Evensong
 Magnificat and Nunc dimittis Willan
 Motet, O quam gloriosum est regnum Victoria
 O salutaris Henschel
 Motet, Jesu dulcis memoria Händl
 Tantum ergo Colonna

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, daily7, 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 Prayers (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
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 MAYBURY: 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 Maybury, *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. Corporate Communion last Sunday, 9 a.m. Meetings, fourth Fridays, 8:15 p.m. Father Jacoby, *Chaplain*.

DIRECTORY

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

THE RECTORY

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

The Rev. Father Taber

The Rev. Father Jacoby

The Rev. Father Maybury

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 Isabel, S.H.N.

Sister Sara Elizabeth, 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 BUtterfield 8-3500

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.