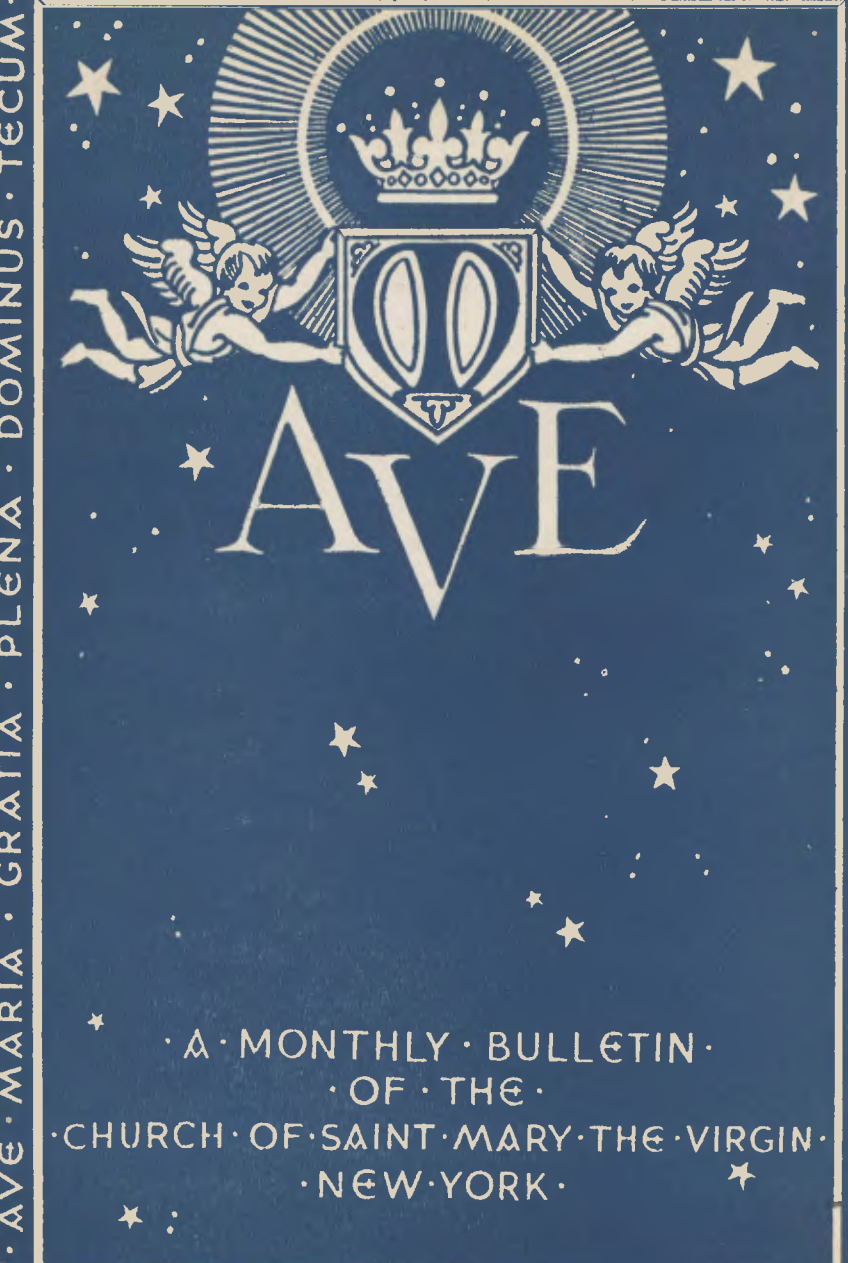


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· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 19, N. Y.
(East of Times Square)

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THE REV. KILWORTH MAYBURY

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AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City 19

Vol. XX

January, 1951

No. 1

Dear Parishioners of St Mary's,

You will be happy to know that even at so early a date there has been a most encouraging response to our plea for membership in "The Friends of Saint Mary's". Not a few Anglican Catholics, though not members of our congregation, have in letters expressed their warm appreciation of all that Saint Mary's has meant to them on occasions and have at the same time betokened this appreciation with a thank offering at our Patronal Festival. They are glad to have a share in making sure the stability of Saint Mary's future for they believe that the leadership of Saint Mary's is needed in the whole Catholic Cause.

There is another way of helping to ensure Saint Mary's future and that is by remembering Saint Mary's in a will. Every member of the congregation should count it a privilege to do so. At the beginning of each new year it is the duty of every parish priest, a duty stated in the Book of Common Prayer, to urge his people to make or re-make their wills.

Now there are always those who have a feeling that to make a will is to step right up to the threshold of death. Actually to make one's will is to make certain that you will give a proper account of the property held in trust under God at the time of your death, whenever in God's providence that may be.

Of course, day by day we should be giving a Christian account of that which we really hold in trust. Each day we should be supporting to the best of our ability Church and charity, as well as our families. But the final accounting is equally important. This must not be left out of the reckoning. A will should be made by every Christian and it should be a Christian will. A will should be made, no matter what the probable size of the estate.

A Christian in his will remembers Christ's Church and His works of mercy. It is natural to remember that part of Christ's

Church which is one's own parish where the blessings that without number have come through the merits of Christ have been received and enjoyed. The unselfish will wish these blessings to be handed on to others. It is with this in mind that I call upon each faithful member of the congregation to support the future work of Saint Mary's, your own beloved parish, through your will. And don't forget also to support through the same will some work of mercy and, with reasonableness, your own family.

Affectionately,

Erving Taber



GO INTO ACTION

THE Bishop of New York has appointed the evening of the Third Sunday in Lent, February the twenty-fifth, for the administration of the Sacrament of Holy Confirmation here at Saint Mary's. This announcement should spur every member of the parish to missionary action. There are members of your own family perhaps and certainly many of your friends who are waiting for you to take enough interest in their spiritual welfare to invite them to join the Confirmation Class of 1951 and to receive the strengthening power of the Holy Spirit for journeying the Catholic way of life as devoted followers of Jesus Christ.

Now don't be afraid to proselytize. Go out to convert others. You are a missionary by virtue of your Christian calling. Make no hesitation about urging Protestants to become Catholics. After all, if you believe that the full light of the glorious Gospel shines only through Catholicism and that all of the channels of God's grace are tapped only through the complete sacramental system, then why not try to convert Protestants? Each year converts from various forms of Protestantism express heartfelt gratitude that they have been brought at Confirmation into more of the light that streams from heaven and into more of the grace that flows through so many rather than so few Sacraments. Try also to convert Jews, and Buddhists and Mohammedans if you are acquainted with any such. Try also to bring back lapsed Roman

Catholics into active Catholic living. Above all give attention to merely nominal Episcopalians who have been baptized in an Episcopal Church, hope to be married in and buried from an Episcopal Church, but who have never used the rich resources entrusted by Almighty God to that Church. Pray for those whom you would bring into the joys of the fullness of Christian living, then seek them out in the name of the Lord and lead them to Him who would lovingly receive them.

There will be a series of six Sunday night instructions given in the church at the regular eight o'clock hour of the Sunday evening service. These instructions will form a framework for the individual instruction that the clergy and Sisters of the Holy Nativity will also give. Do bring with you to these instructions those whom you can prayerfully and humbly and gently persuade to reach out for more light and grace.

The schedule of instructions will be as follows:

- January 14 — The Incarnation and the Church
- January 21 — The Church in Purgatory and in Heaven
- January 28 — The Church a Power House on Earth
- February 4 — The Church a Hospital for Sinners
- February 11 — The Church and the Altar
- February 18 — The Church and Her Precepts.



SACRAMENTALS

Holy Water and Blessings

IN our present series of articles on sacramentals, that is, those devout practices with outward signs whereby some blessing is granted to all who use them faithfully, let us consider Holy Water and Blessings.

Many are wary of Holy Water, but in so acting they take the part of the devil since he alone is supposed to be frightened away by it. Actually Holy Water comes quite naturally into usage by the Church. Even in the Old Testament there are many references to water. David thirsted for water from the well of Bethlehem. Jeremiah made broken cisterns symbolize false beliefs. The Psalmist exults in the "waters of comfort". Not only among the Hebrews but among all Eastern peoples water was constantly in ceremonial use. Since our blessed Lord announced that He had come "not to destroy but to fulfill" it is natural that water should

also figure constantly in His Holy Church. Indeed He Himself took up the rite of Baptism from His forerunner, blessed John Baptist, and elevated into the Sacrament of Holy Baptism.

Like so many things the use of Holy Water is enshrouded in a mixture of mystery and legend. By tradition its use in the Christian Church is attributed to Saint Matthew. Very possibly this tradition is historically accurate since he of all the Evangelists showed a great desire to link Christianity with Judaism, and, as we all know, in the Jewish Religion there were very many ceremonial washings and sprinklings. In the Apostolic Constitutions, a collection of documents appearing in the Fifth Century and supposedly written by Saint Clement of Rome, a form of prayer is given for sanctifying water to "give health, drive away disease and put demons to flight". Now for these purposes the early Christians used Holy Water in their own homes. In the Church's Liturgy, however, Holy Water was not used much before the Ninth Century and then in Holy Baptism, Dedication of palms, ashes, and so forth, and at the Asperges before the Holy Mass.

Generally speaking there have been three kinds of Holy Water, namely, that for use in the Sacrament of Holy Baptism, that for use in the consecration of churches and that blessed by the priest and used at any time. The Holy Water for Holy Baptism was anciently blessed on Holy Saturday and on the Vigil of Pentecost. The blessed water was mingled with holy oil and was kept for use at all subsequent baptisms. At the present time, however, the water for Holy Baptism is blessed at each baptism by the priest as he says "Sanctify this Water to the mystical washing away of sin". The Holy Water for the consecration of churches is blessed by the bishop as he mingles it with salt, wine and ashes. The Holy Water blessed by a priest for use at any time is customarily blessed by the celebrant in the sacristy before the High Mass each Sunday. This water is mixed with blessed salt. Both the salt and water are exorcized before they are blessed since, as a result of the Fall, the taint of corruption clings to everything in Nature which because of the Fall is under the power of Satan. Salt is mixed with water because salt is the symbol of preservation from decay and corruption and mystically signifies wisdom. The prayers used at the blessing of the Holy Water Sunday by Sunday are

very wonderful, calling upon God to banish evil, to grant blessings to the faithful and to bless any material object. Immediately before the High Mass the celebrant goes through the congregation for the Asperges, sprinkling the worshippers with Holy Water while the antiphon is sung "Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow". The Asperges is not for the exorcism of the congregation but it is rather to remind those, who each Sunday are presumably in a state of grace, of their baptism whereby they entered into that state through cleansing from both original and actual sins.

This Holy Water, blessed each Sunday before High Mass in considerable supply, is kept in the sacristy and is used by a priest for all sorts of blessings, — of homes, crucifixes, rosaries, medals, sacred pictures, crops, ships, and so forth. From this supply the faithful may take Holy Water into their homes. Holy Water is not blessed on Easter Day or Pentecost if on Holy Saturday or the Vigil of Pentecost the baptismal water is solemnly blessed. Should any of the faithful take holy water for their homes at these two solemn blessings they do so before the blessed water is mingled with holy chrism. Indeed, the Holy Water used at the Asperges on Easter Day and Pentecost is taken before such mingling.

Near the entrance of the church will be found Holy Water fonts or stoups (niches) or shells. In olden times pails shaped like truncated cones were used. There have been many interesting inscriptions found on Holy Water receptacles,—"Take water joyfully for the voice of the Lord is upon the waters" and "Offer thy prayer after washing thyself" and "Wash not only thy face but thy iniquities". But inscription or no, the faithful on leaving a church cross themselves with Holy Water as a devout reminder that they entered upon the way of salvation at their Baptism.

It might be of interest to some to note that anciently branches of laurel, hyssop, palm, boxwood, or wisps of straw or even tails of foxes were used for the aspersions with Holy Water. In modern days the sprinkler, or aspersorium, consists of some porous material encased in metal and the whole attached to a handle.

As many avoid the use of Holy Water, so very many avoid blessings. Why, God alone knows. For some, the saying of grace

over a meal is the only blessing left. What are these blessings so commonly neglected? A blessing is no mere ceremony setting apart some object. It is rather a rite, consisting of a ceremony and accompanying prayers, under the authority of the whole Church Catholic, by which either persons or things are dedicated to the service of Almighty God and have God's favor conferred on them. There are in the Church over one hundred different forms of blessings ranging from the greatest to the least,—from Benediction of the Blessed Sacrament to the blessing of water in a cruet at a Mass.

But some will say, why bless things or persons? You see, the Church always keeps in mind the reality of the Fall of man. She knows that this Fall involved in its consequences the whole creation. She founds her knowledg in part on Saint Paul's statement "The whole creation groaneth and travaileth together". Therefore, claims the Church, all created things and beings need to be rededicated and reclaimed as it were for the service of God.

Now a blessing may be a natural expression of good wishes, such as that of the Psalmist "I will bless the Lord". Again, a blessing may convey a specific benediction to the individual or individuals as, for example, that of our blessed Lord to the Apostles at His Ascension. Then again, a blessing may set apart a person or thing for God's purposes as, for instance, the blessing a priest give as he, bearing the Blessed Sacrament, enters a house, "Peace be unto this house and to all who dwell therein".

Who may give blessings? Normally a priest gives blessings, but certain ones such as those of the deacon, the water and the congregation at a Mass when a bishop is officially present are always given by the bishop. A deacon blesses the Paschal Candle on Holy Saturday.

Objects for use in the worship of the Church must be blessed, whereas secular objects may be blessed. The priest who normally confers blessings on these objects wears surplice and violet stole, says the prayers appointed by the Church, sprinkles the thing or person to be blessed with Holy Water and makes the Sign of the Cross over that person or thing. Usually blessings are conferred in the church but actually they may be anywhere. This is the reason why a properly equipped priest always carries on his person a violet stole and Holy Water.

It is well to remember that blessings do not confer grace. They do, however, excite devotion, banish evil spirits, convey Divine benefits, such as restoration of health, and remit venial sins.

It is still better to remember that only devils should be afraid of Holy Water and blessings, certainly not the children of the living God!



PARISH NOTES

THE Guild of Help sponsors its annual Book Review this year on Thursday afternoon, January the twenty-fifth, at three-thirty. Father Taber has been seized upon again to be the Reviewer. Regretfully the Review cannot be held in the setting of Mrs Eugene W. Mason's customary hospitality since she has given up her city home. Those who have for many years attended this annual Review will not soon forget Mrs Mason's graciousness. However, the Guild of Help is most fortunate in being invited to hold the Review this year in the apartment of Mrs George H. Ingalls at 350 Park Avenue. Mrs Ingalls, though not a parishioner of Saint Mary's, so appreciates the charitable work of the Guild of Help that she graciously places her home at the disposal of its members and guests for this annual Review. Tea will be served immediately after the Review. The subscription will be two dollars and twenty-five cents.



THE Day Branch of the Woman's Auxiliary will hold its Corporate Communion at the nine-thirty Mass on Friday, January the twelfth, followed by a business meeting in Saint Joseph's Hall at ten-forty-five. The President of the Saint Mary's Branch, Mrs Harold Pim, has asked us to remind all the women of the parish that their annual dues of one dollar a year are now due. It is hoped that many women of the congregation, particularly those who cannot help in any other way, will make pledges to the Auxiliary of some special amount each month. Through the generosity of a few women, Saint Mary's Auxiliary managed to pay all bills in 1950. However, missionary work means money-spending and missionary work will be properly represented only when a vastly larger number of women help with contributions. The treasurer is Mrs Harold M. Lindstedt, 242 East 19th Street, New York 3, who will gratefully receive the annual dollar dues and any monthly pledges that may be made.

THE Evening Branch of the Woman's Auxiliary has changed its monthly meeting day from the first Monday in each month to the first Tuesday in each month. The next meeting, therefore, will be held in Saint Joseph's Hall on Tuesday, January the second at eight. When the Evening Branch was organized last year there was a large and enthusiastic attendance at meetings. For some reason or other this season's attendance has fallen off. "This ought not so to be." The world never stood in greater need of the light of the Gospel and the power of the Christian Sacraments. Surely our women will take a renewed interest in filling the world's great need by spreading the Church's mission!



ADVANCE notice is given of the Annual Acolytes' Festival which is held this year on Monday, February the twelfth (Lincoln's Birthday) and at which the Right Reverend Horace W. B. Donegan, Bishop of New York will preside and give the Charge to the acolytes.



FROM THE PARISH REGISTER

BAPTISM

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

November 29 — Booth Roy Hemingway (Infant)

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."*

November 20 — Sylvia Lorraine Chaney
Stephen Waterman Mason

MARRIAGE

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

November 27 — Gage Colby and Sylvia Lorraine Chaney

RECEIVED BY CANONICAL TRANSFER

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

November 2 — Alma Chadwick Jones

November 24 — Elizabeth S. Armstrong

BURIALS

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

October 14 — Alice Louise Brown

November 27 — Frances J. Nash

November 28 — Harlan S. Perrigo



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 7 — The First Sunday after Epiphany. Frances Elizabeth Durand.

January 15 — The Second Sunday after Epiphany. Lillie and Gustav Zerler.

Of your charity pray for the repose of their souls.



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

Wednesday, January 3, 9:30, St Mary's Guild.

Sunday, January 7, 9:00, The Guild of St Mary of the Cross.
The Woman's Auxiliary (Evening Branch).

Friday, January 12, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, January 14, 9:00, The Living Rosary of Our Lady and St Dominic.

January 28, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1; Mr Robert P. Christman, \$2; Miss Frances Coleman, \$1; Mr

John Cousins, \$5; Mrs Emery Dicey, \$3; Miss Florence Dickerson. \$2; Mrs Richard Giles, \$5; Mrs George A. Gordon, \$25; Miss Polly Havens, \$1; Mrs Earle Higgins, \$1; Mr A. G. M. Miller, \$1; Miss Kathryn Mulholland, \$1; The Reverend Charles W. Nelson, \$1; Mr Neilson Sutton, \$2; Mr C. Y. Wang, \$2; Mrs Frank A. Wickenhauser, \$2; Miss Claire Wilson, \$2; Mr Ralph L. Yocom, \$5.

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

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

MUSIC FOR JANUARY

JANUARY 1 — CIRCUMCISION

Mass, Missa orbis factor Gregorian

JANUARY 7 — CHRISTMAS II

Mass, Missa brevis Kodaly

Motet, The Three Kings Cornelius

Evensong

Magnificat and Nunc dimittis Whitlock

Motet, How precious are the gifts Bach

O salutaris hostia, Op. 17 Kromolicki

Motet, Ave verum des Pres

Tantum ergo Unknown Composer

JANUARY 14 — HOLY FAMILY

Mass, Missa in die tribulationis di Lasso

Motet, Tota pulchra es Bruckner

Evensong

Magnificat and Nunc dimittis Farrant

Motet, And I saw a new Heaven Bainton

O salutaris hostia Liszt

Motet, O mysterium inefabile Clerambault

Tantum ergo Albrechtsberger

JANUARY 21 — SEPTUAGESIMA

Mass, Mass in G Schubert

Motet, Turn our captivity Byrd

Evensong

Magnificat and Nunc dimittis Tallis

Motet, A prayer to Mary Brahms

O salutaris hostia Byrd

Motet, O sacrum convivium, Op. 17 Kromolicki

Tantum ergo in D flat Kodaly

JANUARY 28 — SEXAGESIMA

Mass, Mass in C Henschel

Motet, Lauda Sion Palestrina

Evensong

Magnificat and Nunc dimittis Morley

Motet, Ave Maria Rachmaninov

O salutaris hostia Rheinberger

Motet, Adoramus te Palestrina

Tantum ergo Händl

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.

Exposition of the Blessed Sacrament and Intercessions

Wednesdays 12:10-12:40

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:

Closed on legal holidays.

Mondays to Fridays 9:15 to 1 and 2 to 5

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.—Day Branch, second Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Farther Taber, *Chaplain*, Evening Branch, first Tuesdays, 8 p.m. Corporate Communion first Sundays, 9 a.m. Father Jacoby, *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*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, second Thursdays, 7:45 p.m., preceded by Vespers and Benediction. Corporate Communion, last Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-two. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Maybury, *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 Maybury, *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 Maybury, *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 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 Mary Angela, S.H.N.
The Sister Gladys Mary, S.H.N.
The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

Mr. Leslie Evan Roberts, *Treasurer*, 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

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.