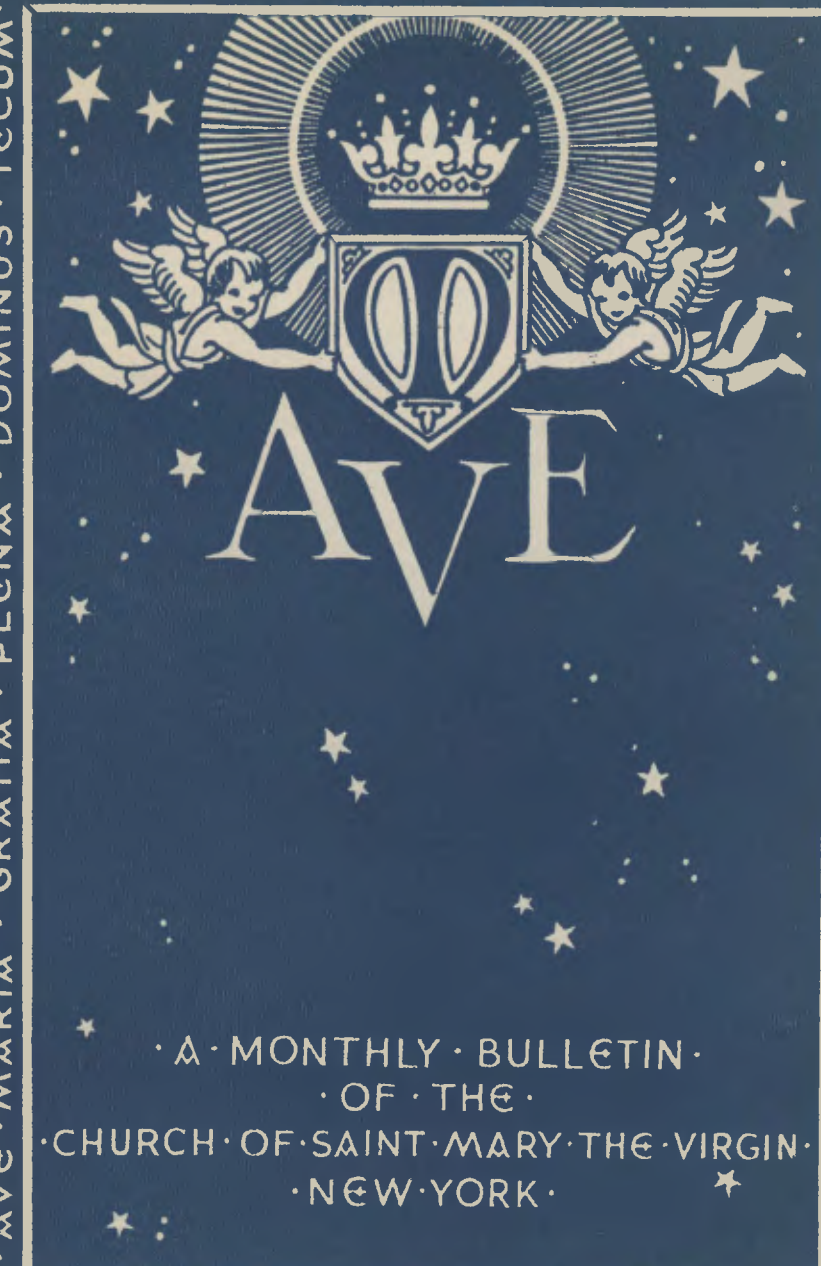


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· A · MONTHLY · BULLETIN ·
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· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, 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 36

Vol. XXIII

March, 1954

No. 3

Dear Parishioners of St Mary's,

At the last General Convention held by the Episcopal Church in Boston, it was decreed that a campaign be conducted for funds to build churches, seminaries, colleges and schools absolutely needed for the Church's work at home and overseas. The goal of the campaign, called the "Builders for Christ" campaign, is some four millions of dollars, and the contributions from the members of the Church far and wide will be made on Sunday, May the second. About one half of the amount asked for will be spent on our theological seminaries which are woefully deficient in physical equipment. The other half will be spent on the erection of churches and schools in Japan, the Philippines and Puerto Rico, as well as colleges and schools for negroes in this country. Much Church property destroyed during World War II will be rebuilt.

Between now and May the second you will receive through AVE or other means pamphlets describing the Church's genuine need. Let each individual plan now his generous gift in answer to the plea of the whole Church. Let each individual too pray for this campaign that the wings of prayer may lift it onto a high spiritual level. There is a genuine emergency at present which loyal Episcopalians will gladly alleviate first through their prayers and then through their generous offerings. We of St Mary's must not fail to do our full part.

Affectionately yours,

Grieg Taber

LENT

ASH WEDNESDAY falls this year on March the third. Welcome, dear Fast of Lent! Yes, welcome, that it may be a time for wholesome discipline and wholehearted devotion, made possible by a life *in* the world which is less and less *of* the world.

The following suggestions are offered for a well rounded Lenten Rule of Life:

1. Receive Holy Communion at least once a week and attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of Daily Mass.)
2. Make your confession at least on Shrove Tuesday and ~~again~~ before Easter Day.
- ✓ 3. Give up one favorite sin.
- ✓ 4. Attend the Stations of the Cross each Friday evening.
- ✓ 5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal.
- ✓ 6. Abstain from meat on Wednesdays as well as Fridays.
- ✓ 7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
- ✓ 8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
- ✓ 9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.

SHROVE TUESDAY CONFESSIONS

SHROVE TUESDAY, March the second, is Shrivng Day, none other, and your priests will hear confessions according to the following schedule:

Father Taber: 11-1; 2-3; 5-6; 8-9 Father Bosshard: 12-1; 4-6; 8-9.
 Father Lavey: 11-12; 3-5; 7-8.

WHEN I AM UNDISCIPLINED

IT is a truism to say that the Church needs disciplined priests, not to mention disciplined bishops. She needs too a disciplined laity. Without well ordered discipline, exercised by all in her ranks, she cannot present stalwart disciples to Christ, for flabbiness alone will then be the order of her day.

Out in the world there is plenty of discipline, whether imposed or sought out, particularly the discipline of hard work. However, this discipline tends either toward making men hard or toward developing through natural triumphs a self-complacency, a self-worship. If you do not believe this, look on the faces of workers returning home from office or factory at the close of a working day! But there is an utterly worthwhile discipline, a supernatural discipline, a discipline of labor in Christ which works in the individual soul generosity and tenderness and holy joy. This discipline is the work of the Holy Spirit and it tends toward stabilizing the soul in God. Under such discipline even acts of common courtesy are done for Christ's sake, thereby purifying the doers of such acts from selfishness.

How often we wake up to the realization that we are too soft to be of much use. There is the softness of our senses,—a condition in which we are always taking our pulse or looking for the most comfortable chair or expecting the most luxurious food or engaging in spending money lavishly. There is also the softness of our hearts,—a condition in which we spend most of our waking hours day-dreaming. There is again the softness of our intellects,—a condition in which we discard all discretion in reading, never settling down to anything solid but delighting only in thoughts that are superficial and trivial.

What is the answer? Well, we need to practice mortification. We must needs die daily to self,—self-indulgence and self-satisfaction. Mortification is the Church's way of bringing discipline into the lives of her children. After all, we are members of the mystical body of Christ. We received life from Christ when we were baptized at the font. We then became branches of Christ who is the Vine. The Church rightly calls upon us to deny ourselves in order that we may assert Christ and to mortify ourselves in order that He may the more freely and the more fully live in us.

Again and again we are bidden to do penance in expiation for our sins or in reparation for the wrong doing of others or in payment of the penalty incurred by sins. But penance must have its proper setting up exercise whereby the otherwise flabby fibres of our wills may be hardened. This exercise is provided through mortification.

Now there is considerable misunderstanding about mortification. Some think of it as the crushing of normal God-given instincts but such is not the case. Rather it is the controlling of these instincts. Mortification does not destroy the natural appetites, it disciplines them. Mortification does not strangle the human emotions, it subjects them to reason and order. Mortification does not repress passions good in themselves, it regulates them so that we become their masters and not they our masters. And the control and discipline and order and regulation brought about through mortification are always for the love of God!

Now let us be practical. How can we engage in the discipline of mortification? We can mortify our intellects by curbing our curiosity for news, by refusing to imitate the men of Athens of St Paul's time who "spent their time in nothing else, but either to tell or to hear some new thing". We can mortify our wills by allowing others to have their way in unimportant matters where no principle is involved. We can mortify our imaginations (and how active they are) by banishing frivolous desires. Then again there is mortification in prayer when we give up an evening's pleasure to go to Benediction of the Blessed Sacrament, especially on a raw, cold, stormy night. There is mortification in fasting when we give up our own selfish desires and inclinations. There is mortification in alms-giving when at great inconvenience to ourselves we go about doing good.

There are great and worthwhile principles at stake when we take up a life of discipline through the exercise of mortification. In the school of discipline, and too often it is a post-graduate school, the pupils choose the Creator before the creature. They set themselves free from the creature for the creature insists on their wearing blinders, causing their needs to increase, and they know that the man of many needs surfeits his life with so many earthly and material things that his soul becomes deadened and ceases to desire

spiritual things. Those who attend the school of discipline learn to display gentleness of heart and the clear sense of the real value of things and a deep appreciation of the beauty of nature,—all in a setting of profound humility. This setting is assured them as they look to the Master whose disciples they are and who once exclaimed "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

There are mortifications and mortifications. The safest mortifications are those which others inflict upon us whereas the most dangerous mortifications are those which are self-imposed and which therefore tend too often to increase our pride,—the pride of self control, the pride of the he-man. We should welcome therefore the mortification recommended by Holy Church in Lent, yes, but also through the rest of the year. The best of all mortifications is always the humble and patient acceptance of ALL that God wills to send us—sorrows, pains and crosses as well as joys, victories and graces.

Would you be a happy Christian? Then be a disciplined Christian. Why do you suppose that monks and nuns, with possibly a very few freakish exceptions, are so merry? It is because they live the disciplined life. Why do you suppose the saints and martyrs were radiantly happy through their struggles after holiness and their martyrdoms? It is because they practiced mortification. The much loved hymn puts it so well:

"Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, "Yes."



CHRISTIAN SACRIFICE (5)

IN earlier articles of this series it has been shown what a sacrifice is, how a sacrifice is made, why we need a sacrifice; and in the fourth one I gave you some idea as to what our Lord's sacrifice was like and that He expects us to do something about it too.

He expects us to do something because when He created us, He gave us two priceless gifts which are really one: intelligence and freedom. And He never goes back on them. We are free, free to accept Him or reject Him; free to make His sacrifice ours or to ignore it. In the nature of things, then, His atoning work does not operate for us automatically. His sacrifice was a propitiation for the sins of the whole world, but it is operative only for those members of the world who make it their own.

In this connection He gave His apostles certain commands, and it is about three of these commands that He gave towards the end of His earthly life that I want to speak next: the commands to baptize, to forgive or retain sins, to celebrate the Mass. But the last we shall leave to next month.

They are all things that bring to men the benefits, the grace, of His sacrifice. They are things that we do when we choose of our own free wills to accept the benefits, to make His sacrifice our own.

The person who repents and receives baptism becomes a "member of Christ" (see your Catechism). That means that he becomes a member of the Church, the Mystical Body of Christ, and therefore the very life of Christ flows through him; that same life that our Lord offered on the Cross. It is yours, and the offering is yours so that you receive all the benefits of it. The natural result is that all sin, whether original or actual and done before the event, is completely washed away. Nothing more is needed and a person who dies immediately after baptism without opportunity of falling into sin again is surely saved. This is obviously the case with children who are baptized and die before reaching the age at which they are capable of sin.

Unfortunately, practically all of us do commit sin after baptism. This does not forfeit our membership in the Mystical Body of Christ, but it makes it inoperative. We die spiritually. But our Lord in His mercy foresaw this possibility and provided for it with the second command. We cannot be baptized again, but the merits of the Cross are infinite and there is something else we can do to take advantage of them.

If we repent of these sins — that is if we are truly sorry that we have offended and disobeyed God, and not that we just feel

sorry for ourselves because we have gotten into a mess — then we have the privilege of confessing our sins to a priest and receiving absolution from God through him. The priest has this power because he shares in the Apostolic ministry and so has himself received of the grace of the Cross at his ordination and received the command to forgive or retain sins. He is our Lord's agent in the application of the merits of the sacrifice to members of His Body.

Here again the fact of man's freedom determines the actions he must perform. Nothing happens automatically. One who isn't willing to own up to his sins is not truly repentant and therefore can't be forgiven. It isn't that God *won't* forgive him, for His love is always willing; but it is quite literally true that He *can't*. He imposed this limitation on Himself when He granted man the gift of freedom. Much as He wants all His children to share with Him the joys of heaven; much as He hopes that all will make the sacrifice their own; He will never drag anyone into heaven against his will. He never says to anyone, "Your sins are forgiven whether you want to be forgiven or not." Indeed, such a statement has no meaning, and our Lord is not given to making meaningless statements.

So we see that there are several elements in making the Sacrifice of Christ our own: there is what our Lord does and what we do; there is a positive and a negative aspect to it. Our Lord makes the oblation, the offering of the perfect sacrifice; we make it our own by repentance and becoming His members in baptism, or after baptism by seeking absolution. Then, because we are His members, we receive the gifts of His grace and all our sins are washed away by the Precious Blood of His sacrifice.

— E. B.



PARISH NOTES

MUCH appreciation is being voiced over two improvements to the fabric of our beloved St Mary's.

The chairs in St Joseph's Hall and used also for services before St Francis' altar, which were rapidly wearing out, have been replaced with sturdy oak chairs which should stand the test of con-

stant usage and prove to be as comfortable as is fitting in an ecclesiastical setting. We do not recline at Mass!

The lighting in the church, which has not only been a bit cold but has also been the subject of much unfavorable discussion, has been improved under the guidance of James Walworth, a student at the General Theological Seminary and one thoroughly versed in the technique of lighting. The new warm glow in St Mary's sanctuary not only reminds us of the glory of heaven's worship, but from a practical standpoint it greatly enhances the true beauty of our vestments and altar frontals.

Both these improvements have been effected as an act of faith and must be financed by thank offerings. If you like the new chairs or the new lighting or both, will you not send your contribution for one or the other or both to Father Taber that he may be able to meet the considerable expense involved?



THE Lenten Retreat for Men and Women will be conducted this year by Father Joseph, Superior of the Order of St Francis, on Saturday, March the thirteenth. The Retreat Mass will be celebrated at eight, followed by Meditations at ten-fifteen, eleven-thirty and two-thirty, with Benediction of the Blessed Sacrament at three. Breakfast and luncheon will be served to those who signify their plan to attend the Retreat by notifying before March the tenth the Sister-in-Charge-of-the-Retreat, St Mary's Mission House, 133 West 46th Street (PL. 7-6464).



THE Bishop of New York is favoring St Mary's on Sunday evening, March the twenty-eighth at eight by sending Bishop Campbell, Superior of the Order of the Holy Cross, to administer the Sacrament of Holy Confirmation. Do plan to be present first to pray for the outpouring of the Holy Spirit on those to be confirmed and second to greet our good friend Bishop Campbell.



WE would remind you of the special Lenten devotions of Stations of the Cross, followed by Benediction of the Blessed

Sacrament, with a sermon by a visiting priest held each Friday in Lent at eight. Truly it is a blessed privilege to travel in spirit on the Way of the Cross Friday by Friday and thus to keep very much alive in our hearts and minds what it cost Our Most Merciful Saviour to redeem us. We cannot meditate on the Passion too often and the Stations of the Cross call us to definite, planned meditation. If it is inconvenient for you to get to Church each Friday all the better. The Sacrifice on Calvary was not exactly convenient!



THE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall Friday morning, March the nineteenth at ten forty-five with a corporate communion in the Lady Chapel at the nine-thirty Mass. After a brief business meeting, the Auxiliary will hold its Annual Lenten Quiet Hour before St Francis' altar, with meditations given by Father Bosshard.

The March meeting of the Evening Branch of the Woman's Auxiliary on Monday, March the fifteenth takes the form of a Quiet Hour at seven before St Francis' altar, with meditations by Father Bosshard.

All women of the congregation are invited to be present at these two Quiet Hours.



FROM THE PARISH REGISTER

MARRIAGE

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

January 30 — Charles Hamilton Jones and Helen Anne Hratko

BURIAL

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

January 13 — Sarah Bedell Macdonald

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

- Wednesday, March 3, 9:30, St Mary's Guild.
- Sunday, March 7, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch)
- Sunday, March 14, 9:00, The Living Rosary of Our Lady and St Dominic.
- Friday, March 19, 9:30, The Woman's Auxiliary (Day Branch).
- Sunday, March 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, \$3, \$5; Miss Ada Beazley, \$2; Mr & Mrs Edward W. Beckmeyer, \$3; Mrs Ida Blinn, \$1; Mrs John Brennen, \$10; Mr & Mrs Jonathan Craig, \$2; Miss Nina J. Dusenberry, \$2; Dr John Goss, \$10; Mr Alex P. Heron, \$2; Col C. G. Irish, \$5; Mr Richard G. Kappler, \$2; Mr Wm. L. Kinter, \$5; Mrs Winifred Lynch, \$1; Mrs Eugene Mason, \$10; Mr William T. Nalle, \$3; Mrs Elvira M. Oxx, \$2; Mr Edwin L. Prescott, \$2; Mr David McD. Simms, \$1; Miss Waldtraut Schilke, \$1; Miss Mary H. Skeuse, \$1; Mrs Leonard Wickenden, \$1; Miss Mary Wickes, \$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 36.

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

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 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 the 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 BOSSHARD: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER LAVEY: 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 arrangements 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.

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.

KALENDAR FOR MARCH

1. M. St David, B.C.
2. Tu. St Chad, B.C. Requiem, 7.
3. W. ASH WEDNESDAY. *Fast and Abstinence.*
4. Th. St Casimir, C. Com. Feria and St Lucius I, B.M. *Fast.*
5. F. Greater Feria. *Fast and Abstinence.*
6. Sa. SS. Perpetua and Felicitas, MM. Com. Feria. *Fast.*
- ✕ 7. Su. LENT I. Com. St Thomas Aquinas, C.D.
St John of God, C. Com. Feria. *Fast.*
8. M. St Frances of Rome, W. Com. Feria. *Fast.*
9. Tu. EMBER DAY. Com. The Forty Holy Martyrs. *Fast and Abstinence.*
10. W. Greater Feria. Requiem, 8. *Fast.*
11. Th. EMBER DAY. Com. St Gregory, B.C.D. *Fast and Abstinence.*
12. F. EMBER DAY. *Fast and Abstinence.*
13. Sa. EMBER DAY. *Fast and Abstinence.*
- ✕ 14. Su. LENT II.
15. M. Greater Feria. Requiem, 9:30. *Fast.*
16. Tu. Greater Feria. *Fast.*
17. W. St Patrick, C. Com. Feria. *Fast and Abstinence.*
18. Th. St Cyril of Jerusalem, B.C.D. Com. Feria and St Edward K.M. *Fast.*
19. F. ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast and Abstinence.*
20. Sa. St Cuthbert, B.C. Com. Feria. *Fast.*
- ✕ 21. Su. LENT III. Com. St Benedict, Ab.
22. M. Greater Feria. Requiem, 7. *Fast.*
23. Tu. Greater Feria. *Fast.*
24. W. St Gabriel, Archangel. Com. Feria. *Fast and Abstinence.*
25. Th. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.*
26. F. Greater Feria. Com. The Penitent Thief. *Fast and Abstinence.*
27. Sa. St John of Damascus, C.D. Com. Feria. *Fast.*
- ✕ 28. Su. LENT IV. (Laetare). Com. St John Capistran, C.
29. M. Greater Feria. Requiem, 8. *Fast.*
30. Tu. Greater Feria. *Fast.*
31. W. Greater Feria. *Fast and Abstinence.*

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

MUSIC FOR MARCH

MARCH 3 — ASH WEDNESDAY

Mass, Missa PaenitentiaGregorian

MARCH 7 — LENT I

Mass, Missa ferialisRehm

Motet, Domine, non sum dignusVictoria

Evening

Litany in ProcessionGregorian

Motet, O quam gloriosumByrd

O salutaris hostiaPeeters

Motet, Panis angelicusTitcomb

Tantum ergo (No. 1)Kodaly

MARCH 14 — LENT II

Mass, Missa Cantabo DominoViadana

Motet, Ave verumByrd

Evening

Litany in ProcessionGregorian

Motet, O vos omnesMorales

O salutaris hostiade la Rue

Motet, Adoramus teUnknown Sixteen Century

Tantum ergoFaure

MARCH 21 — LENT III

Mass, Mass for 3 voicesLotti

Motet, Salve ReginaRoger-Ducasse

Evening

Litany in ProcessionGregorian

Motet, CrucifixusLotti

O salutaris hostiaCalvisius

Motet, Adoramus teRosselli

Tantum ergo (No. 6)Bruckner

MARCH 28 — LENT IV (Laetare)

Mass, Missa brevisKodaly

Motet, Turn our captivityByrd

Confirmation

Motet, O vos omnesMorales

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, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Mondays, 7:00 p.m. Corporate Communion first Sundays, 9 a.m. Father Lavey, *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 Bosshard, *Chaplain*.

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

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-five. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Lavey, *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. Meetings second Fridays, 8:15 p.m. Father Lavey, *Chaplain*.

GUILD OF ALL SOULS.— St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m. Father Bosshard, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communion, 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 Bosshard

The Rev. Father Lavey

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 Ruth Barbara, 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 PLaza 3-5300

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.