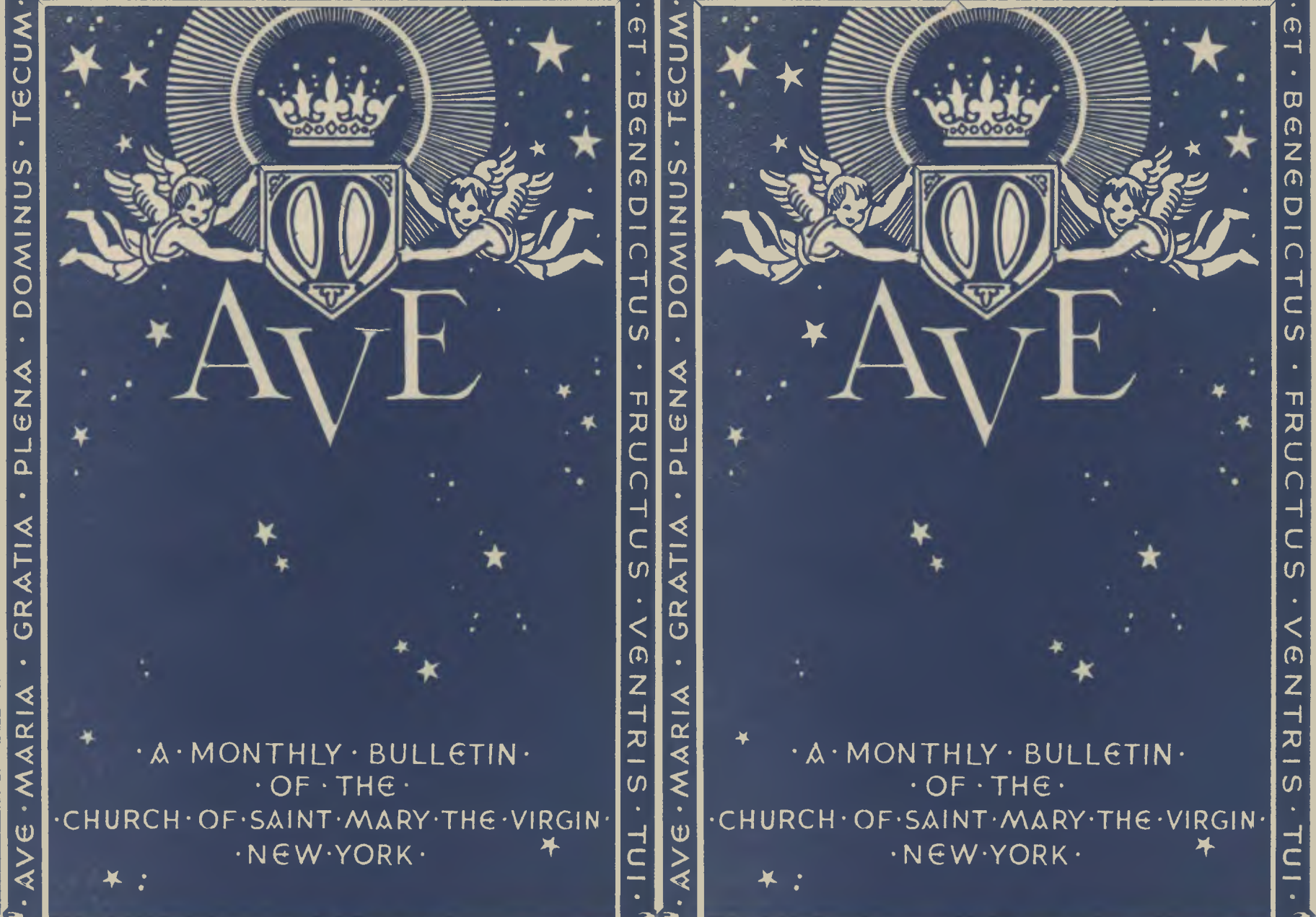


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· A · MONTHLY · BULLETIN ·  
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THE CHURCH OF SAINT MARY THE VIRGIN

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

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Vol. XXIV

February, 1955

No. 2

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Dear Parishioners of St Mary's,—

Will each of you lead some one person to the Sacrament of Holy Confirmation this year? The Bishop of New York has appointed the evening of the Fourth Sunday in Lent, March the twentieth, for the administration of this Sacrament here at St Mary's.

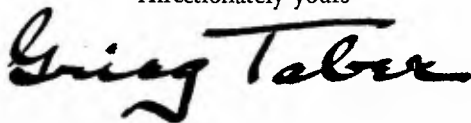
There is someone waiting for you to pray him into the receiving of the gift of the Holy Spirit in Confirmation. This someone is waiting too for you to invite him to come to church with you on the six Sunday evenings preceding Confirmation for a few general instructions on the fundamentals of Catholic and Christian Belief and Practice. This someone will be invited to receive additional individual instruction in which he may think out aloud, with help, the truths taught by our Incarnate Lord. But this someone is waiting for YOU to get him started and our blessed Lord is counting on YOU not to leave him stranded. Do not fail our dear Lord who would share His redemptive love with ALL.

The Sunday night instructions will be given as usual in the place of the sermon at the regular Sunday evening services at eight. The schedule of these instructions is as follows: February sixth, "The Catholic Idea of God"; February thirteenth, "The Catholic Idea of Man"; February twentieth, "The Catholic Idea of the Church"; February twenty-seventh, "The Power of Prayer"; March sixth, "The Power of Confession"; March thirteenth, "The Power of the Mass." Come, and bring at least one other person with you.

For yourselves I beg of you not to allow the holy season of Lent to come upon you unawares. Ash Wednesday this year is February the twenty-third. Holy Church gives us a pre-Lenten season, beginning with Septuagesima Sunday, February the sixth, for a prayerful period of preparation when we should all be formulating our Lenten

Rules of Christian living, — rules that will take us more apart from the world and from self and into closer union with God, rules that will emphasize the life of the soul and minimize the life of the body. As usual, I am printing elsewhere a few suggestions for our individual Lenten Rules. You may wish to take some or all of these suggestions, but if they strike you as insufficient guides for your spiritual progress then make your own better rules. But be sure to make them. May your Lent be a holy and therefore a very happy season!

Affectionately yours



#### SUGGESTIONS FOR LENT

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, February the twenty-second, is Shrivings 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 Schuman: 11-12; 3-5; 7-8.



#### ASH WEDNESDAY

Ashes for remembrance: comes the time  
 Sooner than we realize perhaps,  
 When all time stands still; life's pantomime  
 Concluded, these poor members merely scraps  
 Of bone and flesh and skin, ashes to ash,  
 Dust particles to dust, nobility  
 Brought down in shame, returned to nature's cache  
 To wait new Purpose in tranquility.  
 The voice: "remember man that dust thou art,  
 To dust thou shalt return!" O Lord of Life,  
 Deliver us from sudden death apart  
 From Grace: defend us in the time of strife!

And may this Imposition of death's kin  
 Turn us away from fleshly greed and sin!

—J. W. McC.



#### JOYFUL SPIRITUAL PROGRESS

*Through Discipline*

ALL too rarely do people associate joy with discipline and yet both go happily together. Let us begin this consideration by imprinting on our hearts those treasured words of Jesus "If any man will come after Me, let him deny himself and take up his cross and follow Me." Our greatest joy as Christians lies in following Christ. However, by His own word we cannot follow Him save along the path of the discipline of self-denial and cross-bearing.

Most people shrink from discipline because they choose to believe

that it is a negative thing. But such belief is far from the truth. Discipline is a positive thing and it releases positive power for right living.

What is discipline? It is all sorts of things. It is education, it is training, it is drill, it is subjection to rule, it is the habit of obedience, it is correction. What is more, it is the Church's system of essential duties and also rules that set forward the carrying out of those duties. Indeed, discipline is fighting self-exaltation and the putting in its place the genuine life dedicated to Christ and nourished by His sacrifice whereby under discipline we may grow up into Him. Discipline is not fanatical self-torture which too frequently exalts self nor is it a Puritanical scorn of innocent pleasures which too often smacks of self-righteousness. No, the motive behind discipline is a very high motive. Discipline is practised by truly devout Christians either as a penance, that is, self-punishment for past sins, or as a testimony of love through the dethronement of self, or as fulfillment of the heart's longing to share in the sufferings of the Redeemer.

Now the truth of the matter is that in each of us there are two lives, the life according to man and the life according to God; the life of the old Adam which is the life of sin and the life of the new Adam which is the life of righteousness in union with Christ Jesus. How well we know that the old man of sin is a very tough enemy. He will not die beneath one blow but rather he must be taken captive by the siege of a life time. This siege is best described by the discipline of mortification, — the discipline which if kept alive gradually kills the old man in us. By this discipline we mortify or kill our corrupt natures. And this is strenuous fun!

Incidentally, the discipline of mortification does much to prevent the upsurge of neuroses which, alas, gain prominence from an unhealthy emphasis on self. You see mortification is renouncing of the disorderly satisfaction of our desires while at the same time it places restraint on an inordinate exercise of our faculties. It keeps our intellects under control by curbing our curiosity for news. We are so like the ancient Athenians described by St Paul as they who "spent their time in nothing else but either to tell or to hear some new thing." It keeps our wills in check by letting others have their way in unimportant matters. It leads to indifference to things for its purpose is the restoration of God as King even while the displacement of self hurts. But the pain of self-effacement is a joyful one, inasmuch as it leads to the rectifying of the disorder caused by the enthronement of self.

How are we to engage in discipline and mortification? Well, Holy Church has a training schedule for us. She has set forth her days of fasting and abstinence. She suggests to us a rigid fast before receiving Holy Communion. In her theology she makes the body the servant of the soul. She has her precepts concerning confession and communion and marriage and Mass attendance and almsgiving and all the rest. She requires in many ways that her children keep in training so that by enduring hardness they may become good and happy soldiers of the Cross of Christ her Lord. She prepares them for the steep ascent into heaven, and yet her children so often accept her doctrine and her worship while they refuse her discipline. Yes, they inject sadness into what would otherwise be joyful Christian living.

Our holy religion, though a religion of discipline, is not an iron yoke because the discipline frees us for the happy leap from self to God. St Aloysius, on entering his novitiate, remarked "I am a piece of twisted iron. I enter the religious life to be hammered straight". Well, we may not have the vocation to the religious life, but we all have the vocation to follow Christ and in that following we need to be hammered straight through discipline. This hammering process need not terrify us for it does not mean we shall lose our imaginations so necessary for growth or our free wills so necessary for liberty. It means rather the death of whatever is sinful in our imaginations and wills so that we may do what Christ would do in our place. Oh, may we welcome discipline! If we do we shall find our joy for we shall be like unto those described by the Prophet Isaiah as so empowered that "they shall renew their strength: they shall mount up with wings as the eagles: they shall run, and not be weary: and they shall walk, and not faint". What joyful progress!



#### WHAT ABOUT GOD? (5)

WE know now that God is a Person and next we ask what kind of a person He is. It is important to keep in mind that everything we say in answer to this is said about a real person and not about an abstraction. And then we can go ahead and say, He is a simple and unchangeable person.

As I look at that last sentence, it seems to sound faintly derogatory, but that's only because we have once more run into the change-

ableness of words. To say that God is simple doesn't mean that He is stupid, for we are not referring to His mind but to His Being. It means, principally, that He is one and indivisible. As an old definition puts it, "He has no body, parts, or passions." Nothing can be separated from Him and He cannot be cut up into pieces, and nothing can be added to Him, either.

In fact, God doesn't "have" anything in any sense of that word. The only verb that can properly be used about Him is some form of the present tense of the verb, "to be". He *is*, and He *is* this or that, completely and unchangeably. Let me illustrate. We say that this man is good, or that man is wise; and what we mean is that the first has the quality of goodness, and the second has the quality of wisdom. These virtues are quite distinct and separable from the men themselves. If a man has them, he may lose them; and if he doesn't, they may be added to him and he may acquire one or both. Or the good man may not be wise and the wise man may not be good. The first man may yield to temptation and become evil; the second may grow old and senile and become foolish.

Since man is not a simple being, but a complex one made up of many parts and qualities, those parts and qualities are continually being added to him and taken away from him. He is always changing, not only physically, but intellectually and spiritually, too. But none of this is true of God. He has no parts. Being utterly simple, nothing can ever be added to Him or taken away from Him. He does not *have* such qualities as goodness and wisdom, He *is* them.

Therefore when we say that God is good or wise, we do not mean that He possesses the virtues of goodness and wisdom, but that He is Goodness; He is Wisdom. Nothing can take them away from Him for they are His very nature and being. He is all the goodness there is, all the wisdom there is. And if anything or anybody else is good or wise, then that means that he has received his goodness from God and is partaking in His wisdom — or more properly, in Him. We are likely to think that such virtues belong to us once we have them, but they don't. They are completely separable from us and if we have them, we ought to thank God for them.

This is God's simplicity, that nothing can be added to Him and nothing can be taken away from Him. What He can be, He is. He doesn't grow or decay. He doesn't learn or forget. He doesn't get better and better, or worse and worse. And this fact helps us to understand another characteristic of His: He is unchangeable, the

same yesterday, today and forever. By this time, you can see, I think, that unchangeableness follows quite naturally from simplicity; and it follows, too, and just as naturally from His infinity and self-sufficiency which we spoke of a while back. In fact if we had space to go deeply into the meaning of each attribute or characteristic of God, we should discover that each one implies all the others and at bottom in a certain sense they are all identical because He is all of them fully and completely.

Besides the fact that God does not grow or wither away, unchangeableness means that all His acts or operations are eternal, although their effects may not be. For example, God's act of creation was once for all, but the effects or results of it as we know them around us and in us are by no means eternal. Change is just as characteristic of creation as unchangeableness is of God. But the act and the principles or laws embodied in that act are His. So the unchangeableness of God assures us of the stability of His laws, physical laws and moral laws. There is no capriciousness in God as there is in us. And so it is evident that if our personal relationship with God undergoes change, as it does from time to time, the cause of the change must be in us for it cannot be in Him. We can rely absolutely on His promises.

—E. B.



#### PARISH NOTES

**R**ELUCTANTLY the Board of Trustees, at their last meeting, accepted the resignation of their Vice President, Howard I. Dohrman. Mr Dohrman felt it imperative to hand in his resignation because of the fact that he now lives at so great a distance from St Mary's and with advancing years he has found the trip too difficult. He has been a faithful communicant of St Mary's for many years, a period covering every rectorate back to that of the Founder of the parish, Father Brown. For fifty-seven years Mr Dohrman has been officially connected with the parish, first as Assistant Treasurer, then as Treasurer and Trustee. We are most grateful for his unquestioned loyalty to St Mary's and for his wise and cheerful counsel as a Trustee these many years. We pray God's continued blessing on him and on his family.

The Trustees have elected as Vice President in Mr Dohrman's place Hoxie Neale Fairchild who for many years has been a devoted

and valued Trustee of St Mary's. We congratulate Professor Fairchild on this honor so richly deserved by him.



THE Feast of the Presentation of Christ in the Temple, also called the Feast of the Purification of the Blessed Virgin Mary and popularly known as Candlemas, falls on Wednesday, February the second. (The Ground Hog mysteriously emerges on this day.) The Candlemas Rite will take place at noon, when High Mass will be celebrated preceded by the Solemn Blessing of Candles and Procession of Lights, with a brief sermon by Father Bosher. Low Masses will be celebrated at 7, 8 and 9:30 in the Lady Chapel. The Candlemas Solemnity at noon is rich in symbolism and devotion and it should not be missed.



YEAR by year St Mary's plays host to many visiting acolytes, with their priests, at our annual Acolytes' Festival on Lincoln's Birthday, February the twelfth. The Festival this year will open with a five-minute Charge to the Acolytes by Bishop Boynton, our beloved New York Suffragan, followed by High Mass, Procession of the Host and Solemn Benediction of the Blessed Sacrament. The ladies of St Mary's very generously prepare and serve luncheon in St Joseph's Hall, invitations to which must be limited to priests and acolytes. (Indeed, the luncheon, because of crowded conditions, fully depicts the "survival of the fittest".) You and your friends, however, are invited to attend the devotions in the church. It is wise to arrive early if you wish to get in, for St Mary's literally bulges that day.



ADVANCE notice is given of the Lent Retreat for Men and Women to be conducted this year on Saturday, March the twelfth, by Father Dentan, Professor of Old Testament Literature and Interpretation at the General Theological Seminary.



THE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall on Friday morning, February the eighteenth at ten-forty-five, when the speaker will be Mrs Gurney Williams, Diocesan Chairman of Devotional Life. A Corporate Communion in the

Lady Chapel at the nine-thirty Mass will precede this meeting.

The Evening Branch of the Woman's Auxiliary meets Tuesday evening, February the fifteenth in St Joseph's Hall at seven-fifteen. The meeting will be preceded by a Group Dinner at six at Child's, Broadway at 46th Street. The monthly Corporate Communion will have been held at the nine o'clock Mass on Sunday, February the sixth.



#### FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

December 8 — Wilder Luke Burnap  
 December 27 — Frank Vernon Barchard, 3rd  
 December 28 — Marilynn Knowlton  
 December 28 — Evangeline C. Cozzens



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

February 2 — The Purification of the Blessed Virgin Mary.  
 Ursula Dumont Arnold.  
 February 12 — The Acolytes' Festival. Mrs Archibald Russell.

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 February are as follows:

Wednesday, February 2, 9:30, St Mary's Guild.  
 Sunday, February 6, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).  
 Sunday, February 13, 9:00, The Living Rosary of Our Lady and St Dominic.  
 Friday, February 18, 9:30, The Woman's Auxiliary (Day Branch).  
 Sunday, February 27, 9:00, The Church School. The Order of St Vincent.  
 The Guild of St Stephen.



There is a Catholic Mouse  
 At St Mary's.  
 He likes to live in God's House  
 (And St Mary's).  
 He came when Advent first began;  
 The door was open and in he ran;  
 He hopes there isn't any ban  
 On Catholic mice at St Mary's.

—A. D. S.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Mr William Baker, \$1; Miss Alice Bosworth, \$1; Mr B. B. Brown, \$10; Miss Ethel Bruce, \$1; Miss Sophie Cambria, \$5; Mr Robert F. Carpenter, \$10; Mr and Mrs Jonathan B. Craig, \$2; Mrs Lucy Daily, \$1; Mrs Ervin Ditmars, \$2; Miss Marjorie Dunning, \$1; Mr and Mrs H. P. B. Dye, \$5; Mr and Mrs S. W. Earnshaw, \$2; Mr William E. Eyman, \$3; Dr John Goss, \$10; Mrs Ed J. Harper, \$2; Mr Arthur K. Hyde, \$5; The Right Reverend Benjamin F. P. Ivins, \$5; Mrs Warrington G. Lewis, \$2; Miss Elsie Long, \$1; Miss Emilie Long, \$1; Mr Jesse P. Ludington, \$2; Miss Edna L. Nickerson, \$1; Mrs Jane Purney, \$2; Mrs Frances West Reinhardt, \$5; Mr Stanley I. Reynolds, \$2; Mrs Beatrice Richey, \$5; Mr P. L. Rosecrans, \$10; Mr Herman S. Trabold, \$10; The Reverend Edward H. Vogt, \$5; Miss Stella H. Webb, \$15; Mrs. Leonard Wickenden, \$1; Mrs Frank Dickenhauser, \$2.



AVE is published monthly (July, August and September excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, THE REV. FATHER TABER, 145 West 46th Street, New York 36.

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



## KALENDAR FOR FEBRUARY

1. Tu. St Ignatius, B.M. Com. St Bridget, V.
2. W. THE PURIFICATION OF THE BLESSED VIRGIN MARY. Ceremonies of Candlemas, 12 Noon.
3. Th. St Blase, B.M. Com. St Ansgarius, B.C. Requiem, 9:30.
4. F. St Andrew Corsini, B.C. Com. St Gilbert of Sempringham, Ab. *Abstinence.*
5. Sa. St Agatha, V.M.
- ✕ 6. Su. SEPTUAGESIMA. Com. St Titus, B.C., St Dorothy, V.M.
7. M. St Romuald, Ab.
8. Tu. St John of Matha, C.
9. W. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
10. Th. St Scholastica, V.
11. F. The Vision of the Blessed Virgin Mary. *Abstinence.*
12. Sa. The Holy Founders of the Servites, CC. Com. St Benedict Bishop, Ab. At 11, Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival).
- ✕ 13. Su. SEXAGESIMA. Com. St Kentigern, B.C.
14. M. St Valentine, P.M. Requiem, 7.
15. Tu. SS Faustinus and Jovita, MM. Com. The Holy Martyrs of Japan.
16. W. Feria.
17. Th. Feria.
18. F. St Mary Bernard Soubirous, V. Com. St Simeon, B.M. *Abstinence.*
19. Sa. Of our Lady.
- ✕ 20. Su. QUINQUAGESIMA. Com. Holy Martyrs and Missionaries of Africa.
21. M. Feria. Requiem, 8.
22. Tu. St Peter's Chair at Antioch. Com. St Paul, Ap., St Joseph of Arimathea, C.
23. W. ASH WEDNESDAY. Com. St Peter Damian, B.C.D., Vigil of St Matthias, Ap. *Fast and Abstinence.*
24. Th. ST MATTHIAS, AP. Com. Feria. *Fast.*
25. F. Greater Feria. *Fast and Abstinence.*
26. Sa. Greater Feria. *Fast.*
- ✕ 27. Su. LENT I. Com. St Gabriel, C.
28. M. Greater Feria. Requiem, 9:30. *Fast.*

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

## MUSIC FOR FEBRUARY 1955

## FEBRUARY 2 — PURIFICATION OF THE B.V.M.

*Mass, Missa de Angelis* ..... Gregorian

## FEBRUARY 6 — SEPTUAGESIMA

*Mass, Missa de Angelis* ..... Sanchez

Motet, Ego sum panis vivus ..... Palestrina

*Evensong*

Magnificat and Nunc dimittis ..... Byrd

Motet, Magnificat ..... Rachmaninov

O salutaris hostia ..... Langlais

Motet, Jesu dulcis ..... Handl

Tantum ergo (4 voice) ..... Victoria

## FEBRUARY 12 — FESTIVAL FOR ACOLYTES

*Mass, Missa festiva in D* ..... Gretchaninov

Motets, Tota pulchra es Maria ..... Bruckner

Ego sum panis vivus ..... Byrd

Tantum ergo ..... Schroeder

## FEBRUARY 13 — SEXAGESIMA

*Mass, Messe in E* ..... Rehm

Motet, Salvator mundi ..... Blow

*Evensong*

Magnificat and Nunc dimittis ..... Willan

Motet, Ave Maria ..... Verdonck

O salutaris hostia ..... Goodman

Motet, Adoramus te ..... Ruffo

Tantum ergo (5 voice) ..... Victoria

## FEBRUARY 20 — QUINQUAGESIMA

*Mass, Missa Sanctae Lutgardis* ..... Peeters

Motet, O salutaris hostia ..... Handl

*Evensong*

Magnificat and Nunc dimittis ..... Tallis

Motet, Jesu dulcis ..... Handl

O salutaris hostia ..... Desderi

Motet, O bone Jesu ..... Bai

Tantum ergo ..... Gigault

## FEBRUARY 23 — ASH WEDNESDAY

*Mass, Missa Paenitentia* ..... Gregorian

## FEBRUARY 27 — LENT I

*Mass, Missa ferialis* ..... Rehm

Motet, Ego sum panis vivus ..... Byrd

*Evening*

Litany in Procession ..... Gregorian

Motet, Turn our captivity ..... Byrd

O salutaris hostia (Mass in C) ..... Henschel

Motet, Adoramus te (I) ..... Perti

Tantum ergo (No. 1) ..... Kodaly

## 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, and 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 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 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 SCHUMAN: 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 of 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, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Tuesdays, 7:15 p.m. Corporate Communion first Sundays, 9 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 Schuman, *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, as announced. 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 Schuman, *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 Schuman, *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 Schuman

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Elsbeth, S.H.N.

The Sister Florence Isabel, S.H.N.

Sister Margareta, 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.*