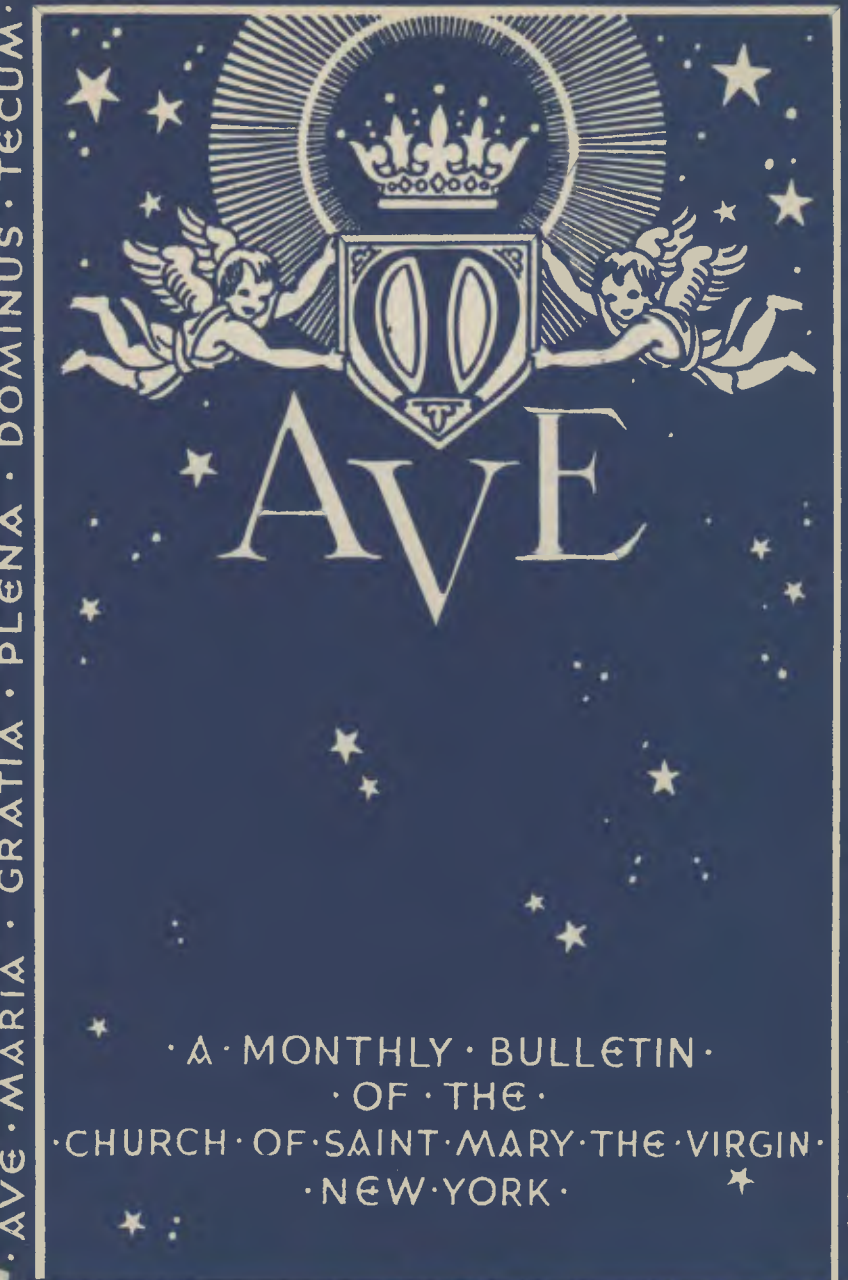


\* · BENEDICTA · TU · IN · MULIERIBUS · \*

\* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*



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



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

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

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

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.  
(East of Times Square)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. ROBERT HOWELL SCHUMAN

THE REV. WAYLAND S. MANDELL, *Parish Missionary, Saint Andrew's Theological Seminary, Quezon City, Philippine Islands*

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*  
HOXIE NEALE FAIRCHILD, *Vice-President*  
CALVIN NASH, *Secretary*  
LESLIE EVAN ROBERTS, *Treasurer*  
WILLIAM C. DICKEY  
CARRINGTON RAYMOND  
ERNEST WHITE  
JOHN WHITELEY

*Director of Music:* ERNEST WHITE  
*Organist and Choir Master:* EDWARD LINZEL  
*Sacristan and Ceremonarius:* EDWARD GARLICK  
*Sexton:* H. RICHTER SIZER

# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN  
New York City 36

---

---

Vol. XXIV

March, 1955

No. 3

---

---

Dear Parishioners of St Mary's,—

Most if not all of us have made a good beginning in this holy season of Lent. This good beginning must be safeguarded by using the Holy Spirit's gracious gift of perseverance. We shall not feel able to strive to persevere, however, except as we keep before us the real and happy purpose of the Catholic observance of Lent.

There are three words that should be emblazoned in our memory as an aid to our spiritual vision, — *wilderness, fasting and temptation*. The memory of these three words will help to lead us to the feet of Jesus where we may learn to follow Him in our Lenten observance, keeping in mind that Lent is the actual commemoration of Jesus' forty days fast in the wilderness where he resisted victoriously the temptation of the devil.

Lent calls us to go into the wilderness, that is, to go apart from the world. For all of us this should be a happy journey since the distractions of the world, with their accompanying engagements, normally take too much of our attention and time, so much in fact that we frequently say quite honestly that we have little or no time for God. Oh, let us delight to go into the wilderness where we may have a new opportunity for calm reflection that will issue into closer and more loving union with God.

Lent calls upon us to fast after the example of our blessed Lord. Fasting will be excellent discipline for our overly pampered bodies and it will serve too as an expression of our sorrow for sin. Every sin we commit springs from self-love, self-importance, but we never feel very happy when we are fasting. The joy of it all is that fasting enriches so very greatly our spiritual life. As the proper Preface for Lent has it, God by our bodily fasting "curbs our sinfulness, raises our minds from things of earth, renews our strength and rewards us with manifold blessings". Shall we not rejoice in the call to fast?

Lent calls us to resist temptation. Having gone apart from the world which is one source of temptation and having subordinated through fasting our body which is another source of temptation, we are more ready to resist the devil who so strongly tempts us to ignore God and His Holy Will and even to rebel against His loving purpose for us. Too often we shrink from or fear temptation when we should rejoice to meet it and to resist it and so to prove ourselves happy followers of Christ who resisted temptation in the wilderness during His long fast. May we always remember that temptation resisted saves us from sin. And when we are tempted to grumble against the possibility of temptation, let us turn our grumbling into gratitude since temptation provides exercise for our will and an unexercised will would become flabby and useless.

May the Holy Spirit help us to persevere so that when Good Friday comes we may feel at home as we keep our watch before the Cross of Calvary.

Affectionately yours

*Greg Taber*



### JOYFUL SPIRITUAL PROGRESS

*Through Suffering*

**D**OES it seem strange to associate joy with suffering? However under the surface of great pain lies a heart of joy. Our blessed Lord has assured us "your sorrow shall be turned into joy" and with right such assurance comes from Him who "for the joy that was set before Him endured the Cross, despising its shame." Of course the joy of which Jesus speaks is not temporal happiness but abiding spiritual joy, set way out beyond the direction or the misfortunes or the attacks of this world. And the Church, His Mystical Body, is a House of Joy and not a Chamber of Horrors and her joyfulness makes her able to support that which breaks many people, namely, the Crucifix.

All alike must accept anxieties and sorrow and pain but the lover of God has the power of turning them into joy. Indeed, this is the function of the Incarnate Lord and this function He ever carries out through His Church. When sorrow and suffering come to us pre-

sumably as our enemies, then as children of the Church let us ask them to sit down with us by the fire, so to speak, and make friends of them. Our Most Holy Redeemer counted them as friends. Let one of the expressions of the spiritual life, namely, "get rid of sorrow" be changed into "turn sorrow into joy." This change can and will come about when the soul after years of refusal accepts what it has refused. This acceptance is a glorious spiritual adventure which if entered into will enable us hardly to know what it is to feel sorrow or suffering save that for others and for our own sins.

But we must love. The saints suffered everything with joy because they loved. Listen to St Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"; and again, "most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me". You see when we suffer with anger and irritation and weariness it is because we do not love. If we loved God we should take pleasure, as did St Paul, in crosses and so be able to suffer for the love of Him who lovingly suffered for us. To the lover of Jesus suffering is never feared. As the Cure d'Ars once said "On the Way of the Cross only the first step is painful. Our greatest cross is the fear of crosses".

It is love and love alone that dispells fear. No one would deny that the Cross of Christ has given peace to human souls. After all human miseries come primarily from not loving that Cross. To love it brings the lover into union with Christ and his crosses in union with the Cross of Christ become the very gate of heaven.

One of the early Fathers of the Church wrote these words "He that hath not suffered, what doth he know?" How true it is that some people never arrive at any sort of knowledge about life until they have had a great sorrow. They have heretofore been bound up in a narrow self and their selfishness just had to be washed away by suffering. Indeed, nobility of character accompanies the suffering of those who love. Like Jesus, we who are His followers shall be fed with suffering and disgrace and poverty, but those if rightly used will give us a nobility higher than any earthly nobility. To be sure, it will not be a nobility of illustrious blood or earthly domains or heroic courage, but rather a nobility of being a co-heir with Christ of the heavenly kingdom. It will be a nobility that will entitle us to the right to say "Our Father" since we have become brothers of Jesus through suffering and martyrs through intimacy with him.

It is well to remind ourselves when we are tempted to shrink from suffering that on the Cross Jesus has made reparation for the losses brought about by the sins of the whole world. These losses can be summed up in the one loss of the perfect union of the created sons of men with their heavenly Father brought about through their sins. The break in this union was repaired by Jesus when He satisfied perfectly that heavenly Father's justice by offering as a sacrifice a perfect human life on the Cross, — a life which because it was linked to His divine life provided infinite merits which could endlessly be applied to the souls of sinners. Now when we suffer in union with Christ we share in His loving reparation and gain merits for ourselves and for others and so enter into great spiritual joy.

It is not necessary for us to seek our opportunities for suffering but suffering will be a source of joy if when it comes we accept it and use it to ennoble our ignoble human nature. Then suffering will bring us back to God. So often we lose our way in the maze of the world's attractions and it takes suffering to bring us back to the true purpose of life which is union with God through the sacrifice of self. Back to God we shall go if as we suffer we begin to say and mean "Not my will but thine be done" and after the example of Job we exclaim "Though he slay me yet will I trust in Him." Fenelon reminds us "Suffering is only hesitation to accept the Cross." Thomas á Kempis encourages us thus, "If thou carry the cross willingly, it will carry thee and bring thee to that place where there will be an end of suffering."

Sometimes a popular hymn helps to get us straight in our thinking and so I bid you think deeply on the following familiar verses:

"Art thou weary, art thou languid  
 Art thou sore distrest?  
 'Come to Me', saith One, 'and coming,  
 Be at rest!  
 Hath He marks to lead me to Him  
 If He be my Guide?  
 'In His Feet and Hands and Wound-prints,  
 And His Side.'  
 Is there Diadem, as Monarch  
 That His Brow adorns?  
 'Yea, a Crown, in very surety,  
 But of thorns!  
 If I find Him, if I follow,  
 What his guerdon here?"

'Many a sorrow, many a labor,  
 Many a tear'."

"Finding, following, keeping, struggling,  
 Is He sure to bless?  
 'Angels, Martyrs, Prophets, Virgins,  
 Answer, Yes'!"

#### BLESSED ART THOU AMONG WOMEN

Yes, from out of all creation  
 Woman full of grace thou art  
 Thou the purest sinless maiden  
 In God's plan thou art a part  
 The deep beauty of thine eyes  
 Is of holy Mother's love  
 The smiling softness of thy lips  
 Soothes all of heaven above  
 The ebon tresses of thine hair  
 Fall lightly 'round His face  
 As, suckling at thy dearest breast  
 In God's plan thou hast a place  
 Of all womankind the fairest  
 For no fairer form e'er breathed  
 Beauty of heart and soul, now rest  
 God Incarnate's gentle head  
 Beauteous lady of our Lord  
 While we gather at His feet  
 We know He hears each chaste word  
 For us Holy Mother speak

—L. H. N.



#### WHAT ABOUT GOD (6)

JESUS said, "God is spirit." Now here is a quality of God that we ought to be able to understand something about, because we are, in part, spirits ourselves. But there is always the distinction: we are spirits only in part; God is pure spirit.

In very ancient times when men began to cast about for a name for the mysterious, living, active power of the supernatural, long

before they had the concept of one all powerful God, with one accord they hit upon the word that meant in the first place "wind" or "breath". (Usually it's the same word.) This is true of Hebrew, Greek and Latin (*ruach*, *pneuma*, *spiritus*) as well as others. The ancients didn't think of air as a gaseous substance, or of wind as simply the movement of this substance; and they didn't know any thing about the function of the lungs in extracting oxygen from the air. No, to them wind meant simply a great force whether destructive or benevolent; and breath they identified with the life-force itself. For when a man no longer has breath, he no longer has life.

So these words all refer, not to the natural phenomena as we think of them today; but to the supernatural principle or force that is life itself. Indeed, even in our own language we speak of the "breath of life". Therefore, the word, spirit, at the time English borrowed it from Latin had become a philosophical and theological word and not just a physical one. If you will look at the fourth verse of Psalm 104, you will see an example of the double meaning. In the Prayer Book it says, "He maketh his angels winds." In the King James' Bible it says, "He maketh his angels spirits." In the sixty years between the two translations, either more had been learned about languages, or the Bible translators were more careful, for their version is obviously right. In the original the same word can mean either one depending on how it is used.

And so when we, echoing our Lord, say that God is a spirit, we imply several important truths about Him. First of all we mean that He is incorporeal, that He does not have a material, physical body as we do. Therefore we cannot see Him or perceive Him with any of our physical senses all of which are designed to react to material stimulation.

We discovered last time that God is perfectly simple, and this too makes it clear that He does not have a physical body because a body is a complex thing as we well know. Only a Pure Spirit can be perfectly simple.

And there is another quality (which we have mentioned in passing without naming) that ties in with spirituality. That is God's *immensity*. Now immense doesn't just mean enormously big, which is the way we usually use that word. It means something that cannot be measured at all. It is an expression of God's infinity when we try to think of Him in relation to space; in exactly the same way as the word, eternity, is the expression of His infinity when we try

to think of Him in relation to time. He is beyond all such relations. He can't be measured or limited in either time or space.

Immensity means further that God's presence penetrates all space and substance that there is and goes beyond them. And it means that He is not measured, circumscribed or divided by them, and that He is certainly not identified with them. Teachers have for centuries used a circle as a symbol of infinity because if you think only of the line that is a circle's circumference, that line has no beginning or ending. But even a circle has a fatal weakness as a symbol of infinity because the circumference really does limit the area within it. The great Franciscan philosopher and theologian, St Bonaventure, pointed this out one day and went on to say that God is like a circle "whose center is everywhere, His circumference nowhere." That's bad geometry and quite impossible for us to picture in our finite minds, but it's good theology.

This all leads back to the fact that it is only a Pure Spirit that can be simple and immense. A body is not only complex but it has a center which is in just one place, not everywhere; and it has a circumference which is definitely somewhere, and not nowhere. With which handsome double negative I will stop since the circumference of this month's space in *Ave* is right here. But there is more to be said about the fact that God is a Spirit.

—E. B.



#### PARISH NOTES

**A**LL are invited to "Parish Night" in St Joseph's Hall on Thursday evening, March the third at eight. A thrilling sound film "Our Catholic Heritage" will be shown, together with some very interesting and beautiful slides. The film depicting the Catholic revival both in England and in the United States has been photographed against the background of the Solemn Mass of the International Catholic Congress held last summer in Chicago. The slides will stir to enthusiasm all who love the Catholic Faith and Practice. Don't miss this evening or you will spend the rest of the year reproaching yourself for being such a fool. Come and bring your friends. Already some of our parochial guilds have intimated that they will attend 'en masse'.



**S**T MARY'S GUILD, a splendid group of women who meet every Wednesday, craves attentive interest. These women care for the

vestments worn at St Mary's and they also make simple sets of Mass vestments, some for St Mary's but the majority for poor Catholic Mission Stations where there are no funds for vestments. More appeals from such Stations could be answered if the Guild had an increased treasury and therefore St Mary's Guild now appeals to you to support its financial needs by becoming Associate Members at two dollars a year or Contributing Members at five dollars a year. Send your membership now to the Treasurer of St Mary's Guild, Mrs. Charles Edgar, 535 East 14th Street, New York 9, N. Y. And men should not blush to support the women in this devoted work.

If by chance you should think that St Mary's Guild is not deserving of your patronage, just keep in mind that during the 1954 season one hundred forty-two articles and vestments have been made, including fourteen Low Mass sets, to say nothing of albs, cottas, purificators, amices, stoles, frontals, etc., etc.



**W**E shall welcome to St Mary's on Sunday evening, March the twentieth at eight, our beloved Suffragan Bishop, The Right Reverend Charles Francis Boynton, who will administer the Sacrament of Holy Confirmation and preach. Pray for a rich outpouring of the Holy Spirit on those who are to be confirmed and welcome them into the St Mary's family of communicants by your presence.



**W**E would remind you that all pledges for the Builders for Christ Campaign are payable before May the first. It is not too late to send in new gifts. St Mary's has been asked for over four thousand dollars of which only fifteen hundred dollars seem to be in sight.



**A**T High Mass on the Third Sunday in Lent, March the thirteenth, we are privileged to have as the preacher the Reverend Darwin Kirby, Jr., Rector of St George's Church, Schenectady. It is very gracious in Father Kirby to come to us in so busy a season. We promise him a hearty welcome.



**T**HE Annual Lent Retreat for Men and Women is being held this year on Saturday, March the twelfth, with Father Dentan, Professor of Old Testament Literature at the General Theological Seminary, as Conductor. The Retreat Mass will be celebrated at

eight with Meditations at 10:15, 11:30 and 2:30, breakfast being served after the Mass and luncheon at 12:45. The Retreat closes at three with Benediction of the Blessed Sacrament. Those who plan to attend must notify the Sister-in-Charge-of-the-Retreat, 133 West 46th Street, New York 36 (PLaza 7-6464), before March the ninth.



The Catholic Mouse says he knows very well  
 What prayer is.  
 It has a sweet and wonderful smell  
 At St Mary's.  
 The smell goes up and swirls around,  
 And there is a low and thundery sound;  
 Voices and bird notes are in the air,  
 And lights and men move everywhere,  
 Then silence, and a bell.  
 He folds his paws and his whiskers quiver,  
 He wishes it would last forever, —  
 High Mass at St Mary's.

—A. D. S.

*Note:* For your further but secret information, the full name of the Catholic Mouse is "Ani-mus naturaliter Catholicus." His mother was "Ani-Ma naturaliter Christiana," but she got caught in a Protestant trap. Ani-mus is receiving instructions from Our Lady during the long watches of the night in St Mary's.



#### FROM THE PARISH REGISTER BAPTISMS

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

January 2 — Cynthia Bussing  
 January 7 — Myrtle Mildred Leahy  
 January 30 — James Thomas Hight

#### RECEIVED BY CANONICAL TRANSFER

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

January 12 — John P. Shughart

#### BURIALS

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



January 14 — Lena Lloyd  
 January 19 — Ada Evelyn Dellegar  
 January 28 — Marie M. Chibouk



**T**HE altar flowers for the month of March are given in memory of the following:

March 20 — Mid Lent Sunday. Estelle Lightbourne



**T**HE Corporate Communion for the month of March are as follows:

Wednesday, March 2, 9:30, St Mary's Guild.

Sunday, March 6, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Sunday, March 13, The Living Rosary of Our Lady and St Dominic.

Friday, March 18, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, March 27, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



**W**E gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$15; Miss Lenella Barlow, \$1; The Reverend Thomas A. Bogard, \$1; Mr Robert Buggeln, \$1; Mr John Cousins, \$5; The Reverend John G. Dahl, \$2; The Reverend A. I. Drake, \$5; Miss Leonie Elliott, \$2; Mr James Emanuel, \$1; Mrs Walter Gibson, \$2; Mr Frederick Gratiot, Jr., \$2; Mr George Hickok, \$3; Mr James Hight, \$5; Miss Jane Laurence, \$3; The Reverend Benjamin V. Lavey, \$2; Mr and Mrs Powel P. Marshall, \$5; The Reverend George M. Plaskett, \$10; Mr Kaarol Rautiainen, \$10; Miss Eliphah Streeter, \$2.



**A**VE 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 MARCH

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

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

## MUSIC FOR MARCH

## MARCH 6 — LENT II

<i>Mass</i> , Missa Cantabo Domino .....	Viadana
Motet, Turn our captivity .....	Byrd
<i>Evening</i>	
Litany in Procession .....	Gregorian
Motet, In monti Oliveti .....	Goodman
O salutaris hostia .....	Farnaby
Motet, Adoramus te .....	Ruffo
Tantum ergo .....	Handl

## MARCH 13 — LENT III

<i>Mass</i> , Missa brevis .....	Anerio
Motet, Tristis est anima mea .....	Goodman
<i>Evening</i>	
Litany in Procession .....	Gregorian
Motet, Vinea mea .....	Goodman
O salutaris hostia .....	Rheinberger
Motet, Adoramus te .....	Rosselli
Tantum ergo .....	Hoffmann

## MARCH 20 — LENT IV

<i>Mass</i> , Missa In simplicitate .....	Langlais
Motet, Ecce vidmus .....	Goodman
<i>Evening</i>	
Confirmation	
Motet, Ego sum panis vivus .....	Palestrina
O salutaris hostia .....	Peeters
Motet, Ave Maria .....	Peeters
Tantum ergo .....	Peeters

## MARCH 27 — PASSION SUNDAY

<i>Mass</i> , Missa ferialis .....	Rehm
Motet, Crucifixus .....	Lotti
<i>Evening</i>	
Litany in Procession .....	Gregorian
Motet, Omnes amici .....	Goodman
O salutaris hostia .....	de la Rue
Motet, Adoramus te .....	Sixteenth Century
Tantum ergo (No. 4) .....	Kodaly

## 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 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 Margaretta, 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.*