

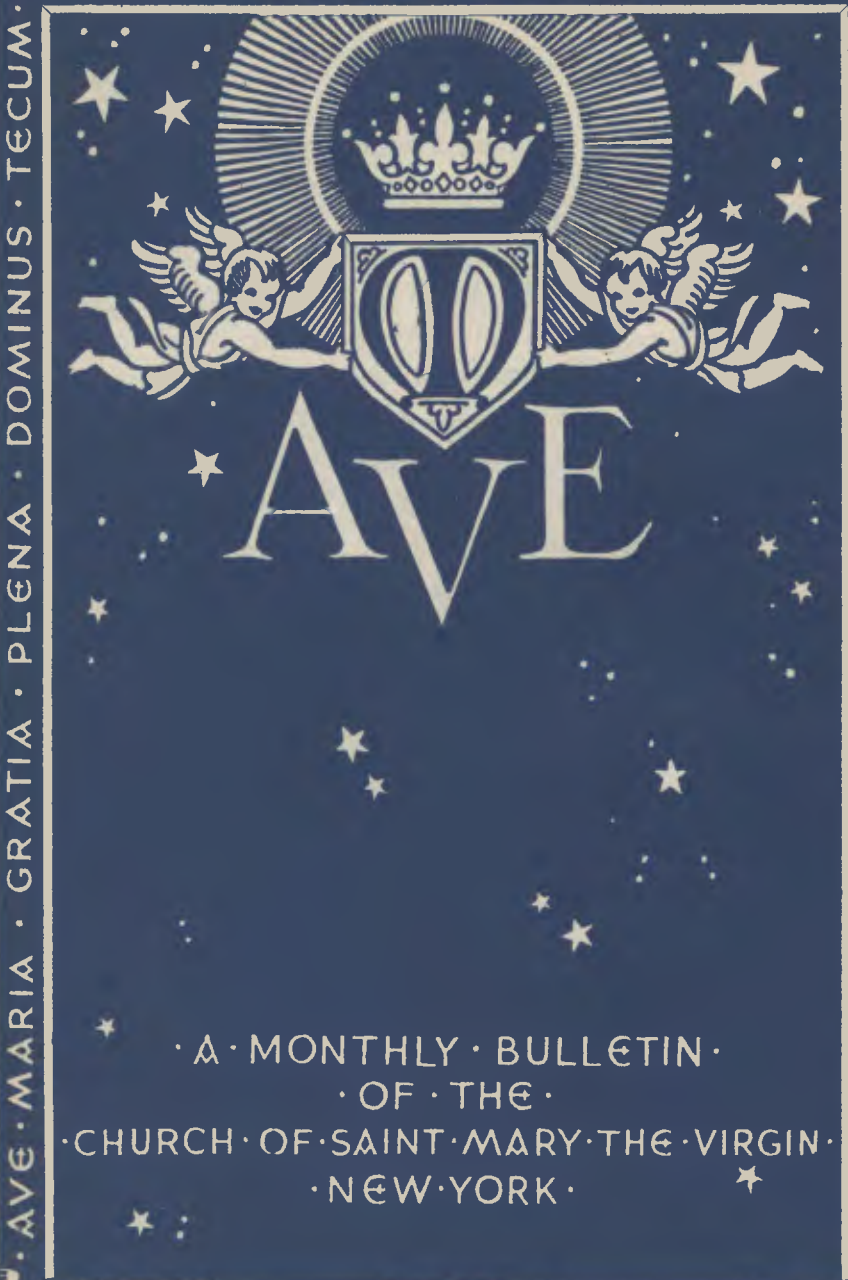
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THE CHURCH OF SAINT MARY THE VIRGIN

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. XXIV

November, 1955

No. 8

Dear Parishioners of St Mary's, —

As you well know November is the Month of Souls, — souls waiting for their resurrection bodies at the Last Great Day, souls of saints in heaven and souls in purgatory on their sure way to heaven. Jesus Christ has made destination in heaven for these holy souls sure because He has opened heaven to them by the merits of His Passion, but the compassionate Lord allows us to help them on their heavenly journey by our prayers made powerful through the same merits. Too, He allows us to progress along the way of salvation by performing an act of mercy every time we pray for our holy dead. For such progress we shall need mercy and He reassures us with one of His beatitudes "Blessed are the merciful for they shall obtain mercy." Yes, praying for the dead is an act of mercy. Elsewhere in Ave you will find a list of the November Requiems. In the name of Him from Whom we look hopefully for mercy, let us frequent these Requiems for thereby we shall show forth the love we owe the faithful departed and at the same time we shall be furthering our highest interest too by a work of mercy.

Some are always asking "Why pray for the dead?" True, the dead are already beyond the gate of death and are reigning in the affection of God who loves them with a most tender love. They are His children and He is a most loving Father but He loves to have us give them "a cup of cold water" in the form of prayer to speed them on their way to their final place in heaven's glory.

Now when we go to Mass we go with a special intention in our hearts and minds. This intention places our feeble prayers in that powerful stream of prayer which flows from the whole Church. The Mass itself reiterates the profound truth concerning Jesus set forth in the Epistle to the Hebrews "He ever liveth to make intercession for us." At Mass we are caught up into that great intercessory work of our Great High Priest for at Mass we are in Christ

and He is in us. In such close relationship we offer perfect intercession. This we do for our beloved dead at every Requiem.

Which Requiems in November are you planning to attend? Do not leave it solely to your priests to pray for the departed else you will omit that spiritual act of mercy which you owe to your beloved dead and to yourself. Keep in mind those words of St John Chrysostom "We should assist the dead not with lamentations but with prayers."

Affectionately yours

Going Taber

★

THE Requiem Masses in November are as follows:

Thursday,	November 3, 7:00	(Bishops, Priests and Deacons)
Friday,	November 4, 8:00	(A, B)
Saturday,	November 5, 9:30	(C, D)
Monday,	November 7, 7:00	(Clergy of St Mary's)
Thursday,	November 10, 8:00	(Trustees of St Mary's)
Friday,	November 11, 9:30	(For those who have given their lives in the service of their country)
Saturday,	November 12, 7:00	(E, F, G)
Monday,	November 14, 8:00	(H, I)
Tuesday,	November 15, 9:30	(J, K, L)
Wednesday,	November 16, 7:00	(M, N, O)
Thursday,	November 17, 8:00	(P, Q, R)
Saturday,	November 19, 9:30	(S, T, U, V)
Tuesday,	November 22, 7:00	(W, X, Y, Z)
Wednesday,	November 23, 9:30	(St Mary's Guild)
Friday,	November 25, 9:30	(The Woman's Auxiliary)
Saturday,	November 26, 8:00	(For all those whose names are enrolled in the Chantry Book)
Monday,	November 28, 7:00	(Benefactors of St Mary's)
Tuesday,	November 29, 8:00	(For all those who have died in the month of November)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals sending in the lists for

remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves impossible for your attendance, kindly specify at which Mass on the schedule you prefer to have your names read.

★

BEFORE THE TABERNACLE

From Despair to Hope

OUT in the world you are tempted to say "There is no hope," but out of the world you come and kneel before the Tabernacle on the altar throne of Jesus where you discover to your great joy that you neither can nor will make any such statement of utter despair.

Out of the world you come where evil has been threatening to reign and abound like a dark, incoming and overpowering tide. You feel hopeless and sullied from contact with so much evil. Out of the world you come where sin, both for you and others, has been a grappling with the human soul in a death struggle. Indeed, dishonesty and impurity and intemperance and hatred of fellow men have been very dark shadows over what might have been the brightness of virtuous living. Out of the world you come where man's inhumanity to man has been blazoned forth. It is featured in conversation and in the press and on the stage. The evils of men have been painted very black and often in a gory setting. Out of the world you come where impersonal relationships have been the norm in business and factory and even the professional life. Those personal relationships that in times past gave warmth to small-scale, daily work have gone. Now all is so coldly impersonal. Out of the world you come where those employed too often forget what honest work means and listen to false teaching which goads them into thoughtless violence. Out of the world you come where wreckage of ships and airplanes and trains is fairly common and where war and famine too often stalk God's good land and where tyranny of one or very few despoils God's children of their God-given privileges. Yes, you come in despair, but you leave in hope, all because the Divine Son in the Tabernacle gives hope. Always in Him there is hope!

Hope is properly called a theological virtue and that because hope clings to God Himself and fastens itself upon His certain promises. You will recall that in his Epistle to the Romans St Paul wrote "We

glory in tribulation: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed because the love of God is shed abroad in our hearts." And then later in the same Epistle he reminds us "When we were yet without strength, in due time Christ died for the ungodly." There you have it. Because God is good there is hope. Because the Father loved His world He sent His Divine Son into it. That Son on the Cross pleaded the merits of His Passion and Death so as to give hope to the despairing and when you come before the Tabernacle you find that same Divine Son there pleading His merits that He may give you, ungodly though you may be, the strength of hope.

You come before the Tabernacle for He Who dwells there has conquered all evil and bears in Himself the remedy for all evil and the answer to all despair. The Church tells us that the distance to heaven has been shortened for us by the Incarnation of our Lord and Saviour Jesus Christ and that the blessings of that Incarnate Lord are being brought to us through His Presence in the Tabernacle and that therefore the end is not far off after all. From the Tabernacle He invites you to place your hand into His in faith and in hope and in love. He invites you to hide in His wounds and to despair not, inasmuch as His death has once for all made your pain rich with merit since by His Passion and Resurrection the suffering that formerly was merely the penalty for sin has been made to be the promise of future glory. As He has suffered and entered into His glory so you will suffer and enter into your glory. You, therefore, though with an aching heart, are travelling towards your reward of hope and indeed are well on your way to heaven. Even though you feel sunk in sin, remember that the same Jesus of the Tabernacle has long ago lavished the fruits of His Resurrection on sinners such as Peter the denier, Thomas the doubter, and Mary Magdalene the adulteress. The cry of peace is still on His lips, that peace of forgiveness. Even when you feel driven to revenge because of the cruel injustices you have encountered, then look to the Tabernacle where dwells the Victim of the cruelest injustice of the world and remember He died for His persecutors and their conversion and your conversion. Thus you will learn to meet the world's violence with heaven-born love.

Yes, Hope is in the Christ of the Tabernacle. Come out of the world and fix the eyes of your soul on Him and you will again hope strongly. You will so hope because you will know that in the Incarnate life of the Divine Dweller of the Tabernacle joy followed on

pain, happiness on torture, strength on weakness, glory on disgrace, life on death and the suffering of all mankind on the slaying of the Sinless One. This Jesus has gone before you into heaven where he ever lives to intercede for you. This Jesus is always before you in His Sacramental Presence in the Tabernacle where He sustains His intercessory work on earth. Can anything be more hopeful? Despair, be gone!



WHAT ABOUT GOD? (11)

WE have learned something about God's Will and Knowledge, their infinity, goodness and power and we must see now how these attributes of God appear when He puts them to work. For God's will and knowledge do not just repose within Him but are projected into His creation as the foundation stones of its existence and the ordering of its work and growth. When they are so projected, they are called His Wisdom and His Providence. For God is infinitely wise, which means that His judgments are infallible whether they have to do with His own operations or with the actions of His creatures. Since His knowledge is infinite, He does not make mistakes when He organizes and orders His universe, when He commands and directs His creatures, or when He makes judgments about them.

God's Wisdom is manifested chiefly in His Providence. And by providence we mean God's primary relation toward His creation whereby He sets it in order, establishes its causes and their effects, and works harmoniously toward the accomplishing of His purpose which is the establishing of His Kingdom. Now Providence can be considered in two ways, the general and the particular. There isn't much difficulty in understanding that there is a great over-all plan and organization at work in the functioning of the universe. This, indeed, as you may remember, is so obvious that it is one of the best arguments for the existence of a personal and almighty God. I suppose most people, even those who are not Christians and those who have no very definite concept of religion at all are aware of this aspect of Providence. As a matter of fact, there have been, and probably still are, philosophers who believe in providence in this way, but do not believe in God. (This is a neat trick and takes a very agile mind, but it is not recommended as a salutary mental exercise.)

It is not always so easy even for Christians to understand that God's Providence extends right down to particulars and that's why

this aspect of providence is so often the subject of revelation in both the Old and the New Testament. It is true, if one will stop to figure it out, that this is only a logical development of the doctrine of providence in general. But so few people have the inclination or the time or perhaps the ability to figure it out that this is why as St Thomas points out, many things are the subjects of God's revelation which could actually be discovered by man's reason. God has a certain purpose in view and He creates a universe which is intended to accomplish this purpose. It is only sensible to deduce that He has created a universe that will function, not only generally, but in all its detailed operations to accomplish this purpose, for He has the knowledge and power to do so. As St Paul says: "The powers that be are ordained of God." He has set all things in order down to the very least.

But then St Paul goes right on to say: "Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." And that brings us to the question of our relation to God's providence. We can see now that the activity of all non-rational creatures is controlled by God, but St Paul here assumes that man can and perhaps will resist what God has ordered. Does this then throw the whole works out of kilter? Not at all. The over-all plan remains, and the ordering of most details remains too. But it is part of God's great plan that He would create beings who are free and therefore capable of love, for love is one thing that cannot be commanded or forced. God would have us for His friends and you cannot make a man your friend by enslaving him. So we, along with the angels, are the only creatures who can decide whether or not we will co-operate in the accomplishment of God's purpose. Providence assures us that that purpose will be accomplished. The only question is whether we will be there to enjoy its accomplishment or whether we will be divorced from it.

And finally, of course, Providence makes it clear that God is every moment in contact with every bit of His creation. This is the final characteristic of this group and is known as His Omnipresence. In the sixth article we spoke of His Immensity as pervading all space and substance. But He is not merely there pervasively, but His is present as the active Creator and Director of all that is and shall be.

— E. B.



The Ark was sailing, the waters were rising,
The rain fell heavily, and Mrs. Noah said:
Why do we have to have unclean animals
Here in the Ark with us, Noah?
Tell me, Noah, why?

The Ark was sailing, the rain was falling,
Shem, Ham and Japheth and their wives all said:
Why do we have to have unclean animals
Here in the Ark with us, Papa?
Tell us, Papa, why?

The Ark was sailing, the rain stopped falling,
All the clean animals in the Ark said:
Why do we have to have unclean animals
Here in the Ark with us, Mr. Noah?
Tell us, Mr. Noah, why?

The unclean animals were silent.

And Noah said: God knows.
God chose me and God chose you,
God chose all of the animals too.
He led us together into the Ark,
And keeps us in safety together in the dark.
If you don't like what you can't hardly see,
Just ask yourself, "Why did God choose me?"

The Ark went aground and the ground was dry.
Everybody saw the rainbow in the sky.

— A. D. S.



PARISH NOTES

ON All Saints' Day, November the first, the faithful will attend Mass and plan to receive Holy Communion as they praise God for the grace and virtue set forth in the lives of all of His holy ones, — the saints. High Mass with Holy Communion will be celebrated at seven, followed by Low Masses at 8, 9:30 and 12:10.



ALL Souls' Day, November the second, is a day in the Church's Kalendar very dear to Catholic Christians who love to remem-

ber before God their beloved dead. It is a day that offers a challenge for us to perform one of the spiritual acts of mercy, namely, praying for the departed. In our prayers we beg the merciful God to grant our cherished dead a happy progress through purgatory and on to their final reward in heaven. Low Masses of Requiem will be celebrated at 7, 8, and 9:30. The High Mass of Requiem and Solemn Absolution of the Dead will be at twelve noon, with a brief sermon by Father Bosshard.



OUR National Thanksgiving Day falls this year on November the twenty-fourth. We should all plan as a parish family to attend High Mass that day at eleven, when there will be a brief sermon by Father Schuman. Remember, Mass is the Great Act of Thanksgiving.



ADVANCE notice is given of the Advent Retreat for Men and Women which is being conducted this year by Father Taber on Saturday, December the tenth.



ADVANCE notice is given of the Annual Bazaar and Ham Supper sponsored by the Guild of St Mary of the Cross on Wednesday, December the seventh from three in the afternoon until eighty-thirty in the evening. Tea will be served at four and supper at six-thirty. Do reserve this date on your calendar.



FROM THE PARISH REGISTER

BAPTISMS

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

September 11 — Michael Joseph Root

September 25 — James Edgar Purnell

Robert Chesebrough MacCorkle, Jr.
Timothy Robert MacCorkle

MARRIAGES

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

September 3 — Richard Golder Shepherd and Ruth Eleanor Adams

September 10 — Lee Michael Ash and Marion Neal

September 17 — John Thomas Hirt and Margaret Mildred Buffel

September 24 — Thomas Franklin Burroughs, III,
and Erika Maria Smits-Smitters

RECEIVED BY CANONICAL TRANSFER

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

September 14 — David Irwin Kirill Hecht

September 27 — T. Clynton Elrod



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

November 1 — All Saints' Day. Departed members of St Mary's Guild.

November 6 — The Twenty-second Sunday after Trinity.
John Gilbert Winant.

November 13 — The Twenty-third Sunday after Trinity.
Charles Kirkpatrick Edgar.

November 20 — The Sunday next before Advent.
Edwin Samuel Gorham and Caroline Faitoute Gorham.

November 24 — Thanksgiving Day. William Fiske Grover.



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

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

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

Sunday, November 13, 9:00, The Living Rosary of Our Lady and St Dominic.
Friday, November 18, 9:30, The Woman's Auxiliary (Day Branch).

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



THE CATHOLIC MOUSE

Every day is a day of prayer

At St Mary's.

It must be something in the air.

The living and the dead are there;

We pray for the loved and the unloved dead,

And they pray for the living.

And every prayer is joyfully said

With praise and thanksgiving.

A Mouse with two bright eyes in his head
 Can see the living, can see the dead,
 Can see the prayers that are in the air
 At St Mary's.

— Ani mnC.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$50, \$5; Mrs Wallace C. Brackett, \$5; Mrs J. J. Brennan, \$10; Mr and Mrs John Cadney, \$3; Miss Elizabeth Clark, \$2; Miss Gwendolyn Coldham, \$5; Mrs George A. Gordon, \$25; Miss Helen Hovde, \$1; Mrs Eloise Janke, \$2; Mrs Richard Peabody Kent, \$6; Mr Valentine d'Ogries, \$5; The Reverend John C. Pasco, \$3; Mr Robert L. Patterson, \$1; Mr Kaarlo Rautiainen, \$10; Mrs Martha Reese, \$1; Miss Marjorie M. Spencer, \$2; Mr E. W. Wassman, \$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 NOVEMBER

- ✕ 1. Tu. ALL SAINTS. High Mass, 7.
- 2. W. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. High Mass with Sermon, 12.
- 3. Th. Of the Octave. Com. St Winifred, V.M.
- 4. F. St Charles Borromeo, B.C. Com. Octave, and SS Vitalis and Agricola, MM. *Abstinence.*
- 5. Sa. Of the Octave. Com. St Elizabeth.
- ✕ 6. Su. TRINITY XXII. Com. Octave, and St Leonard, Ab.
- 7. M. Of the Octave.
- 8. Tu. Octave Day of All Saints. Com. Four Crowned Martyrs, and Saints of the Anglican Provinces.
- 9. W. Dedication of the Basilica of Our Savior. Com. St Theodore, M.
- 10. Th. St Andrew Avellino, C. Com. SS Trypho and Comp., MM.
- 11. F. St Martin, B.C. Com. St Mennas, M. *Abstinence.*
- 12. Sa. St Martin I, B.M.
- ✕ 13. Su. TRINITY XXIII. Com. St Didacus, C., and St Britius, B.C.
- 14. M. St Josaphat, B.M.
- 15. Tu. St Albert the Great, B.C.D. Com. St Machutus, B.C.
- 16. W. St Gertrude, V. Com. St Edmund, B.C.
- 17. Th. St Gregory the Wonder-worker, B.C. Com. St Hugh, B.C.
- 18. F. Dedication of the Basilicas of SS Peter and Paul, App. Com. St Hilda, V.Ab. *Abstinence.*
- 19. Sa. St Elizabeth of Hungary, W. Com. St Pontianus, B.M.
- ✕ 20. Su. SUNDAY NEXT BEFORE ADVENT. Com. St Felix of Valois, C., and St Edmund, K.M.
- 21. M. PRESENTATION OF THE B.V.M.
- 22. Tu. St Cecilia, V.M.
- 23. W. St Clement I, B.M. Com. St Felicitas, M.
- 24. Th. THANKSGIVING DAY. Com. St John of the Cross, C.D., and St Chrysogonus, M. High Mass with Sermon, 11.
- 25. F. St Catherine, V.M. *Abstinence.*
- 26. Sa. St Sylvester, Ab. Com. St Peter of Alexandria, B.M.
- ✕ 27. Su. ADVENT I.
- 28. M. FERIA.
- 29. Tu. Vigil of St Andrew, Ap. Com. St Saturninus, M.
- 30. W. ST ANDREW, AP. Com. FERIA.

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

MUSIC FOR NOVEMBER

NOVEMBER 1 — ALL SAINTS' DAY

Mass, Missa Magnae Deus potentiae Plainchant

NOVEMBER 2 — ALL SOULS' DAY

Mass, Missa pro defunctis Plainchant

NOVEMBER 6 — TRINITY XXII

Mass, Missa Sancti Josephi Peeters

Motet, Christus factus est Anerio

Evensong

Magnificat and Nunc dimittis Willan

Motet, Ave Regina caelorum Charpentier

O salutaris hostia Noyon

Motet, Adoramus te Unknown 16th Cent.

Tantum ergo Boellmann No. 3

NOVEMBER 13 — TRINITY XXIII

Mass, Missa brevis Kodaly

Motet, Sicut cervus Palestrina

Evensong

Magnificat and Nunc dimittis Byrd (Short service)

Motet, Ave Maria Rachmaninov

O salutaris hostia Peeters

Motet, Jesu dulcis Rheinberger

Tantum ergo Bruckner (No. 4)

NOVEMBER 20 — SUNDAY NEXT BEFORE ADVENT

Mass, Missa Sanctae Clarae Assisiensis Refice

Motet, Exultate Deo Scarlatti

Evensong

Magnificat and Nunc dimittis Whitlock

Motet, Jesu dulcis memoria Handl

O salutaris hostia Rehm

Motet, O bone Jesu Bai

Tantum ergo Victoria (4 part)

NOVEMBER 24 — THANKSGIVING DAY

Mass, Missa In simplicitate Langlais

Motet, Benedictus Noyon

NOVEMBER 27 — ADVENT I

Mass, Missa brevis Palestrina

Motet, O admirabile commercium Handl

Evening

The Litany in Procession Plainchant

Motet, O salutaris Tallis

O salutaris hostia Langlais

Motet, Panis angelicus de la Lande

Tantum ergo Kodaly (No. 5)

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

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.

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.*