

* · BENEDICTA · TU · IN · MULIERIBUS · *

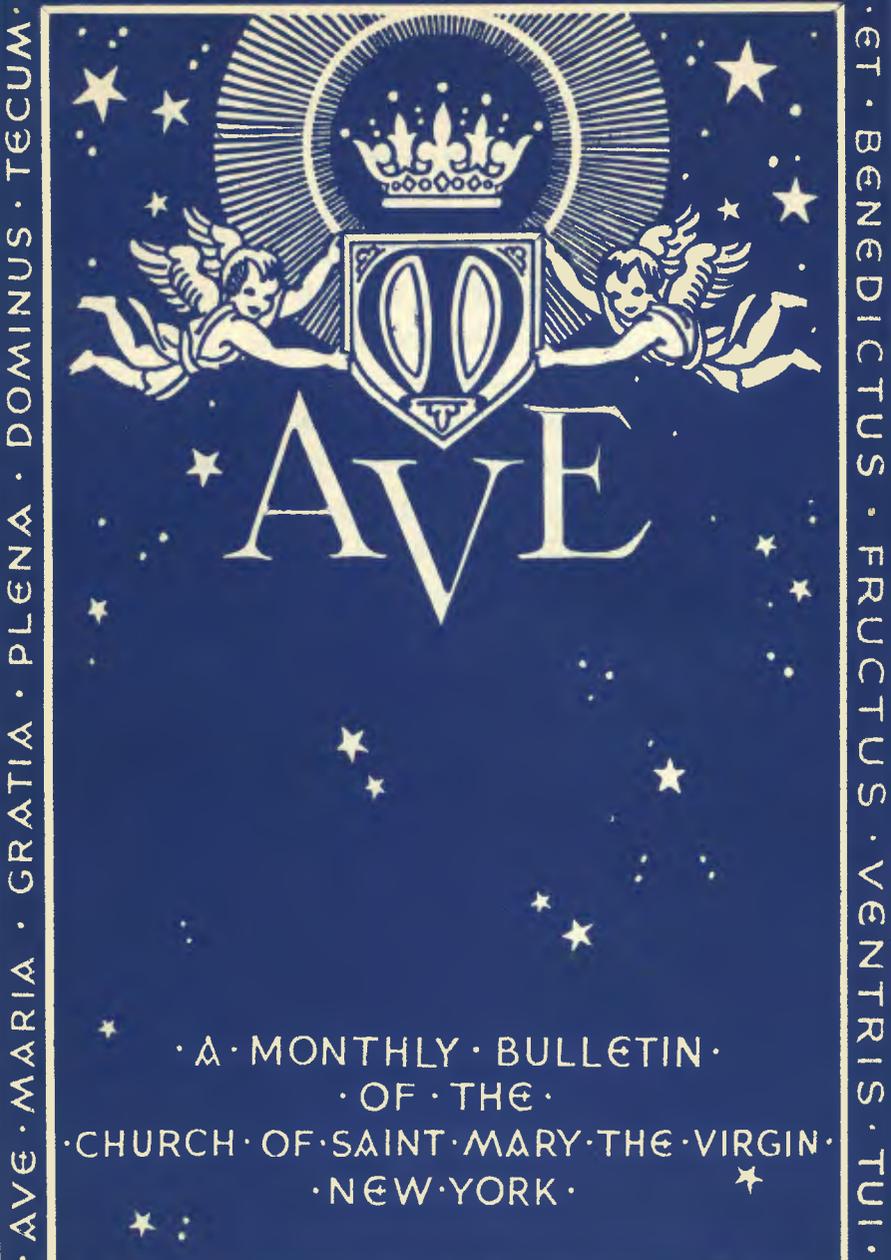
* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *



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

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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 VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and
Dean of Saint Andrew's Theological Seminary,
Quezon City, Philippine Islands

THE SISTERS OF THE HOLY NATIVITY

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXV

January, 1956

No. 1

Dear Parishioners of St Mary's,—

The recent effective appeal of our Parish Treasurer, Mr Leslie Evan Roberts, has been answered with enthusiasm and with love. Whereas the goal has not yet been reached, the gifts are still coming in and the gratitude accompanying the gifts already received has been overpowering. Yes, we are a grateful parish and therefore a happy parish and we press forward with confidence and faith into the future. St Mary's was founded on faith and please God she will bravely continue on faith.

Once each year it is the duty of a parish priest to remind the members of his flock of the duty and importance of making their wills. After all, God has given us the talents and the physical means for creating wealth and so all the wealth which we acquire must be considered as being held in trust. As trustees of our wealth we must use it faithfully and with God's approval. None of it can we take with us at our death and so it behooves us to will it so that it may be used for God's glory after we have gone through the gate of death. Each of us, therefore, is in duty bound to make a will and as trustees before God of our possessions we should provide for their future use in God's Church and in charitable work carried on in God's name and in family life where there is genuine need for help.

Is St Mary's a beneficiary in your will? If she is, then you will be doing your part to ward off any deficit in future years and to assure the witness of your beloved parish for the Catholic Cause throughout this part of the Anglican Communion. Do help St Mary's to keep her beacon light burning brightly for many generations to come.

And a Happy New Year to each and everyone of you!

Affectionately yours,

Ernie Taber

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PRE-CONFIRMATION INSTRUCTION

THE Bishop of New York has appointed the evening of the Fourth Sunday in Lent, March the eleventh, for the administration of the Sacrament of Holy Confirmation here at St Mary's. In addition to much individual instruction to be given by your priests and the Sisters of the Holy Nativity, there will be a series of formal instructions given by Father Taber at eight on the six Sunday evenings preceding Confirmation according to the following schedule:

January 29 — Authority
 February 5 — Saints and Angels
 February 12 — Prayer
 February 19 — Sin
 February 26 — Sacrifice
 March 4 — Discipline

Plan now to bring with you to these Instructions some friends or neighbors whom you would interest in the Catholic Faith and whom you would draw into happy union with the Incarnate Lord. You are a missionary when you are a Catholic Christian. And do not forget those members of your own family who have not yet experienced the joys of the sacramental life. There is someone waiting to be invited by *you* to receive more of God's light and grace through His Holy Church.

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BEFORE THE TABERNACLE

Where Silence is Golden

DURING Christmastide the familiar Introit is heard: "When all things were in quiet silence and night was in the midst of her swift course, thine almighty Word, O Lord, leaped down from heaven out of thy royal throne." Yes, on the holiest of all nights there was stillness over hill and valley, broken only by the sound of bleating sheep. The Syrian sky was unclouded in its brightness,

studded with stars beyond number. Presently a multitude of angels filled the sky as they sang the first and last melody of heaven ever heard by human ears: "Glory to God in the highest and on earth peace to men of good will." Some shepherds, filled with wonder which interfered not with the silence that had settled down over the Manger in Bethlehem, visited the Holy Babe and the silence absorbed their simple trust and adoration offered to the new-born Saviour. Theirs was the earliest homage accepted by the Son of God and it was a silent homage that sprang from simplicity. Who of us would not wish to have been one of those shepherds in Bethlehem long years ago?

But the Tabernacle is a present Bethlehem! Jesus who came as the living bread down from heaven is with us in the Reserved Sacrament. However, if we are to grasp the full meaning of His Sacramental Presence we must be like the shepherds in our love of silence. We must delight in paying a visit to the Tabernacle when no sound rends the air, when there are no exciting details or formalities or music attending our visit. We must rejoice just to offer ourselves — our hopes, desires, plans, joys, griefs, disappointments — all these for Jesus craves our all. After our silent offering we too like the shepherds of old may resume our ordinary life which we shall somehow find different since God will have become all, and all else nothing.

You see, the Incarnate Word greatly loves silence. He chose as the night of His holy birth one in which all creatures were silent. He keeps silence in the Tabernacle. What a wonderful silence this is, — a silence which teaches every visitor to the Tabernacle that the school of wisdom is after all silence wherein we learn the art of speaking properly and of acquiring the spirit of calm reflection which is the gateway to true prayer.

Now, strangely enough, silence is powerfully eloquent. What does the silence of the Tabernacle say to us visitors? It tells us that greatness is cloaked with humility. He who dwells in the Tabernacle has come to the rescue of men entrenched in pride and rebellion. Men's losses have been repaired through the self-abasement and humiliation of the Saviour. Over against the pride of the world He has placed greatest lowliness and thereby He has restored glory to God by humbly becoming man for man's sake.

The silence of the Tabernacle tells us visitors of the riches of the

redemption. As St Paul has put it: "Though He was rich, yet for your sakes He became poor that ye through His poverty might be rich." Our wealth lies in the poverty of the Tabernacle for in that poor though spotless Host are contained the unsearchable riches of God, — all the blessings and graces brought from heaven to earth and most especially the grace of redemption offered to all who are of good will. Herein is our peace.

The silence of the Tabernacle makes the truth "God is love" shine out for us, — not that He is loving or that He sometimes loves but that He *is* love. Out of the mystery of Him who is love grows all life that is worthy of the name, that is, the life of the soul. Away from our noisy flutter in the spending of time and the spending of money and the toils of our daily occupations we go in silence back to God in the Tabernacle whom we love much for we have been forgiven much. Just because He permits our unworthy visits is sure proof of His reigning love. Indeed in silence before the Tabernacle Throne of the King of Love we move upward and onward from the dust of earthly routine into the gold of the heavenly city because our vain circumstances have been ennobled by love.

There is nothing for us to do when we reach our places before the Tabernacle but to adore. There is nothing left but to surrender ourselves there. There is nothing remaining for us but to worship Him who dwells there in lowliness and poverty and weakness in the pure white Host. Oh, come let us adore Him, but in silence.

Will that be easy? Not at all. Silence demands of us not intellectual attainments but it does demand endless patience and steady faithfulness. To many of us it will be harder than fasting, more severe than physical discomfort, more humiliating than self-examination. However, if we persist in regular and frequent and silent visits to the Tabernacle, sooner than we think a Voice that cannot be mistaken will cleave the silence and a Touch that cannot be imitated will fall upon us and our souls will exclaim "It is the Lord." And we shall silently adore and we shall know that the treasure of silence is indeed the treasure of the humble and the wealth of beggars.



THE BAPTISM OF JESUS

St John Baptist, where are you going?
St John Baptist, where do you go?

St Elizabeth, my mother, I'm going down to Jordan;
The sinners are crowding there and I must go.

St John Baptist, my son, be gentle;
Wash them clean in Jordan and give them peace.
Mother, their sins will be washed clean in Jordan,
For God's Hand is over us; His Mercy is our peace.

My son, you are shaking and cold from the river,
But your eyes are full of glory; what did you see?
The Mercy washed sinners clean in cold Jordan water,
And the Lamb of God came down to be baptized of me.

Mother, I knew Him and yet I did not know Him.
His hair was white as wool and His eyes were a flame.
He is our kinsman, Mary's son Jesus,
And He is the Lamb of God, and I dare not say His Name.

St John Baptist, pray for us sinners;
Blessed St Elizabeth, pray for us all;
Holy Lady Mary, pray thy Son to hear us;
Lord Christ, bring us to Heaven's high hall.

A. D. S.



WHAT ABOUT GOD? (13)

IF Christian life begins in Holiness, it grows in Righteousness, for the righteousness of God is an attribute that is very closely related to His Holiness. Indeed, we often tend to confuse the two, but while it would be correct to say that holiness implies righteousness, yet there is a distinction between them as we shall see. And then there are Justice and Goodness (or Benevolence) which are also often equated with Righteousness. We might as well mention them all at once and get them straightened out.

Now it is true that righteousness and justice are practically the same thing. Righteousness is a little more general term, and the term, Justice, is often used to refer to a particular application of it, that's all. So we shall consider them together. But Goodness or Benevolence is quite distinct — though closely related — so we shall leave that to the future.

I think we can best get the idea of God's righteousness if we start by considering how that term may be applied to ourselves and work

up from there to an understanding of the difference in quality between our righteousness and that of God. We say that a man is righteous when he conforms to a standard of goodness that is outside himself, a standard set by his family or his community or some other authority that has the right to set a standard of goodness. In short, he is righteous when he is obedient to a higher will than his own in his life and conduct. There is first of all the standard of right which is set for a child by his parents. And we say that an obedient child is a good child and a disobedient child is a bad one. Then there are the laws of the state. A good citizen obeys them and a bad citizen does not. Beyond both of these is the branch of philosophy called, Ethics. In the study of Ethics the philosopher attempts to discover the principles of right and wrong which are of universal application, those which have been recognized by men of many different races and civilizations in many different eras of history as the standards of right to which all laws and rules of conduct ought to conform. I say "ought to conform," because it is quite evident that human laws and rules of states and parents and other authorities do not always conform to these higher principles.

But we have not reached the top yet. For Ethics is after all the result of an intellectual effort that is purely human and is therefore finite, fallible and open to error. Beyond all this is the Divine Law, which is simply another name for the Will of God which is infinite and infallible. For the Christian there can be no doubt that the Will of God as revealed to us by Jesus Christ is the ultimate and eternal standard of right. And this is true, not only for man's conduct in relation to God, but for his conduct in relation to his fellow men and to himself.

The Righteousness of God, then, is the determination of His will and purpose by His own moral perfection. Therefore, as we saw in the beginning: for us, righteousness lies in our conformity to the will of Another, that is, God. But for God, Righteousness lies in the fulfillment of His own Will. God's righteousness is revealed to us in the Moral Law, in divine judgments, and in the distribution of rewards and penalties. And it is in connection with this last item — the distribution of rewards and penalties — that we speak more particularly of Justice.

The New Testament makes it perfectly clear to us that God's judgments are without respect of persons, that they are impartial. Being omniscient, God knows all the attendant circumstances,

including our own motives, surrounding any given action of ours, and judges accordingly. So God dispenses eternal happiness to His creatures according to their deserving. And our deserving proceeds from three sources: 1. Our divinely created nature; 2. Our personal characters; 3. Our good works. It is obvious that all deserving depends on the second source, so unrepented and unexpiated sin is fatal to any form of deserving. In the last analysis all of these things can be accomplished only through the grace of God given us by the merits of Jesus Christ. And so we must say that our deserving is wholly based on the merits of Christ which, are appropriated by Faith, imparted to us by our being made members of His Body, the Church; and established by our bringing forth fruits worthy of repentance.

★

—E. B.

PARISH NOTES

THE Feast of the Epiphany, January the sixth, is one of the treasured festivals of the Incarnate Lord. High Mass, with communions, will be celebrated at seven in the morning, followed by Low Masses at 8, 9:30 and 12:10. No one can fill your place before the altar at this glorious Festival but *you*.

★

THE 1956 St Bede Lectures will be given in St James's Parish House, 31 East 71st Street, at eight-thirty on three Monday evenings in January under the general heading of "The Bible in Anglican Tradition." The lectures will be as follows:

January 9 — English Translations of the Bible

January 16 — The Bible in the Liturgy

January 23 — The Bible in Private Devotion

Happily the lecturer will be Father Robert C. Dentan, Professor of Old Testament Literature and Interpretation at the General Theological Seminary. There is no admission charge, but there will be an opportunity for a voluntary offering to cover expenses. These lectures will afford a golden opportunity to get caught up into the glories of God's revealed Word. There is one advertisement that needs constantly to be displayed: "Wanted: more Bible-reading Christians."

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WE are all most grateful to Mr and Mrs Charles Edgar for the gift of a new screen on which slides may be projected at our illustrated lectures in St Joseph's Hall. Our old screen was unstable in all its ways, to put it mildly, and threatened total collapse at each and every lecture during the last few years. However, the new screen is so resplendently beautiful that it will take some unusual slides to prove that the pictures projected are more pleasing than the screen. We eagerly await the next performance.



THE Presiding Bishop has designated Sunday, January the twenty-second as Theological Education Sunday (It still is the Third Sunday after the Epiphany). However, on this Sunday, we shall be pleased to receive your special offerings for the training of priests in our Seminaries. The total offering will be divided amongst Seabury-Western Theological Seminary, The Philadelphia Divinity School and Nashotah House, — the Seminaries which turned loose on the Church your parish priests. Accompany your offerings with prayers for an increase in vocations to the sacred priesthood and for a well-trained and well-disciplined body of priests.



IF you have begun the new year of 1956 without an Ordo Kalendar you may get lost in secularism. These Kalendars, which this year bear a fine picture of the High Altar at St Mary's, are on sale at St Francis de Sales Shop and through the Church Office. The price is fifty cents, or sixty cents if mailed.



THE Evening Branch of the Woman's Auxiliary meets Tuesday evening, January the seventeenth at seven-fifteen in St Joseph's Hall. Miss Daphne Hughes of the Youth Consultation Service of the Diocese of Newark and a former communicant of St Mary's, will give a talk. All women of the parish are most cordially invited to be present. A Dutch Treat dinner at Child's, Forty-sixth Street at Broadway, will precede the meeting.

The Day Branch of the Woman's Auxiliary meets in St Joseph's Hall Friday morning, January the twentieth at ten-forty-five, following upon a Corporate Communion at the nine-thirty Mass in the Lady Chapel.



ON Tuesday evening, January thirty-first, at seven-thirty, the Evening Branch of the Woman's Auxiliary is holding a Bridge and Games Party in St Joseph's Hall. The proceeds will go toward the mission work of the Evening Branch. Members of the parish and their friends are asked to reserve this date for a gala evening in which there will be prizes and plenty of fun for everyone. Tickets at one dollar and twenty-five cents may be purchased at the door, or from Mrs. Madolin Cervantes, 125 West 70th Street, New York 23.



IF you value Ave perhaps you will be happy to make a contribution toward the expenses of printing and mailing. We should like to make Ave completely self-supporting.



THE CATHOLIC MOUSE

What's the matter with praising God
On New Year's Day in the morning,
Don't you think it's a little odd
Just to start off without praising God?
Won't the Mass be a staff and a rod
In the year that's now a-borning?
What's the matter with praising God
On New Year's Day in the morning?
Ani mnC



FROM THE PARISH REGISTER CONFIRMATION

By the RIGHT REVEREND HORACE W. B. DONEGAN, D.D.
*"Grieve not the Holy Spirit whereby ye were
sealed until the day of redemption."*

November 5 — Thomas Edward Campbell

RECEIVED BY CANONICAL TRANSFER

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

November 16 — Mabel A. Davies

November 21 — Mary E. Fargher

BURIALS

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

November 11 — William Isaac Hay

November 15 — Agnes Bausch

November 15 — Kate Lee Moon



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

January 1 — The Feast of the Circumcision. George Coldham.

January 6 — The Epiphany. James H. Gorham, O. H. C. Priest.

January 8 — The First Sunday after the Epiphany. Warrington Griswold Lewis. Mary Lewis Hooker.

January 15 — The Second Sunday after the Epiphany. Mary Louise Raymond.

January 22 — The Third Sunday after the Epiphany. George Robinson Harding.

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 January are as follows:

Sunday, January 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, January 4, 9:30, St Mary's Guild.

Sunday, January 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, January 20, 8:30, The Woman's Auxiliary (Day Branch).

Sunday, January 29, 9:00, The Church School, The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$5; Mr Wayne Andrews, \$10; Mr Richard Corning, \$3; Mrs Daniel L. Coulbourn, \$1; Mrs Mabel A. Davies, \$2; Miss Ruth Hinckley, \$1; Colonel C. G. Irish, \$5; Mr William LaCava, \$5; Mrs Oliver Lavoie, \$2; Mr and Mrs. Clarence Langridge, \$2; Mrs Vera C. Mould, \$2; The Reverend Charles Nelson, \$1; Mrs M. B. Richey, \$5; Mrs David Lane Smith, \$3; Mr Ralph R. Tragle, \$1; Mrs Ruth Moore Tripp, \$1; Mr Joseph D. VanValkenburgh, \$5; Miss Mabel Wade, \$3; Mrs Frank Wickenhauser, \$2; Miss Ruth Winans, \$5.

CALENDAR FOR JANUARY

- ✕ 1. Su. THE CIRCUMCISION OF OUR LORD
- 2. M. THE HOLY NAME OF JESUS. Com. Octave Day of St Stephen, D.M.
- 3. Tu. Octave Day of St John, Ap. Ev.
- 4. W. Octave Day of The Holy Innocents, MM.
- 5. Th. Vigil of the Epiphany. Com. St Telesphorus, B.M.
- 6. F. THE EPIPHANY OF OUR LORD.
- 7. Sa. Of the Octave.
- ✕ 8. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I, Octave.
- 9. M. Of Epiphany I. Com. Octave.
- 10. Tu. Of the Octave.
- 11. W. Of the Octave. Com. St Hyginus, B.M.
- 12. Th. Of the Octave.
- 13. F. Octave Day of the Epiphany. *Abstinence.*
- 14. Sa. St Hilary, B.C.D. Com. St Felix, P.M.
- ✕ 15. Su. EPIPHANY II. Com. St Paul, C., and St Maurus, Ab.
- 16. M. St Marcellus I, B.M. Requiem, 7.
- 17. Tu. St Anthony, Ab.
- 18. W. St Peter's Chair at Rome. Com. St Paul, Ap., St Prisca, V.M.
- 19. Th. SS Marius, Martha and Comp. MM. Com. St Canute, K.M., St Wulfstan, B.C.
- 20. F. SS Fabian and Sebastian, MM. *Abstinence.*
- 21. Sa. St Agnes, V.M.
- ✕ 22. Su. EPIPHANY III. Com. SS Vincent and Anastasius, MM.
- 23. M. St Raymond of Penafort, C. Com. St Emerentiana, V.M. Requiem 8.
- 24. Tu. St Timothy, B.M.
- 25. W. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.
- 26. Th. St Polycarp, B.M.
- 27. F. St John Chrysostom, B.C.D. *Abstinence.*
- 28. Sa. St Peter Nolasco, C. Com. St Agnes, V.M.
- ✕ 29. Su. SEPTUAGESIMA. Com. St Francis de Sales, B.C.D.
- 30. M. St Martina, V.M. Com. Beheading of Charles I, K.M.
- 31. Tu. St John Bosco, C.

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

MUSIC FOR JANUARY 1956

JANUARY 1 — THE FEAST OF THE CIRCUMCISION

Mass, Missa Vidi speciosam Victoria
Motet, Hodie nobis caelorum Rex Desderi

Evensong

Magnificat and Nunc dimittis Willan
 Carols
O salutaris hostia Peeters
Motet, Adoramus te Sixteenth Century
Tantum ergo Kromolicki (Op. 11)

JANUARY 8 — THE HOLY FAMILY

Mass, Missa Monodica Ghedini
Motet, The Three Kings Willan

Evensong

Magnificat and Nunc dimittis Tallis
Motet, Ecce Dominus veniet Victoria
O salutaris hostia Kromolicki (Op. 17)
Motet, Adoramus te Ruffo
Tantum ergo Lechthaler

JANUARY 15 — EPIPHANY II

Mass, Missa in hon. Beatae Mariae Virginis Craig
Motet, Gloria in excelsis Cooper

Evensong

Magnificat and Nunc dimittis Palestrina
Motet, Cantate Domino Schütz
O salutaris hostia Liszt
Motet, Panis angelicus Titcomb
Tantum ergo Liszt

JANUARY 22 — EPIPHANY III

Mass, Missa Gotica Gebhard
Motet, Jesu dulcis memoria Händl

Evensong

Magnificat and Nunc dimittis Holmes
Motet, The Three Kings Willan
O salutaris hostia Langlais
Motet, Ave verum Bruckner
Tantum ergo Desderi

JANUARY 29 — SEPTUAGESIMA

Mass, Missa Festiva in E Kromolicki
Motet, To Thee, Lord, I Cry Gretchaninov

Evensong

Magnificat and Nunc dimittis (Second Service) Byrd
Motet, Ego sum panis vivus Goodman
O salutaris hostia Rheinberger
Motet, Ave verum Mozart
Tantum ergo Henschel

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 as announced. 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 Mary Susan, 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.*