

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

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



AVE

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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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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THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. ROBERT HOWELL SCHUMAN

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# AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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No. 2

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Dear Parishioners of St Mary's,—

By God's mercy another Lent will begin for us on Ash Wednesday, February the fifteenth. I sometimes wonder if Holy Church gives us the season of Lent, among other reasons, to challenge us to make of our religion not merely a religion of convenience. We are so very human and it is so easy to get into the rut of convenience. What is more, in several Christian quarters today provisions are made for making religion more convenient and consequently more popular.

Let us come to grips with reality this Lent and depart from superficiality. It is inconvenient to be awakened rudely by an alarm clock, while it is still cold and dark, summoning us to get to the altar at an early Mass for the Bread of Life so that we may not faint on our pilgrimage that day nor be worsted in that day's battle for holiness. It is inconvenient to draw a circle around fifteen or thirty minutes each day for calm meditation that we may hold a tryst with the God of love and continue to live in the light of His love. It is inconvenient to take the time just before retiring to examine our consciences before we carelessly slip too far off the straight and narrow path which leads to life. It is inconvenient to take time to talk with our acquaintances about spiritual health,—the health of the soul. It is inconvenient to make our confessions at a scheduled hour that we may as prodigal sons come home again. It is inconvenient to deny ourselves both time and pleasure in order to share in our blessed Lord's sorrow for the sins of the world as we "make" the Stations of the Cross each Friday evening. It is inconvenient to neglect some of our secular and often trivial reading that we may use that time in Bible and other spiritual reading. It is inconvenient to fast and abstain that we may deal blows to self-love and compel our bodies to become servants of our souls.

But it was not exactly convenient for Christ to be born in a manger. It was not convenient for Him to be so busy in bringing healing to souls and bodies, thereby becoming such a servant of all that He had no place to lay His head. It was not convenient for Him to be tried as a common criminal, though He had no sin, and to have His face slapped and covered with the spittle of jeerers, and to have His body nailed to a cross, there to hang for six long hours until every drop of blood had left it that thereby He might lovingly redeem the world. No, not convenient exactly, was it?

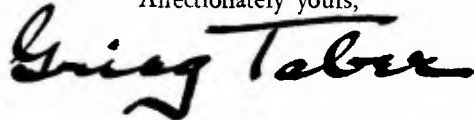
Should we not be honestly ashamed to make our religion one of convenience? This does not mean that it will not be filled with many convenient consolations nor does it mean that we must go on a witch hunt, so to speak, for inconveniences. It does mean that we should never hesitate to put ourselves out, to inconvenience ourselves, when Holy Church calls us in her wise way to put the love of the Crucified, whose professed followers we are, ahead of the love of self.

So, let us keep our gaze fixed on Jesus who spurned mere convenience. Let us kneel in silent adoration before the Crucifix and hear Him say

"This have I done for thee.  
What hast thou done for Me?"

A good and happy Lent will depend entirely upon our answer.

Affectionately yours,



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#### LENTEN RULE

**T**HE following are some suggestions for a Catholic observance of Lent. If you adopted some of these suggestions last Lent, why not adopt more of them this Lent? Better still, make your own Rule which will mark a still more generous response to the Love of the Crucified.

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. (Ages 21 through 59.)
6. Abstain from meat on Wednesdays as well as Fridays. (Ages 7 and over.)
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.

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#### SHROVE TUESDAY CONFESSIONS

**H**OLY Church sets aside Shrove Tuesday, February the fourteenth, as shriving day, that is, as the day for being shriven (forgiven) in the Sacrament of Holy Penance. (Pancakes are incidental, though delightful.) Your priests will hear confessions as follows:

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.

★

#### BEFORE THE TABERNACLE

*With Broken Hearts*

**H**OW often we children of men are broken-hearted! Our hearts are broken by the world's coldness, by its injustices, by disappointments meted out to us even from our friends and by false accusations hurled at us. More often, however, our hearts are broken by the weight of our own sins.

Too frequently we become remorseful. We fret because we are not as good as we thought we were. We are greatly disturbed because we have not measured up to our own expectations. There is a clamor in our consciences which blatantly scolds our souls for their failures on the way to holiness. So, what we need is to humbly take ourselves in penitence before the Tabernacle where the Friend of Sinners silently dwells. We shall find that, whereas the tears of remorse were exceedingly painful, the tears of penitence will be consoling beyond the power of any words to describe, and this because the Christ of the Tabernacle is waiting patiently to heal all broken hearts and most especially those hearts broken by the crushing weight of guilt.

Do you recall that one Sabbath Jesus entered the Synagogue in His home town, Nazareth, and was appointed lector at the service that was being conducted by the Rabbi? When it came time for Him to read He was given a scroll containing the Prophecy of Isaiah and He read this portion "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and the recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." As He finished this lection all in the Synagogue looked fixedly at Him while He gently said "This day is this scripture fulfilled in your ears."

Yes, every time we go before the Tabernacle the prophecy of Isaiah is brought to fulfillment for us because there is the Messiah, the Christ, He who is in our midst to bestow healing on those who are broken hearted and most of all on those who are penitent.

Too often tears are associated solely with desolation. People forget that there are tears of consolation. All tears are not scalding tears. Some tears have a sweetening effect. Such are the tears of genuine penitence though they are in reality the overflow of God's grace. You see, once the sinner turns to God with his honest apology for his sins, and penitence is this apology, the barrier between him and his God is lifted. Yes, God's grace flows into the sinner's soul and his pent-up heart finds relief in tears. These tears have a healing quality about them.

It was St John Chrysostom who affirmed that sorrow for sin is the only healing sorrow. How true this saint's statement is! We all know that tears cannot recall a friend who has left us to go through the gate of death nor can they stop the flow of blood in a wound. Tears, however, can heal sin and this because the love of Christ for

sinners has made sweet the bitterness of the tears of sinners shed in the light of His great love.

In the Garden of Gethsemane Christ perfectly sorrowed for the sins of the world, sorrowed because of what those sins had done and would do to His heavenly Father. In a flash He saw all the sins that had ever been committed and all the sins that ever would be committed by the children of men. Within a few hours on the Cross He was to be made sin for us and all men, although He himself knew no sin. As a result of His perfect satisfaction offered through His spotless sacrifice on the Cross of Calvary the sins of the whole world were brought within the realm of forgiveness. Therefore, whenever we sinners would sincerely give up our sins we enter into grace which blesses us with its results here in time and hereafter in eternity. Of course our repentance if genuine must always be accompanied by a firm purpose to amend.

Naturally then we go before the Tabernacle, — we heart-broken sinners. There we learn of Christ to sorrow for sin because of what it does to God. There we recognize that we have been prodigal sons who have left their Father's house and gone off on their own in a debauch of self-love and so have outraged the Father's love. Cooperating with Christ in the Tabernacle we would give up our sins not because of the just penalty involved for us but rather because of what these sins do to God. Before the Tabernacle we shall tell Him whose Sacred Heart is broken every time we sin that we are sorry and that so far as it is possible for us we will give up sinning. We shall tell this with eyes gazing in awe toward the pure white Host, — eyes dimmed only by the tears of penitence. Wonder of wonders, these tears of penitence will be turned into tears of joy as we share in Christ's sorrow for sins, remembering that it was for the joy that was set before Him, that is the joy of being the world's Redeemer, that He endured the Cross, despising its shame.

"Abel's blood for vengeance pleaded to the skies;  
But the Blood of Jesus for our pardon cries."



#### LENTEN RULE

To speak less,  
    And hear the Eternal Word.  
To laugh less,  
    That God's Joy be adored.  
To do less,

Let Grace the more abound.  
 To be less,  
 Till God my all be found.  
 Denying action and desire and will.  
 Offer to God the intention to be still.

Anon.



### WHAT ABOUT GOD? (4)

**G**OD is good. Now there is a simple straightforward, trite, and hackneyed statement, which practically everybody accepts, but practically nobody understands. Did you ever stop to ask yourself just what goodness means, especially when it's applied to a person and most especially when it's used of God Himself who is the source of all goodness? Try it now and you'll find that this is not a simple matter after all. And don't try that foolish and facile trick of saying that God and Good are just two forms of the same word. In the first place it isn't true. They are quite different words and the ancients who invented our language had plenty of ideas about bad goods as well as good ones. And in the second place it wouldn't mean anything if it were true.

When we stop to think what goodness really means, I don't think we'll have too much trouble. First of all, and rather obviously, it means moral perfection — justice or righteousness — but we have already discussed that, and goodness means still more, something less academic and formal, a sort of overflowingness; bountifulness is a better word, or desirability or benevolence. Here I think is the significance of our Lord's insistence on the teaching that God is our Father. He did not, of course, originate that idea. It appears often in the Old Testament. But there is a difference, or at least a difference of emphasis between the old Jewish idea of a father and the Christian idea. Christianity puts more emphasis on the generosity and love that are characteristic of a good father. And there you have it, — a father's willingness to give all and sacrifice all for his beloved children.

God's goodness is responsible for every benefit that we enjoy in life, whether in this life or the life of the world to come, and indeed, for the gift of life itself. For a thing to be good it must exist and so, existence itself is the basic goodness. All this comes from God who is our Father, for it is His nature as a father to give to His children all that they can possibly need, all that is good for

them in any way. All creatures are dependent on the goodness of God for what they are and what they have. And to His children, those who are capable of entering into personal relationship with Him and reciprocating His love; to these, God wills the greatest possible good — their eternal happiness. This is sometimes known as benevolence, the will of God to communicate happiness.

Since He wills to communicate happiness to His children, He wills the means by which that happiness can be brought about. And here is the most glorious showing forth of His goodness. In order to attain eternal happiness, man needs to be saved from his sin. It turned out, as we saw in another connection, that the way man could best be saved was by a perfect sacrifice. And that meant the Sacrifice of the Cross. And God's goodness extended even to this, to the Incarnation of His only-begotten Son; to His birth, His earthly life, and ministry, and passion and death and resurrection and ascension. All of this is simply the expression of that goodness which we set out to describe and define. We cannot, of course, define it. It is so far beyond our comprehension. But we can return our gratitude for it and realizing that goodness is a moral attribute of God, and so is concerned with an act of will and with personal relationships: we can strive for a measure of goodness, generosity, benevolence, in our own lives, in our relations with each other, and in our relationship with God Himself.

This is what God would have us to do with our lives, to follow the pattern of His goodness. Actually, it's a matter of simple justice, for St Paul says, "What do you have that you haven't received?" And the answer is, "Nothing." For God is the source of all goodness, He is Goodness, and we can enjoy and be nothing that is good apart from Him.



— E. B.

### PARISH NOTES

**A**RE you bringing with you to church each Sunday evening some friends or neighbors whom you would convert to the joy of Catholic Faith and Practice? Remember our Lord is counting on *you* to bring others to Him.



The Feast of the Presentation of Christ in the Temple, often called The Feast of the Purification of the Blessed Virgin Mary and popularly called Candlemas will be observed on Thursday, February the second with Blessing of Candles, Procession of Lights and High Mass at twelve noon. Low Masses at 7, 8, and 9:30 will precede.

There will be no address at the High Mass as the Solemnity of Candlemas preaches itself.

The following day, the Feast of St Blasius, there will be the Blessing of Throats before each Mass.



**Y**EAR by year the acolytes of St Mary's act as hosts to large numbers of acolytes from far and near at an Acolytes' Festival which this year will be held on Monday morning, February the thirteenth at eleven. High Mass will then be celebrated, followed by a Procession of the Host and Solemn Benediction of the Blessed Sacrament. A five-minute Charge to the Acolytes will be given before the Introit of the Mass by Father Atkinson of the Order of the Holy Cross. A luncheon prepared and served by the faithful ladies of St Mary's follows in St Joseph's Hall after the Mass. It is necessary that only acolytes and priests be invited to the luncheon lest suffocation be the result.



**O**N Quinquagesima Sunday we shall welcome as preacher at the High Mass Father Atkinson, O.H.C. He will also give an informal illustrated talk on the Holy Cross Liberian Mission in St Joseph's Hall after Evensong and Benediction that evening. You will all wish to be present both in the morning and in the evening.



**T**HE Lent Retreat for Men and Women will be held this year on Saturday, March the third according to the following schedule: Mass at 8, followed by breakfast; meditations at 10:15, 11:15 and 2:15, with luncheon at 12:45; Benediction of the Blessed Sacrament at three, closing the Retreat. Happily the conductor is Father Bosher, Professor of Ecclesiastical History at the General Theological Seminary. Those who will avail themselves of this spiritual joy will kindly notify the Sister-in-Charge-of-the-Retreat, The Mission House, 133 West 46th Street, New York 36 (PLaza 7-6464) before February twenty-ninth.



**T**HE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall Friday morning, February the seventeenth, at ten-forty-five, when Mrs Frank Hill of the Supply Department will speak on "Diocesan Institutions." The meeting is preceded by a Corporate Communion at the nine-thirty Mass in the Lady Chapel.

The Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall Tuesday evening, February the twenty-first at seven-fifteen, following a Dutch Treat dinner at Child's, Broadway at Forty-sixth Street at six. The Sister Mary Angela, S.H.N. will speak on "Religious Orders for Women." The Corporate Communion of the Evening Branch will have been held at the nine o'clock Mass on Sunday, February the fifth.

All women of the congregation are most cordially urged to attend either or both of these meetings.



#### THE CATHOLIC MOUSE'S VALENTINE

Lady most kind, Lady most sweet,  
Here are snow drops to bloom at your feet;  
Here are violets like your eyes,  
And a handful of daffodils to surprise  
The Holy Child as He sits on your lap,  
And laughs and plays with them after His nap.  
From your loving Valentine,

Ani mnC



#### FROM THE PARISH REGISTER

##### BAPTISM

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

December 4 — Susan Lynn Skelly

##### 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."*

December 17 — Sarah Lucille LeBosse

##### RECEIVED BY CANONICAL TRANSFER

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

December 6 — Pauline Gladys Fritts

December 9 — Ruth Catherine Johnson

## MARRIAGE

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

December 3 — David Lane Smith and Marilyn Knowlton



**T**HE 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 13 — 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.*



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

Wednesday, February 1, 9:30, St Mary's Guild.

Sunday, February 5, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Sunday, February 12, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, February 17, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, February 26, 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: Anonymous, \$2; Mr Paul S. Alm, \$3; Mrs Clifford Barnum, \$1; Miss Ada Beazley, \$2; Miss Alice Bosworth, \$1; Mr B. B. Brown, \$5; Miss Florence Clarkson, \$2; Mr and Mrs Jonathan Craig, \$2; Miss Florence Dickerson, \$2; Mrs Stephen Dodge, \$2; Mr Samuel W. Earnshaw, \$1; Mrs Philip Goerlitz, \$1; Mrs James R. Griffith, \$1; Mr Enos Held, \$1; Mrs Richard W. Landolt, \$2; The Misses Emilie and Elsie Long, \$2; Mr William W. Love, \$4; Mr Jesse P. Ludington, \$2; The Reverend James L. McLane, \$5; Mrs Andrew B. Newcomb, \$2; Mrs Elvira M. Oxx, \$2; Mrs Jane Purney, \$2; Mr and Mrs Stanley Reynolds, \$2; Miss Margaret Rigler, \$2; Mr Alan Robbins, \$5; The Reverend Reginald G. Stewart, \$1; Miss Marcia Taff, \$1; Miss Elizabeth Thomas, \$2.



## CALENDAR FOR FEBRUARY

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

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

## MUSIC FOR FEBRUARY

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

Mass — Missa Magnae Deus potentiae ..... Plainchant

## FEBRUARY 5 — SEXAGESIMA

Mass — Missa monodica ..... Ghedini  
Motet, O Jesu meek ..... Ravenscroft

*Evensong*

Magnificat and Nunc dimittis ..... Whitlock  
Motet, Tota pulchra es, Maria ..... Bruckner  
O salutaris ..... Tallis  
Motet, O Domine Jesu ..... Palestrina  
Tantum ergo ..... Fauré

## FEBRUARY 12 — QUINQUAGESIMA

Mass — Messe basse ..... Fauré  
Motet, Ego sum panis vivus ..... Palestrina

*Evensong*

Magnificat and Nunc dimittis ..... Tallis  
Motet, Ego sum panis vivus ..... Goodman  
O salutaris ..... Calvesius  
Motet, Panis angelicus ..... Titcomb  
Tantum ergo ..... Kodaly No. 4

## FEBRUARY 13 — FESTIVAL FOR ACOLYTES

Mass — Missa Secunda ..... Hassler  
Credo IV ..... Plainchant  
Motet, Pange lingua ..... Kodaly  
Motet, Ave verum ..... Byrd

## FEBRUARY 19 — LENT I

Mass — Missa Ferialis ..... Rehm  
Motet, Tristis est anima mea ..... di Lasso  
*Evening*, The Litany in Procession ..... Plainchant  
Motet, Turn our captivity ..... Byrd  
O salutaris ..... Peeters  
Motet, Adoramus te ..... Unknown  
Tantum ergo ..... Peeters

## FEBRUARY 26 — LENT II

Mass — Missa Vidi speciosam ..... Victoria  
Motet, Crucifixus ..... Lotti  
*Evening*, The Litany in Procession ..... Plainchant  
Motet, Christus factus est ..... Bruckner  
O salutaris ..... de la Rue  
Motet, Benedictus ..... Noyon  
Tantum ergo ..... Desderi

## SERVICES

## SUNDAYS

Low Mass . . . . . 7:00 a.m.  
Morning Prayer . . . . . 7:40 a.m.  
Evening Service and Benediction, and address . . . . . 8:00 p.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.

## 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.*