

* · BENEDICTA · TU · IN · MULIERIBUS · *



· 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)

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THE REV. ROBERT HOWELL SCHUMAN

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Dean of Saint Andrew's Theological Seminary,
Quezon City, Philippine Islands

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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

April, 1956

No. 4

Dear Parishioners of St Mary's,—

We shall be overjoyed in again keeping the Queen of Feasts, the Festival of the Resurrection of our blessed Lord from the dead. Our celebration of Eastertide will be joyful in proportion to our union with Christ in His Passion. Our faithful keeping of Lent, culminating before the Cross of Calvary, will be the measure of our joy during the Easter season.

Now this joy could well be an abiding and not a temporary joy if we would sustain the spiritual advances made during this past Lent. The pity of it is that though the faithful keeping of our Lenten Rule has caused us to climb up many rungs in the ladder that goes from earth to heaven, yet too often we fall back from the point from which we started on Ash Wednesday with somewhat of a sickening thud.

My brothers and sisters, this ought not so to be nor need this be the situation.

True, we shall not expect to continue the Lenten fast nor much of the Lenten abstinence. There is no good reason why we should. However, we should profit by our Lenten discipline to such an extent that we can be scrupulously careful in observing the abstinences and fasts that properly continue throughout the Christian year, such as the abstinence and fast on Ember Days, the abstinence every Friday and the strict fast before receiving Holy Communion, with the added abstinence and fast on the Vigils of Pentecost, All Saints and Christmas.

But let us maintain many of the good habits acquired during Lent,— our visits to the Blessed Sacrament, the beginning of not a few weekdays before the altar at the Holy Mass, some worth-while spiritual reading, greater care in our prayer life, strict watchfulness against temptation and more loving kindness extended to our fellowmen.

All of us are on journey from earth to heaven, from self to God, from sin to righteousness, but for the honor and glory of God as well as for our own joy let us hold to such advances as we have already made through God's grace and let us be thankful and joyful.

Affectionately yours,

Erving Tabor

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BEFORE THE TABERNACLE
With Our Companion

IT was on the Day of Resurrection. Two men, disciples of Jesus, left Jerusalem for their home in Emmaus, some eight miles distant. It was a walk taking about three hours. They had planned to arrive home during the glory of the sunset, for home never looked better than then. So they set forth in mid afternoon after the heat of the day. Through the fields they strolled as they left the city where so much of tragedy had transpired during the last three days. Although they quite naturally busied themselves in conversation, a despair steeped in sullenness seemed to hold them in its grip. They had seen Jesus dead and yet deep down in their hearts they wished that He might be alive and that there might be truth in the stories a few holy women had brought of His rising from the tomb. However, they supported each other in unbelief and like all unbelievers they were sad.

Instinctively these two travelers to Emmaus started to review the past for they were discouraged about the present. It was a case of the *good old days* being brought to the surface for purposes of escape. How wonderful it had been when they first met Jesus. How much more wonderful it had been when they came really to love Him. How happy they were when they felt a compulsion to leave all — their work, their friends, their homes — to give all their time in following Jesus. With what keenness they looked forward to helping Him establish a new Kingdom. But their hopes had been dashed in pieces and they were plunged into sadness when the King died on a rough wooden cross in the company of two common criminals.

Well, they were proceeding along the lane towards Emmaus at a slow pace, in keeping with their sad thoughts. Presently a lone traveler overtook them. Discerning their solemn countenances he asked

what troubled them and why their conversation was on so gloomy a note. They could not understand why this new companion had not known what had happened to Jesus. Of course, however, he could have just arrived in Jerusalem a few hours earlier. They would make up for his lack of information when they told him all about Jesus, how many loyal friends had followed Him, especially those who had been healed by Him of their various diseases and infirmities. They told him about the Palm Procession eight days earlier and so vividly that they made him hear the ring of the Hosannas. They told him about the agony in Gethsemane and the scourging and the crucifixion. They filled in with many a detail. More especially they told him how they and others of Jesus' followers had expected the thrill of being prominent subjects in a new kingdom, but now all was shattered. Then they told him of the tales carried by some imaginative women who claimed that the body of Jesus was no longer in the sepulchre and that angels had announced "He is risen."

Then they walked in silence which was presently broken as their companion turned to them, startlingly addressing them as fools with darkened understandings. How could they think but that their Jesus must of necessity have suffered and then and then only entered into His glory? And as their companion continued to talk with them, he spoke with authority about Old Testament days and about the paschal lamb and about the serpent in the wilderness and about sacrifice for sin and much else. As they listened they seemed to see everything in a new light. Of course the Passion of their Jesus just had to be for it was a sublime proof of the Kingship of a Saviour. Indeed they were getting a new vision of Calvary.

Soon their companion tried to leave them but they simply could not let him go. They invited him to spend a few hours with them and they persuaded him to accompany them to the inn at Emmaus and to partake of the evening meal with them when lo! he took bread and as he raised his sight heavenward he blessed the bread and broke it in pieces and began to distribute it and immediately their minds rushed back to the lakeside scene where some five thousand hungry listeners were miraculously fed. This was the same Jesus. They knew Him in this Breaking of Bread. Indeed, He had risen from the dead. While He quietly withdrew from their midst they instinctively started back to Jerusalem, this time quickening their pace for they were overjoyed with the news they would bring to the disciples and their friends in Jerusalem in that they had seen and talked with the Risen Jesus.

Are you, gentle readers, lonely and sad as you journey along the road of life? Are you at times sorely tried in your faith, with battles of conscience added to your trials? Then go to the Tabernacle. There is your Companion. The love which inflamed the souls of those two disciples on the road to Emmaus still burns, like a bright flame defying all description, in every consecrated Host in the Tabernacle. That love will come forth to you as you kneel, perhaps sadly, in adoration. It will come forth to burn up your unbeliefs and trials as you rejoice in finding your Divine Companion.

You see Jesus travels by our side in our sad exile here on this earth where we are indeed mere strangers and pilgrims. "Lo, I am with you always, even unto the end of the world" has been His consoling proclamation. Indeed He who once came and prepared the way of salvation and made it beautifully clear as to what our line of conduct should be on this way of salvation now goes so far as to strengthen us with nourishment so that we may not need to faint by the way. Too, He helps us to embrace our little crosses which become increasingly insignificant as we glimpse His heavy cross, for with the Cross of Calvary He has opened to us the gate of heaven. Yes, it was expected that He should have suffered on Calvary's Hill and it is natural that we His followers should reach our heavenly home by a path of sacrificial suffering. He gives us His help always for He remains with us always in the Tabernacle in order to give that help. As with the disciples on the road to Emmaus, so with us He helps us to see everything in a new light if we find ourselves frequently in His presence before the Tabernacle.

Now of course we have some of the defects of those disciples on that first Easter Day. Like them, we have not yet learned how to wait for God's good time to make Himself known to us and like them we seek too often for consolation from external things, such as a change of scene, when only God can be our consolation and like them we shrink from associating the cross with glory, death with life, suffering with joy. But, like these disciples, we have some virtues, thank God. Generally speaking our conversation is holy and we are willing to listen to the teaching of Jesus as it comes to us through His holy Gospel. We are attached to Him and long not to be separated from Him. Like them may we, while in the midst of trouble and discouragement and temptation and dryness and sickness have the joy of recognizing Jesus in the Breaking of Bread. Oh, how kind Jesus is to us who wander off the path of salvation through unbelief and consequent sadness. He gives us the grace, the spiritual

power, to get back on the road to future glory for He is the Risen and ever present and ever loving Companion in His Tabernacle.



THE CATHOLIC MOUSE

The candles dance in flame,
The lily buds leap wide,
And Christ our Lord leaped over death
In holy Paschaltide.
So I will dance the candle dance,
And I will dance the lily dance,
Adoring Christ, our God and King,
In holy Paschaltide.

Ani MnC



WHAT ABOUT GOD? (16)

LOVE is an intelligent act of the will. I made this statement last month and when you read it, I'm sure some of you said, "Why, he doesn't know what he's talking about. I'll bet he's a cold fish who's never been in love or he couldn't say a cold-blooded thing like that." If you did, you'd be wrong on all counts.

Right here is an example of the confusion of the various meanings of love that I mentioned, for my definition applies to divine and eternal love (which, however, man can share with God and manifest himself to a certain degree). But those who made such a remark were talking about a sentiment, emotional love which man shares with the animals, and which is never really unselfish. Its author always expects to "get something out of it" in the way of his own pleasure and satisfaction.

We must never forget that we have this double nature and so we can produce both kinds of love. But when we are speaking about God in human terms, we have to be careful to use analogies from that side of our nature which bears His image most perfectly — our spirit, intelligence, or soul. And so we must here think about that love which has nothing to do with emotions, for they are bodily reactions.

But, we mustn't go too far afield about human loves for our subject is God. And we may now say that God's love is His will to embrace in personal friendship all who are capable of enjoying it.

And since such friendship is the highest good of all intelligent beings, we can put it still more simply and say that the willing of good is love.

Such love in its highest or divine form is without all conditions and regardless of cost. Our Lord made this clear when He said that the greatest love a man could have is to lay down his life for his friends. That is for man the greatest possible sacrifice. And there is no question as to whether the friends are worthy of such a sacrifice. Love doesn't ask such questions. There is no bargaining in love. God never says, "I will love you if—," or, "I can't love a man who is a sinner." No, the very essence of the Gospel of Christ is that God does love sinners, loves them so completely and infinitely that He was willing even to become a man and to sacrifice Himself on the Cross for them that they might turn from their sins, be cleansed of them, and return to live in eternal friendship with Him.

All the blocks to God's love are on the side of the beloved. It is we who say, "No, I won't give up my sins and let God's love get through to me." He never ceases to offer it, for God's love extends to all existing things since a thing has existence in as much as God wills it the good of existing. And this willing of good is love.

But love in its perfection is a mutual thing and so Divine love attains its purpose and perfection when we accept it and return it. Otherwise it is frustrated and inoperative as far as we are concerned. To be able to accept and return the love of God we need to grow into a likeness of personal character to God, or in other words to grow in holiness. And oddly enough it is that very love for which we are striving that enables us to do this. It is that aspect of God's love which is called Mercy which makes it possible for our sins to be forgiven and for us to start out afresh on the path of holiness. Then it is possible for us to take the next step and turn our own wills to good for God and through Him for our fellow-creatures, a reflection in us of the love of God.

Love is the crown, the perfection, the sum of all the characteristic attributes of God. God *is* Love. And so love is the most powerful force in the universe. And this force is always being offered to us, freely, only needing our acceptance. God is always willing our good and wanting us to accept it. Only we have the awful power to say, No.

—E. B.



PARISH NOTES

THE Feast of the Annunciation of the Blessed Virgin Mary, normally falling on March the twenty-fifth, is quite accustomed to being transferred out of Holy or Easter Week. This year we shall rejoice to keep this much loved Festival, popularly called Lady Day, on Monday, April the ninth. Our joy will bring us naturally to High Mass, with communions, that morning at seven. We shall together praise God for Our Lady's *Fiat* (Be it unto me) which in a sense marked the beginning of the work of redemption. We scarcely need to remind ourselves that honor paid to the Mother of God leads to worship of the Divine Son, the world's and our Redeemer.



THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York and to the Convocation of Manhattan will be held in St Joseph's Hall on Monday afternoon, April the ninth, at five-thirty. The polls will be closed at five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible voters.

The Convention of the Diocese of New York convenes on Tuesday, May the eighth.



ON Tuesday, April the seventeenth, Father Taber will give his seventeenth Book Review under the auspices of the Guild of Help. Mrs George H. Ingalls of 350 Park Avenue has kindly opened her apartment for this occasion and she will welcome all guests at tea. The subscription is two dollars and fifty cents and tickets may be obtained from a member of the Guild or from the Church Office, 145 West 46th Street. As you doubtless know this annual Review benefits principally the Youth Consultation Service of the Diocese of New York, — a Society that brings spiritual help and encouragement to young people in trouble. Their number increases and therefore your patronage should increase.



EACH year Holy Week at St Mary's brings us to the heights and depths of devotional experience. This is due primarily to the love of God which reaches its culmination in Calvary's sacrifice. However, God entrusts His grace and favor to the work of human hands and human hands do gloriously work here in our beloved parish. The clergy, the Sisters of the Holy Nativity with many

women who assist them, the Masters of Ceremonies, the acolytes, the Director of Music, the organist, the choir, the ushers, the sextons and many other willing hands work very hard to provide a fitting setting for the great work of prayer engaged in by all the members of the congregation. It is the work of a very grateful and very happy family and it is offered humbly to God.



THE Day Branch of the Woman's Auxiliary will meet in St Joseph's Hall on Friday morning, April the twentieth. This is the annual meeting at which officers will be elected to serve in the coming year. A Corporate Communion will be held that morning at the nine-thirty Mass in the Lady Chapel.

The Evening Branch of the Woman's Auxiliary will hold its annual meeting for the election of officers for the coming year in St Joseph's Hall on Tuesday evening, April the seventeenth, following a Dutch Treat dinner at Child's, Broadway at Forty-sixth Street at six. The Corporate Communion of the Evening Branch will have been held at the nine o'clock Mass on Sunday, April the first.

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



IF any one of the congregation wishes the privilege of providing flowers for the High Altar as a memorial or thank offering, the following dates are open for 1956:

April 22, The Third Sunday after Easter
 July 1, The Fifth Sunday after Trinity
 July 22, The Eighth Sunday after Trinity
 July 29, The Ninth Sunday after Trinity
 Sept. 16, The Sixteenth Sunday after Trinity

Kindly consult Mrs Newbury Frost Read, 277 Park Avenue, New York City 17 (PL. 5-7600), Treasurer of St Mary's Flower Fund.



THE Associates of the Sisters of the Holy Nativity cordially invite you to attend a Tea Party and Sale on Thursday afternoon, April the twelfth, from three-thirty to six-thirty, at the residence of Mrs William C. Dickey, 200 East 66th Street. The donation is one dollar and twenty-five cents. The proceeds will be used for the Discretionary Fund of the Sisters of the Holy Nativity.

THE next Presentation of the United Thank Offering will be made at the ten o'clock Mass at the Cathedral of St John the Divine, Tuesday, May the first. Every woman of the parish is invited to attend this Mass as well as the business meeting which will follow in the Synod Hall. Contributions for the United Thank Offering may be sent to our Parish Custodian, Mrs James R. English, 4 East 95th Street, New York City 28, before Sunday, April the twenty-ninth or given to her personally after the High Mass on that day.

The members of the Evening Branch of the Woman's Auxiliary will make their offerings through their Parish Custodian, Miss Adelaide D. Simpson, 520 West 114th Street, New York City 25.

It is hoped that any woman of the parish not at present having a share in the United Thank Offering by faithful use of a blue box will request the Parish Custodian for such a box.



Early, early before dawn,
 I'll run without affright
 To gaze up at the Risen One,
 Where he walks in light.
 (Come in peace, come in peace.)
 Blessings fill His Mother's house;
 If she should ask Him to,
 Though I am nothing but a mouse,
 Would He bless me too?
 (Come in love, come in love.)

Ani mnC



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

February 10 — Felix J. Freeman

February 24 — Nancy Katryn Craine

February 29 — Gudrun Lagergren

BURIALS

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

February 11 — James Harvey Carll, Jr.

February 28 — Marie Lawrence Hunting

February 29 — Helen Mosher



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

April 1 — The Feast of the Resurrection. Joseph Gayle Hurd Barry, Priest and Rector. Edith Reade Fancher.

April 8 — Low Sunday. Augusta Emma Dinter.

April 15 — The Second Sunday after Easter. Emily Speir Arnold.

April 29 — The Fourth Sunday after Easter. Glover Crane Arnold.



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

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

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

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

Friday, April 20, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, April 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: Anonymous, \$5; Mrs Virginia Gregory, \$5; Mr Albert G. Hayden, \$2; Miss Florence Langworthy, \$3; Miss Lillian Lasham, \$5; Mrs W. Robert Mann, \$5; Mrs Robert H. Martin, \$1; Miss Millicent McLaughlin, \$2; Miss Rebecca P. Meade, \$1.50; Miss Linda H. Morley, \$2; Mr Daniel Newton, \$2; Miss Nellie Small, \$3; Mrs Conrad Spoerer, \$1; The Reverend Robert H. Stewart, \$1; Mrs Leonore V. Thomas, \$3; Mrs William Lee Ward, \$2.

KALENDAR FOR APRIL

- ✕ 1. Su. EASTER DAY.
- 2. M. MONDAY IN EASTER WEEK.
- 3. Tu. TUESDAY IN EASTER WEEK.
- 4. W. Wednesday in Easter Week. Com. St Isidore, B.C.D.
- 5. Th. Thursday in Easter Week. Com. St Vincent Ferrer, C.
- 6. F. Friday in Easter Week. *Abstinence.*
- 7. Sa. Saturday in Easter Week.

- ✕ 8. Su. EASTER I (Low Sunday).
- 9. M. ANNUNCIATION OF THE BLESSED VIRGIN MARY.
- 10. Tu. Feria. Requiem 7.
- 11. W. St Leo the Great, B.C.D.
- 12. Th. Feria.
- 13. F. St Hermenigild, M. *Abstinence.*
- 14. Sa. St Justin, M. Com. SS Tiburtius and Comp., MM.

- ✕ 15. Su. EASTER II.
- 16. M. Feria. Requiem 8.
- 17. Tu. St Anicetus, B.M. Com. St Stephen Harding, Ab.
- 18. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, Patron of the Universal Church.
- 19. Th. St Alphege, B.M. Com. Octave.
- 20. F. Of the Octave. *Abstinence.*
- 21. Sa. St Anselm, B.C.D. Com. Octave.

- ✕ 22. Su. EASTER III. Com. SS Soter and Caius, BB.MM., and the Octave.
- 23. M. St George, M. Com. Octave. Requiem 9:30.
- 24. Tu. St Fidelis of Sigmaringa, M. Com. Octave.
- 25. W. ST. MARK, EVANGELIST. Com. Octave.
- 26. Th. SS Cletus and Marcellinus, BB.MM.
- 27. F. St Peter Canisius, C.D. *Abstinence.*
- 28. Sa. St Paul of the Cross, C. Com. St. Vitalis, M.
- ✕ 29. Su. EASTER IV. Com. St Peter, M.
- 30. M. St Catherine of Siena, V.

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

MUSIC FOR APRIL

APRIL 1 — THE SUNDAY OF THE RESURRECTION

Mass, Mass in D Otto Rehm
 Motet, Jubilate Deo Giovanni Gabrieli

Evensong

Magnificat and Nunc dimittis William Byrd
 Motet, Hosanna to the Son of David Orlando Gibbons
 O salutaris hostia Otto Rehm
 Motet, O bone Jesu Tommaso Bai
 Tantum ergo Hermann Schroeder

APRIL 8 — LOW SUNDAY

Mass, Mass in B Flat Antonio Lotti
 Motet, Dum transisset Sabbatum Thomas Tallis

Evensong

Magnificat Sixteenth Century
 Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet, Haec Dies Giovanni Maria Nanino
 O salutaris hostia Flor Peeters
 Motet, O bone Jesu Marco Antonio Ingegneri
 Tantum ergo Flor Peeters

APRIL 15 — EASTER II

Mass, Mass in E Otto Rehm
 Motet, Laudate Dominum Pedro Bonamico

Evensong

Magnificat and Nunc dimittis in E minor Thomas Tallis
 Motet, Haec Dies William Byrd
 O salutaris hostia Robert Whyte
 Motet, Adoramus te Vincenzo Ruffo
 Tantum ergo Luis Tomás de Victoria

APRIL 22 — EASTER III

Mass, Missa Monodica Giorgio Federico Ghedini
 Motet, Exultate Deo Alessandro Scarlatti

Evensong

Magnificat and Nunc dimittis Thomas Hunt
 Motet, Gloria in excelsis Guillermus Dufay
 O salutaris hostia Giles Farnaby
 Motet, Jesu dulcis Josef Gabriel Rheinberger
 Tantum ergo Léon Boëllmann

APRIL 29 — EASTER IV

Mass, Missa Vidi speciosam Luis Tomás de Victoria
 Motet, Christus surrexit Felice Anerio

Evensong

Magnificat and Nunc dimittis (Second Service) William Byrd
 Motet, Christus resurgens Orlando di Lasso
 O salutaris hostia George Henschel
 Motet, Adoramus te Francesco Rosselli
 Tantum ergo Unknown Composer

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 Margareta, S.H.N.

THE PARISH HOUSE, 145 West 46th Street
The Rector's Office. Telephone: PLaza 7-5845

Mr Leslie Evan Roberts, *Treasurer*. Telephone: PLaza 7-5845

Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845

Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

*The Church of St Mary the Virgin is supported largely by
voluntary offerings through the use of weekly envelopes. Persons
desiring the Duplex Envelopes for the support of the Parish and
Missions are requested to apply to one of the clergy after High
Mass or Evensong on Sundays, or to communicate with the Parish
Secretary, Rector's Office, 145 West 46th Street.*