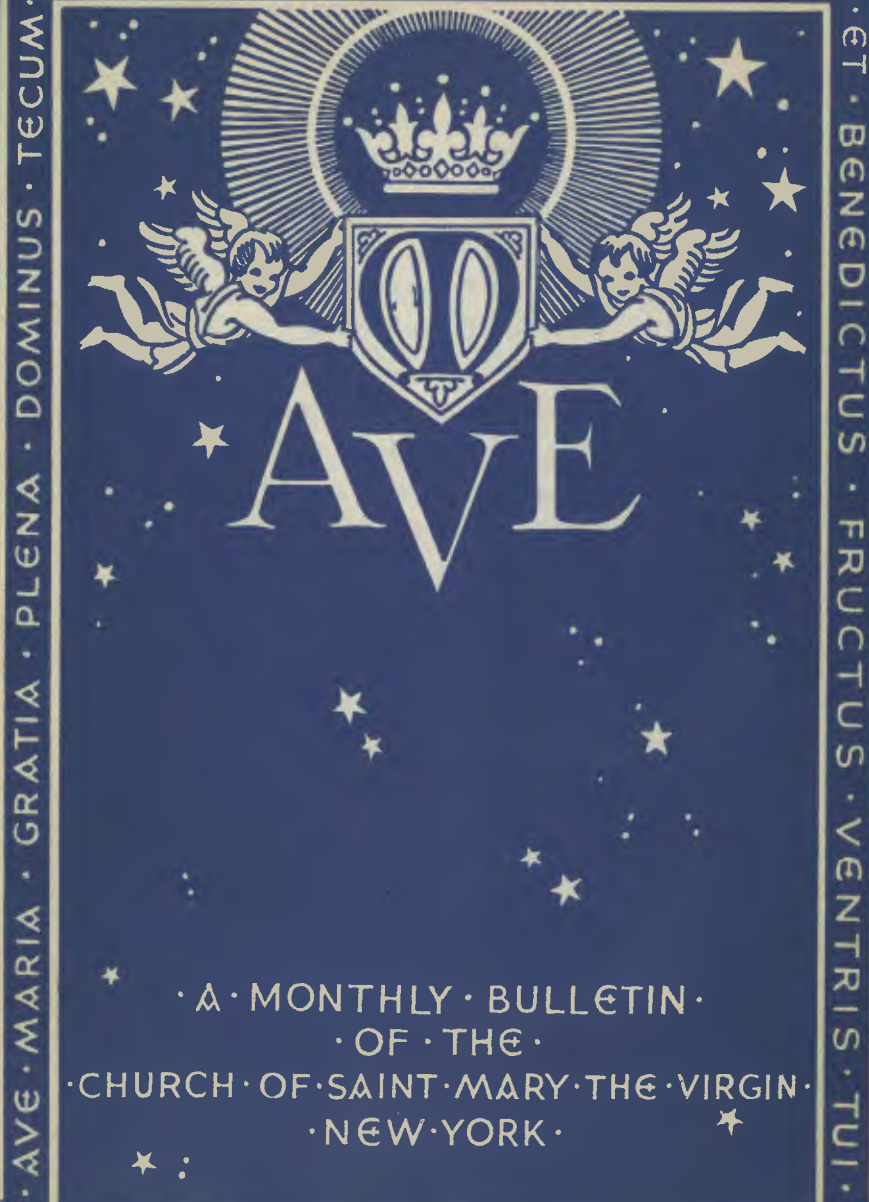
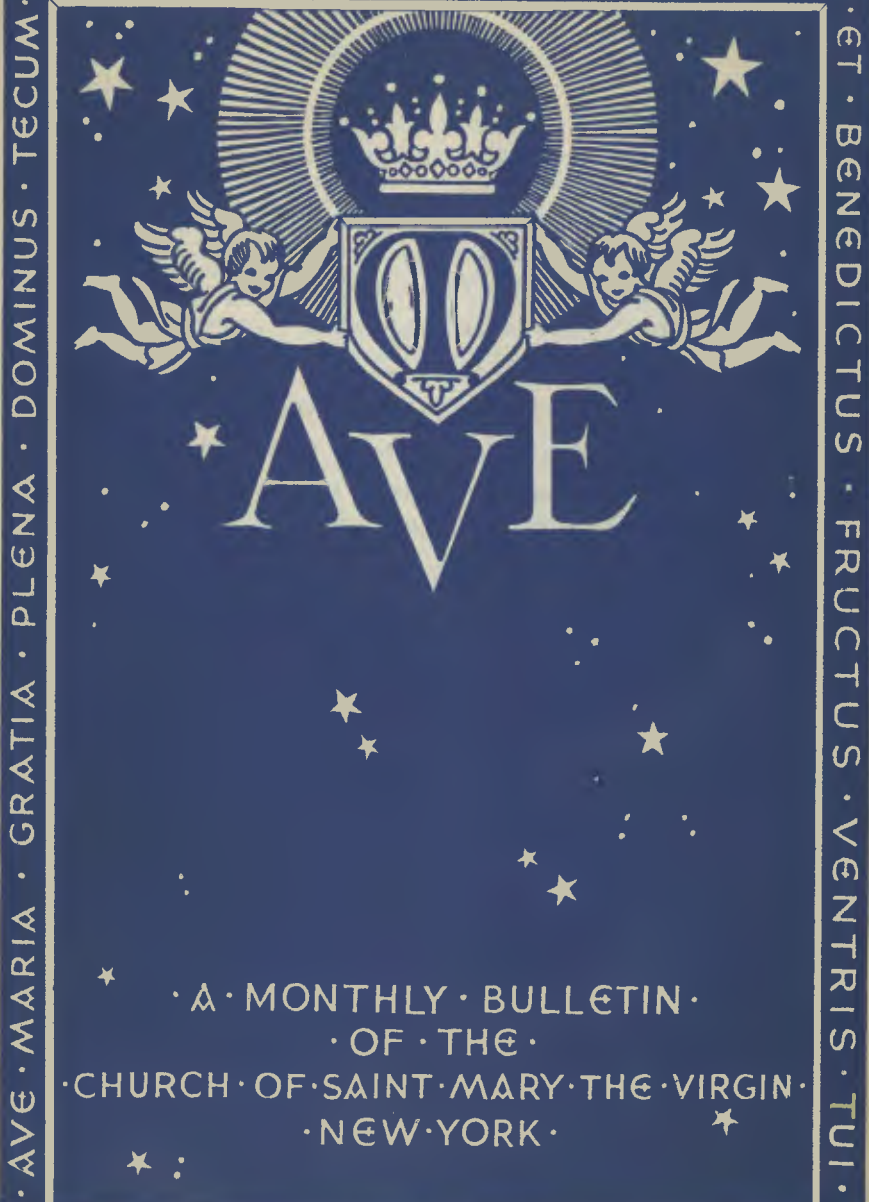


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ET BENEDICTUS FRUCTUS VENTRIS TUI

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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

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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

Vol. XXVI

January, 1957

No. 1

Dear Parishioners of St Mary's,—

The coming in of January year by year is a reminder to us that we should put our house in order. So often we live chaotically and without any real planning and sometimes without reason. We lower ourselves to the animal level and we live by instinct rather than by design.

On the First Sunday in Advent last we should have set our spiritual house in order by revising and stepping up our Rule for the Christian life of devotion and discipline and serving others. If we have not done so we should re-write our Rule of Life now, else we may be forced to describe our spiritual life as being "in a rut."

Too, we also live in a physical world,— a world of things which must be bought and paid for with money. Temporal affairs as well as spiritual affairs must be regulated by thoughtful planning. Your response to the Parish Treasurer's appeal to make up St Mary's deficit for 1956 has been magnificent. In very many instances sacrificial giving has been the order of the day, coupled with marked cheerfulness. One gift was accompanied by a delightful cartoon depicting a lady beamingly going through the stages of purchasing a new hat but sadly leaving the millinery shop without one. The sad look must have set all heaven laughing, as well as St Mary's. Well, our deficit would not be as large and might be terminated altogether if ALL of our parishioners planned definitely and generously to support St Mary's by making and fulfilling a weekly pledge. If you have not yet made your pledge for 1957, please cheerfully send it in today. Some will say "I do not like envelopes. I will give when I attend." However, if such individuals resemble so very many New Yorkers they spend a goodly percentage of their week ends out of town and away from St Mary's while her expenses go on daily.

January is a good month to choose for drawing up your will, if thus far you have no will. What you possess is really loaned to you by almighty God to Whom you must give an account. A will then is really offered to God and it should provide for His work and His Church and charitable organizations as well as for His children and their families throughout this created world of His. It would not be too much to expect everyone who would see God's work at St Mary's go forward as long as time shall last to remember her in his will. Perhaps some of the glory of Catholic worship could be thus supported while those of us still in this life keep the roof in repair and the walls painted.

Pray, then give.

Affectionately yours,

Grieg Taber



THE CATHOLIC MOUSE

People come on New Year's Day
To the House of God to pay
Homage to our Lord and King,
Who gives joy in everything, — Happy New Year!

Joy in Christ today, tomorrow, —
He is joy even in sorrow.
Joy in sickness, joy in ease,
In *my* dance and on *your* knees,
Joy in forgiven-ness for sinning,
Joy in every new beginning, — Happy New Year!

ani mnC



SAFEGUARDS OF SPIRITUAL HEALTH

Cheerfulness

SOME years ago a book was published bearing the engaging title "With a Merry Heart," — a title which should be truly descriptive of the life history of every individual Christian. The saints were all cheerful because holiness is synonymous with cheerfulness.

One of the most cheerful of all of God's saints, blessed Francis de Sales, once wrote "The greatest evil next to sin is sadness." Do you believe this? You had better believe it or you will find yourself declining the invitation to holiness. We might even go so far as to say that a sad Christian is not a real Christian.

All Christians should be cheerful because all by their spiritual birth at Holy Baptism are members of the family of the redeemed, whereas by natural birth all are members of the family of the lost. Yes, salvation is God's gift to us and Calvary's victim, our Lord Jesus Christ, paid for this gift with His own precious blood. He paid the price cheerfully since "for the joy that was set before Him He endured the cross, despising its shame." His joy is without compare for He is the King of Saints, — King of His redeemed subjects who make up His jewels in His glorious and eternal Kingdom. Now you and I can be joyful and cheerful as we keep ourselves on the way of eternal salvation by taking each step in the path of holiness cheerfully and by recovering each backward step taken through human frailty with two steps forward taken through God's good grace. Walking in the path of holiness is exhilarating. It is exciting joy.

We may not know many people but we all know that mythical figure named "Calamity Jane." Indeed she is too real at times to be even mythical. She buzzes about and relays to any victimized listener the latest reports of griefs and pains and misfortunes and accidents and all the gloomy rest. She "sees all and knows all," yet not all. She sees and knows only the bad. If you would keep cheerful and not commit murder cross the street when you see her coming or leave the room when she penetrates it with her doleful mien. If she corners you and says "you must have many clouds in your life too" remain long enough to reply, "Clouds!, why, yes. If I had no clouds where would all the blessed showers come from."

However, even though we are successful in avoiding Calamity Janes, we ourselves sometimes are "all of a flutter." We are ill at ease. Everything is going the wrong way. It is a question of just one . . . problem after another. Our monotonous song, deadly sad, goes: "I have a problem. You have a problem. He has a problem. We have problems. You have problems. They have problems." And the song is marked "Repeat."

Try to recognize that there are no problems, just relationships. We are members of God's family of the redeemed and so we bear

relationships to God and to our fellow Christians. If these are good we are cheerful. If these are bad we are sad. We are also members of the human race and so we bear relationships to the other members of the human race wherever they may be. If these relationships are good we are cheerful. If these are bad we are sad. The gloom in the world today is the result of bad relationships, whether between nations or individuals.

Now fear is the greatest enemy of cheerfulness. We are afraid that we may have disobeyed some law of God although we are not sure which law this is. Let St Francis de Sales say to us "Love obedience rather than fear disobedience." You see such fear leads to scrupulosity which is nothing short of damnable. The scrupulous individual is sure that he has committed sins of which he is not conscious. He indulges in gloomy thoughts and fancies. What he is really doing is turning in on self to such an extent that he ends up by glorying in his own failings. Of all things to glory in! The pity of it is that the failings that he fears for himself are not there. He places himself in the company of those sad individuals whom the Psalmist describes thus "They were afraid where no fear was." He is sad and dejected over his possible sins even after God in His mercy has removed all the guilt connected with these by His gracious pardon. Scrupulosity deals the death blow to cheerfulness but what is worse it is only an imaginary blow.

Many become sad because they are sure they are going to be hurt. Their lives like all lives are accompanied by disappointments and injustices and heartbreaks and pains which they feel will be their ruination. Have you ever encountered a swarm of bees occupying the narrow path which you must take to complete your journey? Were you afraid to go through the swarm for fear that you might be stung and suffer for hours afterward and become unrecognizable by your friends? Of course in such a case your fear will become a pressing reality if you thrash about and hit as many bees as you can to get them out of your way. But if you calmly move forward and with as little motion as possible, you will reach your destination unstung. (These tactics are not advised if it is a mad bull that is in your path, or a man-eating tiger.) Well, if we stop thrashing about in all of our daily difficulties and calmly accept those things over which we have no control, we shall know what a merry heart is. We are sad and fearful when we resent everything that threatens to obstruct what we think is our happy progress, whereas we should spend our energy in resenting one thing and one only, — sin. We must not

resent temptation. We must not resent our human limitations. Rather we must gladly accept these as God's will, since everything is the will of God except sin. That is our will! Even when we fall on the battle field of life by committing sin, we should cheerfully get up and go on toward the next fight, seeking further grace from God for a new victory. It is not falling on the battle field that is so bad, but rather staying down.

We owe it to God to be cheerful. We owe it to ourselves as precious in His eyes to be cheerful. We owe it to those with whom we come into daily contact, since they are precious in God's eyes, to be cheerful. Best of all, cheerfulness is infectious. It spreads. A very sick person in a hospital was once asked by a Calamity Jane type of visitor (all such should ordinarily be barred at the entrance) "Are your nights interminable?" and received the ready reply "No, I lie very still and count up my blessings." That patient, you may be sure, spread cheer throughout the entire hospital. Or again, a happy soul was once asked by a sad, ruffled person "How is it that you always keep so cheerful?" and received for an answer "I avoid both criticism and adulation by feigning ear trouble."

Are you sad? If so you will injure your own spiritual health and possibly commit the sin of despair which is the sin against the Holy Ghost. Also you will spread gloom. Are you cheerful? Then you will enjoy spiritual health and live for the praise and glory of God. Also you will give a lift to others.

Pray for cheerfulness. We Christians have every right to be cheerful and no right to be sad. May we joyfully claim our right following upon our innumerable privileges!



OUR LORD (4)

IN the New Testament as we saw last month we have been given the basic facts about our Lord's person and natures very simply and starkly. These facts are three and we must never forget any of them as we go on to investigate their implications. They are that: 1. Jesus is God. 2. Jesus is Man. 3. Jesus is one person in these two natures.

The development of the full meaning of these three simple statements began at once, even before all of the New Testament was

written — perhaps before any of it was written since we cannot be too exact about dates in that period. From this very beginning right down to this present time there has been the temptation to put too much emphasis on one of them at the expense of the other two. And this selective emphasis on one truth at the expense of other truths is exactly the meaning of the word heresy. So we will see growing up a series of heresies, often related to each other by reaction of a heresy to the one before it as the pendulum swings erratically around the triangle of truth. This means controversy in the life of the Church, oftentimes bitter controversy. And while such controversy has had its ups and downs, sometimes flaring up into actual combat and sometimes lying quiescent and almost dormant, it has never completely died out even to our own day.

As the various heresies appeared there also appeared in the Church men with great minds and qualities of leadership to defend the faith of the New Testament and to call the Church to bear witness to the teaching of our Lord about Himself. The earliest of these have become known as the Apostolic Fathers for they were disciples of the Apostles themselves and they have been followed by a long line of saints and doctors (teachers) of the Church who have striven to maintain the balance of doctrine and to purge men's minds of the exaggerations that would have destroyed the Gospel of Christ. Nor was the Church herself officially inactive. But as it became necessary, from time to time, the great ecumenical councils I have already spoken of were called to settle the controversies and to declare in clear and exact language the Church's faith on the disputed points. Unfortunately, this didn't always end the fight, but it did make clear the meaning of the New Testament faith of Christians and Catholics. It also made clear that those who refused to accept this faith, by that refusal, placed themselves outside the Christian fellowship.

In the earliest days there was a small group of Jews who accepted much of our Lord's teaching but were unwilling to admit that He is God. They were never a large or important group and perhaps were never actually within the fellowship. Rather more important in these times were those who denied our Lord's humanity and came to be called Docetists. This name is derived from a Greek word that means, to see, to appear to be something that isn't actually so. And those who held this doctrine held that our Lord only seemed to be a man, He seemed to be born, He seemed to suffer. He seemed to die; but actually did none of these things for He was a

purely spiritual being without a material body — what we should call today a ghost or an apparition.

People who held this heresy were not an organized group but came from many different backgrounds. The one thing they had in common, the thing that is the basis of their mistaken teaching about our Lord, was the belief in an absolute dualism. This is the doctrine that there are two principles of reality, good and evil; and that the spiritual world is good, and the material world is evil. (Many who believed this also believed that there are two gods, a good god and an evil god, but we'll hear more of this later.) Given this belief that spirit is good and matter is evil, it was perfectly logical to hold that our Lord who is good, or at least is the representative of the good god, could not possibly have direct contact with evil matter and therefore could not really be a man. For them, He only looked like one. Now it is obvious that such a doctrine destroys the very heart of the Gospel, the message of the redemption of man as man. It also destroys the possibility of the Sacraments, for they are material things or actions that convey spiritual goods. It destroys the doctrine of the resurrection. And finally it wrecks the Christian belief that all things that God created are very good (Genesis 1.31), or else it forces men to believe in two gods who are in eternal conflict with each other. Naturally then, the Apostolic Fathers had some very hard things to say about the Docetists.

—E. B.



PARISH NOTES

A LITTLE thought and care on your part can mean so much to others. In the rear of St Joseph's Hall, just around the corner from the church vestibule, is a large wooden box marked Church Periodical Club. This Club, whose St Mary's representative is Mrs Sidney Gould, exists to gather up second hand religious and secular books and magazines and also music and games (including playing cards) to send to missionaries in this country and foreign lands, as well as to chaplains in Church institutions, especially hospitals and prisons. There is a sizable slot in the box in St Joseph's Hall which yawns to receive your contributions. Kindly bring such with you on your way to Mass and thereby spread this good work through your thoughtfulness.



TUESDAY evening, January the eighth, is "Railroad Night" when St Mary's "Model Railroad Club" will present in St Joseph's Hall an interesting show of sound and silent motion picture films and slides depicting the various aspects in the field of railroading. The films to be shown are part of a collection belonging to a New York City Transit Authority worker. Following upon the show the "little brothers" of the locomotives seen on the screen will be operated over the St Mary's miniature scale railway system. And of course, refreshments will regale all who attend this exciting evening.

You and your friends who have thrilled to the sight of a mighty steam locomotive moving its heavy *drag* out on to the main will re-live again some exciting moments which seem to have vanished from our American scene. Don't miss "Railroad Night." Come at seven-thirty and settle happily down for one of the most enjoyable evenings in your life.



THE Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall on Tuesday evening, January fifteenth, at seven-fifteen. Miss Daphne Hughes will give a talk on the Christian Social Relations Program of the Auxiliary. The usual Dutch Treat supper at six at Child's, Broadway and 46th Street, will precede the meeting.

The Day Branch of the Woman's Auxiliary meets in St Joseph's Hall on Friday morning, January the eighteenth, at ten-forty-five, for the planning of the budget for 1957. This meeting will be preceded by a Corporate Communion at the nine-thirty Mass in the Lady Chapel.



THE inauguration of a Coffee Hour in St Joseph's Hall after High Mass each Sunday has been most enthusiastically received. It is good for those who worship together to meet socially, — both regular parishioners and our many visitors. You are most warmly invited to attend these Coffee Hours.



FROM THE PARISH REGISTER

BAPTISM

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

November 18 — Bettina Claire Alegra Covo

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 3 — Robert Lanier Clark, Jr.

RECEIVED BY CANONICAL TRANSFER

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

November 3 — Herbert Patterson Todd

November 21 — Rachel Reed Todd

November 28 — Marion Murray

BURIALS

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

November 2 — Matilde K. Mathews

November 17 — Etta Jane Willis



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

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

January 13 — The First Sunday after Epiphany. Warrington Griswold Lewis, Mary Lewis Hooker.

January 20 — The Second Sunday after the Epiphany. Mary Louise Raymond.

January 27 — The Third Sunday after the Epiphany. George Robinson Harding.



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

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

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

Sunday, January 13, 9:00, The Living Rosary of Our Lady and St Dominic.

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

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



WITH APOLOGIES TO "THE CATHOLIC MOUSE"

I am a Catholic worm.

I inch my way on the ground,
And I refuse to turn
Around and around and around;
Just why should I turn around?

I inch my way on the ground,
And have a worm's eye view
Of all things good and bad around,
Some of which I do;
The truth of it is, I do!

I have a worm's eye view
If I rise an inch in the air.
Myself is what I view,
And I'm sadly in need of repair, —
A tiresome thing, repair.

If I rise an inch in the air,
I'm still a lowly worm;
Which is completely fair,
As I like it on terra firm;
God love me, a Catholic worm!



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$5, Miss Alice Bosworth, \$1; Mrs B. W. Brush, \$2; Mrs C. S. Cooke, \$5; Mr Harold S. Davidson, \$3; Mr Claude Farmer, \$1; Mrs Rene Foucaud, \$1; Miss Virginia Herzog, \$1; Mr Arthur Hand, \$3; Miss Ruth Hinckley, \$1; Miss Anne W. Hull, \$2; Miss Mary Ellen Moylan, \$5; Mrs Beatrice Richey, \$5; Mrs. Hilliard Wilking, \$2; Mrs Austin Wynne, \$2.



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It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, THE REV. FATHER TABER, 145 West 46th Street, New York 36.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

KALENDAR FOR JANUARY

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

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

MUSIC FOR JANUARY 1957

JANUARY 1—THE CIRCUMCISION OF CHRIST

Mass, Missa lux et origo Gregorian

JANUARY 6—THE EPIPHANY

Mass, Missa secunda Hans Leo Hassler

Motet, *Ego sum panis vivus* William Byrd

Evensong

Magnificat and Nunc dimittis Robert Fayrfax

Motet, January Carol Robert Crandell

O salutaris hostia Pierre de la Rue

Motet, Ave verum Anton Bruckner

Tantum ergo Leon Boëllmann

JANUARY 13—THE FEAST OF THE HOLY FAMILY

Mass, Missa in honorem Sanctae Lutgardis Flor Peeters

Motet, O sacrum convivium Steffano Bernardi

Evensong

Magnificat and Nunc dimittis (Short Service) Orlando Gibbons

Motet, Deus noster refugium N. Bernier

O salutaris hostia Giles Farnaby

Motet, Adoramus te, Christe Orlando di Lasso

Tantum ergo Francesco Antonio Calegari

JANUARY 20—EPIPHANY II

Mass, Missa Monodica Giorgio Ghedini

Motet, Sicut cervus Giovanni Pierluigi de Palestrina

Evensong

Magnificat and Nunc dimittis (Short Service) William Byrd

Motet, Psallite Domino Richard de la Lande

O salutaris hostia Josef Kromolicki

Motet, O Domine Jesu Christe Giovanni Pierluigi da Palestrina

Tantum ergo César Franck

JANUARY 27—EPIPHANY III

Mass, Missa Gotica Hans Gebhard

Motet, Jubilate Deo Gabrieli Giovanni

Evensong

Magnificat and Nunc dimittis Thomas Tallis

Motet, Ave Regina Peter Philips

O salutaris hostia Jean Langlais

Motet, Jesu dulcis memoria Josef Rheinberger

Tantum ergo Sigfrid Karg-Elert

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

11:00 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 4:30

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

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*.

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*.

THE FRIENDS OF SAINT MARY'S

A group of Anglican Catholics here and abroad, who love Saint Mary's but who for geographical reasons cannot be communicant members of the parish, make up the Friends of Saint Mary's.

Would you like to become a Friend of Saint Mary's? The only requirements are, first, prayer for God's blessing on Saint Mary's and, second, an annual thank offering at the Patronal Feast, December the eighth. If you have said "It is a source of encouragement to me to know that Saint Mary's is always there," here is your chance to encourage that which encourages you. Write Father Taber today and receive your membership card.



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.

The Sister Francesca, 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.