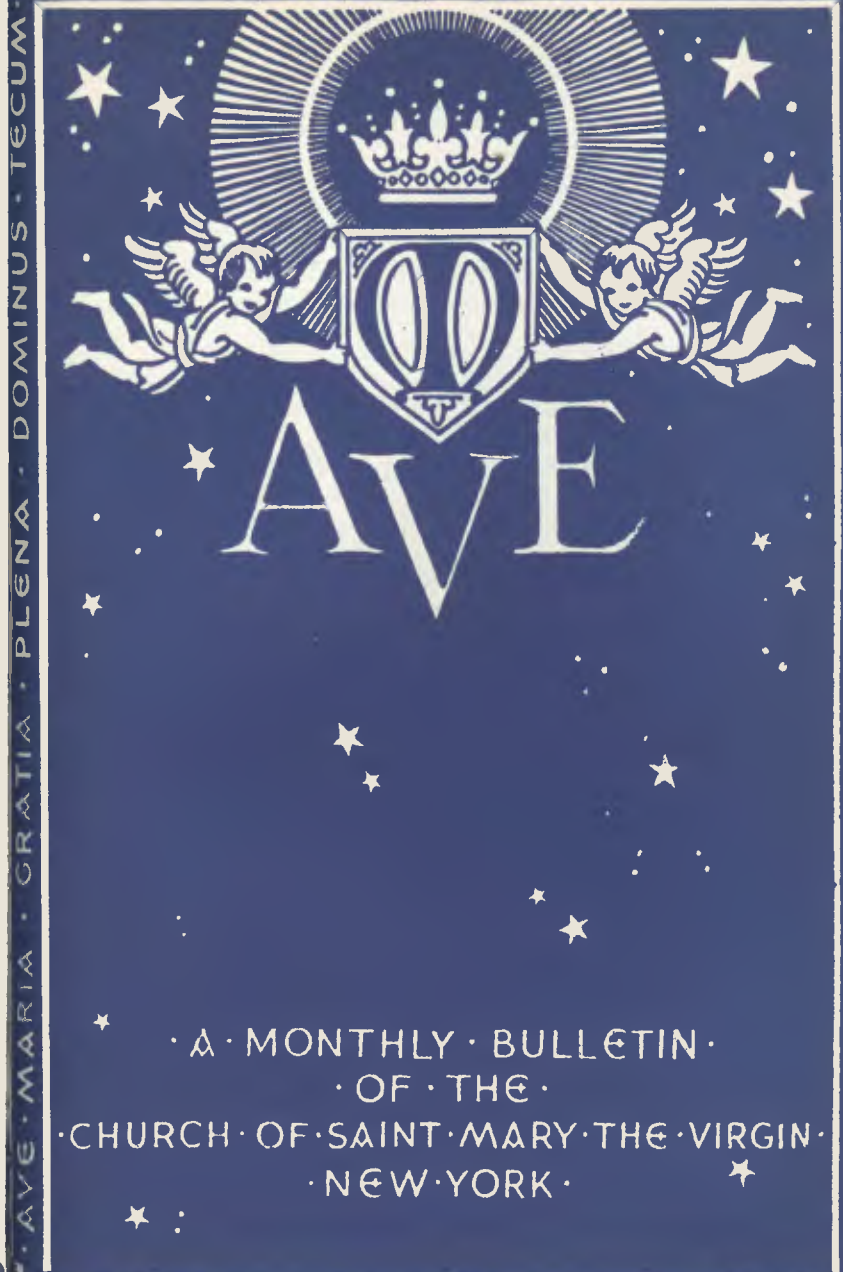
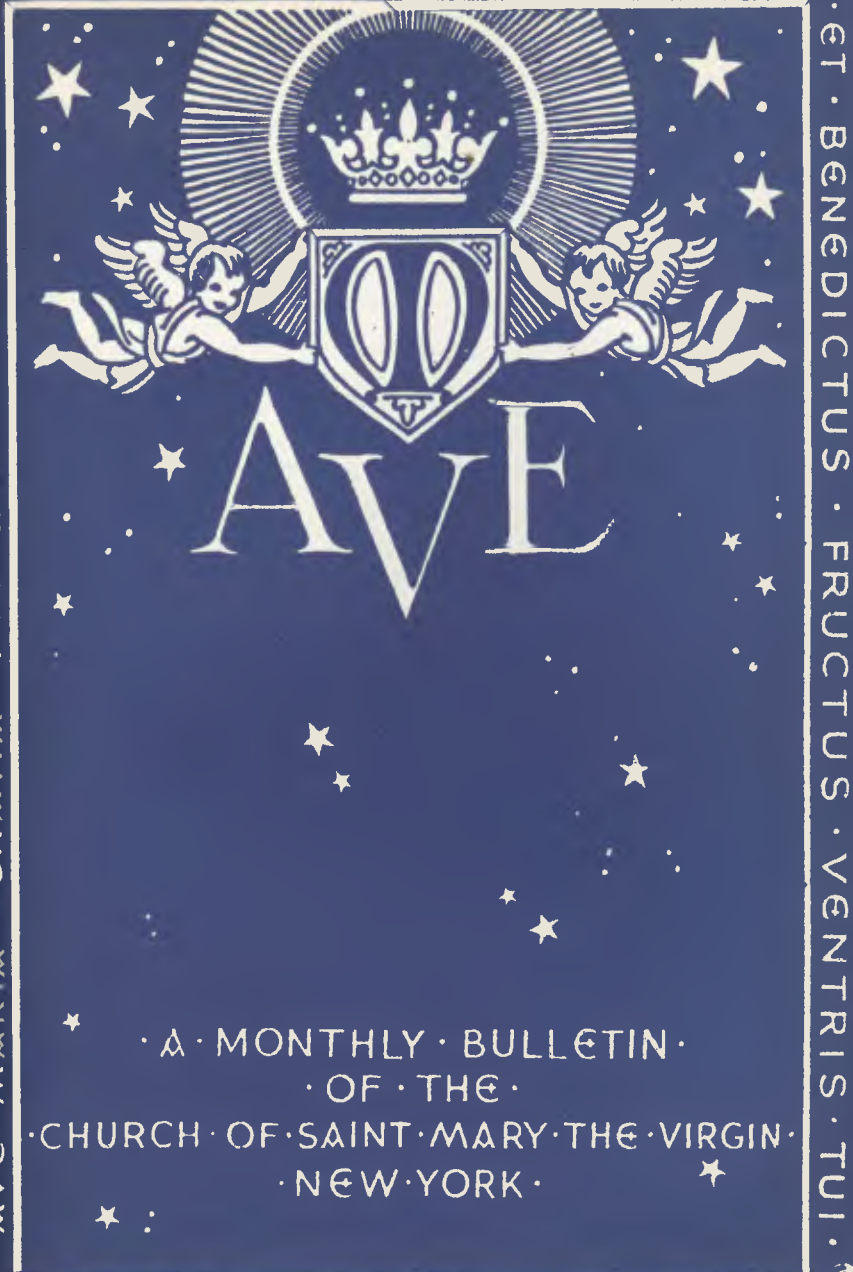


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THE CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 36, N. Y.
(East of Times Square)

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

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Dean of Saint Andrew's Theological Seminary,
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AVE
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June - September, 1957

No. 6

Dear Parishioners of St Mary's, —

The summer months, June, July, August and September are with us, bringing with them the summer schedule which we are happy to say falls very little short of that which we are accustomed to maintain in the winter season. When we are in New York this summer we shall plan our regular reception of the Sacraments and our devotional life at St Mary's and when we are on holiday we shall witness to the glory of our faith at the nearest Anglican altar. Be sure of this, if our witness is faithful and cheerful it will have power to convert others as well as to strengthen our own spiritual life.

Each priest of St Mary's is privileged to have one month's holiday: Father Schuman in June, Father Taber in July and Father Bosshard in September.

The many friends of Father Schuman will be sorry to learn that he is taking his leave of St Mary's clergy staff on July the thirty-first. It has long been his wish to combine his priesthood with the teaching profession and he has accepted a position as instructor in English and Sacred Studies at McBurney School, New York City. Grateful for his loyal service at St Mary's we shall wish him much blessing and happiness in the years that are to come.

On the first of September the Reverend Frederic Howard Meisel joins our clergy staff. Father Meisel is a graduate of Columbia University and of the General Theological Seminary and is presently on the staff of chaplains at Bellevue Hospital where he is doing a notable work in the name of Holy Church. Formerly he was Rector of the Church of the Atonement and also on the staff of the Church of the Resurrection, New York City. Father Meisel will be no stranger to many of the congregation for he has been seen frequently as a worshipper at High Mass and Benediction of the Blessed Sacrament and other devotions whenever his duties at Bellevue have given him even a brief respite. We shall happily welcome him in September

and pray that God will bless him richly in his priestly work in our midst.

May you all have a happy summer, happy because it will be a summer of faithful devotion to God and of wholesome recreation!

Affectionately yours,

Ernie Taber



SAFEGUARDS OF SPIRITUAL HEALTH

Spiritual Reading

THE soul cannot enjoy spiritual health without spiritual reading because it is spiritual reading which fosters the growth of each faculty of the soul, namely, the understanding and the memory and the will. What is more, spiritual books are in a sense envoys from God to correct in the sin-stained souls of us mortals whatever is incompatible with the life in heaven for which we are headed. Envoys too are they to guide and inspire us to greater worth so that we may find ourselves very much at home among the saints in future glory.

The Venerable Blosius, a great 16th Century spiritual writer who has profoundly influenced halting Christians, has written these invaluable words: "The mind of a good man derives many admirable gains from spiritual doctrine. It is kept pure from sin: it ceases to be ignorant: it obtains tranquility: it is illuminated: it is nourished: it is stimulated: it is strengthened: it is rendered beautiful." How in the light of all of this can we neglect spiritual reading wherein we may learn spiritual doctrine? But you say "I am too busy for spiritual reading." Are you, really? Think of the time each day which you spend on a newspaper, a magazine, this, that or the other "Digest," the radio, the television, books that entertain without edifying and all the rest. Actually there is no one who cannot find at least fifteen minutes a day, or preferably thirty, for spiritual reading, — that essential food for the soul. You see, spiritual reading is the most practical form of reading for it encourages the discouraged and raises up the fainting and strengthens the weak and warms the callous and forces the frivolous to stop and think for a change about something of real value and guides the saint towards perfection.

But, you say, "All this and more too I can get from a sermon which is the fruit of a preacher's spiritual reading." Now it is to be hoped that a sermon may move the hearer to desire and to work for closer union with God but a great spiritual book can do this with more lasting effect. After all the best sermon you soon forget and find yourself incapable of recalling to your memory, whereas the spiritual book covering the subject matter of that sermon you can keep on tap, so to speak, for frequent pondering. An excellent sermon may be compared to a skyrocket which soars and separates and sparkles with brilliance and then fizzles out, whereas a good spiritual book remains before your eyes as your constant companion for as long as you like and have leisure to think thereon. Then too when you hear the best of sermons you are tempted to apply it to others instead of to yourself, even going so far as to nudge the person next you in the pew slyly whispering "That was for you"; or on your return home to burst out with "You should have heard today's sermon. It fitted you exactly." On the other hand when you are alone before God with a spiritual book you are much more inclined to apply the spiritual truths contained therein to yourself. No, read and read and read spiritual books and let good sermons whet your appetite for such reading.

What shall we read? Of course first and last the Holy Bible, — the Book of spiritual reading. Should it be read from *Genesis* to *Revelation*, word for word, with nothing omitted? No, such reading is stunt-reading, not spiritual reading. Read the Gospels first and read them very slowly and recollectedly. Then read the rest of the New Testament, then the *Psalms*, then the Prophets and then what you will. To read well without going into a heap or a tailspin use a good Bible commentary for your crutch.

Along with the Bible read some of the great spiritual masterpieces that have proved their worth. Don't waste your time on some speculative theological book which has been frantically put forth by some would-be theologian who would earn another degree. Rather read such books as Rodriguez's *Christian Perfection*, Tanguery's *The Spiritual Life*, à Kempis' *Imitation of Christ*, Scupoli's *Spiritual Combat*, St Francis de Sales' *Introduction to a Devout Life*, Grou's *The School of Jesus Christ* and *A Manual for Interior Souls*, Jeremy Taylor's *Holy Living* and *Holy Dying*, Baker's *Holy Wisdom*, St Augustine's *City of God*, Dom Marmion's *Christ the Life of the Soul*, Hughson's *With Christ in God*, Kirk's *Vision of God*, Guar-

dini's *The Lord*, and many, many others. Read too lives of the saints, provided that these are not so sentimentally sticky and posterously legendary as to make you sick.

In our reading if we would really keep our spiritual health we must read qualitatively and not quantitatively, otherwise we shall kill the fire of love in our souls by putting on too much fuel. It is far better to read slowly and to live with two or three great spiritual books a year rather than to cram into our reading time religious book after religious book with the idea of gaining more information for future victories in religious arguments or of acquiring some sort of vague edification or literary taste. For example, the Bible when it is read as great literature ceases more often than not to be the Voice of God.

May all who read this brief article begin or continue planned spiritual reading. May only those books be chosen that represent the fruits of the labor of scholars who first of all are saints. May we all keep in mind that spiritual reading begins only when we begin to seek God in it. Then and then only will God grant health to our souls.



OUR LADY AT PENTECOST

How still she was, dear Mother of our God!
Waiting in that upper room amid the chosen ones.
They, eager, restless even, in their longing for the promised gift,
She, at peace within her soul's serenity.

And then the day of Glory!
The Majesty of God in flaming fire
Borne on the wings of rushing wind
To touch each heart with living love and power.

We are not told, but I would like to think
A little spark flew off some flame
And came to rest upon our Lady's brow,
Bringing her wisdom with which to train young ardent John,
And sweet content in which to spend her earthbound days!

— ELSIE GERTRUDE DICKEY



OUR LORD

BY the fourth century Church thinking about our Lord's person had settled into two streams of emphasis. There were those who were most interested in our Lord's human nature and regarded Him primarily as a teacher and example. On the other hand were those most interested in our Lord's divine nature and who regarded Him primarily as our Redeemer and Savior. These two existed within the Catholic Church, indeed, still exist there; held in balance by her wisdom; neither denying the truth of the other. But we have already seen how individuals sometimes lost balance and swam too far in one stream or the other. Of the two the most dangerous tendency is the first one because its destruction is so sweeping. It destroys, first of all, the uniqueness of our Lord and of Christianity. There have been plenty of teachers and heroes both before and after Christ, and He taught nothing new in the field of purely human behaviour. Secondly, it destroys the religious and philosophical content of Christianity. We cannot worship a mere man, nor even the demi-God of the Arians. And in the end, those who follow this stream into heresy degenerate into a kind of skeptical ethical culture with nothing to believe in or worship but Man in the abstract.

We have already spoken in these articles of several groups who believed that our Lord was only a man, or at best very little more than a man. In article 4 there were the early Jewish adherents who flatly refused to acknowledge any divine element in our Lord. They were called Ebionites. In 5 were those who believe that He was a man with a special dose of the divine spirit or inspiration which made Him differ only in degree but not in kind from the Old Testament prophets. They were called Adoptionists because they held that He was the adopted son of God (but not His Son by nature). And in 6 and 7 we discussed the Arians who taught that He was indeed more than a man, but still only a creature, a kind of superman, not to be identified with the true God.

Now we come to a fourth group who attacked His essential Divinity by denying the third principle which we enunciated in the beginning of article 4 — the unity of His Person. One of the early leaders of this group was the Archbishop of Constantinople, Nestorius, and his name was given to the group.

The Nestorians' principal difficulty arose from their failure to appreciate the distinction between nature and person — that is, between manhood in general and this particular man. So they held

that since our Lord is in two natures, divine and human; He must also be two persons: Jesus the son of Mary, and Christ the son of God, the second person of the Trinity. These two persons, they believed, were closely associated but were not really united. They were kept together only by the will of each one to remain in contact with the other. And so by this teaching, the personality of our Lord is split in two. This means, of course, that He is after all only a man, although a man closely associated with God. This puts us right back into all the difficulties we have already discovered to be inherent in a purely human concept of Jesus. His association with God will bring about His own salvation but not ours. He can be the Savior of no one else but Himself. His actions are purely human and can have no eternal value, so His sacrifice on Calvary is exclusively His, and cannot be a sacrifice for our sins. It is not an act of God, but only the act of one man. And still today one occasionally meets an odd person who will try in the New Testament to distinguish between the acts of Jesus as man and of Christ as God.

If you will think back to the 5th article, you will see certain grave similarities between this doctrine and that of the Adoptionists we discussed there, and only one difference. The Adoptionists held that Jesus was a man who had received a very high degree of inspiration from the impersonal spirit of God much like the inspiration of the Prophets, but He was not the Son of God. The only difference is that the Nestorians held that this inspiring spirit is personal, the second Person of the Trinity, who is the companion of Jesus, but Jesus is still not the Son of God. Therefore He can be to us no more than an example — not a Savior.

St Cyril, Archbishop of Alexandria, was the champion who fought against this heresy and the Council of Ephesus in 431 was the assembly which condemned it. But there was one more important reaction, a reaction to Nestorianism that went too far and once again threatened to destroy our Lord's humanity. This we shall discuss next time.

— EB



PARISH NOTES

ST Mary's gratefully acknowledges a gift from a communicant of a most unusual rug which has been hung on the Sanctuary wall on the Gospel side of the altar. So beautiful is the rug that it is as exquisite as the finest tapestry. It was intended to be the coronation rug presented to the ruler of Persia on his expected ascension to the

throne, but history would not have it so and the rug made its way to New York. The rug took seventeen years to make, with twenty-seven artists employed in the task. It illustrates the history of the world from the time of Moses to the present day. Indeed the top inscription in the center of the rug is "Long live the names of the great and magnanimous of the world." Likenesses of our blessed Lord (who entered time from eternity) and His Apostles and certain Christian heroes as well as those of non-Christian religious and secular leaders are portrayed in the rug. Such characters as Socrates, Constantine, Mohammed, Charlemagne, Columbus, Joan of Arc, Washington, and Napoleon are also represented. The animal creation is not overlooked for in the decorative outer border some sixty animals are depicted. Here at Saint Mary's the rug forms a rich background to our Sanctuary where the King of kings and Lord of lords is for ever adored.



THE Feast of Pentecost falls this year on Sunday, June the ninth. As you know, this is the Festival of the Holy Spirit when every communicant receives the Blessed Sacrament just as naturally and devotedly as he does on Easter Day.

The blessed Feast of Corpus Christi, the Festival of the Blessed Sacrament, falls on Thursday, June the twentieth. All the faithful will plan to receive the Bread of Life on this day, either at the High Mass at seven or at one of the Low Masses at 8, 9:30 and 12:10. On the Sunday in the Octave, June the twenty-third, the full Solemnity of Corpus Christi will be observed at eleven, with High Mass, Procession of the Host and Solemn Benediction of the Blessed Sacrament. (If you are only partially human you will pray for cool weather for this great Festival lest we all melt with the candles or burn with the incense.)



YOUR Parish Treasurer will be more relaxed during the summer months if you pay your weekly pledges before embarking on your happy holiday. Needless to say the expenses of St Mary's have a way of going on during the summer as well as the winter months.



DRAW a circle in your engagement calendar for Monday evening, October the seventh, when we all look forward to our annual Parish Dinner Party at which our good friend Father Simp-

son, Regius Professor of Hebrew at Oxford University, will be our honored guest and speaker.



FROM THE PARISH REGISTER

BAPTISMS

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

April 20 — Jean Robin Guy Bassett
Linda Marie Charmaine Campbell

RECEIVED BY CANONICAL TRANSFER

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

April 9 — Nancy Jean Tutt

BURIALS

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

April 8 — Charles Stanley Schwarz
April 27 — Albertina McKay
Virginia Roberts Coon



THE altar flowers for the months of June, July, August and September are given in memory of the following:

June 2 — The Sunday after Ascension. Newbury Frost Read.
June 9 — Whitsunday. George Martin Christian, Priest and Rector.
June 16 — Trinity Sunday. William and Mary Dickey.
June 23 — The First Sunday after Trinity. Josephine Howard.
June 30 — The Second Sunday after Trinity. The departed members of the Guild of St Mary of the Cross.
July 2 — The Visitation of the Blessed Virgin Mary.
Isobel Robinson Harding.
July 7 — The Third Sunday after Trinity. Lucy Elizabeth Thayer.
July 14 — The Fourth Sunday after Trinity. George Washington Lewis.
July 21 — The Fifth Sunday after Trinity. A Thank Offering.
July 28 — The Sixth Sunday after Trinity. Madeline Schiller Bennett.
August 4 — The Seventh Sunday after Trinity. Richard P. Hines.
August 11 — The Eighth Sunday after Trinity. A Thank Offering.

August 18 — The Ninth Sunday after Trinity. John Bruce Steele.
August 25 — The Tenth Sunday after Trinity. William Wise Raymond.
September 1 — The Eleventh Sunday after Trinity. Eliphah Beard.
September 8 — The Twelfth Sunday after Trinity.
Lillian Tompkins Blackford.
September 15 — The Thirteenth Sunday after Trinity. Hallie Wilson.
September 22 — The Fourteenth Sunday after Trinity. Lucy Bouvé Thayer.
September 29 — The Fifteenth Sunday after Trinity.
Henry and Katherine Coldham.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$2, \$2, \$5; Miss Lucille Blinn, \$1; Miss Edith Brown, \$2; Mr John R. Cole, \$1; Mrs Frank Dries, \$2; Miss Kathleen Greenhalgh, \$5; Miss Lula May Hays, \$3; Mrs Christian Hovde, \$1; Mr Dudley Laselve, \$2.50; Miss Lilian M. Lasham, \$5; Mr and Mrs Powel P. Marshall, \$5; Mr Robert N. Mattis, \$3; The Reverend Charles W. Nelson, \$1; Mrs Stanley Schwarz, \$5; Mr and Mrs David Smith, \$1; Mr Leslie A. Taylor, \$2.50.



THE CATHOLIC MOUSE

God is new at Christmas,
New and very small;
God is new at Easter,
Glorious above all;
God is new at Pentecost,
Mighty works to do;
And in every Sacrament
God makes us new.

Now, as vacation days are coming due,
Our good Lord make us all refreshed and new.

— ani mnC



SUMMER SCHEDULE OF SERVICES

June, July, August and September

SUNDAYS

Low Masses	7 and 9 a.m.
Morning Prayer	8:40 a.m.
High Mass with Sermon	11:00 a.m.
Evening Prayer, address and Benediction of the Blessed Sacrament (St Francis' Altar)	8:00 p.m.

WEEK DAYS

Low Masses, daily	7 and 8 a.m.
Also on Wednesdays and greater Holy Days as follows:	9:30 a.m.

June 17 — St Barnabas, Apostle

(Transferred from June 11)

June 20 — Corpus Christi

(Mass at 12:10 also on this day)

June 24 — Nativity of St John Baptist

June 28 — The Sacred Heart of Jesus

June 29 — SS Peter and Paul, Apostles

July 4 — Independence Day

July 25 — St James, Apostle

August 6 — The Transfiguration of our Lord

(Mass at 12:10 also on this day)

August 15 — The Assumption of the Blessed Virgin Mary

(Mass at 12:10 also on this day)

August 24 — St Bartholomew, Apostle

September 21 — St Matthew, Apostle

September 29 — St Michael and All Angels

Exposition of the Blessed Sacrament and Intercessions

Wednesdays	12:10-12:40
Low Mass (Fridays)	12:10 p.m.
Morning Prayer	9:00 a.m.
Evening Prayer	6:00 p.m.
Holy Hours (First Fridays)	8:00 p.m.

CONFESSIONS—Thursdays 4:30 to 5:30 p.m., Fridays, 12-1; Saturdays, 2 to 3, 4 to 5, 7:30 to 8:30 p.m.; also by appointment.

The Church is opened daily from 6:30 a.m. to 6:30 p.m. except on Saturdays, when it remains open until 8:30 p.m. and on Sundays, when it remains open until 9 p.m.



KALENDAR FOR JUNE

1. Sa. Of the Octave.
- ✕ 2. Su. SUNDAY IN THE OCTAVE OF THE ASCENSION. Com. SS Marcellinus, Peter and Erasmus, MM.
3. M. Of the Octave.
4. Tu. St Francis Caracciolo, C. Com. Octave.
5. W. St Boniface, B.M. Com. Octave.
6. Th. St Norbert, B.C. Com. Octave. Day.
7. F. FERIA. *Abstinence.*
8. Sa. Vigil of Pentecost. *Fast and Abstinence.*
- ✕ 9. Su. PENTECOST. (Whitsunday).
10. M. MONDAY IN WHITSUN WEEK.
11. Tu. TUESDAY IN WHITSUN WEEK.
12. W. EMBER WEDNESDAY IN WHITSUN WEEK. *Fast and Abstinence.*
13. Th. Thursday in Whitsun Week.
14. F. EMBER FRIDAY IN WHITSUN WEEK. *Fast and Abstinence.*
15. Sa. EMBER SATURDAY IN WHITSUN WEEK. *Fast and Abstinence.*
- ✕ 16. Su. HOLY TRINITY SUNDAY.
17. M. ST BARNABAS, AP.
18. Tu. St Ephraem of Syria, D.C.D. Com. SS Mark and Marcellianus, MM.
19. W. St Juliana of Falconieri, V. Com. SS Gervasius and Protasius, MM.
20. Th. CORPUS CHRISTI. High Mass 7.
21. F. St Aloysius, C. Com. Octave. *Abstinence.*
22. Sa. St Paulinus, B.C. Com. St Alban, M.
- ✕ 23. Su. SUNDAY IN THE OCTAVE OF CORPUS CHRISTI. Solemnity of Corpus Christi 11.
24. M. NATIVITY OF ST JOHN BAPTIST.
25. Tu. St William, Ab. Com. Octaves.
26. W. SS John and Paul, MM. Com. Octaves.
27. Th. Octave of Corpus Christi. Com. Octave of St. John.
28. F. THE MOST SACRED HEART OF JESUS. *Abstinence.*
29. Sa. SS PETER AND PAUL, APP.
- ✕ 30. Su. TRINITY II. Com. Octave, St Paul, and St Peter.



KALENDAR FOR JULY

1. M. THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.
2. Tu. THE VISITATION OF THE BLESSED VIRGIN MARY. Com. SS Processus and Martinian, MM.
3. W. St Leo II, B.C. Com. Octave. Requiem 7.
4. Th. Of the Octave.
5. F. St Anthony Mary Zaccaria, C. Com. St Vladimir, K.C., and Octave. *Abstinence.*
6. Sa. Octave Day of SS Peter and Paul, App.
- ✠ 7. Su. TRINITY III. Com. SS Cyril and Methodius, BB.CC.
8. M. St Elizabeth of Portugal, Q.W. Requiem 8.
9. Tu. SS John Fisher, B., and Thomas More, MM.
10. W. The Seven Holy Brothers, MM. and SS Rufina and Secunda, VV.MM.
11. Th. St Pius I, B.M.
12. F. St John Gaulbert, Ab. Com. SS Nabor and Felix, MM. *Abstinence.*
13. Sa. Of St Mary. Com. St Anacletus, M.
- ✠ 14. Su. TRINITY IV. Com. St Bonaventure, B.C.D.
15. M. St Henry, K.C. Com. St Swithun, B.C. Requiem 7.
16. Tu. Our Lady of Mt Carmel. Com. St Osmund, B.C.
17. W. St Alexius, C.
18. Th. St Camillus of Lellis, C. Com. St Symphorosa and Sons, MM.
19. F. St Vincent de Paul, C. *Abstinence.*
20. Sa. St Jerome Emiliani, C. Com. St Margaret, V.M.
- ✠ 21. Su. TRINITY V. Com. St Praxedes, V.
22. M. St Mary Magdalene, Penitent.
23. Tu. St Apollinaris, B.M. Com. St Liborius, B.C.
24. W. St Christina, V.M. Com. Vigil of St James, Ap. Requiem 8.
25. Th. ST JAMES, AP. Com. St Christopher, M.
26. F. St Anne, Mother of the Blessed Virgin Mary. *Abstinence.*
27. Sa. Of our Lady. Com. St Pantaleon, M.
- ✠ 28. Su. TRINITY VI. Com. SS Nazarius and Comp., MM.
29. M. St Martha, V. Com. SS Felix and Comp., MM. Requiem 7.
30. Tu. SS Abdon and Sennen, MM.
31. W. St Ignatius Loyola, C.



KALENDAR FOR AUGUST

1. Th. St Peter's Chains. Com. St Paul, Ap., and the Holy Macca-bees, MM.
2. F. St Alphonsus Liguori, B.C.D. Com. St Stephen I, B.M. *Abstinence.*
3. Sa. Of our Lady. Com. Finding of St Stephen, M., and St Nico-demus, C.
- ✠ 4. Su. TRINITY VII. Com. St Dominic, C.
5. M. Our Lady of the Snows. Com. St Oswald, K.M.
6. Tu. TRANSFIGURATION OF OUR LORD JESUS CHRIST. Com. SS Xystus and Comp., MM.
7. W. St Cajetan, C. Com. St Donatus, M.
8. Th. SS Cyriacus, Largus, and Smaragdus, MM. Requiem 8.
9. F. St John Vianney, C. Com. Vigil of St. Lawrence, and St Romanus, M. *Abstinence.*
10. Sa. St Lawrence, D.M.
- ✠ 11. Su. TRINITY VIII. Com. SS Tiburtius and Susanna, MM.
12. M. St Clare, V.
13. Tu. SS Hippolytus and Cassian, MM. Requiem 8.
14. W. Vigil of the Assumption of the B.V.M. Com. St Eusebius, C.
15. Th. THE ASSUMPTION OF THE BLESSED VIRGIN MARY.
16. F. St Joachim, Father of the B.V.M. Com. Octave. *Abstinence.*
17. Sa. St Hyacinth, C. Com. Octave.
- ✠ 18. Su. TRINITY IX. Com. St Agapitus, M., St Helena, Q.W., and Octave.
19. M. St John Eudes, C. Com. Octave.
20. Tu. St Bernard, Ab.D. Com. Octave.
21. W. St Jane Frances Chantal, W. Com. Octave.
22. Th. Octave Day of the Assumption. Com. SS Timothy and Comp. MM.
23. F. St Philip Beniti, C. Com. Vigil of St Bartholomew, Ap. *Abstinence.*
24. Sa. ST BARTHOLOMEW, AP.
- ✠ 25. Su. TRINITY X. Com. St Louis, K.C.
26. M. St Zephyrinus, B.M. Requiem 7.
27. Tu. St Joseph of Calasanza, C.
28. W. St Augustine, B.C.D. Com. St Hermes, M.
29. Th. Beheading of St John Baptist. Com. St Sabina, M.
30. F. St Rose of Lima, V. Com. SS Felix and Audactus, MM. *Abstinence.*
31. Sa. St Raymond Nonnatus, C. Com. St Aidan, B.C.



KALENDAR FOR SEPTEMBER

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| <p>✱ 1. Su. TRINITY XI. Com. St Giles, Ab., Twelve Holy Brethren, MM.</p> <p>2. M. St Stephen, K.C.</p> <p>3. Tu. Feria. Requiem 8.</p> <p>4. W. Feria.</p> <p>5. Th. St Lawrence Justinian, B.C.</p> <p>6. F. Feria. <i>Abstinence.</i></p> <p>7. Sa. Of our Lady. Com. St Evurtius, B.C.</p> <p>✱ 8. Su. THE NATIVITY OF THE BLESSED VIRGIN MARY. Com. Trinity XII.</p> <p>9. M. St Peter Claver, C. Com. St Gorgonius, M.</p> <p>10. Tu. St Nicholas of Tolentino, C.</p> <p>11. W. SS Protus and Hyacinth, MM. Requiem 7.</p> <p>12. Th. The Most Holy Name of Mary.</p> <p>13. F. Feria. <i>Abstinence.</i></p> <p>14. Sa. The Exaltation of the Holy Cross.</p> <p>✱ 15. Su. TRINITY XIII. Com. The Seven Sorrows of the Blessed Virgin Mary, and St Nicomede, M.</p> <p>16. M. SS Cornelius and Cyprian, MM. Com. SS Euphemia and Comp., MM. Requiem 8.</p> <p>17. Tu. The Stigmata of St Francis, C. Com. St Lambert, B.M.</p> <p>18. W. EMBER WEDNESDAY. Com. St Joseph of Cupertino, C. <i>Fast and Abstinence.</i></p> <p>19. Th. SS Januarius and Comp., MM.</p> <p>20. F. EMBER FRIDAY. Com. SS Eustace and Comp., MM. <i>Fast and Abstinence.</i></p> <p>21. Sa. ST MATTHEW, AP. Com. Ember Saturday. <i>Fast and Abstinence.</i></p> <p>✱ 22. Su. TRINITY XIV. Com. St Thomas of Villanova, B.C., and SS Maurice and Comp., MM.</p> <p>23. M. St Linus, B.M. Com. St Thecla, V.M. Requiem 7.</p> <p>24. Tu. Our Lady of Mercy.</p> <p>25. W. Feria.</p> <p>26. Th. The Holy Martyrs of North America. Com. SS Cyprian and Justina, MM.</p> <p>27. F. SS Cosmas and Damien, MM. <i>Abstinence.</i></p> <p>28. Sa. Of our Lady. Com. St Wenceslas, K.M.</p> <p>✱ 29. Su. SS MICHAEL AND ALL ANGELS. Com. Trinity XV.</p> <p>30. M. St Jerome, P.C.D.</p> | <p>TRINITY XI. Com. St Giles, Ab., Twelve Holy Brethren, MM.</p> <p>St Stephen, K.C.</p> <p>Feria. Requiem 8.</p> <p>Feria.</p> <p>St Lawrence Justinian, B.C.</p> <p>Feria. <i>Abstinence.</i></p> <p>Of our Lady. Com. St Evurtius, B.C.</p> <p>THE NATIVITY OF THE BLESSED VIRGIN MARY. Com. Trinity XII.</p> <p>St Peter Claver, C. Com. St Gorgonius, M.</p> <p>St Nicholas of Tolentino, C.</p> <p>SS Protus and Hyacinth, MM. Requiem 7.</p> <p>The Most Holy Name of Mary.</p> <p>Feria. <i>Abstinence.</i></p> <p>The Exaltation of the Holy Cross.</p> <p>TRINITY XIII. Com. The Seven Sorrows of the Blessed Virgin Mary, and St Nicomede, M.</p> <p>SS Cornelius and Cyprian, MM. Com. SS Euphemia and Comp., MM. Requiem 8.</p> <p>The Stigmata of St Francis, C. Com. St Lambert, B.M.</p> <p>EMBER WEDNESDAY. Com. St Joseph of Cupertino, C. <i>Fast and Abstinence.</i></p> <p>SS Januarius and Comp., MM.</p> <p>EMBER FRIDAY. Com. SS Eustace and Comp., MM. <i>Fast and Abstinence.</i></p> <p>ST MATTHEW, AP. Com. Ember Saturday. <i>Fast and Abstinence.</i></p> <p>TRINITY XIV. Com. St Thomas of Villanova, B.C., and SS Maurice and Comp., MM.</p> <p>St Linus, B.M. Com. St Thecla, V.M. Requiem 7.</p> <p>Our Lady of Mercy.</p> <p>Feria.</p> <p>The Holy Martyrs of North America. Com. SS Cyprian and Justina, MM.</p> <p>SS Cosmas and Damien, MM. <i>Abstinence.</i></p> <p>Of our Lady. Com. St Wenceslas, K.M.</p> <p>SS MICHAEL AND ALL ANGELS. Com. Trinity XV.</p> <p>St Jerome, P.C.D.</p> |
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Days indicated by ✱ are days of precept, with an obligation of attendance at Mass.



SUMMER MUSIC

JUNE 2 — SUNDAY AFTER ASCENSION

Mass: Missa Regina Pacis Peeters
Motet: Ascendit Deus Philips

JUNE 9 — PENTECOST

Mass: Missa de Angelis Sanchez
Motet: Veni sponsa Christi Victoria

JUNE 16 — TRINITY SUNDAY

Mass: Missa In simplicitate Langlais
Motet: Benedicta sit Victoria

JUNE 23 — SUNDAY IN THE OCTAVE OF CORPUS CHRISTI

Mass: Mass for Green Sundays Berthier
Motet: Lauda Sion Monteverdi
 Ego sum panis vivus Caldara

JUNE 30 — TRINITY II

Mass: Missa Secunda Hassler
Motet: Ave Maria Vermeire

JULY 7 — TRINITY III

Mass: Missa Regina Pacis Peeters
Motet: Lauda Sion Monteverdi

JULY 14 — TRINITY IV

Mass: Missa Secunda Hassler
Motet: Panis Angelicus de la Lande

JULY 21 — TRINITY V

Mass: Mass for Green Sundays Berthier
Motet: Sing unto the Lord Greene

JULY 28 — TRINITY VI

Mass: Missa In simplicitate Langlais
Motet: Adoramus te Rosselli

AUGUST 4 — TRINITY VII

Mass: Missa Regina Pacis Peeters
Motet: Almighty and Everlasting God Gibbons

AUGUST 11 — TRINITY VIII

Mass: Missa Secunda Hassler
Motet: Tota pulchra es, Maria de Ranse

AUGUST 18 — TRINITY IX

Mass: Missa de Angelis Sanchez
Motet: Praise the Lord Child

AUGUST 25 — TRINITY X

Mass: Mass for Green Sundays Berthier
Motet: O mysterium inefabile Clerambault

SEPTEMBER 1 — TRINITY XI

Mass: Missa In simplicitate Langlais
Motet: Tantum ergo Schroeder

SEPTEMBER 8 — TRINITY XII

Mass: Missa Regina Pacis Peeters
Motet: Caro mea Caldara

SEPTEMBER 15 — TRINITY XIII

Mass: Missa Secunda Hassler
Motet: Salve Regina Castellvi

SEPTEMBER 22 — TRINITY XIV

Mass: Missa de Angelis Sanchez
Motet: Salve Regina Jaquemin

SEPTEMBER 29 — SAINT MICHAEL AND ALL ANGELS

Mass: Mass for Green Sundays Berthier
Motet: Domine Deus in simplicitate Berthier

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

Mr John M. Hamilton, *Sexton*. Telephone: PLaza 7-5958

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.