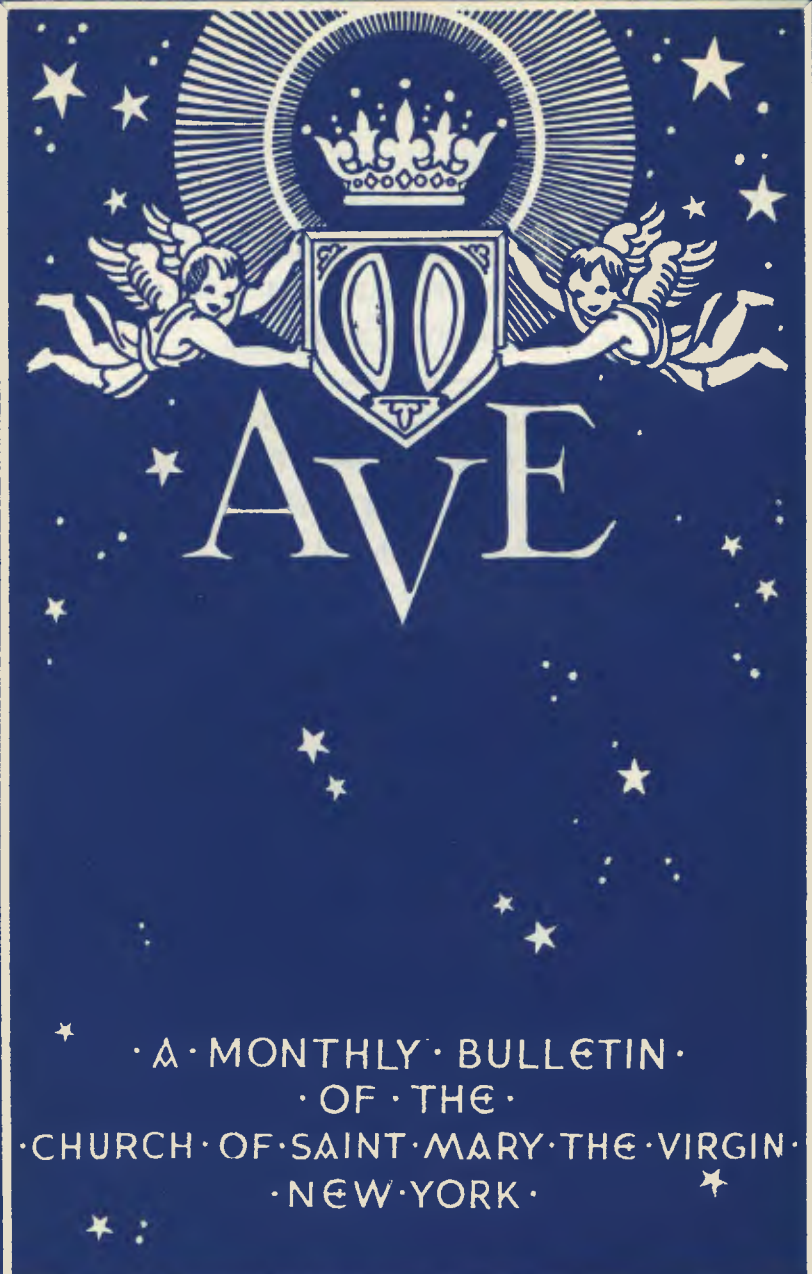


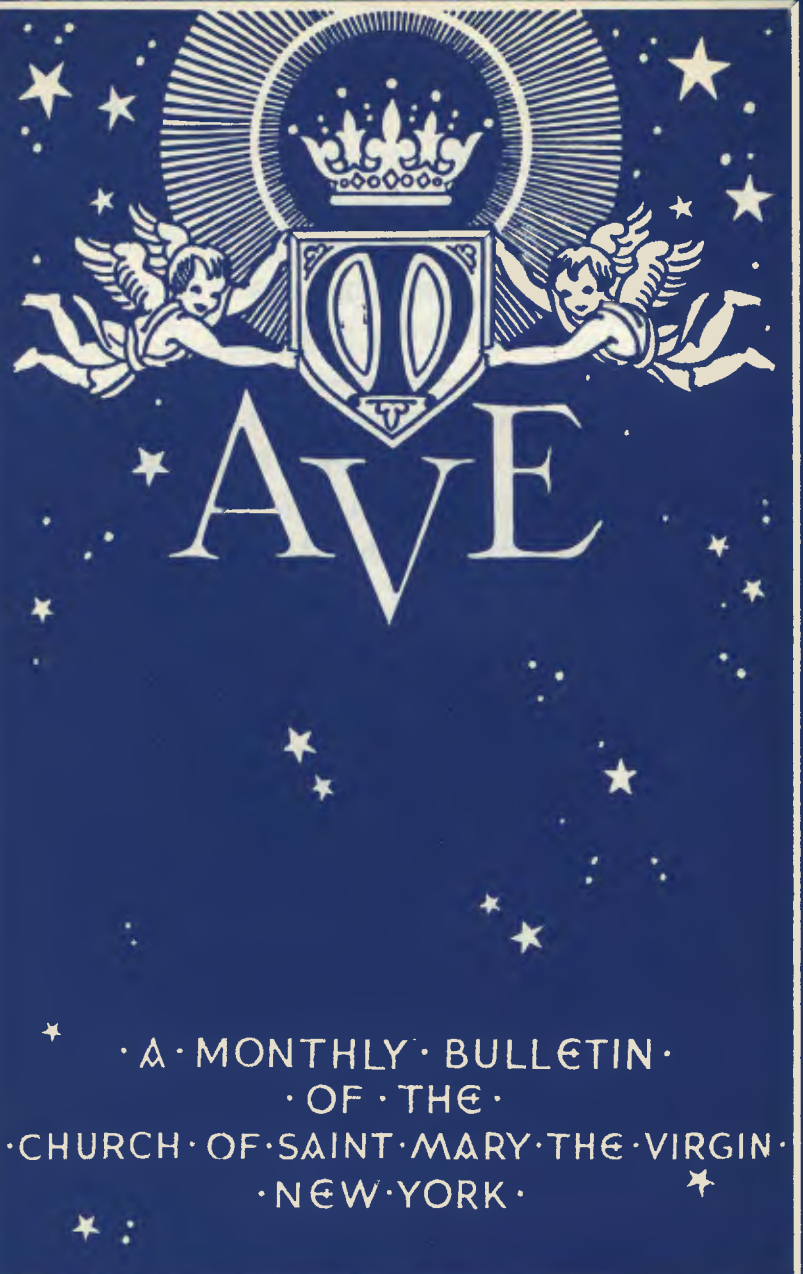
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THE CHURCH OF SAINT MARY THE VIRGIN

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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THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and  
Dean of Saint Andrew's Theological Seminary,  
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# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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Vol. XXV

November, 1956

No. 8

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Dear Parishioners of St Mary's, —

November ushers itself into our lives with the Feast of All Saints, followed immediately by All Souls' Day.

Who are the saints? They are Christians of all walks of life, all nations and all ages. They are all signed with the same sign of salvation, namely, the blood of the Lamb of Calvary. Now whereas we are all called to be saints and are all on our journey to heaven if we are sincere followers of Jesus, yet on the Festival of All Saints we thank God for all those members of the Church Triumphant in heaven who have reached their true destiny. Indeed, the Church Triumphant is the veritable kingdom of saints in which the holy rejoice with Christ, the All-Holy King of Saints, in the many mansions of His Father's House. All are in heaven though each enjoys the Beatific Vision, that of one God in Three Persons, in proportion to his earned merits. In other words, the merited holiness of the Saints has won heaven for them by their cooperation with divine grace offered them in their life here on earth. They spent their earthly pilgrimage in honoring God by their prayers and their sacrifices and now their reward is great in heaven. How humbling the realization that we are in the same family with them though at different stages of progress!

But there are those other members of the Christian family whom we do not call saints but rather holy souls. They are our friends in Christ who because of their faithfulness in their lives here on earth have gone through the gate of death on their certain journey through purgatory to heaven. St Paul warns us that we are to be neither ignorant nor sorrowful concerning their state. We are not to be so ignorant as to assume that at death they were all ready for their final reward in heaven, so conditioned have they been by self-love. We are not to mourn them as lost souls without hope for they have tried so hard to please God that the merits of the Passion of the Redeemer

will accomplish for them their eternal salvation. Moreover, since Christ delights in allowing the members of His Christian family to help one another, we can help our holy dead by our prayers, help them to live in greater illumination and purgation, with rest at last from the battle of temptation. Surely we shall avail ourselves of the many Requiem Masses this month and pray for the happy progress of our faithful departed fellow-Christians.

Affectionately yours,

*Grieg Taber*

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The Requiem Masses in November are as follows:

Saturday,	November	3, 8:00	(Bishops, Priests and Deacons)
Monday,	November	5, 9:30	(A, B)
Tuesday,	November	6, 7:00	(C, D)
Wednesday,	November	7, 8:00	(Clergy of St Mary's)
Saturday,	November	10, 9:30	(Trustees of St Mary's)
Monday,	November	12, 7:00	(Those who have given their lives in the service of their country)
Tuesday,	November	13, 8:00	(E, F, G)
Wednesday,	November	14, 9:30	(H, I)
Friday,	November	16, 7:00	(J, K, L)
Saturday,	November	17, 8:00	(M, N, O)
Monday,	November	19, 9:30	(P, Q, R)
Tuesday,	November	20, 7:00	(S, T, U, V)
Saturday,	November	24, 8:00	(All those who have died in November)
Monday,	November	26, 9:30	(W, X, Y, Z)
Tuesday,	November	27, 7:00	(All those whose names are enrolled in the Chantry Book)
Wednesday,	November	28, 9:30	(The Woman's Auxiliary and St Mary's Guild)
Thursday,	November	29, 8:00	(Benefactors of St Mary's)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals sending in the lists for remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves impossible for your attendance, kindly specify at which Mass on the schedule you prefer to have your names read.

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## SAFEGUARDS OF SPIRITUAL HEALTH

### *Orderly Prayer*

**A**LL are called upon to live a life of prayer, but oh so many get sick in the prayer life and finally become too weak to lift up their souls in prayer to God. They say that their prayers are not answered and therefore that there is no use in praying.

Are your prayers unanswered? What do you suppose is the matter? Can it be that what you are praying for is wrong? No, because Jesus has promised "Whatsoever things ye desire, when ye pray believe that ye shall receive them and ye shall have them." Is it your own unworthiness that keeps your prayers unanswered? No, because Christ has promised to all with no exception "Everyone that asketh receiveth." Is it because you are immoderate and impetuous as well in your demands to the extent of becoming troublesome to God? No, because as the great spiritual writers are forever pointing out to us, the reason we receive so little from God is that we desire so little. According to these writers we do not storm heaven enough with our petitions.

Now it is true that Christ has promised that we shall receive all things from our heavenly Father, great things as well as little things, but we must not forget that He has carefully prescribed the order which we should observe in our praying. Listen to Him: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Herein lies the secret. Therefore we may desire riches and pleasures and whatever we think to be necessary for our proper living, but we must desire all such in their proper order. In other words, we must first seek that which is necessary to our lives as God's children and then after that seek the less important gifts from the Giver of all good and perfect gifts.

The trouble in our Christian lives frequently is that we make concentrated periods of prayer, such as novenas, and engage in much alms-giving and bind on ourselves many vows and enjoin on our bodies much fasting and even visit shrines and sacred places all with the wrong motive, namely, success in earthly affairs. You see all these devoted and sacrificial efforts should have been offered to God with the motive of gaining more perfect conversion of our minds and wills, greater patience in treading the path of holiness and more complete detachment from mere creatures. So it happens that in our daily life of prayer when the most important petitions are not made first God denies us the temporal benefits for which we ask, since

without the accompaniment of spiritual graces and blessings they would prove to be even injurious to us. Sometimes we think that God is cruel toward us and unfair and not even faithful to His promises, whereas as a matter of fact He is so good as to prefer to endure our grumbings and complaints rather than to satisfy us with gifts that would be harmful to our progress.

Do you ever find yourself praying that God will avert from you this or that temporal evil or distress? In such a case try to remind yourself that your interior ills, that is your sins and soul sicknesses, are of far greater consequence than the exterior ills of which you are complaining to God. You will find if you busy yourself in praying to be freed from your sins that God in His lavish generosity will free you not only from these but from your outward difficulties as well. For example, pray against a proud spirit and God may lift your poverty which He sent to humble you; pray against clinging to the world and God may remove the vexations He sent you to make the world less attractive; pray against excessive seeking after pleasure and God may heal that illness which He sent as a check on giving all your time and energy to one round of worldly enjoyment. By and large you will discover that God does not remove a cross before He leads you into the virtues you need in the development of which that cross is a corrective. Ask then for the grace to grow in this, that and the other virtue and you will have no need to ask for anything else. It remains a truism, namely, that we receive nothing in answer to our prayers when we ask for so little.

Is it then forbidden to pray for temporal blessings? By no means, unless these are contrary to God's honor and to our salvation. We may even ask for riches provided that we ask also for such detachment from riches that we no longer feverishly desire them. We may ask too for an end to our excessive physical pains provided that we ask also that in the future we may have the love to suffer in union with Christ so as to be glorified with Him.

One of the Church's greatest models of true prayer is blessed Monica. For sixteen years she prayed for the conversion of her son Augustine, a son bound fast by the chains of sensual pleasure and unbelief. All that this good mother wanted for her son was that he should become a Christian and lo, think how much else was added in answer to her faithful and persevering prayer. That son became a priest and later a bishop, — a stalwart, faithful shepherd of Christ's flock.

By the same token, our prayers if they are in the right order, will bring unexpected and untold blessings and gifts. Our Christian lives will then be happy for we shall receive not only the good things of life but with them the spirit of detachment from them so that they will not hurt us. We shall be made contented and at the same time we shall know the emptiness of mere earthly happiness. Knowing this, earthly joys simply cannot contribute to our misery in the life beyond the grave.

Would you make certain that your prayer petitions are in the right order? Then always open your prayers humbly and reverently with "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever and ever, Amen."



#### TO AN ENCLOSED CONVENT

I heard them at prayer,  
The unseen daughters of purity,  
Sweet nuns' voices  
Rising and falling gently in communion,  
Waves of love and adoration  
Breaking softly on the limitless shore of divinity.  
Screened from view they were,  
But awaredly there  
In a powerful emanation  
Of a corporate will to good.  
Out of sight, these gentle ones, made holy  
Through their dedication and sacrifice,  
They lead us deeply to know  
The Presence of a greater Love  
Alike unseen but as truly there —  
Eternal Reality at the altar,  
Holiness Himself,  
Love's Dedication Himself,  
And Himself the immortal Perfect Sacrifice.  
Break on forever in sweet supplication  
O gentle waves of love and faith!

The sad, indifferent and sinning world  
Is blessed in their ceaseless laving.

Amid sin and strife and sorrow  
Gently steals a blessing unbeknownst:  
Somewhere Satan's plan is foiled,  
An anger abates and a sorrow is soothed  
Because in cloistered chapel quiet nuns  
Are sending forth in sanctity  
Their unceasing resurgence  
Of blessing on the world.

Oh sisters of adoration and reparation  
How truly must God have joy in you!

— Faith Cleaveland Booth



### OUR LORD (2)

**A**LL our knowledge of what our Lord was and is stems from His own teaching about Himself and the impression He made upon His followers during His time on earth. And so if we are to understand the Church's teaching about Him and its development, we must begin with what His Apostles and disciples believed and said about Him as this is recorded in the first place in the writings that became the sacred Scriptures of the New Testament. Then there are other writings of the first and second centuries that reflect the teachings of the whole Christian body, the Church, in its very earliest days, and we must investigate these too.

Belief in our Lord's divine nature was in the Church from the very beginning, but the whole implication and meaning of God's revelation in Christ was not at first fully realized. The development of Christological doctrine never meant any fundamental change in it. The basic elements are all there in the beginning and remain till this day. But at first they were not put in very exact language and the relationship between the various facts was not perceived or understood fully. As Christianity came more and more into contact with the world of intellectual speculation which we call philosophy, it became necessary for it to state in clearer and more exact terms the facts it possessed about its Lord, His place in the whole scheme of things, His relation to the eternal Creator and to the finite creation — and more especially to mankind, and His unity in His own Per-

son. This involved particularly that branch of philosophy, known as metaphysics, which concerns itself with the first principles of being and existence. When Christian thinkers began to do this, a lot of them made mistakes, usually because their view was not broad enough and they didn't take into account all the facts of the Revelation and all the implications of what they were saying.

This led to false teaching of various kinds and then to controversy between those who held differing and incompatible beliefs; and the Church was forced to step in officially and settle the matter. She did this by means of General Councils which were intended to be representative of the whole Church. They did not always succeed in attaining this ideal in respect of the membership of the Councils, but in spite of this, they did succeed in attaining the ideal in expressing the mind of the whole Church and in being accepted by the whole Church in all places and for all time. Indeed, it is this latter point that constitutes a council a General (or Ecumenical) Council rather than the geographical distribution of its membership. There were seven of these Councils altogether, the first meeting in the year 325 and the last in 787.

From this span of time you can see that the Church moved slowly and carefully, taking more than four and a half centuries to settle all the questions that could be raised in regard to the person of Christ. But when she got through, all possible questions were settled. It is interesting to note that in modern times and especially in the nineteenth and early twentieth centuries when there was a good deal of turmoil in various Christian bodies about Christian teachings and a considerable number of errors about our Lord's divinity and humanity were put forth, they could all be referred back to the acts of the General Councils and be settled by them. They had done the job thoroughly and well. This is one reason why it is so important for Christian people to have some little understanding of the history of the Church.

All through the ages Christian doctrine has been developed and illuminated by the free working of the human intellect, and the various controversies have forced the Church to think more clearly and exactly what is really implied in belief in Jesus Christ and in His teachings about Himself. In the beginning our Lord's disciples had three things to work on as the bases of the body of Christian teaching: First, their remembrance of our Lord Himself and His words and actions. None but those who knew Him intimately could

say what He had said and done. Secondly, there were the facts of His death, resurrection and ascension which they had witnessed. Remember that St Luke tells us in Acts that being a witness of the Resurrection was the chief mark of an Apostle. Thirdly, there was their knowledge of Old Testament teaching, and particularly of its Messianic teaching and prophecy. With this as their background the writers of the New Testament passed on to us the roots of Christological teaching and we shall see what this is next month.

— E. B.



#### PARISH NOTES

**O**N All Saints' Day, November the first, High Mass with communions will be celebrated at seven, followed by Low Masses at 8, 9:30 and 12:10.

On All Souls' Day, November the second, Low Masses of Requiem will be celebrated at 7, 8, and 9:30, with a High Mass of Requiem and Solemn Absolution of the Dead at noon, when the sermon will be preached by Father Schuman.



**D**O you attend the School of Religion in St Joseph's Hall each Friday night at seven-thirty? This year Father Bosshard is giving lectures on that most interesting subject "The History of the Liturgy." Come and improve your understanding of the Church's common worship.



**I**T is always good to give thanks and we should be happy to join with our fellow Christians in observing our national Thanksgiving Day on Thursday, November the twenty-second. As a parish family may we gather for the High Mass on that day at eleven, when Father Bosshard will be the preacher. (The Macy Parade affords a happy prelude.)



**T**HE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall on Friday afternoon, November the sixteenth, at three. From three-thirty until six there will be a Mission Tea at which Miss Nellie McKim will speak on the Church's work in Japan. There will also be a display of summer work. All women of the congre-

gation will be warmly welcomed at the meeting and the Tea following. Corporate Communion will be held at the nine-thirty Mass that morning.



**S**AVE Wednesday, December the fifth, for the Annual Bazaar for the Guild of St Mary of the Cross in St Joseph's Hall. The Bazaar opens at three and closes at eight-thirty. At six-thirty a Ham Supper will be served for which reservations at one dollar and fifty cents should be made with a member of the Guild before December the third.



**T**HE Advent Retreat for men and women will be held on Saturday, December the eighth when Father Williams, Superior of the Society of St John the Evangelist, is the conductor.



#### FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

September 25 — Ellen Aethylene McQuarie

September 25 — Lillian May Stuart

#### MARRIAGES

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

September 8 — Edmund Joseph Walenta III and Marilyn Ruth Dawson

September 22 — John Ryan Thornbury and Ann Christina Wachsmuth



**T**HE Altar flowers for the month of November are given in memory of the following:

November 1 — All Saints' Day. Departed members of St Mary's Guild.

November 4 — The Twenty-third Sunday after Trinity. Charles Kirkpatrick Edgar.

November 11 — The Twenty-fourth Sunday after Trinity. Those of St Mary's who made the supreme sacrifice in the service of their country.

November 18 — The Twenty-fifth Sunday after Trinity. Hallie Wilson.

November 22 — Thanksgiving Day. William Fiske Grover.

November 25 — The Sunday next before Advent. Edwin Samuel Gorham and Caroline Faitoute Gorham.



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

Sunday, November 4, 9:00, The Guild of St Mary of the Cross, The Woman's Auxiliary (Evening Branch).

Wednesday, November 7, 9:30, St Mary's Guild.

Sunday, November 11, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, November 16, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, November 25, 9:00, The Church School, The Order of St Vincent, The Guild of St Stephen.



### THE CATHOLIC MOUSE

If I serve God I cannot tell,  
For God serves me.  
He gives me life and love as well  
So generously,  
My every need  
Is satisfied indeed.

If I love God I do not know  
But I adore Him.  
He is so high and I so low,  
I stand before Him  
And gaze and gaze  
In wonderment and praise.

— ani mnC



**W**E gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1, \$1, \$3; Mr Wayne Andrews, \$5; Miss Vera Barton, \$1; Mrs Laurence Batchelder, \$1.50; Miss Lucille Blinn, \$1; Mrs John J. Brennan, \$10; Miss Anne Buckler, \$5; Mr S. Wilson Cash, \$5; Mr Colin D. Crichton, \$5; Mrs Richard Giles, \$5; Mrs Gorge A. Gordon, \$25; Dr John Goss, \$10; The Reverend W. V. Hains Howard, \$3; Mrs Oliver Lavoie, \$2; Mr Robert Pace, \$1; Mr Russ Perry, \$5; Mr Kaarlo Rautiainen, \$10; Mrs Stanley Schwarz, \$5; Mrs Leonore Thomas, \$3; Mrs William Lee Ward, \$2; Miss Thelma Watne, \$3.

### KALENDAR FOR NOVEMBER

- ✠ 1. Th. ALL SAINTS. High Mass 7.
- 2. F. COMMEMORATION OF ALL THE FAITHFUL DEPART-  
ED. High Mass with Sermon 12. *Abstinence.*
- 3. Sa. Of the Octave. Com. St Winifred, V.M.
- ✠ 4. Su. TRINITY XXIII. Com. St Charles Borromeo, B.C. and Octave.
- 5. M. Of the Octave. Com. St Elizabeth.
- 6. Tu. Of the Octave. Com. St Leonard, Ab.
- 7. W. Of the Octave.
- 8. Th. Octave Day of All Saints. Com. Four Crowned Martyrs, and  
Saints of the Anglican Provinces.
- 9. F. Dedication of the Basilica of Our Saviour. Com. St Theodore,  
M. *Abstinence.*
- 10. Sa. St Andrew Avellino, C. Com. SS Trypho and Comp., MM.
- ✠ 11. Su. TRINITY XXIV. Com. St Martin, B.C., and St Mennas, M.
- 12. M. St Martin I, B.M.
- 13. Tu. St Didacus, C. Com. St Britius, B.C.
- 14. W. St Josaphat, B.M.
- 15. Th. St Albert the Great, B.C.D. Com. St Machutus, B.C.
- 16. F. St Gertrude, V. Com. St Edmund, B.C. *Abstinence.*
- 17. Sa. St Gregory the Wonder-worker, B.C. Com. St Hugh, B.C.
- ✠ 18. Su. TRINITY XXV. Com. Dedication of the Basilicas of SS Peter  
and Paul, App., and St Hilda, V.Ab.
- 19. M. St Elizabeth of Hungary, W. Com. St Pontianus, B.M.
- 20. Tu. St Felix of Valois, C. Com. St Edmund, K.M.
- 21. W. PRESENTATION OF THE B.V.M.
- 22. Th. THANKSGIVING DAY. Com. St Cecilia, V.M., High Mass  
with Sermon 11.
- 23. F. St Clement I, B.M. Com. St Felicitas, M. *Abstinence.*
- 24. Sa. St John of the Cross, C.D. Com. St Chrysogonus, M.
- ✠ 25. Su. THE SUNDAY NEXT BEFORE ADVENT. Com. St  
Catherine, V.M.
- 26. M. St Sylvester, Ab. Com. St Peter of Alexandria, B.M.
- 27. Tu. Feria.
- 28. W. Feria.
- 29. Th. Vigil of St Andrew. Com. St Saturninus, M.
- 30. F. ST ANDREW, AP. *Abstinence.*

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

## MUSIC FOR NOVEMBER

## NOVEMBER 1 — ALL SAINTS' DAY

*Mass*, Missa de Angelis ..... Gregorian  
Credo V

## NOVEMBER 2 — ALL SOULS' DAY

*Mass*, Missa pro defunctis ..... Gregorian

## NOVEMBER 4 — TRINITY XXIII

*Mass*, Missa simplex ..... Herman Strategier  
Motet, Justorum animae ..... William Byrd  
*Evensong*  
Magnificat ..... Sixteenth Century  
Nunc dimittis ..... Giovanni Pierluigi da Palestrina  
Motet, Justorum animae ..... Antonio Salieri  
O salutaris hostia ..... Sebastian Gates  
Motet, Adoramus te, Christe ..... Gregor Aichinger  
Tantum ergo ..... Francesco Antonio Calegari

## NOVEMBER 11 — TRINITY XXIV

*Mass*, Missa quarti toni ..... Luis Tomás de Victoria  
Motet, And I saw a new heaven ..... Edgar Bainton  
*Evensong*  
Magnificat and Nunc dimittis ..... Richard Farrant  
Motet, Laudate coeli ..... Orazio Benevoli  
O salutaris hostia ..... Luis Tomás de Victoria  
Motet, Jesu dulcis memoria ..... Josef Rheinberger  
Tantum ergo ..... Luis Tomás de Victoria

## NOVEMBER 18 — TRINITY XXV

*Mass*, Mass in D ..... George Henschel  
Motet, Confitebor ..... Giovanni Pierluigi da Palestrina  
*Evensong*  
Magnificat and Nunc dimittis ..... Robert Fayrfax  
Motet, Almighty and everlasting God ..... Orlando Gibbons  
O salutaris hostia ..... Pierre de la Rue  
Motet, Panis angelicus ..... Everett Titcomb  
Tantum ergo ..... Leon Boëllmann

## NOVEMBER 22 — THANKSGIVING DAY

*Mass*, Missa in simplicitate ..... Jean Langlais  
Motet, O sing unto the Lord ..... Maurice Greene

## NOVEMBER 25 — SUNDAY NEXT BEFORE ADVENT

*Mass*, Missa in honorem Sancti Josephi ..... Flor Peeters  
Motet, Ave Regina ..... Peter Philips  
*Evensong*  
Magnificat and Nunc dimittis in E minor ..... Thomas Tallis  
Motet, Out of the deep ..... Henry Aldrich  
O salutaris hostia ..... George Henschel  
Motet, Adoramus te, Christe ..... Sixteenth Century  
Tantum ergo ..... George Henschel

## 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
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## 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

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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.

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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

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

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*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.*