

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *
* · A · MONTHLY · BULLETIN · *
* · OF · THE · *
* · CHURCH · OF · SAINT · MARY · THE · VIRGIN · *
* · NEW · YORK · *

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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

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THE REV. GRIEG TABER, D.D., *Rector*

THE REV. EVERETT BERTRAM BOSSHARD

THE REV. FREDERIC HOWARD MEISEL

THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and
Dean of Saint Andrew's Theological Seminary,
Quezon City, Philippine Islands

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXVI

October, 1957

No. 7

Dear Parishioners of St Mary's,

Most of us have been sufficiently away from Saint Mary's during the summer holiday season to make us love her, our spiritual home, all the more. Absence does make the heart grow fonder! However, if we love Saint Mary's, we shall seek to give her our all and receive from her very graciously all that she has to give us. Genuine love is a two-way affair always, — giving and receiving.

As a new fall and winter season of work and worship opens, may we all be determined in our love of all that Saint Mary's stands for, — namely, the fullness of Catholic Faith and Practice. Such determination will call for Catholic action. We shall be in our places at many of the very many Masses Saint Mary's offers. We shall swell the line of penitents as the Sacrament of Holy Penance is administered. We shall present ourselves for sermons and instructions that we may rejoice in the good news of the Gospel and in the practical glory of the Faith. We shall frequently go through Saint Mary's open doors to find ourselves in silent adoration before the Tabernacle. We shall receive the Bread of Life in Holy Communion regularly and frequently lest we faint by the way and give up the climb from earth to heaven. We shall accept the godly discipline imposed by Saint Mary's on us in the name of the whole Church Catholic. We shall help others into closer union with Christ by our prayers and our alms. We shall bring others out of darkness into the light that shines in this and every other Catholic parish.

May we all grow in love and gratitude for Saint Mary's, proving that love and gratitude by our Catholic action.

Affectionately,

Grieg Taber

THE KNOW-HOW IN CATHOLIC LIVING

How to Become a Firm Believer

WHO is a firm believer? He it is who is unshaken in his belief that there is a reason for the hope that is in him, that truth lies behind Christian living, that doctrine or dogma is a proper basis for Christian thinking and that a creed as a plan for action makes sense. In all this, however, the emphasis must be placed on Christian living, Christian action. Why? Simply because that is where our blessed Lord placed the emphasis. Listen to His divine words: "If any man will do His will, he shall know the doctrine, whether it be of God." So it happens that if we are to have a Christian creed we must first live a Christian life.

After all if we believe in or place confidence in God, we shall first act toward God as His children and not as mere members of the animal creation. By the same token, if we believe in a friend and have confidence in him we shall act in his favor and if our confidence is reciprocated he will act in our favor. The reasons for favorable action need not be formulated before the action. Rather they will be listed, if at all, during an extended period of calm reflection on loving service.

Recall to mind if you will the wording of the Athanasian Creed, that most detailed of all the creeds in formulating Christian belief: "The Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity." Notice that the Athanasian Creed does not read "The Catholic Faith is this and that" but "The Catholic Faith is *this*, that we *worship* . . ." We are not called upon to give intellectual approval first of all. No, first we are called upon to act and to act through worship and so to come into relationship with God Whom the Doctrine of the Trinity sets forth to us. Indeed, we know God through worshipping Him, through doing His will, for the genuine worshipper so adores and reverences God as to surrender to Him his will and his understanding and his memory, — those faculties of the soul which God has given him while sharing with him His life.

If you will prove for yourself that belief follows on practice, try this experiment. Write your own paraphrase of the Apostles' Creed, that is, what it means to you today at your present stage of your Christian development in the spiritual life. Seal this paraphrase in an envelope and keep it unopened in a safe place for five years. Then, after this five years of Christian and Catholic living, write

another paraphrase of the Creed and compare this with the one you penned five years ago. Your "I believe" will have become firmer and more confident as a result of that added five years of Catholic action.

When you stop to think of it, the Church Catholic wrote the Creeds only after she had experienced the joyful worth of her Lord's teaching. Then and then only she formally expressed that teaching in the Apostles' Creed and later in the Nicene Creed and still later in the Athanasian Creed. In each case she accepted back her corporate works as expressed to her satisfaction in the words of the Creed. For this reason you may safely think of the creeds as springboards from which she leaps not to original action but to renewed action. We may be sure that without the action, without the doing of God's will, the creeds would be for us dead formulas. This is why a great spiritual writer declared that the recitation of the creed in church should always be preceded by a flourish of trumpets. To this writer the creed is that which summons brave men to stake their lives upon its truth. In doing so they make the Christian life a great gamble in which, because of their own free wills, there are no final certainties but rather tremendous probabilities. It should be clear to us Christian men and women that we shall never win the Christian goal if we refuse to gamble simply because we cannot be sure of winning. How well we know that we must keep on battling to bring our wills into harmony with the will of God as He has revealed that will to us, with the hope that as we battle we may appropriate the merits of the Redeemer and thereby be kept on the way of salvation.

It will not be irrelevant here to note that a proper belief in the Church Catholic proceeds from the study of that Church from within rather than from without. To really believe in her we must experience in her a continuance of the Incarnation of her blessed Lord since it is through her that the graces and blessings He brought from heaven to earth are made available to us His followers. If on the other hand we study the Church Catholic from the outside as though she were merely an exterior organism with her Ministry and Creeds and Books and Formularies, such a study might satisfy us with the "dead letter" unless these all connect us with Jesus and bring us into willing and loving union with Him.

Would you become a firm believer? Then let your prayer be "Lord, I believe, help thou mine unbelief." In breathing this prayer ask the Holy Spirit to give you the grace of perseverance. Beg Him to make you strong enough daily to deny yourself and take up your

cross and follow Jesus. Then you will firmly believe for your belief will be strongly imbedded in rich Christian living. The Christian life is workable, therefore the Creed that formulates that life comes alive!



AUTUMN

Now it is autumn and nature rests.
Gently, clad in soft grey, the evenings come.
Reluctant, morning rises to meet the day —
Light lingers.
Now God has harvested His gifts of spring and summer,
Gathered their beauty into great sheaves,
To wait the hour when winter
Shall take them in her strong kind arms,
And guard them for the day of life's awakening —
That yearly miracle of loveliness, the earth's rebirth!
But now — Hush!
Now it is autumn and God's creation sleeps.

—Elsie Gertrude Dickey



OUR LORD (10)

ALTHOUGH the Council of Ephesus in 431 had settled the theological issue of the Nestorian Controversy by declaring that our Lord is One Person, not two, and that therefore our Lady is truly the Mother of God; peace and quiet did not return to the Church in the eastern part of the Empire. The theological issues had been intertwined with a struggle for leadership between two rival schools of thought with their centers in Alexandria and Antioch. In turn these rival schools became involved with the contest for power between the Patriarchal Sees of Alexandria and Constantinople. The decision of the Council on the doctrine of the Person of Christ by no means put an end to these contests. So we find mixed up with the doctrinal question a good many side issues and much behind the scenes intrigue.

St Cyril, the champion of orthodoxy, had won the day at Ephesus; and this contributed to the prestige of Alexandria whose Bishop he was. He was succeeded by Dioscurus, who was much less of a theologian, but a man of tremendous ambition and lust for power. He found an ally in the confines of the Imperial Court itself at

Constantinople, one Eutyches, an Archimandrite (Abbot) who was not without ambition himself and was a very sloppy thinker and theologian.

In order to understand what follows, one must realize that at this period the Greek speaking eastern part of the Church had not developed as exact a theological terminology as had the Latin speaking west. Such terms as person, nature and substance were still in a fluid state in the East, whereas the work of Tertullian over a century earlier had given them very exact meanings in Latin. This, combined with the sloppy thinking of Eutyches led to an immediate outcry when he began talking about the "one incarnate nature" of Jesus Christ. He thought he was following the teaching of St Cyril; but while he used St Cyril's words, he did so in such a way as to imply that our Lord's human nature was swallowed up and obliterated by His divine nature so that after the Incarnation He was fully divine but not at all human — or else that He was a third and entirely new type of being of a nature composed of elements of both mixed up together and indistinguishable. It is not clear which, but the result is equally bad in either case. His position is illustrated by his own comparison of a drop of vinegar being put in the ocean—the vinegar representing the human nature; the ocean, the divine. He was willing to say that there were two natures before the Incarnation, but only one after it. This is in itself preposterous, since the human nature did not exist before the Annunciation.

He was tried by a local council in the diocese of Constantinople and his teaching condemned. But such was the furore, that the Emperor felt it necessary to call a more general council. This council met at Ephesus in 449 and was dominated by Dioscurus, who was determined to vindicate Eutyches and thereby humble the Patriarch of Constantinople who had condemned him. By a series of slick political moves, Dioscurus managed to become president of the council, to exclude adequate representation either of the West or of the Antiochians, and to persuade the council to sanction the views of Eutyches. Most important of all, he prevented the reading of a letter from the Bishop of Rome, St Leo the Great, who had gone to great pains to set forth the orthodox doctrine of the person of Christ. This letter came to be known as "The Tome of Leo." It is one of the great theological documents of Christianity and a landmark in the development of the doctrine of our Lord. As we shall see, it was not written in vain.

Many leading bishops of the time, who had lost out at this Ephesian council and were deposed, appealed to St Leo of Rome for assistance. St Leo naturally took a very dim view of a council that refused even to read his official letter, called it a Synod of Robbers — which name has stuck to it ever since — and threw his weight into the controversy against Dioscurus. The controversy, far from being quieted by the Robber Synod, raged more violently than ever. It was, of course, never accepted by the Church and therefore never ranked as a General Council. Meanwhile a new Emperor came to the throne, the influence of Dioscurus at court disappeared, and a new council was called to meet in 451 at Chalcedon, a suburb of Constantinople, where the authorities could keep an eye on things and forestall such political maneuvering as went on in Ephesus.

This justly famous Council of Chalcedon was accepted by the Church as the Fourth General Council. It reversed the decisions of the Robber Synod, confirmed the condemnation of Eutyches, accepted the Tome of Leo and incorporated it in its own acts, and set forth its own Definition of the doctrine of the Incarnation which stands for all time as the answer to all its problems.

—E. B.



PARISH NOTES

SUNDAY, October the sixth, is the Feast of the Dedication, when as a parish family gathered at High Mass we give humble thanks to God for the privilege of worshipping in Saint Mary's, — truly a shrine of Catholic Devotion. The preacher at High Mass will be the Reverend Cuthbert Simpson, Regius Professor of Hebrew at Oxford University. While on the faculty of the General Theological Seminary Father Simpson celebrated several Masses each week at our altars and he is a true and much loved friend of the parish.



ALL parishioners will have received an invitation to attend the Annual Parish Dinner to be held this year on Monday evening, October the seventh at six-forty-five at Schrafft's, Fifth Avenue and Forty-sixth Street. The principal speaker at the dinner will be Father Simpson. This dinner party affords a happy occasion when

your priests and the Sisters of the Holy Nativity look forward to greeting you socially. Promptly notify the Church Office of your acceptance as only those who hold dinner reservations can be seated.



THE most important parochial organization is unquestionably the Church School where boys and girls are trained in Catholic Faith and Practice. The Saint Mary's Church School reopens at the nine o'clock Mass on Sunday, October the sixth, followed by classes of instruction. Every parent and godparent is in duty bound to see to it that their children attend Mass and instruction regularly each Sunday, preferably accompanying them.



ASCHOOL of Religion is held in Saint Joseph's Hall each Friday night at seven-thirty. This year Father Bosshard will give instructions on The Creed. Come and bring your friends and plan to stay for the brief devotional service following the instruction, which service always closes with Benediction of the Blessed Sacrament.



IN Saint Francis de Sales Shop you will find excellent pictures of the principal parts of High Mass at one dollar and fifty cents for a set of ten pictures. These pictures have great teaching value and we believe devotional value as well.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday, October the eighteenth at ten-forty-five, preceded by a Corporate Communion at the nine-thirty Mass that day. Father Taber as Chaplain will open the meeting. The members of the Auxiliary are requested to bring to the meeting the contents of their "Mission Project" envelopes and also any sewing and knitting done during the summer months.



THE Evening Branch of the Woman's Auxiliary meets Tuesday evening, October twenty-second at seven-fifteen in Saint Joseph's Hall. After a brief business session Father Ogden, Rector of Calliaque in the cathedral city of Kingstown, Colony Island of Saint Vincent, will give a talk on the work of the Church of

England in the West Indies, illustrated with colored slides. All women of the parish, including the members of the Day Branch of the Woman's Auxiliary, are most cordially invited to be present.

The usual Dutch Treat dinner at six o'clock at Child's, Broadway and Forty-sixth Street, will precede the meeting.



THE Sacristy of Saint Mary's is now resplendent with new rubberoid flooring, — green and black checkerboard effect. A new tile flooring has also been placed in the ladies' room. These are the gifts of the Guild of Saint Mary of the Cross, aided by Saint Stephen's Guild. The parish is most grateful to all who worked for these improvements.



THE CATHOLIC MOUSE

The Blessed Mother sings a song
Softly in the night
To her wondrous little Son,
Awake in the night.
And the love of God rejoices
In her delight.

Blessed Mary, old and worn,
Awake in the night,
Hears the voice of God her Son
Singing in the night.
And the love of God rejoices
In her delight.

—ani mnC



FROM THE PARISH REGISTER

BAPTISMS

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

- June 9—Eileen Helen Miller
Henry Mark Wreszin
June 30—Robert Stephen Walenta
Linda Ann Bollinger
July 14—Patricia Lynn Kind
Diane Elizabeth Woods
August 11—Valerie Graydon Brys

MARRIAGES

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

- June 27—Lee Orville Erwin and Jane M. E. Kampf
June 29—August Edward Linzel and Claire Elizabeth Benedict

RECEIVED BY CANONICAL TRANSFER

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

- May 10—Omar Harry Moseley
Daniel Rabun Newton
Emma Theresa Baldwin
May 15—Ronald Shelmerdine Perkins
Mary Ann Alexandra Perkins
May 16—Edward Tullius Flanagan
May 23—Bladen Lee Marsteller
June 3—Charles W. Vickery
June 12—Charles A. Shaw
June 18—Josephine Thompson
July 16—Lillian Ann McCullough
July 18—Claire Elizabeth Linzel

BURIALS

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

- May 13—Rhea McKee Scott
June 3—Charles Wesley Barney
June 6—Krikor Chibouk
June 11—Floranelle Waugh

THE Altar flowers for the month of October are given in memory of the following:

- October 6—The Sixteenth Sunday after Trinity. Lela Moreland Meadors.
 October 13—The Twenty-seventh Sunday after Trinity. Virginia W. Blanchard.
 October 18—The Feast of St Luke. Wallace Clark Brackett.
 October 20—The Eighteenth Sunday after Trinity. John Michael Root.
 October 27—The Nineteenth Sunday after Trinity. Hallie Wilson.



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

- Wednesday, October 2, 9:30, St Mary Guild.
 Sunday, October 6, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).
 Sunday, October 13, 9:00, The Living Rosary of Our Lady and St Dominic.
 Friday, October 18, 9:30, The Woman's Auxiliary (Day Branch).
 Sunday, October 27, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$1, \$1, \$3, \$3; Mr William Barnard, \$5; Mr Graham G. Berry, \$2; Miss Anne Boutcher, \$1; Mr Robert Brown, \$1; Mrs W. P. Clement, \$1; Mr Philip Deemer, \$1; Mr and Mrs William C. Dickey, \$5; Miss Marjorie Dunning, \$1; Mrs James R. English, \$5; Mrs Margaret Frey, \$1; Mrs Grover C. Fritts, \$2; Mrs. Ruth S. Horne, \$5; Mrs Eloise Janke, \$2; Mrs Edwin H. Keith, \$5; Mrs Lucy L. Kerr, \$1; Mr John Kremer, \$5; Mrs Warrington G. Lewis, \$2; Mr Robert A. W. Lowndes, \$3; The Reverend Vincent McGarrett, \$3; Mrs John C. McKim, \$3; Mrs D. M. Melson, \$8; Miss Mary Ann Metzler, \$2; Dr. Donald Moogk, \$10; Mr Wayne W.F.S. Mouritzen, \$1; Mrs Ernest Stavey, \$3; Messrs Edgar and Oscar Wilson, \$60; Mrs Richard W. Wilson, \$2.

KALENDAR FOR OCTOBER

1. Tu. St Remigius, B.C. Requiem 8.
2. W. The Holy Guardian Angels.
3. Th. St Teresa of the Child Jesus, V.
4. F. St Francis of Assisi, C. *Abstinence.*
5. Sa. Of our Lady. Com. SS Placidus and Comp., MM.
- ✕ 6. Su. FEAST OF THE DEDICATION. Com. Trinity XVI, and St Bruno, C.
7. M. THE MOST HOLY ROSARY OF THE BLESSED VIRGIN MARY. Com. St Mark, B.C., and SS Sergius and Comp. MM.
8. Tu. St Bridget, W.
9. W. St John Leonard, C., Com. SS Denys and Comp., MM.
10. Th. St Francis Borgia, C. Com. St Paulinus, B.C. Requiem 9:30.
11. F. THE MOTHERHOOD OF THE BLESSED VIRGIN MARY. Com. St Philip, D. *Abstinence.*
12. Sa. Of our Lady. Com. St Wilfred, B.C.
- ✕ 13. Su. TRINITY XVII. Com. St Edward, K.C.
14. M. St Callistus I, B.M.
15. Tu. St Teresa, V. .
16. W. St Hedwig, W. Requiem 7.
17. Th. St Margaret Mary, V. Com. St Etheldreda, V.
18. F. ST LUKE, EV. *Abstinence.*
19. Sa. St Peter of Alcantara, C. Com. St Frideswide, V.
- ✕ 20. Su. TRINITY XVIII. Com. St John Cantius, C.
21. M. St Hilarion, Ab. Com. SS Ursula and Comp., VV.MM. Requiem 8.
22. Tu. Feria.
23. W. Feria.
24. Th. St Raphael, Archangel.
25. F. SS Chrysanthus and Daria, MM. Com. SS Crispin and Crispinian, MM. *Abstinence.*
26. Sa. Of our Lady. Com. St Evaristus, B.M.
- ✕ 27. Su. OUR LORD JESUS CHRIST THE KING. Com. Trinity XIX.
28. M. SS SIMON AND JUDE, APP.
29. Tu. Feria. Requiem 9:30.
30. W. Feria.
31. Th. Vigil of All Saints. *Fast and Abstinence.*

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

MUSIC FOR OCTOBER

OCTOBER 6—DEDICATION (Trinity XVI)

Mass, Missa in Honorem Sancti Josephi Flor Peeters
 Motet, Tu es Petrus Tomás Luis da Vittoria

Evensong

Magnificat and Nunc dimittis Healey Willan
 Motet, Cantate Domino Heinrich Schütz
 O salutaris hostia William Byrd
 Motet, Jesu dulcis memoria Josef Gabriel Rheinberger
 Tantum ergo Max Reger

OCTOBER 13—TRINITY XVII

Mass, Missa Gotica Hans Gebhard
 Motet Laudate caeli Orazio Benevoli

Evensong

Magnificat and Nunc dimittis in E Thomas Tallis
 Motet, Marian Litany Seth Bingham
 O salutaris hostia Anton Bruckner
 Motet, Cor Jesu Sacratissimum Michael Campion
 Tantum ergo Tomás Luis da Vittoria

OCTOBER 20—TRINITY XVIII

Mass, Mass for Three Voices Antonio Lotti
 Motet, And I saw a New Heaven Edgar Bainton

Evensong

Magnificat and Nunc dimittis (Short Service) William Byrd
 Motet, Ave Maria Jacob Arcadelt
 O salutaris hostia Hermann Schroeder
 Motet, Adoramus te Wolfgang Amadeus Mozart
 Tantum ergo (Five voice) Tomás Luis da Vittoria

OCTOBER 27—CHRIST THE KING (Trinity XIX)

Mass, Missa Festiva in D Alexandre Gretchaninoff
 Motet, Magnificat Sergei Rachmaninoff

Evensong

Magnificat and Nunc dimittis Percy Whitlock
 Motet, Aeterne Rex altissime Hermann Schroeder
 O salutaris hostia Flor Peeters
 Motet, Jesu, Rex admirabilis Joseph Goodman
 Tantum ergo Flor Peeters

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 MEISEL: 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 Meisel, *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 Taber *Chaplain*.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings Sunday evenings after Benediction. Corporate Communion, last Sunday, 9 a.m. Father Meisel, *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 Meisel, *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. Father Bosshard, *Chaplain*.



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 Meisel

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.