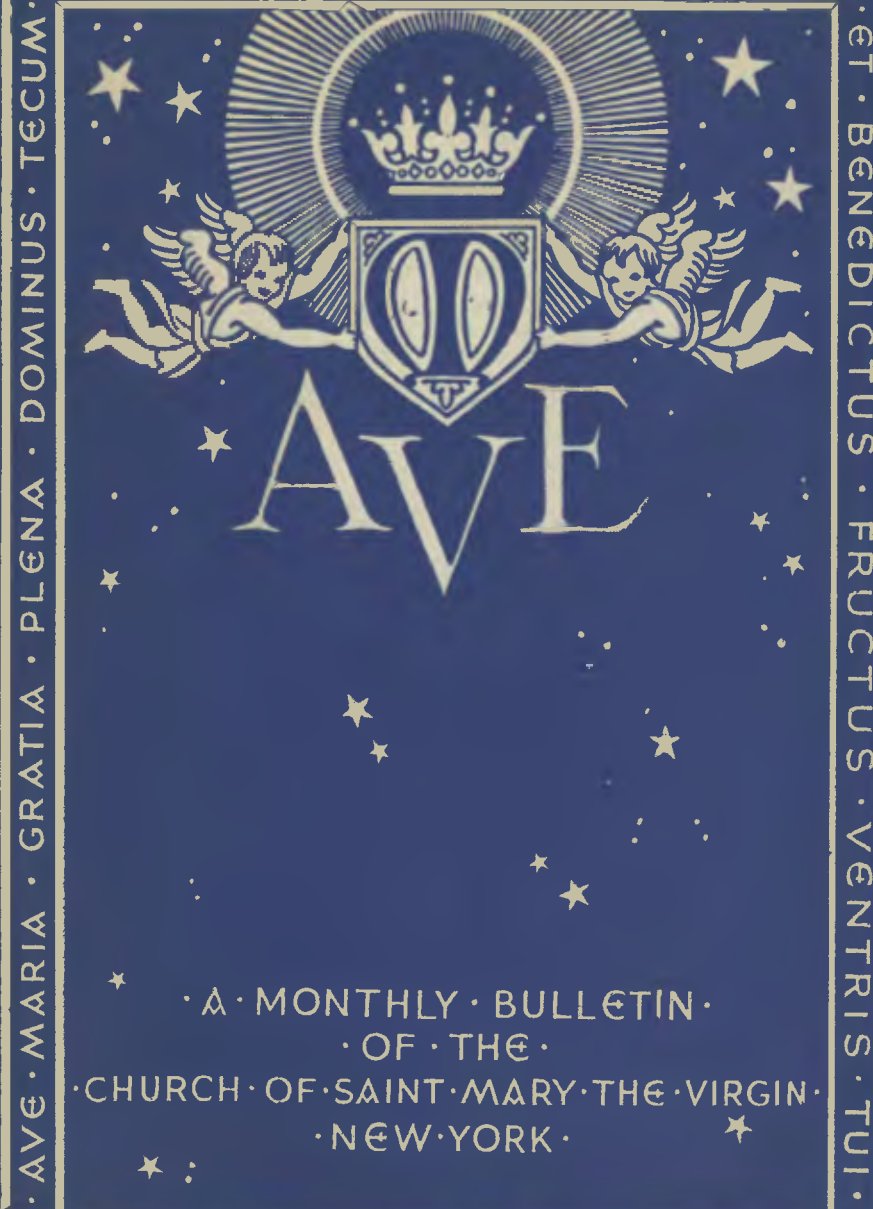
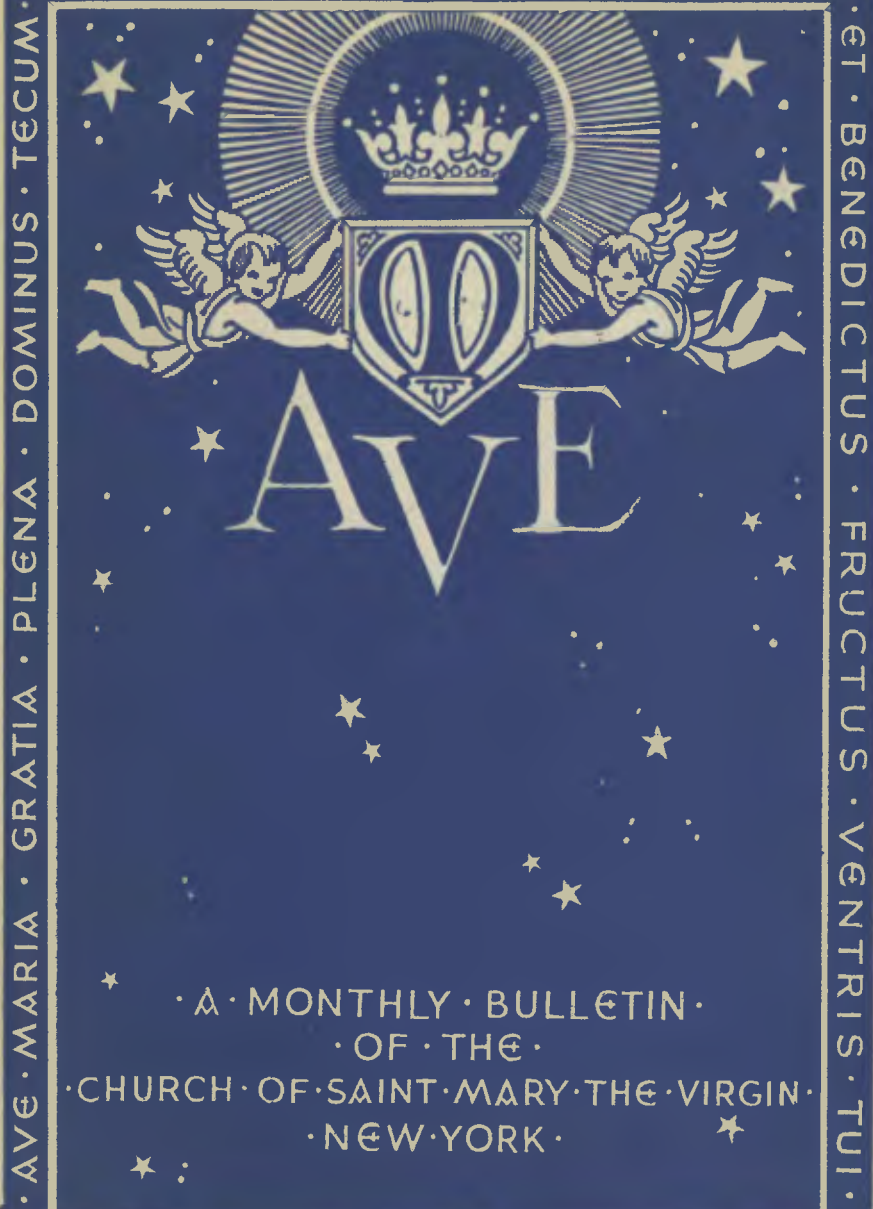


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THE CHURCH OF SAINT MARY THE VIRGIN

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

November, 1957

No. 8

Dear Parishioners of St Mary's,—

November is the "Month of Holy Souls,"—souls who have left their bodies and gone through the gate of death, souls who await the Last Great Day when they shall be clothed about with their resurrection bodies, souls who treasure still their spiritual faculties of understanding, memory and will.

Now most of these holy souls have reached their final resting place,—heaven itself. They are in heaven after undergoing any needed purification in purgatory. They are in heaven because on their earthly pilgrimage they have striven to fulfill God's will in answering the call to holiness. They are in heaven because the merits of their Saviour King of Heaven have been applied to their souls to make up for any demerits in their lives here on earth as they failed now and then in the midst of temptation. In heaven they are in the presence of the Beatific Vision,—God in three Persons, Father, Son and Holy Ghost. Him they adored here on earth even though they could see Him but "through a glass darkly." Now they see Him face to face, so to speak, and appreciate Him in proportion to the depth of their own spiritual lives as lived while on earth. Some of the holy souls in heaven, the saints in glory, were so well-known on earth that Mother Church has canonized them and kept them as well-known before the minds of the faithful still on this earth. Most of them, however, are unknown to us mortals and so the Church bids us commemorate these on the Feast of All Saints.

Very many of the holy souls are in purgatory awaiting their final reward in heaven. There after the comparative darkness of this world they are being accustomed to greater and greater light in preparation for the blinding light of heaven itself. There they are at last at rest from the labor of meeting temptation, at rest from the battle of life. There they are being cleansed from the deep stains left on them by their sins. There they are paying a share in the just penalty for those sins by being deprived of heaven itself for some space. But heaven happily is their assured goal,—assured by Jesus

who on the Cross answered for them. For these holy souls in purgatory Mother Church offers her Requiems at which those of us here on earth accept the privilege as well as duty of praying for their happy progress. We begin such praying on All Souls' Day and continue it at many a Requiem offered in this "Month of Holy Souls." On All Souls' Day we commemorate *all* the faithful departed, naming none any more than we name the saints on All Saints' Day. At the Requiems spread throughout the month we love tenderly to remember by name our beloved dead.

Who of us can fail to rejoice with the saints in glory and beg their prayers? Who of us can neglect that spiritual work of mercy, namely, praying for the dead? Not one, I hope.

Affectionately,

Graig Taber

The Requiem Masses in November are as follows:

- Monday, November 4, 7:00 — (Bishops, Priests, and Deacons)
- Tuesday, November 5, 8:00 — (A, B)
- Wednesday, November 6, 8:00 — (C, D)
- Thursday, November 7, 7:00 — (Clergy of St Mary's)
- Monday, November 11, 8:00 — (Those who have given their lives in the service of their country)
- Tuesday, November 12, 9:30 — (Trustees of St Mary's)
- Wednesday, November 13, 7:00 — (E, F, G)
- Thursday, November 14, 8:00 — (H, I)
- Saturday, November 16, 9:30 — (J, K, L)
- Tuesday, November 19, 7:00 — (M, N, O)
- Wednesday, November 20, 9:30 — (The Woman's Auxiliary and St Mary's Guild)
- Friday, November 22, 8:00 — (P, Q, R)
- Saturday, November 23, 9:30 — (S, T, U, V)
- Monday, November 25, 7:00 — (All those who have died in November)
- Tuesday, November 26, 8:00 — (W, X, Y, Z)
- Wednesday, November 27, 9:30 — (All those whose names are enrolled in the Chantry Book)
- Friday, November 29, 7:00 — (Benefactors of St Mary's)



THE KNOW-HOW IN CATHOLIC LIVING

How to Prepare for a Good Death

THE question of utmost importance for us all is not where we shall die or when we shall die but *how* we shall die. Shall we die in fear or in hope? Shall we die in darkness of sin or in light

of virtue? Shall we die alone, or in the company of our blessed Redeemer and the holy angels and the saints? Shall we die as saved or as damned? Shall we die like Christians or like pagans? Shall we die like animals or like spiritual beings capable of union with God?

Now death is not the end of all things but a wonderful beginning. Right now our lives are carrying us toward the ocean of Eternity where the destiny we have made for ourselves will not be destroyed but rather completed for good or bad. In a very real sense every one of us is the architect of his own future. Not without meaning are those words of blessed Paul, "Work out your own salvation with fear and trembling." It does rest with us in some measure to make our future an eternity of either joy or of sorrow, of either bliss or of pain. In the few short years of our earthly pilgrimage we actually decide whether we are to pass eternity in joy or in hopeless misery. True Our Lady and the saints intercede for us in our daily round and our friends support us by their prayers, yet no one saves our souls but ourselves. But you say, "Is Calvary of no effect?" Saint Augustine reminds us ever so truly, "God has redeemed thee without thyself but He will not save thee without thyself." In other words, heaven and hell are right now in the balance. None of us will be sent to hell except he who willfully turns away from grace and salvation. And none of us will be sent to heaven unless he willfully turns toward heaven's King, Jesus Himself, and uses His Church and her sacraments so as to gain strength to do His will and hearken to His word. You see, preparation for a good death does rest with us.

There are those truly pitiful individuals who fear death to such an extent that they will not even speak of it or consider it as something for which to prepare. Such individuals are filled with fear at the very remote thought even of the severance of their soul from its constant companion, the body. They think of the wearing down of the body, with the possibility of an exceedingly painful catastrophic end. They dread the thought of leaving behind their earthly possessions and the companions of their earthly life.

When the angel of death came for the soul of Saint Hilarion, this holy man exclaimed, "I have served a good Master for these seventy years. Why should I be afraid to go and see Him?" This is the point, is it not? *I have served*. Herein is our preparation for a good death, — Christian service. If we live day by day by making our life a continual death, that is, death to sin and all inordinate

attachment to created things and to ourselves, then in His mercy Jesus will change our death when it comes into a life of future glory.

Shall we fearlessly acquire the habit of saying to ourselves each night as we drift into sleep, that symbol of death, "I shall one day die"? Yes, I shall die and leave everything, without exception. I shall take leave of my family and my friends. I shall depart from my home and from all that belongs to me. What are these things to which I am most attached? Why not separate myself from them ahead of time in the spirit of detachment? True, my soul will leave my body which my friends will get rid of as soon as convenient. What will become of these hands and feet, this head? Soon they will be dust of which I have been lovingly warned each Ash Wednesday. What a fool I am to spend so much of my time and money in flattering and adorning that which will soon be dust. At my death I shall see myself at last in the bright light of God's love. I shall answer for my whole life before God my merciful yet just Judge. Oh, let me sit in judgment on myself more severely while I am still on pilgrimage here that I may have no time or inclination to sit in judgment on my fellowmen whose souls after all are naked only to God.

You see if we will grow in holy fear of spiritual death, we need have no fear of natural death but rather look forward to it as a wonderful gate leading to glory. We sing of our blessed Lord in the great *Te Deum* "When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers." Indeed, Christ has overcome the sharpness of death. He has taken away its terror by His own death and resurrection. It is no longer a sudden halt in a great advance or an unnatural break in an orderly progress, but rather a next step in this progress. A saintly bishop once told of visiting a dying child who was terrified at the approach of death. Said the bishop to the child "If I took you in my arms and carried you out into the next room, you would not be afraid, would you?" "Oh no," said the boy, "of course I should not be afraid of that." "Well," said the bishop, "that is just what it is to die. It is the Lord Jesus who will come and take you in His arms and carry you into the next room." Now for all of us Christ has taken away the cloud of mystery encircling death. Formerly men spoke of a far land from which no traveler ever returned. Christ, however, did return and told His followers that death was just a going home to the Father and that actually the earthly country is more strange than the heavenly country since in the latter there is

an abiding home for which the faithful are lovingly made and eternally destined.

Are you afraid to meet Jesus as you go through the gate of death? Think then of His treatment of Mary Magdalene and of that denier Saint Peter. Think of His parable of the Prodigal Son. Think too of his treatment of the Penitent Thief on Calvary. You see, full though we may be of wickedness and hypocrisy before death, we are not going to stand before abstract goodness or abstract truth but before Christ Himself. We shall appear before Him who has been patient with us and led us into green pastures and disciplined us lovingly and taught us hopefully. We shall appear before Him who so strengthened the dying Stephen that he bravely plunged into the red sea of blood of martyrdom and became the first Christian martyr. We shall appear before Him who has been near each dying servant from the very hour of His death on the Cross.

Can you imagine anyone being afraid to meet Christ? Let each of us prepare to receive and enthrone Him in our next communion. This is the truest preparation for death, yes, frequent preparation for frequent communion. This is why our goal at length should be daily communion. What matters it if we meet Jesus at the altar here or at the gate of death? For those who strive to die daily to sin, either becomes the gate of heaven.



NO TEARS FOR DEATH

I shed no tears for death.

My lonely heart,

Braced to eternity's winds,
Stands at salute.

Across vast wastes a breath,
Of grandeur part,

Blows on my soul and rescinds
Flesh rendered mute.

My tears are shed for life.

I cringe to see

Tenderness scorned and betrayed,
Beauty disowned.

Why mourn when death's keen knife
Shall cut us free?

Fallen the idols we made,
Love is enthroned!

Faith Cleveland-Booth

OUR LORD (11)

ALTHOUGH the Council of Ephesus in 431 had settled the theological question of Nestorianism — the doctrine that there were two separate persons in our Lord — there were still many who held to some form of this doctrine. And the great fear of the more than 450 bishops that were assembled at Chalcedon in 451 was that some elements of this error might remain in the Church. So, while it was their original intention simply to affirm the traditional faith of the Church as set forth by the Fathers and at the Councils of Nicea (325) and Constantinople (381), they soon found that it was necessary to draw up a new and more careful and explicit Definition of their own on the doctrine of the Incarnation.

They did this by first considering the *Tome of Leo* (the letter of the Pope which we spoke of in Article 10). There were a few who feared that this letter contained elements of Nestorianism; but after it was interpreted and explained by the papal legates present, the Council accepted it as orthodox and used it as the basis of its own Definition along with the Synodical Letters of St. Cyril (Patriarch of Alexandria at the time of the Council of Ephesus).

The introduction to the Definition says: "(The Council) opposes those who would rend the mystery of the dispensation into a duad of Sons; it repels from the sacred assembly those who dare to say that the godhead of the Only begotten is capable of suffering; it resists those who imagine there is a mixture or confusion in the two natures of Christ; it drives away those who fancy His form as a servant is of an heavenly or of some substance other than that which was taken of us, and it anathematizes those who foolishly talk of two natures of our Lord before the union, conceiving that after the union there was only one."

Having cleared the ground of some of the most important errors, it goes on to say: "Following the holy Fathers, we all with one voice teach men to confess that (1) the Son and our Lord Jesus Christ is one and the same, (2) that He is perfect in godhead and perfect in manhood, truly God and truly man, of a reasonable soul and body, (3) consubstantial with His Father as touching His godhead, and consubstantial with us as to His manhood, in all things like unto us, without sin; (4) begotten of His Father before all worlds according to His godhead; (5) but in these last days for us and for our salvation of the Virgin Mary, the Mother of God, according to His manhood, (6) one and the same Christ, Son,

Lord, only begotten Son, in two natures, unconfusedly, immutably, indivisibly, inseparably; (7) the distinction of natures being preserved and concurring in one person and hypostasis, not separated or divided into two persons, but one and the same Son and Only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have spoken concerning Him, and as the Lord Jesus Christ himself has taught us, and as the creed of the Fathers has delivered us." There follows the condemnation and deposition of those who teach any other faith whether clerics or laymen.

As noted in the above Definition, the following points are made: (1) The unity of our Lord. He is only one person, not two. (2) The perfection of His two natures. In the Incarnation nothing is lost from either of His natures. He is God in the same sense as the Father is, with all the divine attributes. He is man in the same sense that we are, with all the human attributes, including a reasonable soul (against the Apollinarians), and a material, physical body (against the Gnostics and Docetists). So he is properly called both truly God and truly man.

(3) The term, consubstantial, is the same as the phrase that appears in the Nicene Creed at Mass, "of one substance with the Father." This point reinforces Point 2, that He is truly God and truly man. Also the Council takes note here that man in his perfection (before the Fall) is without sin. Therefore, our Lord is without sin, since his manhood is perfect as is his godhead. (4) The eternity and absoluteness of His Godhead is expressed by this phrase, "begotten of His Father before all worlds," which also comes from the Nicene Creed. He is not God in any subordinate sense (as the Arians taught), but His godhead is true and complete. (5) His manhood is not eternal, but was created at the Annunciation and was derived from his Mother. She is here called Mother of God — the phrase which the Nestorians hated — because He is truly God as well as man, yet only one person; and the Virgin Mary is Mother of that Person. To deny that she is Mother of God would be to deny either that He is truly God; or to deny the oneness of His person. This denial of oneness is what the Nestorians were getting at.

(To be continued in our next.)

—E. B.



PARISH NOTES

ON All Saints' Day, November the first, High Mass with communions will be celebrated at seven, followed by Low Masses at 8:00, 9:30 and 12:10.

The following is the schedule of pre-All Saints' Day confessions: Wednesday, October 30, 12 to 1, Father Taber; Thursday, October 31, 4:30 to 5:30, Father Bosshard; Thursday, October 31, 7:30 to 8:30, Father Meisel.



ON All Souls' Day, November the second, a High Mass of Requiem with Absolution of the Dead will be celebrated at eleven, when Father Taber will be the preacher. Low Masses of Requiem will be celebrated at 7, 8 and 9:30. Kindly note elsewhere in Ave the schedule of Requiems in November at which will be read the names of your beloved dead.



THE Coffee Hour after High Mass is now a happy establishment thanks to the faithfulness of a group of our parishioners. We are confident that many of our readers would wish to show their appreciation of this Coffee Hour by volunteering to help with what little work is involved. You will find William Phelan, Chairman of the Coffee Hour Committee, in Saint Joseph's Hall each Sunday. Do hand him your name as a glad volunteer in this work which has done so much to bring parishioners and visitors to an appreciation of our genuine family spirit here at Saint Mary's.



THE Day Branch of the Woman's Auxiliary holds its Fall Mission Tea in Saint Joseph's Hall from three-thirty until six on the afternoon of Friday, November the twenty-second. At four the Reverend J. J. Sharkey will give a talk on the Church's Mission in Haiti. The summer work of the Auxiliary will be on display. There will have been a Corporate Communion at the nine-thirty Mass that morning. Here is a call for the attendance of all women who have the Church's Mission at heart.



OUR National Thanksgiving Day is observed on November twenty-eighth with High Mass at eleven when we shall gratefully praise God for His gifts without number and beyond our deserving. The sermon will be preached by Father Meisel.

ADVANCE notice is given of the Advent Retreat for Men and Women which is scheduled for Saturday, December the seventh, with the Reverend William R. Turkington, Superior of the Order of the Holy Cross as conductor.



ADVANCE notice too is given of the Annual Bazaar and Ham Supper sponsored by the Guild of Saint Mary of the Cross and held this year on Wednesday, December the fourth. The Sale opens at three and closes at eight-thirty, with Tea at four and the Ham Supper at six-thirty for which reservations of one dollar and fifty cents each should be made with a member of the Guild before December the second. Your patronage of the Sale and Supper is hopefully and confidently anticipated.



FROM THE PARISH REGISTER

BAPTISMS

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

September 29—Keith Robert Poster

MARRIAGES

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

September 15—Theodore Cimbalist and Emily Joan Cozier

RECEIVED BY CANONICAL TRANSFER

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

September 13—Charles Arthur Moser

September 20—James W. Bentley

September 30—June Anne LePeer

BURIALS

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

September 14—Alice Schwartz Maixner

September 17—Alice Bosworth

THE 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 3—The Twentieth Sunday after Trinity. Frances Nash.
 November 10—The Twenty-first Sunday after Trinity. Matilde Mathews.
 November 17—The Twenty-second Sunday after Trinity. John Gilbert Winant.
 November 24—The Sunday next before Advent. Christopher J. and Mary A. Warrell.
 November 28—Thanksgiving Day. William Fiske Grover.



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

- Sunday, November 3, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).
 Wednesday, November 6, 9:30, St Mary's Guild.
 Sunday, November 10, 9:00, The Living Rosary of Our Lady and St Dominic.
 Friday, November 22, 9:30, The Woman's Auxiliary (Day Branch).
 Sunday, November 24, 9:00, The Church School, The Order of St Vincent, The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$50, \$5, \$2; Mrs Laurence Batchelder, \$2; Miss Stella Bateman, \$3; Mrs Russell G. Booth, \$5; Miss Betty Clark, \$5; Miss Katharine G. Culyer, \$5; Miss Annette Graebner, \$1; The Reverend W. V. Hains-Howard, \$2.50; Mrs Mary G. Hershey, \$.50; The Reverend George F. Kreutler, \$5; Miss Ruth Nall, \$2; Mrs Alfred Nardecchia, \$2; Mrs Stanley Schwarz, \$10; Miss Mabel Sibson, \$3.50; Miss Constance Storrs, \$1; Miss Elsie Taylor, \$2; Miss Elizabeth Thomas, \$2; Mr Harold Warrell, \$5.



KALENDAR FOR NOVEMBER

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

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

MUSIC FOR NOVEMBER

NOVEMBER 1—ALL SAINTS' DAY

Mass, Missa Lux et origo Plainchant

NOVEMBER 2—ALL SOULS' DAY

Mass, Missa pro defunctis Plainchant

NOVEMBER 3—TRINITY XX

Mass, Missa Festiva in E Josef Kromolicki

Motet, *Iustorum animae* William Byrd

Evensong

Magnificat and *Nunc dimittis* Thomas Hunt

Motet, *Panis angelicus* Hermann Schroeder

O *salutaris hostia* Franz Liszt

Motet, *Pie Jesu* Georges Renard

Tantum ergo Zoltán Kodály

NOVEMBER 10—TRINITY XXI

Mass, Missa Ascendo ad Patrem Giovanni Pierluigi da Palestrina

Motet, *Laudate Dominum* Pietro Bonamico

Evensong

Magnificat and *Nunc dimittis* Robert Fayrfax

Motet, *A Prayer to Mary* Johannes Brahms

O *salutaris hostia* Andre Caplet

Motet, *Ave verum* Wolfgang Amadeus Mozart

Tantum ergo César Franck

NOVEMBER 17—TRINITY XXII

Mass, Missa Festiva in D Alexandre Gretchaninoff

Motet, *Salve Regina* Giambattista Martini

Evensong

Magnificat and *Nunc dimittis* Richard Farrant

Motet, *Our Lady sings Magnificat* E. L. Voynich

O *salutaris hostia* Ettore Desderi

Motet, *Adoramus te, Christe* Giuseppe Corsi

Tantum ergo Anton Bruckner

NOVEMBER 24—SUNDAY NEXT BEFORE ADVENT

Mass, Missa in honorem Sanctae Clarae Assisiensis Licinio Refice

Motet, *Sicut servus* Giovanni Pierluigi da Palestrina

Evensong

Magnificat and *Nunc dimittis* Orlando Gibbons

Motet, *Salve Regina* Jean Jules Roger-Ducasse

O *salutaris hostia* Edward Elgar

Motet, *Adoramus te, Christe* Sixteenth Century

Tantum ergo Léon Boëllmann

NOVEMBER 28—THANKSGIVING DAY

Mass, Missa in honorem Sancti Josephi Flor Peeters

Motet, *O sing unto the Lord* Maurice Greene

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.

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.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.
Evensong, Benediction, and address	8:00 p.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

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.