

\* · BENEDICTA · TU · IN · MULIERIBUS · \*

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



AVE

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· A · MONTHLY · BULLETIN ·  
· OF · THE ·  
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
· NEW · YORK ·

\* · BENEDICTA · TU · IN · MULIERIBUS · \*

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·



AVE

· A · MONTHLY · BULLETIN ·  
· OF · THE ·  
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·  
· NEW · YORK ·

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.  
(East of Times Square)

CLERGY

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

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*  
CARRINGTON RAYMOND, *Vice-President*  
CALVIN NASH, *Secretary*  
LESLIE EVAN ROBERTS, *Treasurer*  
WILLIAM C. DICKEY  
HOXIE NEALE FAIRCHILD  
ERNEST WHITE  
JOHN WHITELEY

*Director of Music:* ERNEST WHITE  
*Organist and Choir Master:* EDWARD LINZEL  
*Sacristan and Ceremonarius:* EDWARD GARLICK  
*Head Usher:* DR. ELDRED A. KERRY  
*Sexton:* JOHN MICHAEL HAMILTON

# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN  
New York City 36

Vol. XXVI

December, 1957

No. 9

Dear Parishioners of St Mary's, —

During the month of December it is not possible to keep our thoughts from turning toward Christmas. One of our treasured carols opens wondrously "Love came down at Christmas" and if we would catch the Christmas spirit, so to speak, this is it.

Why did love come down from heaven to earth in the person of Jesus Christ the King of Love? Well, since the harm which we mortals do to ourselves by our sinning could be undone, God would see to its undoing. Then too in place of soundness of body and immortality of soul which we sinners had thrown away by reason of our deliberate mortal sins God would substitute a gift of greater value still. Yes, upon the occasion of the confusion and indeed calamity caused by our sinning, God effects a closer union with us fallen sinners than would have been our lot had we remained sinless. Now this union is the very uniting of humanity to divinity brought about in the Person of the God-Man, in which the highest is joined to the lowest in the mystery of the Incarnation. And the Incarnation took place because Love would come down. How eagerly we sing "Love divine, all loves excelling, joy of heaven to earth come down." Now the true spirit of Christmas can be captured by us only if we busy ourselves in responding by love to the Love Who came down at the first Christmas. This is why Christmas is a season of giving. Love always gives.

What is given? Cheery words, presents for those who serve us, dimes for street beggars, many little kindnesses, jokes that bring comfort, looks of kindly sympathy, — but praiseworthy as are all these gifts they may spell "glory to man in the highest," they may be offered to provide the giver with a glow of good feeling. However, giving in the Christmas spirit means giving because we love God and wish to do as He does.

May we then see to it that our giving is to God Himself in response to His love. His love begets our love. Our real preparation for Christmas then should be an increase in our love for God. So shall we kneel before the Christmas Crib and give to Love there

represented our heart's love and all that that implies. Then shall we give to our fellow men, and especially to the poor, gift after gift for in so doing we shall actually be returning love to Christ without Whom there is no Christmas.

Affectionately,

*Guiry Taber*

★

### CHRISTMAS SCHEDULE CONFESSIONS

FATHER TABER

December 23: 12-1

December 24: 11-1; 2-3; 7-8

FATHER BOSSHARD

December 23: 4:30-5:30

December 24: 12-1; 4-5; 10-11

FATHER MEISEL

December 23: 7-8

December 24: 3-4; 8-9; 11-11:45

★

### SERVICES

Christmas Eve, Tuesday, December 24

Church School Festival . . . . . 4 p.m.

Evening Prayer (Lady Chapel) . . . . . 6 p.m.

Midnight Mass and Holy Communion . . . . . Midnight

Christmas Day, Wednesday, December 25

Low Mass . . . . . 7, 8, 9, 10 a.m.

Morning Prayer . . . . . 7:40 a.m.

High Mass and Sermon . . . . . 11 a.m.

Evening Prayer . . . . . 6 p.m.

★

### CHRISTMAS SONG

Hush, oh hush, cold wind, in the holy night!

Silently gleams on high the natal star.

Angels with bated breath stay poised in flight

Waiting triumphant signal from afar.

Lift, oh lift, gold angels, your trumpets bright!

Peal now your ringing herald song of joy.

Heaven streams forth divine eternal light

Straight to a lowly stable and new-born Boy.

Gaze, oh gaze, sweet Virgin, full of grace!  
Tiny curled hands now flutter on thy breast,  
Infant and holy eyes first sight thy face,  
Thine arms now give Eternal Love a nest.  
Love, oh love, redeemed, thy Christ so born!  
Little and helpless babe He came alone  
Subject to man's free choice to love or scorn.  
Only our love can for His death atone.

—FAITH CLEVELAND BOOTH

★

### THE KNOW-HOW IN CATHOLIC LIVING

*How to Create a Christian Home*

**C**AN man create? Yes, for just as God as Redeemer has given to man a share in the work of salvation, so God as Creator has given to man a share in the work of creation. Without the merits of the Passion of our most holy Redeemer we could not be saved, yet we may share in the work of salvation by acquiring merits in life's battle and assisting others to live virtuously so that they too may acquire merits. By the same token, without God nothing could come into being and yet with the talents God has given us we have a part in creating. One of the most precious things that we can create is a Christian home for the home is the very background of Catholic living as well as of citizenship in the State.

Now a man and a woman are united in the Sacrament of Holy Matrimony for a holy purpose. That purpose is that each may lead the other nearer to the ways of God and that the children given to them by God may be led by them nearer to the Heavenly Father in preparation for the ultimate home in heaven.

In a very real sense the home begins with marriage. Two individuals who before marriage have been living single and free now become one. One life is shared by both. Should either or both insist on continuing to live the single and possibly selfish life, then it is a foregone conclusion that their marriage will be a failure. "Give and take" must now be the rule for the creating of a Christian home. Generous allowances must be made for likes and dislikes and temperaments which during the days of courtship were considered exciting and interesting but which in the close quarters bounded by four walls may prove to be downright irritating.

In the Christian home the woman in imitation of Our Lady of Nazareth must be the homemaker. This may mean that she will

cook, clean, decorate and educate. With all this she will be happy in giving self-sacrificing service to the other members of the household. The man, on the other hand, in imitation of blessed Joseph of Nazareth will be the worker to provide the means for the maintenance of the home.

In the Christian home there must be authority, there must be a head. From earliest times the father has been the head and the mother has pretty much by instinct accorded him the authority in the home. This does not of course give the father the right to tyrannical rule. His authority if Christian must be used for the good of the family and not for the exaltation of his own ego. For example, it is for the good of the family that he refuse to permit his wife to waste hard-earned money and run up bill after bill for luxuries which tend to spoil the whole household. It is for the good of the family too that he assist in the training of the children, and with authority. His wife will share with him in the disciplining of the children, however, lest he be thought of by the children solely in the role of disciplinarian.

The Christian home is one in which ready and willing obedience is inculcated. In the model home in Nazareth, that of the Holy Family, obedience was the order of the day. We are told that the boy Jesus at the age of twelve went down to Nazareth from Jerusalem and was subject to Saint Joseph and the blessed Mother. Obedience, after all, is the price of growth. He who has not first learned to obey can never be trusted with leadership. Too often it happens that parents will not enforce obedience from their children for fear that they may thereby lose the love of these children. Far better to be loved less for the moment than to be hated in later life for having permitted one's children to grow up as spoiled, self-centered, have-your-own-way brats whom nobody will like. Then again parents will not require obedience for fear of creating a scene, — a tantrum perhaps. A tantrum, however, will be a temporary storm and one not likely to re-occur if parents meet it with calm inattention. The tantrum is staged to get attention, and if it is unsuccessful it will soon be given up. It should be added here perhaps that obedience can be expected from children only when all promises of parents whether promises of punishment or reward are strictly and promptly fulfilled.

The Christian home will be one in which encouragement is the watchword. Everything is never wrong with anyone. Each member

of the household should be encouraged to be more considerate and because more considerate more orderly and more punctual. Bliss could then reign.

In the Christian home periods of quiet will prevail. Individuals grow only in the setting of calm. Intellectual growth and spiritual growth alike require such a setting. Where noise is the order of the day with never a cessation of loud talking or loud television, there can be no incentive to reflective reading, thinking or conversation so necessary to growth. Indeed low mentality and low morality are fostered in a raucous atmosphere.

Most important of all the Christian home is one in which Christ is first. Sacred emblems are normally about, — a crucifix, sacred pictures, a statue of Our Lady or some other saint. There is also a *prie dieu* as a normal piece of furniture, with a Bible, prayer books, other books of spiritual reading and holy water in evidence. From the Christian home quite naturally and normally and happily members of the household go forth together to Mass and to confession and to works of charity. Indeed everything springs from one motive, — the love of Christ Who is the Head of the House.

★  
OUR LORD (12)

IN our last article we discussed the first five of the seven points concerning our Lord's Person that appear in the Definition of the Council of Chalcedon. The sixth point says, He is (6) "one and the same Christ, Son, Lord, only begotten Son, in two natures, unconfusedly, immutably, indivisibly, inseparably." In a way this is the real heart of the definition. The first five points are covered pretty well in the Nicene Creed. But this one, while it is certainly implied in that Creed, is here made much more explicit and specific. The four adverbs: unconfusedly, immutably, indivisibly, inseparably, are of extreme importance; for they are an explicit denial of all the errors of Nestoriüs and Eutyches which were so much in the minds of the bishops assembled at Chalcedon. It is this Definition which made the Council unacceptable to the followers of these two heresiarchs and caused them to separate themselves finally from the Catholic Church — which separation lasts to this day. The Nestorian Church has dwindled to a small remnant, but the Monophysite Church (the name given to the followers of Eutyches and all those who reject the Council of Chalcedon) numbers many thousands, including the national Churches of Armenia, Ethiopia and Egypt

(the Coptic Church), and a large group in Syria. Being very ancient, they have retained many of the trappings of Catholic worship and tradition. But do not be misled by this. They are just as much Protestants as the more modern Congregationalists or Lutherans.

But let us see what these all-important adverbs mean. (a) Unconfusedly: This means that none of the attributes of either nature of our Lord is mixed up in any way with the other nature or suppressed in favor of it. Each nature remains whole, complete and perfect in itself. He is truly divine in every sense of the word, and just as truly human in every sense of that word. There is no submergence and virtual annihilation of the human nature by its being joined to the divine nature — as Eutyches taught with his example of a drop of vinegar put into the ocean. There is no debasement or adulteration of the divine nature by its being joined to the human. Still less is there a third and new kind of nature resulting from a thorough mixing of the two original natures so that they can no longer be distinguished. For example: when you take flour, and butter, and sugar, etc., and mix them up and bake them, you no longer have flour, butter, sugar, etc. (And you can't ever get them back, either!), but you have an entirely new thing, a cake. This is not so for our Lord. He is and remains perfect God, both before and after the Incarnation; and perfect man after the Incarnation.

(b) Immutably: This means that no change takes place in either nature because of their association with each other. Immutability is, indeed, one of the important attributes of the divine nature. It is eternal and can't change or be changed by anything whatsoever. So there is no difficulty about that. But this word also asserts that the human nature retains its true humanity. It does not become less than human — as Apollinaris taught when he denied our Lord a soul. Nor does it become more than human by taking on some of the divine attributes. If you take a quantity of the two gases, oxygen and hydrogen, and mix them together in a container, each retains its own properties and they are in a real sense distinguishable. Merely putting them both in the same container does not really change either one of them. This may be taken as a crude example of what we are talking about. But if you treat them in a certain way with sufficient heat, they will both undergo change and combine to form water. And this is a crude example of what does NOT happen to the two natures of our Lord.

(c) Indivisibly: This means that nothing that happened or can

happen to our Lord — nothing He did or does, or that anyone does to Him can divide the one nature from the other. They are united for all eternity in the one Person. They were not divided during His earthly life, nor by His crucifixion and death, nor by His Ascension and present existence in heaven.

(d) Inseparably: This term merely re-emphasizes His indivisibility and is not really different in meaning. Both words were in current use at the time and so both were included so as to take no chances. This may be taken as a warning not to make any separation in our thoughts and words about Him. It is true, for example, that the divine nature is not subject to suffering and death; and that the human nature is not omnipotent. We may, indeed must, make these distinctions when talking abstractly about the two natures. But when we speak of the Person, the one Lord Jesus Christ, we must say that He is both subject to suffering and is omnipotent, for He is inseparably divine and human.

*(Still to be continued)*

— E. B.



#### PARISH NOTES

**H**APPILY our Patronal Feast, the Feast of the Immaculate Conception of the Blessed Virgin Mary on December the eighth, this year falls on Sunday. Every communicant member of Saint Mary's should plan to receive the Blessed Sacrament at one of the early Masses and to return to the High Mass to give thanks as a family for the patronage of Our Lady over our beloved parish. Have you ever really counted the blessings you have received as a parishioner of Saint Mary's? The preacher at the High Mass will be the Reverend William R. Turkington, Superior of the Order of the Holy Cross.



**T**HE Advent Retreat for men and women will be conducted by Father Turkington, Superior, O.H.C. on Saturday, December the seventh. The Retreat Mass will be celebrated at the High Altar at eight, followed by breakfast in Saint Joseph's Hall. Meditations will be at 10:15, 11:30 and 2:15, with luncheon at 12:30. Benediction of the Blessed Sacrament at three will close the Retreat. Those who are accepting the privilege of quietly withdrawing from the world

and self into closer union with God kindly notify the Sister-in-Charge-of-the-Retreat, 133 West 46th Street, New York 36, N. Y. (PLaza 7-6464), before Wednesday, December the fourth that places may be reserved for breakfast and luncheon.



THE Guild of Saint Mary of the Cross holds its annual Bazaar and Supper in Saint Joseph's Hall on Wednesday, December the fourth. The Sale opens at three and closes at eight-thirty with Tea served at 4. The Ham Supper will be served at six-thirty and reservations at one dollar and fifty cents should be made with a member of the Guild or with the Church Office before December the second. You will find many attractive articles on sale and you will enjoy the good company of your fellow parishioners at an excellent supper. Don't fail to support the Guild of Saint Mary of the Cross the members of which work hard for the parish and for charity outside the parish.



THE Guild of Help meets at the apartment of Mrs William C. Dickey, 200 East 66th Street, on Thursday afternoon, December the fifth, at three when Sister Mary Angela, S.H.N. will give a talk on the work at the Saint Mary's Mission House. Tea will follow the meeting.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday morning, December the twentieth, at ten forty-five. A Miscellaneous Shower for the residents of Farm Colony (for men and women) will be sponsored, with a talk by the Chaplain of the Farm Colony, Father Cotton. All of the women of the Saint Mary's congregation are warmly invited to attend. A Corporate Communion will have been held at the nine-thirty Mass that morning.



ON Saturday, December the fourteenth, the Advent In-Gathering of the United Thank Offering will be presented at the tenth-thirty Mass at the Cathedral of Saint John the Divine. All women of the parish are invited to attend this Corporate Communion, the Box Luncheon at one o'clock in the Undercroft and the Missionary meeting at two-thirty in the Synod Hall.

## FROM THE PARISH REGISTER

### BAPTISMS

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

October 6 — Gioia Gabrielle Beatrix Covo  
October 19 — Phyllis Ann Taylor

### MARRIAGES

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

October 20 — Robert Stanley Bailes and Mary Ellen Moylan

### RECEIVED BY CANONICAL TRANSFER

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

October 22 — Esther Ann Holland

### BURIALS

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

October 8 — Marion Woodworth Raymond  
October 9 — Marie Pursell  
October 26 — Justus Krappe



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

December 8 — The Feast of the Conception of the Blessed Virgin Mary. Departed Trustees.  
December 15 — The Third Sunday in Advent. Helen Janet and Lois Marie Warrell.  
December 25 — Christmas Day. Thomas McKee Brown, Priest. Founder and first Rector  
December 29 — The Sunday after Christmas. George Coldham.



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

Sunday, December 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).  
Wednesday, December 4, 9:30, The Saint Mary's Guild.  
Sunday, December 8, 9:00, The Living Rosary of Our Lady and St Dominic.  
Friday, December 20, 9:30, The Woman's Auxiliary (Day Branch).  
Sunday, December 29, 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, \$30, \$1; Mr Charles K. Beard, \$3; Miss Mildred Blakeslee, \$3; Mrs John T. Brennen, \$10; Mrs B. W. Brush, \$2; Dr Russell Carter, \$1; Mrs A. W. Doolittle, \$1; Mr Valentin F. d'Ogries, \$5; Mr Harold G. Freeman, \$1; Mrs Marie Gihon, \$5; Miss May A. K. Gorham, \$2; Mr Charles E. Jennings, \$5; Mrs Richard Peabody Kent, \$6; Mrs Christine Knowlton, \$5; Mrs Oliver Lavoie, \$2; The Very Reverend Harold F. Lemoine, \$5; Mrs Eugene E. Moore, \$3; Mr Arthur C. Morel, \$1; Miss Kathryn Mulholland, \$3; Miss Beatrice Pakington, \$2; Mr Edwin Pewett, \$2; Mrs Jane Purney, \$2; Miss Lucille M. Riley, \$5; Mrs Anne Roig, \$3; Mrs Ruth Tripp, \$1; Miss Thelma Watne, \$3; Mr Edgar Wilson, \$15; Mr Oscar Wilson, \$15; Mrs Margaret Wood, \$2.



#### A CHRISTMAS CAROL FOR ST JOSEPH

|  |  |
|--|--|
| Hail to thee Joseph<br>As thou art going<br>Under night's tester<br>Of starlight glowing | Hail thee Saint Joseph<br>In hour of the birth<br>To Virgin-Mother<br>A child of God's worth |
| In a land by a<br>Conqueror ridden<br>To pay thy tribute<br>As all are bidden            | A star is shining<br>Right over the stall<br>Angels are singing<br>'May peace be to all'     |
| With nowhere to rest<br>In rooms by the way<br>For a bed the best<br>Is a spread of hay  | Blessed be Joseph<br>Mary be blessed<br>Shepherds near Jesus<br>In glory obeised             |
| As for thy Lady<br>Now her time has come<br>Quickly make ready<br>This very rude home    | Pray for us Joseph<br>Pray for us Mary<br>Bless us all Jesus<br>Christmas be merry —ELHEN    |

#### KALENDAR FOR DECEMBER

- ✘ 1. Su. ADVENT I.
- 2. M. St Bibiana, V.M. Com. Feria. Requiem 8.
- 3. Tu. St Francis Xavier, C. Com. Feria.
- 4. W. St Peter Chrysologus, B.C.D. Com. St Barbara, V.M., Feria.
- 5. Th. St Sabas, Ab. Com. Feria.
- 6. F. St Nicholas, B.C. Com. Feria. *Abstinence.*
- 7. Sa. St Ambrose, B.C.D. Com. Feria. Vigil.
- ✘ 8. Su. THE CONCEPTION OF THE BLESSED VIRGIN MARY.  
Com. Advent II.
- 9. M. Of the Octave. Com. Feria.
- 10. Tu. Of the Octave. Com. St Melchiades, B.M., Feria. Requiem 9:30.
- 11. W. Of the Octave. Com. St Damasus, B.C., Feria.
- 12. Th. Of the Octave. Com. Feria.
- 13. F. St Lucy, V.M. Com. Feria, Octave. *Abstinence.*
- 14. Sa. Of the Octave. Com. Feria.
- ✘15. Su. ADVENT III. Com. Octave.
- 16. M. St Eusebius, B.M. Com. Feria.
- 17. Tu. Raising of St Lazarus, B.C. Com. Feria. Requiem 7.
- 18. W. EMBER WEDNESDAY OF ADVENT. *Fast and Abstinence.*
- 19. Th. Feria.
- 20. F. EMBER FRIDAY OF ADVENT. *Fast and Abstinence.*
- 21. Sa. ST THOMAS, AP. Com. Ember Saturday. *Fast and Abstinence.*
- ✘22. Su. ADVENT IV.
- 23. M. Feria. Requiem 8.
- 24. Tu. Vigil of the Nativity of our Lord. *Fast and Abstinence.*
- ✘25. W. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 Midnight. Com. St Anastasia in 2nd Mass. High Mass with Sermon 11.
- 26. Th. ST STEPHEN, PROTOMARTYR AND DEACON. Com. Octave.
- 27. F. ST JOHN, AP. EV. Com. Octave.
- 28. Sa. THE HOLY INNOCENTS, MM. Com. Octave.
- ✘29. Su. SUNDAY IN THE OCTAVE OF THE NATIVITY. Com. St Thomas, B.M.
- 30. M. Of the Octave.
- 31. Tu. St Sylvester I, B.C. Com. Octave.

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

## MUSIC FOR DECEMBER

|   |                                  |
|---|----------------------------------|
| <b>DECEMBER 1 — ADVENT I</b>                              |                                  |
| Mass, Missa ferialis .....                                | Otto Rehm                        |
| Motet, Facta est cum angelo .....                         | Jacob Händl                      |
| <i>Evening</i>  |                                  |
| The Litany in Procession .....                            | Plainchant                       |
| Motet, Is God for us .....                                | Heinrich Schütz                  |
| O salutaris hostia .....                                  | Josef Kromolicki                 |
| Motet, Adoramus te, Christe .....                         | Gregor Aichinger                 |
| Tantum ergo .....   | Johann Albrechtsberger           |
| <b>DECEMBER 8 — CONCEPTION OF THE BLESSED VIRGIN MARY</b> |                                  |
| Mass, Mass in D .....                                     | Otto Rehm                        |
| Motet, Beata viscera .....                                | Ettore Desderi                   |
| <i>Evening</i>  |                                  |
| The Litany in Procession .....                            | Plainchant                       |
| Motet, Beata es Virgo Maria .....                         | Antonio Gabrieli                 |
| O salutaris hostia .....                                  | Jacob Händl                      |
| Motet, O bone Jesu .....                                  | Marco Antonio Ingegneri          |
| Tantum ergo .....   | Hermann Schroeder                |
| <b>DECEMBER 15 — ADVENT III</b>                           |                                  |
| Mass, Missa brevis .....                                  | Giovanni Pierluigi da Palestrina |
| Motet, Emitte Domine .....                                | Jacob Händl                      |
| <i>Evening</i>  |                                  |
| The Litany in Procession .....                            | Plainchant                       |
| Motet, And I saw a New Heaven .....                       | Edgar Bainton                    |
| O salutaris hostia .....                                  | Giles Farnaby                    |
| Motet, Panis angelicus .....                              | Joseph Goodman                   |
| Tantum ergo .....   | Anton Bruckner                   |
| <b>DECEMBER 22 — ADVENT IV</b>                            |                                  |
| Mass, Missa Quarti toni .....                             | Tomás Luis de Vittoria           |
| Motet, Miserere mei .....                                 | William Byrd                     |
| <i>Evening</i>  |                                  |
| The Litany in Procession .....                            | Plainchant                       |
| Motet, Who shall separate us .....                        | Heinrich Schütz                  |
| O salutaris hostia .....                                  | Josef Rheinberger                |
| Motet, Ave verum .....                                    | Joseph Noyon                     |
| Tantum ergo .....   | Josef Kromolicki                 |
| <b>DECEMBER 25 — CHRISTMAS MIDNIGHT</b>                   |                                  |
| Mass, Missa in honorem Sanctae Clarae Assisiensis .....   | Licinio Refice                   |
| Carols  |                                  |
| <b>DECEMBER 25 — CHRISTMAS DAY</b>                        |                                  |
| Mass, Missa In simplicitate .....                         | Jean Langlais                    |
| Motet, Verbum caro .....                                  | Fifteenth Century                |
| <b>DECEMBER 29 — CHRISTMAS I</b>                          |                                  |
| Mass, Mass in D .....                                     | Otto Rehm                        |
| Motet, O magnum mysterium .....                           | Tomás Luis da Vittoria           |
| <i>Evenson</i>  |                                  |
| Magnificat and Nunc dimittis .....                        | Healey Willan                    |
| Carols  |                                  |
| O salutaris hostia .....                                  | George Henschel                  |
| Motet, O Domine Jesu Christe .....                        | Giovanni Pierluigi da Palestrina |
| Tantum ergo .....   | George Henschel                  |

## 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 |
|------------------------------|-------------------------|



## 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.*