

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

\* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*

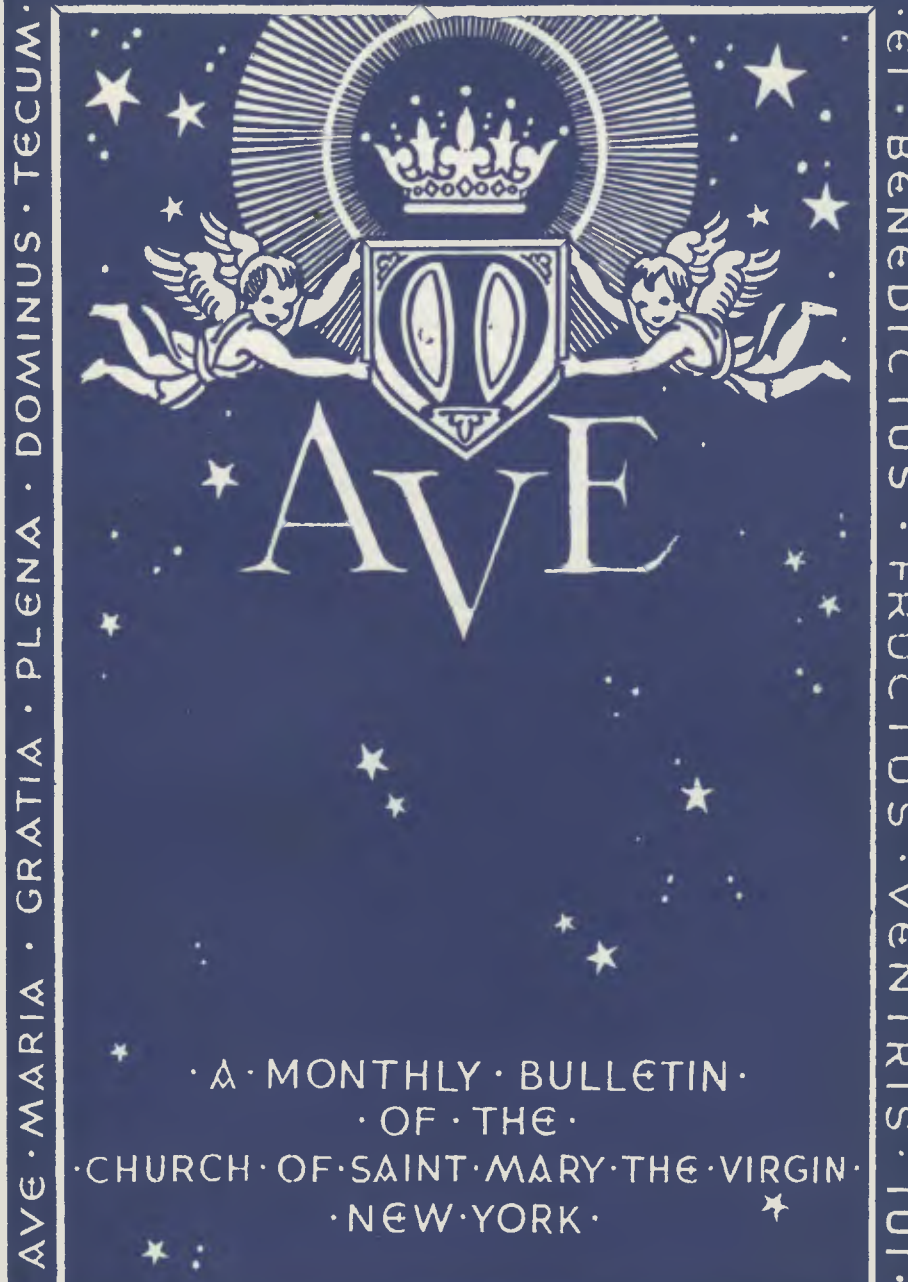


AVE

· 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)

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

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# AVE

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

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Vol. XXVII

January, 1958

No. 1

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Dear Parishioners of Saint Mary's;—

In a recent letter to you from our faithful Parish Treasurer it is stated that during the past year the dead have given as much as the living to Saint Mary's. While this is obviously not an ideal situation and one which you are busily correcting through your increased pledges and gifts, yet it does show that the love of Saint Mary's has taken her into the wills of many.

Have you made your will? It is your bounden duty to do so. After all your wealth is God-given. It has been earned through your use of and increase of your God-given talents or those of your family or close friends. You therefore owe a final rendering to God. Surely you will wish to provide for the work of His Church in the world which so sorely needs that work, and more especially for that work as it is carried on through your parish which has nurtured you on the way of salvation. You will wish also to provide for such members of your family or friends as through force of circumstances may be incapable of providing for themselves.

Do not delay making your will, no matter of what age you are. Strange things happen when no will controls matters, — things which are farthest from the wishes or intentions of those who have gone through the gate of death.

Now, while we are on this subject, may I again suggest that you leave a signed statement to the effect that you wish to be buried from Saint Mary's and that the funeral plans are to be under the direction of the then rector. A copy of this statement might well be filed away in the Church Office, with the original in your desk at home. And do not lock the deed to your cemetery plot in a Safe Deposit box in a bank, for should you die on a Friday afternoon initial funeral arrangements could not be started until the following Monday, or even Tuesday should the Monday be a holiday. Do remember too that strange things happen when there is no expressed direction for a Church funeral. A non-Christian member of your family or an attorney might arrange for "funeral parlor" obsequies instead of a funeral Mass at Saint Mary's. And your

burial could be in the potter's field. And do not say "I don't care what happens to my body after I am gone." Remember that your body has been God's gift to you along with your soul. It has housed your soul and it has intimately represented you in this life. Let it represent you at your funeral Requiem Mass as it lies before God's altar while the Holy Sacrifice is pleaded for God's mercy on your sin-stained soul. Don't worry about ostentation. Holy Church guards against that by throwing a pall over your casket, be it an elaborate one or the plainest of the plain.

I do pray that God may spare you for many more years of devoted service to Him on this earthly pilgrimage.

Affectionately yours,

*Grieg Taber*

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#### THE CATHOLIC MOUSE

The subway's full of holiness, —  
 They make their meditations there.  
 Just ordinary people bless  
 The subway with the holiness  
 Of thoughts that quietly address  
 Themselves to God in prayer.  
 And you can add to holiness  
 By bus or subway prayer.  
 —ani mnC

★

#### THE KNOW-HOW OF CATHOLIC LIVING

*How to Make Good Use of Time*

**W**HAT is time, really? Time is one of God's gifts to us. Like all of His other gifts it is freely given and it is unmerited by us. Indeed God gives us time and more time because of His loving mercy. He lengthens our days of living on this earth in order that we may prolong our testing-out period. Whereas He does not

tempt (test) us, yet He permits us to be tempted or put to the test by the world, the flesh and the devil. Thus He provides for the exercise of our free wills and when we exercise those wills in His favor we acquire merits just as when we exercise them against His wishes we acquire demerits. Now temptation is limited to this earthly life. Yes, when we die we are discharged from the war, namely, the battle of temptation. Therefore we must acquire all the merits we shall ever acquire here on our earthly pilgrimage. It is indeed merciful in the good God to extend the time for us wherein we may build up a treasury of merits which will redound to our usefulness as members of Society and will pave the way for our future glory brought to fullness through the merits of the Passion of our Most Holy Redeemer.

It is a trite saying "Time marches on." It is more than that, it is a presumptuous saying. Only the Divine Timekeeper God Himself winds the clock daily. As a matter of fact time can run out. It can be brought to a sudden end for any of us by accident, or sudden fatal illness, or it can be brought to a gradual end by a long illness. Too, it can be brought to a sudden end by the Second Coming of Christ when at the Last Great Day at the end of the world He will come in His glory attended by His Holy Angels to render final judgment on the souls of both the living and the departed. Every time we recite the Litany of the Church we pray against sudden death and Saint Paul has warned us that Christ's Second Coming will be like that of a "thief in the night." Naturally we would be prepared for the end of time, prepared to meet our God, prepared to give as good a final reckoning of our earthly existence as we can. This is one of the reasons why we should plan to receive Holy Communion frequently and with careful preparation for then we shall find ourselves prepared as best we can be prepared to meet Jesus after we depart this life in time.

Now an unused gift is useless. We should therefore learn to use time well. The best way in which we can use it is by living a prayerful life, that is one in which we shall look to God as His created children for the light by which we can see the way of salvation and the grace by which we may be strengthened to continue on that way of salvation. In all honesty we shall daily find ourselves in need of more light and more grace, so darkened do our lives become by our sinning and so weakened do our characters become as they are conditioned by self-love. In short, we can best use our

gift of time by fulfilling the purpose of our creation which is to know, love and serve God. If we fail in this we shall discover time to be wasted and when the end comes we shall lay down wasted lives. We must not kill time but use it. We must not spend our time just watching others work, even though our cities with their feverish building programs provide us with planned opportunities to do so.

It is quite impossible to use the gift of time unless we plan to use it. This means that the time of each and every day must be planned and with God's honor and glory and service as the ultimate goal of such planning. There must be the well-ordered devotion of the day in addition to its well-ordered discipline and well-ordered service of our fellowmen. The joyful feature of orderly planning is that by such planning energy is released for a better day the next day, if there is to be a next day. This is why you always ask the busiest person you know to help on the morrow because he will have the energy to offer that help. It is careful planning that permits him to do so much. He even plans to get up in the morning at a stated time and to go to bed at night at a stated time. He plans also needed recreation and all his planning keeps him from overdoing. He does not "crack up." The man who "cracks up" is he who is made tense by the thoughts of the things he ought to be doing but for which he has laid no definite plans. He gets nothing done and this bothers him, unless he totally resembles that inactive member of the animal kingdom the sloth, from which his besetting sin gets its name. Then nothing bothers him, neither life nor death.

Those of us who live in New York City get a bit tired of so many feathered friends, the omnipresent pigeons, yet there is one pigeon we might do well to imitate, namely, the homing pigeon. In so doing we shall find ourselves traveling relentlessly and always toward our heavenly homeland. Too often we lose sight of the end, namely, heaven itself, and we become involved in trivia. If we keep our heavenly goal in mind, we shall be forever planning to amend our lives while there is time. We live in an age of worship of aestheticism, but this worship is too often accompanied by nastiness and moral ugliness. It is also an age of worship of cleverness but too often it is cleverness which condones uncleanness. Then too it is an age of worship of art — dramatic, artistic or otherwise — but such worship is frequently a compensation for vice. Even in religion there is sometimes the worship of ceremonial, beautiful as that may be, which too often becomes a cloak for inner sinfulness and leads

not infrequently to that ghastly thing, — posed piety. So it behooves us to spend our time in amendment, in letting the praise of God permeate all that we think and say and do, in valuing His love above all other and so responding to that love first and last.

Do you sometimes marvel at the happiness of Saints? They were happy because they knew how to use God's gift of time. They took one of their great leaders, Saint Paul, seriously when he pleaded "work out your own salvation with fear and trembling." They worked out their salvation by using time to accumulate new merits. They knew that the work of salvation must take time. Our blessed Lord's work of salvation took time. It began with His birth in the manger at Bethlehem over which was the shadow of the cross, the sign of redemption. It continued during His whole earthly life since His whole life was one lived for the redemption of mankind, a redemption to be climaxed by that greatest act for others, namely His death on the Cross. The saints knew and we must get to learn that to appropriate the merits of the Passion it is necessary to take time to acquire merits in the battle of life. Indeed every moment is the seed-time, and the harvest can be heaven or hell. It is a necessity therefore, not just a luxury, to take time to sow good works.

May we thank God then for His gift of time. May we know that without this gift to us His blessings would be fruitless for us. He gives His blessings for our use, not as mere ornaments to our lives, but we must have time in which to use them. Thank God He is still giving us time. Shall we use it? Saint Jerome so tellingly speaks to us from the past, "All the time not spent in the practice of virtue is lost, it is as if it never had been."



#### OUR LORD (13)

**T**HERE is still the final point, number 7, of the Chalcedonian definition to be discussed before we have finished talking about the work of that great Council on the doctrine of our Lord. (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 to us."

This final clause is a kind of summary, a last stating of the

orthodox position once more to be sure nothing has been overlooked or left out, that there are no loose ends that would give comfort to the Nestorians or Eutychians. The distinction of natures is preserved, yes; but it is preserved in just one Person. It is not divided into two. There is only one Son, only one Only-begotten Son of God. This is the Logos, God the Word, the Lord Jesus Christ. Furthermore, the prophets have spoken so of Him from the very beginning. Our Lord Himself has taught us so about Himself. And finally, the Creed of the Fathers (the Nicene Creed) has delivered this same doctrine to us. These authorities are not to be gainsaid. The question is settled and closed. Those who refuse to accept it put themselves outside the Christian tradition and therefore outside the Church.

And this question really is settled. It was never reopened, nor can it be. There were those who refused to accept the Chalcedonian Definition and left the Church. They quickly came to be called Monophysites, a word meaning "only one nature," for they continued to hold that our Lord's human nature was swallowed up by the divine nature. They remain outside the Catholic Church to this day as we pointed out in the previous article. In the 7th century an attempt to lure them back to the fold led to a quibble over the existence of our Lord's human will. Many were willing to return if they could say He had but one will. But the Sixth General Council, meeting in Constantinople in 681, without defining anything new, pointed out very justly that will is an integral part of nature. If there is no human will, there is no human mind or soul, consequently no human nature. So the contention was disallowed and the attempt failed.

Richard Hooker, the 16th century English theologian, in his "Ecclesiastical Polity" has summed up this whole question more neatly than anyone else I know. And I will conclude this discussion with a quotation from Book V of this work:

"To gather, therefore, into one sum all that hitherto hath been spoken touching this point, there are but four things which concur to make complete the whole state of our Lord Jesus Christ:

1. His deity.
2. His manhood.
3. The conjunction of both.
4. The distinction of the one from the other being joined in one.

Four principal heresies there are which have in those things withstood the truth:

1. Arians by bending themselves against the Deity of Christ.
2. Apollinarians by maiming and misinterpreting that which belongs to his human nature.
3. Nestorians by rending Christ asunder and dividing Him into two persons.
4. The followers of Eutyches by confounding in his person those natures which they should distinguish.

Against these there have been four most famous ancient General Councils:

1. The Council of Nicea to define against the Arians. (325)
2. Against Apollinarians the Council of Constantinople. (381)
3. The Council of Ephesus against Nestorians. (431)
4. Against Eutychians the Chalcedon Council. (451)

In four words: 1. Truly. 2. Perfectly. 3. Indivisibly. 4. Distinctly. The first applied to his being God, and the second to his being man, the third to his being both, One; and the fourth to his still continuing in that one, Both: we may fully by way of abridgement comprise whatsoever antiquity hath at large handled either in declaration of Christian belief, or in refutation of the foresaid heresies. Within the compass of which four heads I may truly affirm, that all heresies which touch but the person of Jesus Christ, whether they have risen in these later days, or in any age heretofore, may be with great facility brought to confine themselves.

"We conclude, therefore, that to save the world it was of necessity the Son of God should be thus incarnate, and that God should be in Christ as hath been declared."

—E.B.



#### PARISH NOTES

**T**HE Feast of the Circumcision, New Year's Day, on January first, will be celebrated with Low Masses at 7, 8, 9 and 10 and High Mass with a sermon by Father Bosshard at eleven. Devout Catholic Christians will begin the new year at the altar.

And have you an Ordo Kalendar for 1958 to guide you aright throughout the year? One may be obtained from the Saint Francis de Sales Shop or the Church Office for fifty cents (sixty cents if mailed).

THE Feast of the Epiphany on Monday, January the sixth, will begin with High Mass and Holy Communion at seven, followed by Low Masses at 8, 9:30 and 12:10. All will plan to unite their worship with that of the Magi of old who adored the infant King and Saviour.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday morning, January the seventeenth, at ten forty-five when the 1958 budget will be planned and drawn up. A Corporate Communion at the nine-thirty Mass will precede this meeting.



TUESDAY evening January the fourteenth, is the second annual Railroad Night when the Saint Mary's Model Railroad Club will sponsor in Saint Joseph's Hall an exciting program. Whistles and bells will pierce the air, steam will escape noisily and diesels will grind persistently while sound films depicting the many aspects of railroading will be shown. You will also get a thrill out of seeing the Saint Mary, Saint Joseph and Northern Railroad in proud and orderly operation. What is more, you will be kept alive with refreshments. Come with your friends at seven-thirty and enjoy every moment of an evening that will be all too short.



OUR Presiding Bishop, the Right Reverend Henry Knox Sherrill, has designated Sunday, January the twenty-sixth, for a Church-wide offering for the benefit of our theological seminaries where future priests receive their training. This year the special offering on that day here at Saint Mary's will not be divided as in the past among the three seminaries which trained our own priests, but rather given in entirety to Saint Andrew's Theological Seminary in Manila, The Philippines where native young men are trained for the Sacred Priesthood. As you know, Saint Andrew's has as her dean Father Mandell whom we support by our prayers and offerings as our Parish Missionary. Do come to Mass on the twenty-sixth eager to use the special offering envelopes.



WE gratefully acknowledge the gift of a chalice and paten which comes to us from a devoted parishioner in loving and tender memory of her parents. May they rest in peace!

The chalice is richly and beautifully set with jewels and was executed by a skilled craftsman, Louis Glasier, who most surely offers his talent back to God.



### THE SUPREME GIFT

"The Kings of the isles shall give presents;  
And the Kings of Arabia shall bring gifts."

(Psalm 72:11)

So quickly did the star appear  
Herod's confounded surprise  
Kings of the East informed and near  
Jerusalem still unwise.

Diligent inquiries carefully made  
Herod all worshipful teacher  
Subtly stung to the plan he had laid  
Wise to ensnare the Young Creature.

But wise were the men who had come from afar  
Wiser by far to have followed their star  
And wisest of all when at a dream's death  
By parting of ways, they gave Infant-God breath.

—FHM

## FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

November 18—Averil Nancy Lawrence

## BURIALS

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

November 7—Francis M. Smith

November 27—Frederick Delius Giese



**T**HE altar flowers for the month of January are given in memory of the following:

January 5—The Second Sunday after Christmas. A Thank Offering.

January 6—The Epiphany. Edwin S. Gorham, Caroline Faitoute Gorham, James H. Gorham, O.H.C., Priest.

January 12—The First Sunday after the Epiphany. Warrington Griswold Lewis. Mary Lewis Hooker.

January 19—The Second Sunday after the Epiphany. Mary Louise Raymond.

January 26—The Third Sunday after the Epiphany. George Robinson Harding.



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

Sunday, January 5, 9:00 The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, January 8, 9:30. St Mary's Guild.

Sunday, January 12. The Living Rosary of Our Lady and St Dominic.

Friday, January 17, 9:30. The Woman's Auxiliary (Day Branch).

Sunday, January 26. The Church School. The Order of St Vincent. The Guild of St Stephen.



**W** gratefully acknowledge the following contributions toward expense of printing and mailing AVE: Anonymous, \$1, \$2, \$5, \$5; Mr S. Wilson Cash, \$3; Mrs Gustave Chartrand, \$3; Mr Blair Cosman, \$10; Mr Harold S. Davidson, \$5; Miss Florence Dickerson, \$5; Mr Clifton Fidler, \$1; Mrs Richard Giles, \$2; Mrs George A. Gordon, \$25; Miss Dorothy Hahn, \$3; Mr Enos Held, \$2; Miss Peggy Huck, \$10; Mr Edgar James, \$2; Mr R. Markoe, \$1; Mr A. G. M. Miller, \$2; Miss Linda Morley, \$2; Mr Carrington Raymond, \$10; Mrs. Martha Reese, \$1; Mr Alan S. Robbins, \$5; Mrs Sherwood Steele, \$2; Mr C. Lloyd Tyler, \$5.

## KALENDAR FOR JANUARY

- ✘ 1. W. THE CIRCUMCISION OF THE LORD.
- 2. Th. Octave Day of St Stephen, D.M.
- 3. F. Octave Day of St John, Ap.Ev.
- 4. Sa. Octave Day of the Holy Innocents, MM.
  
- ✘ 5. Su. THE HOLY NAME OF JESUS. Com. St Telesphorus, B.M.
- 6. M. THE EPIPHANY OF OUR LORD.
- 7. Tu. Of the Octave.
- 8. W. Of the Octave. Com. St Lucian, P.M.
- 9. Th. Of the Octave.
- 10. F. Of the Octave. *Abstinence.*
- 11. Sa. Of the Octave. Com. St Hyginus, B.M.
  
- ✘ 12. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I, Octave.
- 13. M. Octave Day of the Epiphany.
- 14. Tu. St Hilary, B.C.D. Com. St Felix, P.M.
- 15. W. St Paul the first Hermit, C. Com. St Maurus, Ab.
- 16. Th. St Marcellus I, B.M. Requiem 9:30.
- 17. F. St Anthony, Ab. *Abstinence.*
- 18. Sa. St Peter's Chair at Rome. Com. St Paul, Ap., St Prisca, V.M.
  
- ✘ 19. Su. EPIPHANY II. Com. SS Maris and Comp., MM., St Canute, K.M.
- 20. M. SS Fabian and Sebastian, MM.
- 21. Tu. St Agnes, V.M.
- 22. W. SS Vincent and Anastasius, MM. Requiem 7.
- 23. Th. St Raymond of Pennafort, C. Com. St Emerentiana, V.M.
- 24. F. St Timothy, B.M. *Abstinence.*
- 25. Sa. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.
  
- ✘ 26. Su. EPIPHANY III. Com. St Polycarp, B.M.
- 27. M. St John Chrysostom, B.C.D.
- 28. Tu. St Peter Nolasco, C. Com. St Agnes, V.M.
- 29. W. St Francis de Sales, B.C.D.
- 30. Th. St Martina, V.N. Com. Beheading of Charles I, K.M. Requiem 8.
- 31. F. St John Bosco, C. *Abstinence.*

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

## MUSIC FOR JANUARY

## JANUARY 1—THE CIRCUMCISION OF CHRIST

*Mass, Missa Magnae Deus potentiae* ..... Gregorian

## JANUARY 5—THE HOLY NAME OF JESUS

*Mass, Missa Quarti toni* ..... Tomás Luis da Vittoria  
*Motet, O Magnum mysterium* ..... William Byrd

*Evensong*

*Magnificat and Nunc dimittis* ..... Percy Whitlock  
*Motet, O Magnum mysterium* ..... Tomás Luis da Vittoria  
*O salutaris hostia* ..... Hermann Schroeder  
*Motet, Panis angelicus* ..... Everett Titcomb  
*Tantum ergo* ..... Josef Lechthaler

## JANUARY 6—THE EPIPHANY OF OUR LORD JESUS CHRIST

*Mass, Missa Orbis factor* ..... Gregorian

## JANUARY 12—THE FEAST OF THE HOLY FAMILY

*Mass, Missa Gotica* ..... Hans Gebhard  
*Motet, Three Kings* ..... Healey Willan

*Evensong*

*Magnificat and Nunc dimittis (Second Service)* ..... William Byrd  
*Motet, O admirabile commercium* ..... Jacob Händl  
*O salutaris hostia* ..... Ivan Langstroth  
*Motet, Ave Maria* ..... Jacob Arcadelt  
*Tantum ergo* ..... Nicholas Gigault

## JANUARY 19—EPIPHANY II

*Mass, Missa Jesu nostra Redemptio* ..... Giovanni Pierluigi da Palestrina  
*Motet, Virga Jesse* ..... Anton Bruckner

*Evensong*

*Magnificat and Nunc dimittis* ..... Thomas Hunt  
*Motet, Jesu dulcis memoria* ..... Jacob Händl  
*O salutaris hostia* ..... Joseph Noyon  
*Motet, Adoro te* ..... Josef Kromolicki  
*Tantum ergo* ..... Giovanni Paolo Colonna

## JANUARY 26—EPIPHANY III

*Mass, Missa in honorem Sanctae Lutgardis* ..... Flor Peeters  
*Motet, Hymn to the Mother of God* ..... Serge Rachmaninoff

*Evensong*

*Magnificat and Nunc dimittis* ..... Thomas Morley  
*Motet, Signum magnum* ..... Frederick Breydert  
*O salutaris hostia* ..... Josef Rheinberger  
*Motet, O Domine Jesu* ..... Giovanni Pierluigi da Palestrina  
*Tantum ergo (No. 5)* ..... Josef Kromolicki

## 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.*