

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
* · BENEDICTA · TU · IN · MULIERIBUS · *



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)

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THE REV. EVERETT 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. XXVII

November, 1958

No. 8

Dear Parishioners of St Mary's,—

November, the month of souls, challenges us year by year to engage in one of the spiritual works of mercy, namely, praying for the dead.

When one of our loved ones dies we as Christians should both rejoice and be sad. We should rejoice in that for the departed soul the battle of life is over. The period of testing is done. That soul is discharged from the war, — the conflict with the world, the flesh and the devil. We should be sad in that there is on that soul more or less stain left by self-love. The guilt connected with the sins by which that self-love has been manifested may very probably have been removed through God's gracious pardon. However, every soul has been conditioned by self-love, stained by self-love and the stain must be purged or cleansed away before any hope of entrance into heaven.

Now God in His mercy has provided purgatory as a cleansing state of life before the life of heaven itself. Therefore, we pray for the souls of our dear ones that in purgatory they may be made clean and that they may enjoy their rest from the battle with temptation and that they may be so enlightened as to appreciate each according to his own merits the glory of the Beatific Vision at journey's end. Surely God loves to have us pray thus!

Too often it is a matter of "out of sight, out of mind." November challenges us to keep our beloved dead in our mind and in our heart and to pray for their happy progress in the life beyond the grave. To this end you will find enclosed blanks on which you may list your departed relatives and friends for remembrance at one of the scheduled requiems in November.

On All Souls' Day itself, November the second, which because it falls on Sunday this year is transferred to Monday, November the third, Holy Church commemorates all the faithful departed without naming any of them. Requiem Masses will be celebrated in the Chapel of Our Lady of Mercy at 7, 8, and 9:30, with High Mass

of Requiem and Absolution of the Dead at the High Altar at noon, when Father Taber will give a brief address. Then many Requiem Masses will be celebrated all during the month at which your lists of names will be read. Be sure to be present at one of these Masses that you may gladly and genuinely fulfil that spiritual work of mercy, — praying for the dead.

Affectionately yours,

Ernie Taber

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The Requiem Masses in November are as follows:

- Tuesday, November 4, 8:00 — (Bishops, Priests, and Deacons)
- Wednesday, November 5, 9:30 — (A, B)
- Thursday, November 6, 7:00 — (C, D)
- Friday, November 7, 8:00 — (Clergy of St Mary's)
- Saturday, November 8, 7:00 — (Trustees of St Mary's)
- Monday, November 10, 9:30 — (E, F, G)
- Tuesday, November 11, 8:00 — (Those who have given their lives in the service of their country)
- Wednesday, November 12, 9:30 — (St Mary's Guild and the Woman's Auxiliary)
- Thursday, November 13, 7:00 — (H, I)
- Friday, November 14, 8:00 — (J, K, L)
- Monday, November 17, 9:30 — (M, N, O)
- Wednesday, November 19, 7:00 — (P, Q, R)
- Thursday, November 20, 8:00 — (S, T, U, V)
- Saturday, November 22, 9:30 — (All those who have died in November)
- Wednesday, November 26, 7:00 — (W, X, Y, Z)
- Friday, November 28, 8:00 — (All those whose names are enrolled in the Chantry Book)
- Saturday, November 29, 9:30 — (Benefactors of St Mary's)

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

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

CHRISTIAN, COME ALIVE!

By Answering the Call to Holiness

BLESSED Paul in his efforts to persuade the pleasure-loving Christians of Corinth to experience the joy of holiness wrote them in one of his letters: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Yes, those Corinthians were holy for they were indwelt by God. Holiness was a quality of their souls, and they were urged by St Paul to become more aware of that precious quality by ever striving to develop it by any means which God would offer.

Now sanctity for us modern Christians is a quality of our souls. In this age of ceaseless activity in which time for calm reflection is the hardest thing to obtain, action is stressed even in Christian living. We need all the more to remind ourselves that holiness or sanctity is not primarily action for it is a quality of the soul before all else. This is possibly another way of affirming that every human being is essentially good. Action for every one of us will be holy or unholy according as it is either in conformity with or departure from the quality of holiness. Jesus Himself has set forth this quality in telling terms: "If any man will come after me let him deny himself and take up his cross." How well we know from experience that we shall become the veritable temple of God with holiness as a quality of our soul if we do deny ourselves and take up our cross and so follow the Divine Saviour.

But this is not easy and so God comes to our aid and offers us His grace, His spiritual power. This grace is given us for our sanctification. Always it comes from God for always it is His gift and it operates in our soul for the spiritual well-being of that soul. Thus it is by God's grace that we may answer the call to holiness and come alive. Actually holiness is the continual presence of the divine life of grace in the soul and the gradual increase of that grace through our efforts combined with God's generosity. It can be encouragingly stated then that every one of us is a sanctified human being since each has the genius for holiness because of the grace of God in his soul.

What beauty of holiness characterized the saints! Their deeds were in conformity with God's grace in them and that grace was essentially a quality of beauty. Therefore sin was discounted by

them as a falling away from beauty. Their progress consisted in their increasing realization of the presence in them of God's grace and their use of His power to make them holy. Our progress can be like their progress!

Have you ever stopped to consider that Christianity began as an infinite hallowing of mankind? For us men and for our salvation Jesus Christ came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man, we joyfully recite in the Creed. Yes, everyone has been brought into contact with that Holy Thing, for the Offspring of blessed Mary is holy. The first contact is at Baptism and so it happens that the attractiveness of infants baptised in Christ is not an illusion. As these infants grow up, their Christian holiness resembles gold with a resistant quality which can stand the wear and tear of the warfare of temptation. But it is a durable quality because it is an act of God and not an act of man. In reality holiness is a radiation of the life that was manifested in the Incarnate Lord Jesus together with a fulfilling of His command to His followers to be the light of the world.

Do you draw away from holiness for fear that your life will be just like the life of every other saint and therefore monotonous? Do not worry, each soul is marked out for definite Christian service which no other soul can give. A study of the lives of the saints, and there is hardly any more rewarding a study, will impress you with the fact that each saint grew in grace by seizing upon and going into action over one definite teaching of Christ's Gospel. One saint was noted for his life of apostolic poverty; another for the use of silence in retreat; another for his ministry to the sick; another for his teaching of the young; another for his ability to convert hardened sinners and so it goes. Now, no two of us can answer the call to holiness in the same way. God will see to it that each of us will become holy in His way, His plan for each.

Are saints born or are they made? Both! They are born as temples of God indwelt by Him and therefore possessing a quality of holiness. They are made insofar as they cooperate with God's grace through their own struggles and efforts. Three things are required of each of us if his cooperation with God's grace is to effect growth in holiness. We must have greatness of ideal, daily not spasmodic faithfulness in pursuing that ideal and courage in the midst of opposition from the world or the flesh or the devil. To be great the ideal must be denial of self and a willingness to take up our cross. Faith-

fulness to this ideal must show itself in prayer and action. Courage when we are opposed in carrying out the ideal does not mean that we shall never fail but rather that we shall always get up again after being floored. Now if we have as our ideal that which was set for us by our blessed Lord and are unfaithful to that ideal, we shall be mere dreamers. And if we have the ideal and the faithfulness in pursuing it but lack courage, we shall be mere weaklings. But saints, those who answer the call to holiness, are rock-bottom strong men and women for they are courageously faithful to their great Christian ideal.

Shall we come alive by answering the call to holiness? Yes, let us be willing to change and to become new men and new women. Above all, let us be humbled by the fact that God has chosen to dwell in us and thereby make us His holy temples. Then let us be humble enough to cooperate with God's grace without which we cannot ascend even one rung in the ladder that reaches from earth to heaven.



THE CHURCH, THE BODY OF CHRIST (7)

IF the Church is a true body, it must have a head, and its head is Christ. "And He is the Head of the Body, the Church, Who is the Beginning, the first-born of every creature." (Col. 1:16). The Head of the Church pre-existed it from all eternity, and the Church becomes His fulness in the order of time. It is the building of which He is the foundation, the branch of which He is the root. The Church continues Christ, expresses Christ. It develops all His powers. It makes it possible for Him to extend Himself beyond the space of Palestine and the space of thirty-three years. Christ didn't just disappear from the world at His Ascension and leave His followers to their own devices to put His teachings into practice as best they could. This is the necessary method of all human teachers and founders. But in the Church Christ is de-temporalized and de-localized so that He belongs to all ages and all souls. His work of redemption goes on in His own power in His Body, the Church.

As He existed before the Church, so He co-exists with it in His risen and glorified life. And so those who lived near Him during His life on earth have no great advantage over us who live now. Faith is necessary for both. And many who actually saw and heard him did not believe.

Startlingly enough, Christ would be incomplete without the

Church. But this is what the Scriptures mean when they say that the Church is the fulness of Christ. For the Incarnate One did not exhaust Himself in the Incarnation. The earthly Christ grew in age and grace and wisdom, so must the Mystical Christ grow in age and grace and wisdom. Both, of course, grow by means of a body. Through the Mystical Body, Christ lives again, grows again, dies again, is glorified again. Without it He would be circumscribed by His own creation — by time and space. And it is hardly fitting that the Creator should be limited by His creation.

Nevertheless, though the Church is the fulness of Christ, we must not think that it adds anything to Him. It is His creation and His instrument. Just as the Incarnation added nothing to the divine nature, but was its instrument for the salvation of men; so the Mystical Body adds nothing, but is His continuing instrument for the same purpose.

Now, if Christ is the Head of the Church, the relationship between them must be very close and the Church must be dependent on Him for its life and direction. The relationship, indeed, is something like the relation between the divine nature and the human nature of Christ Himself. In the Incarnation there was a union of the two natures in the Divine Person, and His actions were all attributable to that Person; for as we have seen, actions always belong to the person and not to the nature. They were actions of the God-man. Although the Church has a human element — its members; and a divine element — its Head; the union between them is not personal in the same sense as it was in the Incarnate Lord. But the union is so close — that of Head and Body — that Christ now acts through the Church as He once acted through His human body. And its actions in obedience to His commands are the actions of the God-man. When, for example, the Church forgives sins through the instrumentality of a priest, it is Christ who forgives, not the priest. It is the life of Christ and His power that flow into the soul of the penitent. The same is true of all the sacraments. It is the power of the Divine nature flowing through temporal channels in just the same way that it flowed through His human body when He healed the blind, raised the dead or forgave sinners.

So the human elements in the Church are merely the instruments which Christ, the Head, uses to teach, to govern and to sanctify. This does not mean, of course, that every action of the members of the Church, even in solemn conclave, is the action of Christ. We

all have wills of our own which we may, if we choose, set in opposition to His will. But whenever we act in obedience to His command and in His name to teach, govern or sanctify, then in a very real sense the actions of the Mystical Body are the actions of Christ. This is what St Augustine meant when he called the Church, "The whole Christ"; what St Paul meant when he said that the Church is the fulness of Christ. (I Cor. 3:9ff). Christ identifies Himself with His Church. He shares His life with it. It embodies the presence of the Glorified Christ in the world today.

— E. B.



PARISH NOTES

SINCE All Saints' Day, November the first, falls on Saturday this year we shall try the experiment of having High Mass with communions, without sermon, at nine-thirty. Low Masses will be celebrated at the High Altar at 7, 8, and 12:10.



ON Thanksgiving Day, November the twenty-seventh, we shall gather as a parish family at High Mass at eleven when Father Taber will give a brief address.



ON Monday evening, November the third, at seven, Saint Mary's will be host for the first session of the Diocesan Evening School of Worship for men and women, sponsored by the Woman's Auxiliary of the Diocese of New York. The School is limited to those who register for its sessions.



THE members of the Day Branch of the Woman's Auxiliary will attend a Requiem for their deceased members at nine-thirty Wednesday, November the twelfth. The regular November meeting will be held on Friday afternoon, November fourteenth, at three in Saint Joseph's Hall, followed by the Fall Missionary Tea from three-thirty to six during the course of which Mrs Gurney Williams, the Diocesan President, will report on the Triennial Meeting. The

summer missionary hand work will be on display. A Corporate Communion will have been held at the nine-thirty Mass that morning.

The Evening Branch of the Woman's Auxiliary meets Tuesday evening, November the eighteenth, at seven-fifteen in Saint Joseph's Hall. The Corporate Communion will have been held at the nine o'clock Mass on Sunday, November second.



HAVE you heard the whistles blowing around Saint Mary's lately? Or have you smelled smoke? No, neighboring Grand Central Station is not expanding in our direction, it's just members of St Mary's Model Railroad Club building up steam for their Third Annual Open House and Exhibition.

Enthusiasts in the Club seek only one profit from their rail empire — enjoyment. You are invited to join the fun of watching the tiny locomotives earn their keep on Saint Mary's own railroad — the St Mary, St Joseph & Northern. The wheels will be clicking off hours of enjoyment for all on two days this year — Tuesday, November eleventh from 10:30 A. M. until 5:30 P. M.; and in the evening from 6:30 until 9:00. Thursday evening, November thirteenth, everyone will be welcome from 6:30 until 9:00 also. Set aside time now and be there when the wheels start turning!

By the way, in case you have been wondering, the celebrated Catholic Mouse rides the St M, St J & No. regularly and, we might add, at reduced fare! Just goes to prove that both are headed in the right direction!

Richard Stoving, Master Mechanic



ADVANCE notice is here given of the Advent Retreat for Men and Women which this year will be held on Saturday, December the thirteenth with Father Kirby, Rector of Saint George's Church, Schenectady, as Conductor.

FROM THE PARISH REGISTER

BAPTISMS

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

September 14 — Robert Stanley Bailes II.



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 2 — The Twenty-second Sunday after Trinity. John Gilbert Winant.

November 9 — The Twenty-third Sunday after Trinity. Charles Kirkpatrick Edgar.

November 16 — The Twenty-fourth Sunday after Trinity. Hallie Wilson.

November 23 — The Sunday next before Advent. Christopher J. and Mary A. Warrell.

November 27 — Thanksgiving Day. William Fiske Grover.



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

Sunday, November 2, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, November 5, 9:30, St Mary's Guild.

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

Friday, November 14, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, November 30, The Church School, The Order of St Vincent, The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$2, \$2, \$5, \$5; Dr. Anna S. Allen, \$2; Mrs Laurence Batchelder, \$2;

Mr Graham G. Berry, \$2; Mrs Wallace Clark Brackett, \$5; Mrs John J. Brennen, \$10; Mr Michael Cassell, \$5; Mr Daniel T. Chandler, \$2; Miss Gwendolen Coldham, \$2; Miss Florence Dickerson, \$2; Mrs Margaret Frey, \$1; Mrs George A. Gordon, \$25; The Reverend Christopher Morley, \$3; Mrs Vera Mould, \$3; Mrs Carol Patten, \$5; Miss Clarette S. Ritch, \$5; Miss Mary Saltonstall, \$1; Mrs Stanley Schwarz, \$5; The Reverend Joseph L. Slagg, \$3; Miss Elsie Taylor, \$2; Mr Otis Taylor, \$10; Mr Everett Titcomb, \$2; Miss Helen Wells, \$2.50; Mrs Jere R. Wickwire, \$5; Mrs Richard W. Wilson, \$2; Miss Ruth Winans, \$5.



THE CATHOLIC MOUSE

Morning, noon and night,

Advent through Trinity,

I give thanks for God;

Does God give thanks for me?

His will is love and truth;

Why am I stubborn, dense?

The grace of God in a mouse

Is loving obedience.

ani mnC

MUSIC FOR NOVEMBER

NOVEMBER 1 — ALL SAINTS' DAY

Mass, Missa cum jubilo Gregorian

NOVEMBER 2 — TRINITY XXII

Mass, Missa in honorem in Sancti Josephi Flor Peeters

Motet — Turn our captivity William Byrd

Evensong

Magnificat and Nunc dimittis Harold Friedell

Motet — Recit and Aria (Cantate 180) Johann Sebastian Bach

O salutaris hostia George Henschel

Motet - Domine Jesu Giovanni Pierluigi da Palestrina

Tantum ergo George Henschel

NOVEMBER 3 — ALL SOULS' DAY

Mass, Missa pro defunctis Gregorian

NOVEMBER 9 — TRINITY XXIII

Mass, Missa Misericordias Domini Josef Rheinberger

Motet — Justorum animae Antonio Salieri

Evensong

Magnificat and Nunc dimittis C. S. Lang

Motet — Who shall separate us Heinrich Schütz

O salutaris hostia Luis Tomás de Victoria

Motet — Jesu dulcis Josef Rheinberger

Tantum ergo in D Flat Zoltán Kodály

NOVEMBER 16 — TRINITY XXIV

Mass, Missa in honorem Sanctae Clarae Assisiensis Licinio Refice

Motet — Sicut cervus Giovanni Pierluigi da Palestrina

Evensong

Magnificat and Nunc dimittis Searle Wright

Motet — O Jesu meek Thomas Ravenscroft

O salutaris hostia Edward Elgar

Motet — Adoramus te Vincenzo Ruffo

Tantum ergo Léon Böellmann

NOVEMBER 23 — SUNDAY NEXT BEFORE ADVENT

Mass, Missa festiva in D Alexandr Gretchaninoff

Motet — Cantate Domino Heinrich Schütz

Evensong

Magnificat and Nunc dimittis in A Healey Willan

Motet — Ego sum panis vivus William Byrd

O salutaris hostia Sydney Nicholson

Motet — Ave Maria Jacob Arcadelt

Tantum ergo Sydney Nicholson

NOVEMBER 27 — THANKSGIVING DAY

Mass, Mass in E Otto Rehm

Motet — Laudate coeli Orazio Benevoli

NOVEMBER 30 — ADVENT I

Mass, Messe basse Gabriel Faure

Motet — Alme Redemptoris Mater Giovanni Pierluigi da Palestrina

Evening

Litany in Procession Gregorian

Motet — Ave verum Wolfgang Amadeus Mozart

O salutaris hostia Josef Rheinberger

Motet — Panis angelicus Everett Titcomb

Tantum ergo Nicolas Gigault

KALENDAR FOR NOVEMBER

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

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

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.

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The Parish Secretary's office is open at the following times:

Mondays to Fridays	9:15 to 1 and 2 to 4:30
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SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER BOSSHARD: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER 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 Linzel, 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*.

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 Mary Joel, 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 Edward Linzel, *Director of Music*. Telephone: PLaza 7-8232
Mr John C. Cisler, *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.