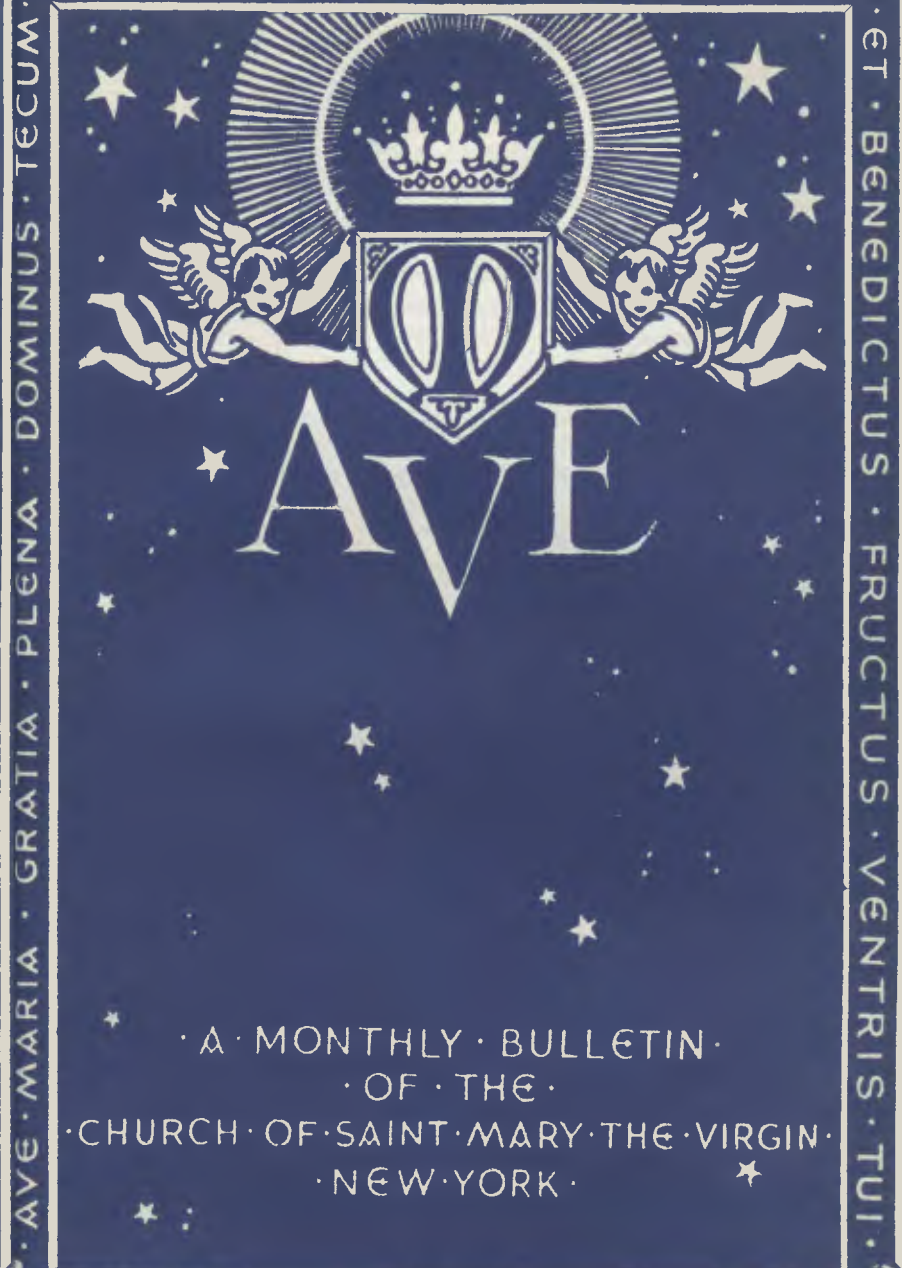
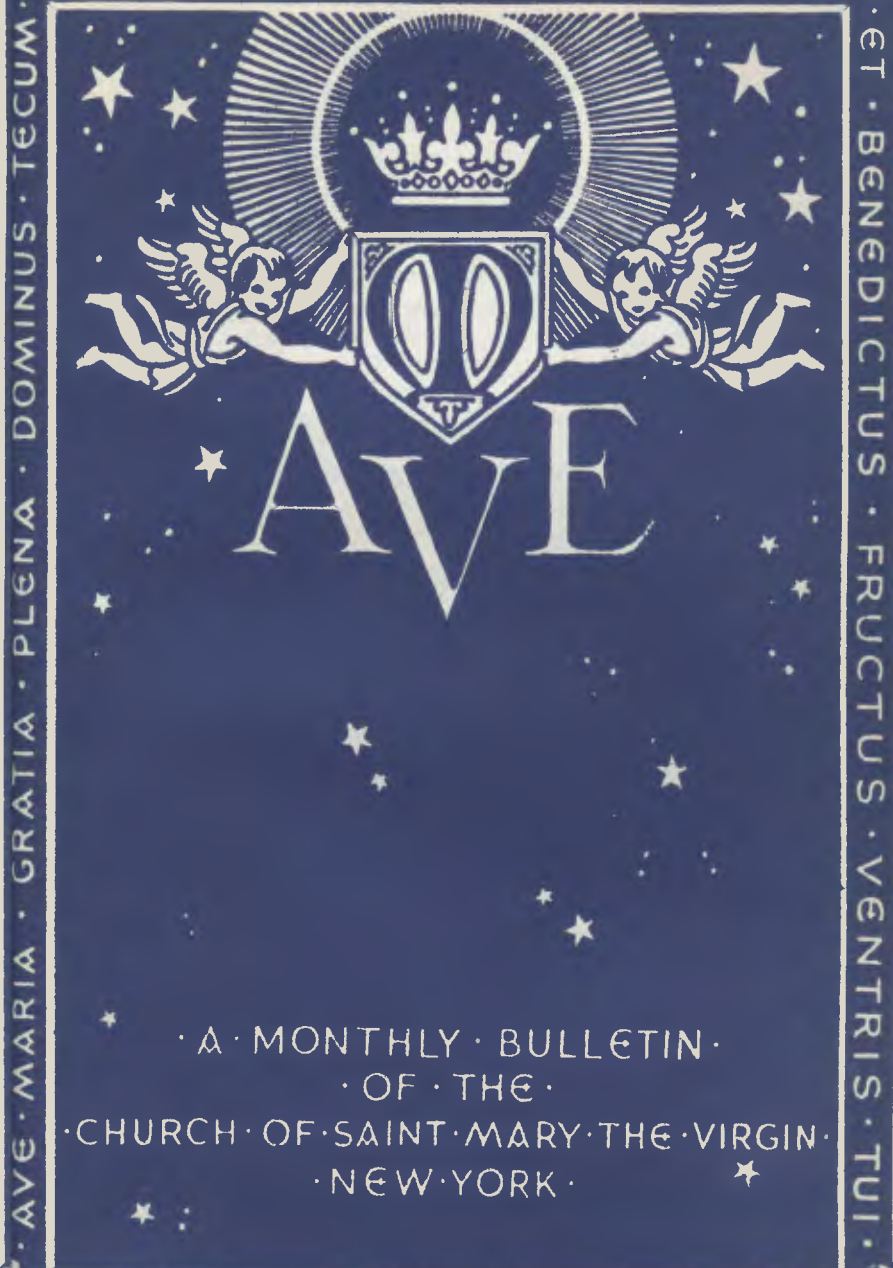


·BENEDICTA ·TU ·IN ·MULIERIBUS·



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

·BENEDICTA ·TU ·IN ·MULIERIBUS·



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

## 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 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*  
JOHN WHITELEY, *Vice-President*  
CALVIN NASH, *Secretary*  
LESLIE EVAN ROBERTS, *Treasurer*  
WILLIAM C. DICKEY  
HOXIE NEALE FAIRCHILD  
EDWARD GARLICK  
CARRINGTON RAYMOND

---

*Director of Music,*

*Organist and Choir Master:* EDWARD LINZEL  
*Sacristan and Ceremonarius:* EDWARD GARLICK  
*Head Usber:* DR. ELDRED A. KERRY

# AVE

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

---

Vol. XXVII

December, 1958

No. 9

---

Dear Parishioners of St Marys,—

The season of Advent is a season of both glad and solemn expectancy. During Advent Christians center their thoughts on the coming of their divine Saviour and they busy themselves with preparations to receive Him.

Before "the fullness of time" had come when God the Father would send forth from heaven to earth His only-begotten Son Jesus Christ to be born in the flesh, the nations of the world had waited and hoped for a Saviour. After all paradise had been lost to the sons of men by reason of their sins and conscience-stricken mortals with longing and fear waited and hoped. Then the Saviour came, born of a humble virgin, cradled in a Bethlehem manger, and fulfilled a ministry of redemption which reached its climax on the Cross. Those who had waited and longed for salvation then had the privilege of leaving the race of the lost and becoming members of the family of the redeemed.

Now by His own promise the Saviour of mankind will come again at the Last Great Day, the end of all days. He will come under His sign of the Cross and with glory, attended by all the Holy Angels, to pass final judgment on men and nations. So it happens that during this and every Advent we seriously remind ourselves that our own record in the book to be opened by the just Judge should show a faithful use of God's many gifts to us on our earthly pilgrimage, else we cannot hear those gracious words of the Judge, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Wonderfully too Jesus comes to us again and again in each Holy Communion. Our reception of Him and His graces and His blessings will be that on which we shall be judged at the Last Great Day. If we are very much at home with Him in His earthly temple at His altar throne we shall be quite naturally at home with Him in His heavenly kingdom. Our preparations for and thanksgivings after each Communion will be the measure of our *at-homeness*.

Oh, may we devoutly prepare for Jesu's every coming and may we maintain closer union with Him after every coming.

Now if we would find ourselves happily welcoming His coming in our Christmas Communion, let us welcome Him at many a Communion before Christmas. Otherwise a Christmas Communion could be coldly perfunctory. My prayer is that each and every one of you may warmly and lovingly receive Christ as He offers Himself to you on Christmas Day.

Affectionately,

*Ernie 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, Wednesday, December 24

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

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

Midnight Mass and Holy Communion . . . . . Midnight

Christmas Day, Thursday, 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.

★

THE MIDNIGHT MASS

Darkness is winter; winter is deep night;  
Our fixed star the Sanctuary light,  
Bethlehem, Christ with us, our delight.  
Silence is darkness, in the Word is light,  
The small irrevocable Word of might,  
The holy Word-made-flesh this holy night.     A.D.S.

CHRISTIAN, COME ALIVE!

*By Bearing Fruit*

SOMETIMES when we take account of stock — and stocktaking is one of the reasons for going into retreat or observing Quiet Days — we discover to our horror that we are leaves and not fruit. As Christians we know that we have received from Christ oh so much and that we have given back to Him oh so little. Yet Christ says to us, "Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain." Yes, because of Jesus and by His power we are to go forth into the world witnessing to Him by bearing fruit, which witness must needs be a constant factor in our lives.

Now most Christians are sure of their faith. They have been brought up in it and steeped in it. They are sure too of their vocation, of their calling to follow Christ. But they are not sure of their fruitfulness in Christ. All the while, however, their Mother the Church reminds them that her standard of sanctity is much fruit. She sets this standard for only in so doing can she be true to her Lord who has said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Does all this terrify us? Then let us listen to Jesus: "I am the Vine, ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit; for without me ye can be nothing." All can be well can it not? Of course we can expect to bear no fruit without Christ. However, united to Him we can not help but bring forth much fruit in our daily living — Christian fruit. So it is that that which matters most is the nature of our union with Christ. The closer that union is the more fruit we shall offer to the world. Now a life of close union with Christ is a life lived through strong sanctifying grace. In such a life our human efforts will ever be subsidiary to God's grace. Therefore, we come to learn that just as man cannot build and sustain the universe through his own efforts so the Christian cannot build and sustain his own life through his own efforts. United to Christ he can do all things. Yes, he can be a fruit-bearing Christian through Christ who strengthens him.

What is the basis of the Christian's union with Christ and therefore the basis of his ability to bear fruit? It is love. As pride is the root sin and very other sin is a form of pride, so love is the root virtue and every other virtue is a form of love. Indeed, the

love of God and the love of men on account of God is the root of all spiritual growth. No wonder that St Augustine exclaimed, "Love God and do what you will." Yes the love of God bursts into a bush that blossoms into flowers of righteousness which grow into fruits of mercy.

Another way of looking at the whole matter is to emphasise the fact that the cloak of love is seamless, — all of one piece. So it happens that if we love we shall radiate righteousness and show mercy. In short, love is unavoidably fruit-bearing. Every soul that loves is a bush in the garden of the Lord, — a tree, as the Psalmist puts it, "planted by the water side that will bring forth fruit in due season." Such a soul by virtue of its love is always a deed of great strength and therefore a fruit of heavenly excellency. Acts of love may stay within that soul or they may go forth from it into the world. The spirit of love in itself however is contagious. Who has not been content merely to be in the company of one who radiates love? Such an one can be dumb, or blind, or too crippled to engage in any outward acts of mercy. Hard it is to appraise Christian fruitfulness. When we look for external acts we should always think of them as fruits that grow on the wall which encircles the garden of the Lord, the garden where love is the true fertility.

All will recognize that the greatest love is inarticulate and that the greater the love the fewer the words and that the Christian filled with the love of Christ cannot always have the opportunity to show his love in external behavior. Indeed, even if he were to have the opportunity to shed a martyr's blood, he would feel that he had done less than the measure that is in him since his measure is the life of Christ and not his own puny life. Yes, love is the strength of those who set out to win others to God, take what form it will. It may be just radiated through the eyes of the lover.

Does all this mean that we are not called upon to bring forth the fruit of good works? Not at all. The great Lover of Souls has said, "If ye love me, keep my commandments." And He has commanded us to love God and to love our neighbor as God has loved us. Now we can bring forth fruit in the love of our neighbor by performing works of mercy, either corporal or spiritual. Corporal works of mercy are to feed the hungry, give drink to the thirsty, clothe the naked, ransom the captive, shelter the homeless, visit the sick, bury the dead. The spiritual works of mercy are to admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful,

bear wrongs patiently, forgive all injuries, pray for the living and the dead.

Now he who performs these works will be a fruit-bearer in Christian living — a bearer of the fruit of good works. Be it remembered, however, that all fruit-bearing must begin with love. Love alone can offset hardheartedness in doing good. Love alone can fill up the lack of understanding in dealing with the afflicted. Love alone can send into oblivion the satisfaction in the consciousness of one's own superiority in any situation. Love alone can turn into the discard any insistence on lawful claims in dealing with others. Love alone can keep from allowing a person in need to feel that he is a subordinate by making him beg for the same thing several times.

Radiant love only can grow into the fruit of spiritual or corporal works of mercy. May every Christian love God before he tries to do what he wills in becoming a fruit-bearer!



#### SONSHIP

Baby's eyes lifted to Mary's face,  
 Baby's hands learning, led by grace—  
 Humbly obedient, that little Boy,  
 Filling His Mother's heart with joy:  
 Saviour's eyes lifted from Cross to Thee,  
 Saviour's hands nailed upon that Tree—  
 Almighty God, how *much* He willed  
 Thy Father's heart with joy be filled!

F.T.C.



#### THE CHURCH, THE BODY OF CHRIST (8)

**T**He identification of the Church with its Head, our Lord Jesus Christ, as His Body — which identification we have been insisting on — is sometimes a stumbling block for those who are trying to understand the nature of the Church. Actually it is a matter of simple fact which is made perfectly clear, not only by St Paul, but by our Lord Himself in the New Testament. Saul, the fiery Hebrew of the Hebrews, bent on destroying the infant Church, set out one day with full authority to annihilate the Church in Damascus. On the way, suddenly a great light shone about him, he fell to the ground, and the voice of the Lord Christ sounded in his ears, "Saul, Saul, why persecutest thou Me?" And on his asking who it was, the reply came, "I am Jesus whom thou persecutest."

It was Jesus who spoke to him and here it is to be noted that Jesus did *not* say, "Saul, why are you persecuting My Church?" or, "Why are you persecuting My people?" or, "My disciples?" but, "Why are you persecuting *Me*?" There is no equivocation here about the identification. By the very fact that Saul was persecuting the Christian Church, he was persecuting Jesus Christ. They are one and the same.

Our Lord was declaring that the Church is His Body, that in striking that body you strike its Head, that He and the Church are one Person. And so the Church is in the true sense of the term the prolongation of the Incarnation. It is the new Body which Christ assumes after His Ascension with which to extend His Kingship throughout the kingdoms of the world. It is the new living instrument through which He teaches, governs and sanctifies. It is His new corporate human nature under the headship of His Divine Person. It is His fulness without which His life would be but a memory and His Kingship only a name.

This is the answer to the false conception of those who accuse the Church of standing between us and Christ. The Church *is* Christ. It no more stands between Christ and me, than my tongue stands between me and the friend with whom I am conversing, or than my hand stands between me and the child whom I am baptizing.

All such misunderstandings arise from regarding the Church as an organization like a club instead of an organism like a body. It was formed not by men coming together unto Christ as bricks are stacked together to put up a building. It was formed by the life of Christ going out to men and grafting them into Himself. The Church was not formed by the faithful; the faithful were formed by the Church. It did not spring into being when the Apostles heard the message of Jesus and agreed to form a society to propagate His teachings. It was in actual existence at the moment the Word became flesh and dwelt among us.

And so we derive our individual Christian existence from the Church, not *vice versa*. It creates us spiritually by baptism. The Church begets us, we do not beget the Church. It is our Lord's life and through Him it becomes our life. And just as the written Gospel is the record of His historical life, so the Church is the living Gospel and record of His present life. The life of the Church is the life of the Mystical Christ. It was for this purpose — that His life might permeate the world and be perceived and received by all men

in all ages and places — that He assumed this new Body, the Church in which He lives and through which He carries on the work and the being of His Incarnation. In it the Eternal Christ is "the same, yesterday, today, and forever."

Without the Church Christ would today be limited. Were it not for the new Body, where would Christ have tongues with which to preach, lips with which to speak forgiveness to the penitent? How could He draw all souls into the unity of one Lord, one faith, one baptism? Because the Church is His Body, the Upper Room is in our cities and villages as with other hands we lift up to His Father the chalice of His Blood shed for the redemption of many.

Christ is at our very door. If we do not see Him living today in His Mystical Body, then we would not have seen Him living nineteen hundred years ago in His Physical Body. If we do not believe the Mystical Body to be Divine, because it is also so human, then we would not have believed the Physical Body to be Divine, because it was crucified. And if we miss the Lord Jesus, it is not because He is too far away, but because He is too close.

—EB



#### PARISH NOTES

**A**LL who love St Mary's will look forward to the observance of her Patronal Festival, the Feast of the Immaculate Conception of the Blessed Virgin Mary, on December the eighth. The High Mass of the Feast will be celebrated that day at seven, followed by Low Masses at 8, 9:30 and 12:10. Then on the Sunday in the Octave, December the fourteenth, at eleven, the parish family and their friends will attend the second High Mass of the Patronal Festival at which Father Kirby will be the preacher. Our hearts will be overflowing with gratitude for the patronage of Our Lady over our beloved parish.



**T**HE annual Advent Retreat for Men and Women will be held on Saturday, December the thirteenth, beginning with the Retreat Mass at eight, followed by meditations at 10:15, 11:30 and 2:15 and closing with Benediction of the Blessed Sacrament at three. Reservations for breakfast after Mass and luncheon at twelve-thirty must be made by telephoning or writing to the Sister-in-Charge-of-the-Retreat, 133 West 46th Street, New York 36, N. Y.

(PLaza 7-6464), by Wednesday, December the tenth. We are happy to have as Conductor of the Retreat the Reverend Darwin Kirby, Jr., Rector of St George's Church, Schenectady.



THE 1959 Ordo Kalendars are now on sale (sixty-cents or seventy-five cents if mailed) in the St Francis de Sales Shop and also in the Church Office. You will do well to obtain your Kalendar before the supply gives out.



ON Tuesday, December the second, the Advent In-Gathering of the United Thank Offering will be presented at the ten-thirty Mass at the Cathedral of St 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.



THE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall on Friday, December the nineteenth at ten-forty-five, when there will be a Miscellaneous Shower for the adult residents of the Industrial Home for the Blind (men and women). The Chairman of the American Church Union Committee for work with the blind, Father Sutcliffe, will give a talk on this blessed labor of love. All women of the congregation are urged to be present and to contribute happily to the "Shower."

A Corporate Communion will have been held at the nine-thirty Mass that morning.



#### FROM THE PARISH REGISTER

##### BAPTISMS

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

October 26—Joyce Mary Walenta

##### CONFIRMATION

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

*"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."*

October 4—Frances Naomi Kahn

#### MARRIAGES

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

October 11—Lowell Green Masterson and Elizabeth Ennis Irwin

#### BURIALS

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

October 6—Elsie May Long

October 7—Grace Banks

October 10—Grace Robert

October 30—Annette Bertha Dourdan



THE 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 14—The Third Sunday in Advent. Helen Janet and Lois Marie Warrell.

December 25—Christmas Day. Thomas McKee Brown, Priest, Founder and First Rector.

December 28—The Sunday after Christmas. George Coldham.



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

Wednesday, December 3, 9:30. St Mary's Guild.

Sunday, December 7, 9:00. The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Sunday, December 14, 9:00. The Living Rosary of Our Lady and St Dominic.

Friday, December 19, 9:30. The Woman's Auxiliary (Day Branch).

Sunday, December 28, 9:00. The Church School. The Order of St Vincent, The Guild of St Vincent.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$25, \$2; Mrs Hilda Arnoldi, \$2; Mr S. Wilson Cash, \$5; Miss Betty Clark, \$5; Mrs W. P. Clement, \$3; Mrs Frederic F. deRham, \$5; Miss Alice Erickson, \$1; Mr Robert P. Fisler, \$10; Mrs Anna Friedauer, \$2; Mrs Marie Gihon, \$5; Mr Ralph Gray, \$1; Mrs Thomas H. Harris, \$10; Miss Anne L. Hitchcock, \$5; Mrs Rebekah



S. Hufcut, \$1; Mrs. Raymond Hughes, \$5; Vera, Craig and Raymond Julian, \$10; Mrs Oliver Lavoie, \$2; The Reverend John G. Mills, \$2; Miss Kathryn Mulholland, \$2; Mrs Alfred Nardecchia, \$3; Miss Donna Lee Nickerson, \$2; Miss Beatrice Packington, \$2; St Mary, St Joseph and Northern Railway, \$5; Mr Forsythe Sherfese, \$5; Mrs Edward C. Tripp, \$2; The Messrs Edgar and Oscar Wilson, \$30; Mrs Austin Wynne, \$2.



### LET US NOW OUR HOMAGE GIVE

Let us raise a joyful song  
On this festal day  
To mankind our King has come  
Let us all be gay

Let us bring our gifts along  
Lay them at His feet  
Where he rests the beasts among  
King and shepherds meet

Let us now our homage give  
To our Lord and King  
Small enough the life we live  
To our God to bring

Let us, too, His mother greet  
And Saint Joseph there  
Worship then will greater be  
By their added prayer

Let us raise a joyful song  
On this festal day  
To mankind our King has come  
Let us all be gay.

ELHEN

### KALENDAR FOR DECEMBER

1. M. ST ANDREW, AP.
2. Tu. St Bibiana, V.M. Com. FERIA. Requiem 8.
3. W. St Francis Xavier, C. Com. FERIA.
4. Th. St Peter Chrysologus, B.C.D. Com. St Barbara, V.M., FERIA.
5. F. St Sabas, Ab. Com. FERIA. *Abstinence.*
6. Sa. St Nicholas, B.C. Com. FERIA, Vigil.
- ✕ 7. Su. ADVENT II. Com. St Ambrose, B.C.D.
- ✕ 8. M. THE CONCEPTION OF THE BLESSED VIRGIN MARY.  
Com. FERIA.
9. Tu. Of the Octave. Com. FERIA. Requiem 9:30.
10. W. Of the Octave. Com. St Melchiades, B.M., FERIA.
11. Th. Of the Octave. Com. St Damasus, B.C., FERIA.
12. F. Of the Octave. Com. FERIA. *Abstinence.*
13. Sa. St Lucy, V.M. Com. FERIA, Octave.
- ✕ 14. Su. ADVENT III.
15. M. Octave Day. Com. FERIA. Requiem 7.
16. Tu. St Eusebius, B.M. Com. FERIA.
17. W. EMBER WEDNESDAY OF ADVENT. *Fast and Abstinence.*
18. Th. FERIA.
19. F. EMBER FRIDAY OF ADVENT. *Fast and Abstinence.*
20. Sa. EMBER SATURDAY OF ADVENT. *Fast and Abstinence.*
- ✕ 21. Su. ADVENT IV.
22. M. ST THOMAS, APOSTLE. Com. FERIA.
23. Tu. FERIA. Requiem 8.
24. W. Vigil of the Nativity of our Lord. *Fast and Abstinence.*
- ✕ 25. Th. 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. F. ST STEPHEN, PROTOMARTYR AND DEACON. Com. Octave.
27. Sa. ST JOHN, AP.EV. Com. Octave.
- ✕ 28. Su. THE HOLY INNOCENTS, MM. Com. Octave.
29. M. St Thomas of Canterbury, B.M. Com. Octave.
30. Tu. Of the Octave.
31. W. St Sylvester I, B.C. Com. Octave.

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

## MUSIC FOR DECEMBER

## DECEMBER 7 — ADVENT II

Mass, Missa simplex ..... Herman Strategier  
 Motet — Who shall separate us ..... Heinrich Schütz

## Evening

Litany in Procession ..... Gregorian  
 Motet — Panis angelicus ..... Michel Richard de la Lande  
 O salutaris hostia ..... Joseph Noyon  
 Motet — Ave verum ..... Anton Bruckner  
 Tantum ergo in G Sharp ..... Zoltán Kodály

## DECEMBER 8 — CONCEPTION OF THE BLESSED VIRGIN MARY

Mass, Missa de angelis ..... Gregorian

## DECEMBER 14 — SUNDAY WITHIN THE OCTAVE OF THE CONCEPTION

Mass, Mass in D ..... Otto Rehm  
 Motet — Hymn to the Mother of God ..... Sergei Rachmaninoff

## Evening

Litany in Procession ..... Gregorian  
 Motet — Zion hears her watchmen ..... Dietrich Buxtehude  
 O salutaris hostia ..... Hermann Schroeder  
 Motet — Adoramus te ..... Wolfgang Amadeus Mozart  
 Tantum ergo ..... Hermann Schroeder

## DECEMBER 21 — ADVENT IV

Mass, Missa Ferialis ..... Otto Rehm  
 Motet — Ave Maria ..... Sergei Rachmaninoff

## Evening

Litany in Procession ..... Gregorian  
 Motet — Is God for us ..... Heinrich Schütz  
 O salutaris hostia ..... Franz Listz  
 Motet — Ave Maria ..... Flor Peeters  
 Tantum ergo ..... César Franck

## DECEMBER 24 — MIDNIGHT MASS

Mass, Missa brevis ..... Zoltán Kodály  
 Carols

## DECEMBER 25 — CHRISTMAS DAY

Mass, Mass in E ..... Otto Rehm  
 Motet — O magnum mysterium ..... Luis Tomás de Victoria

## DECEMBER 28 — HOLY INNOCENTS

Mass, Missa festiva in D ..... Alexandre Gretchaninoff  
 Motet — Angelus ad Pastores ait ..... Jan Pieters Sweelinck

## Evensong

Magnificat and Nunc dimittis ..... Harold Friedell  
 Carols  
 O salutaris hostia ..... Otto Rehm  
 Motet — O bone Jesu ..... Tomaso Bai  
 Tantum ergo (Opus 11, 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 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.*