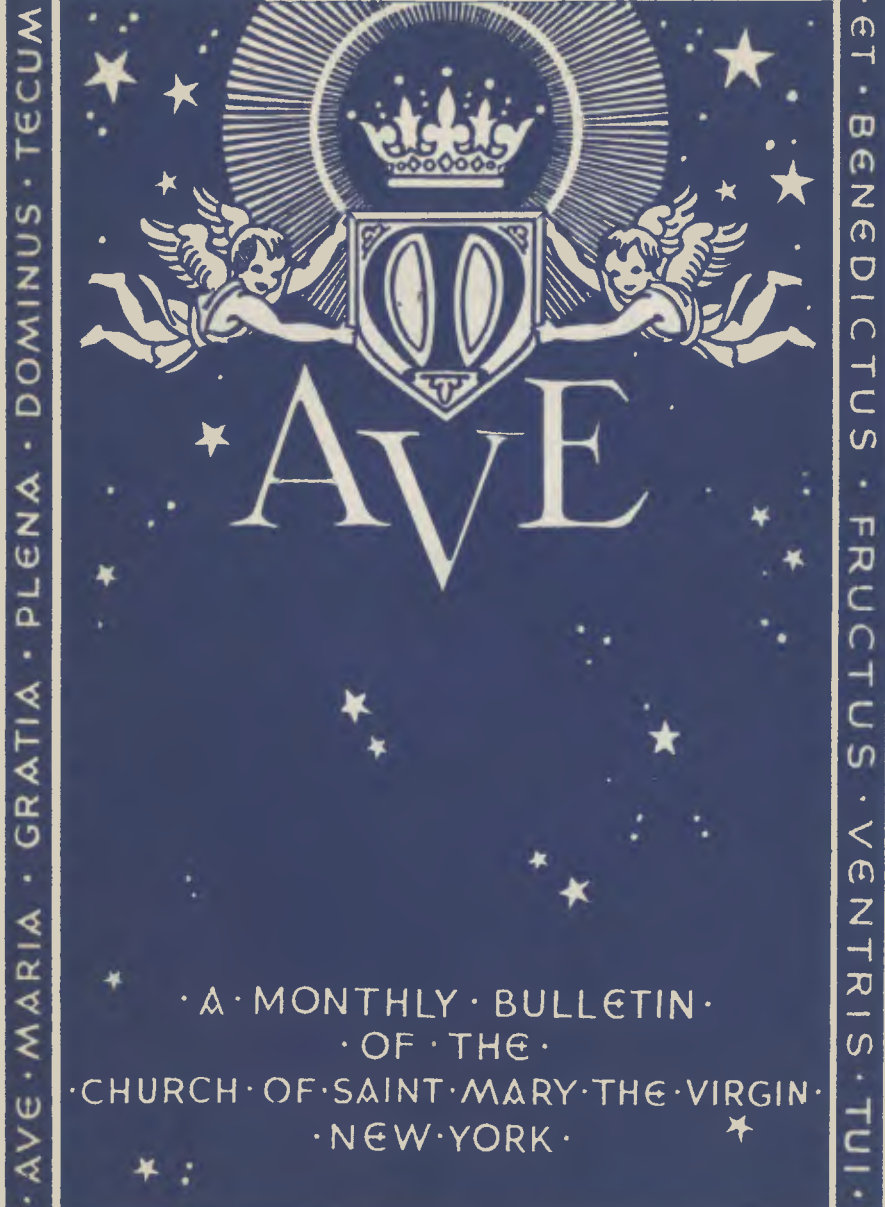
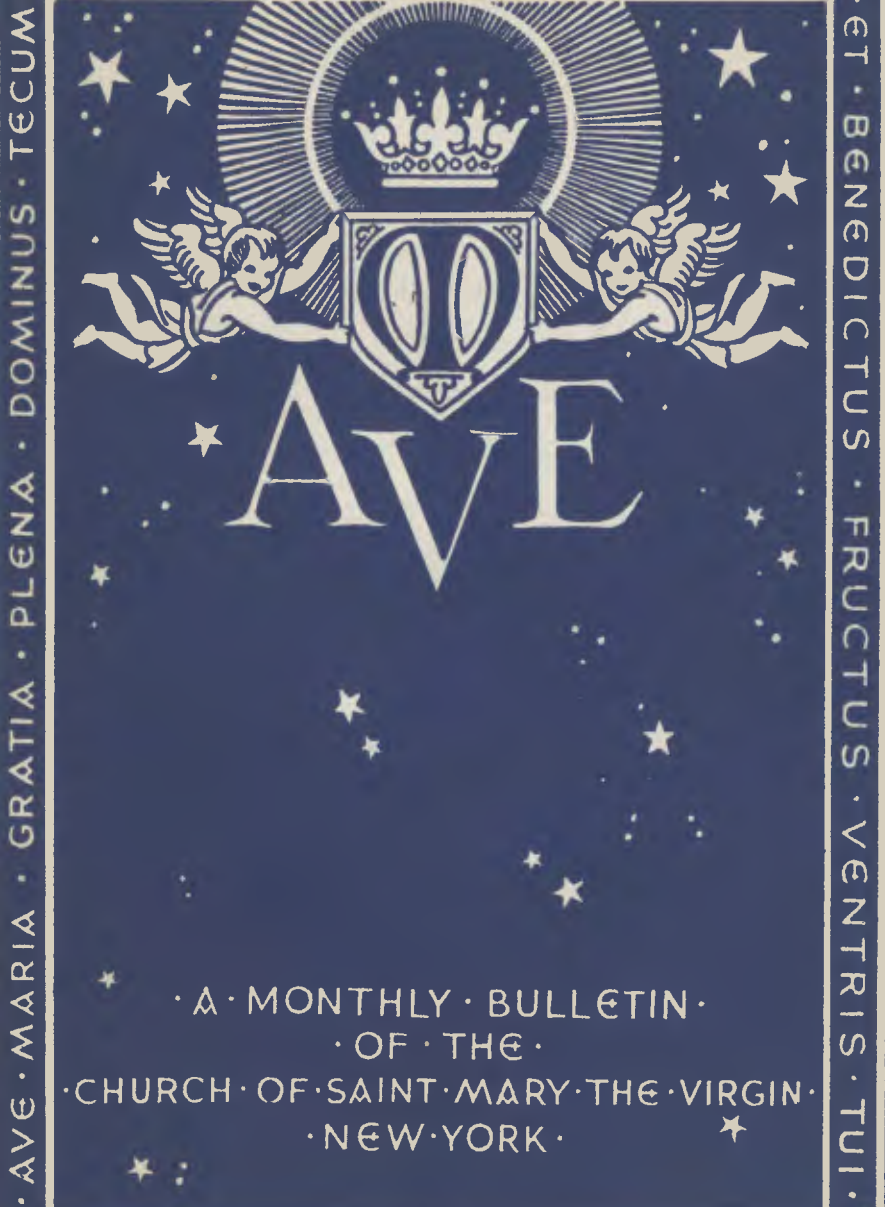


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·A·MONTHLY·BULLETIN·
·OF·THE·
·CHURCH·OF·SAINT·MARY·THE·VIRGIN·
·NEW·YORK·

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·NEW·YORK·

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*

THE REV. EVERETT 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. XXVIII

January, 1959

No. 1

Dear Parishioners of St Mary's, —

The Bishop of the Diocese has appointed the evening of the Fourth Sunday in Lent, March the eighth at eight, for the administration of the Sacrament of Holy Confirmation. I beg of you in the name of the Lord to start praying with special intention that many will offer themselves in preparation for this Sacrament wherein the Holy Spirit comes to make strong for the battle of life those who have entered the Christian arena through Holy Baptism. Further power is offered to the cooperative soul through two other Sacraments which may be received on any day, namely, Holy Penance and Holy Communion.

Those of you who have been faithful in receiving sacramental grace know how generously God has touched with His divine healing power your sin-sick souls and given you both health and strength for answering His call to holiness. Would you deny such power to the souls of your friends or to the members of your family? Surely not. I therefore call upon you to invite those whom you know to be living without sacramental grace to present themselves for the further strengthening of their souls. Invite them to accompany you to six instructions on some of the fundamentals of the Catholic Religion which will be given in the place of the customary address at the regular Sunday evening service at eight, beginning with Sunday, January twenty-fifth and ending with Sunday, March the first. The subjects of these instructions will be: Natural and Revealed Religion; Salvation; Life Beyond the Grave; Grace Through the Sacraments; Contrition, Confession and Satisfaction; and Liturgical Worship. In addition to these public instructions much individual teaching will be offered by your priests and by the Sisters of the Holy Nativity. Remember, "To instruct the ignorant" is one of the spiritual works of mercy.

Start now. Think of some one or more individuals who have thus far missed the joys of full Catholic living. Pray for them that God may lead them to His light and grace. Pray too that God may give

you such love as will make you happy in leading these souls to the source of healing and strengthening. Never let it be said of you that you were quite content to go to heaven alone! It may well be that no one can reach heaven alone!

Affectionately yours,

Ernie Taber

★

THE HOLY NAME OF JESUS

As home clock strikes each hour

Pause, O heart, and murmur soft

The Holy Name of Jesus.

Recall His love and power.

Time soon ends; remember oft

The Holy Name of Jesus.

Thy days and nights each minute

Tune thy heart His name to love, —

The Holy Name of Jesus.

Thy final breath within it

So may greet thy Lord above

With Holy Name of Jesus.

— F. T. C.

CHRISTIAN, COME ALIVE!

By Thinking Out Your Faith

SURELY no one can be named who has entered into closer union with God than the Blessed Virgin Mary. In all of her relations with God she listened and observed and thought and so her faith has ever been a shining example for all of us her children. It was Saint Luke who wrote of her "But Mary kept all these things and pondered them in her heart."

If you remember that great prayer which our Blessed Lord offered to His Heavenly Father at the Last Supper on behalf of His disciples, you will recall these words "Sanctify them through thy truth: thy word is truth." Yes, the disciples could not become holy except through truth. Nor can you and I without truth hope to answer the call to holiness.

When you stop to think of it there is sound truth back of all of the Church's precepts, all of her sacraments, indeed all of the good works done by the members of the Church and all of the self-denial involved. Truth, to put it quite simply, is the love of God, — His love for His children and their return love for Him. In short, our sanctification, our living holily day by day, means the love of God. Now since truth can come only through the illumination of faith, our Blessed Lord's prayer quoted above really says "Perfect love is based on perfect faith."

It has been our common experience that if we would love God properly we must know Him properly. One reason why genuine Christians must expose and oppose false and heretical doctrine is that such doctrine prevents people from knowing God and so interferes with or lessens their love for Him. The more we listen to the voice of God as it reaches us through the revelation of the Incarnate Lord Jesus enshrined and safeguarded in the doctrine of the undivided Church of the ages, the better shall we know God and the better shall we love Him. As we go on in the Christian life the love of God helps us to know Him since love and knowledge act and react on each other, but when you find yourself reasoning accurately you recognize that it is real knowledge that has preceded love in every instance.

God's truth as revealed to us mortals is one, final and determined truth and yet our grasp of His truth changes continuously. You see He teaches us about Himself in order that we may be led into closer union with Him. As the meaning of His teaching grows on us our

union with Him becomes deeper and deeper. True, much of His teaching will remain a mystery to us and yet if we ponder over the mysteries in the Catholic Faith (God's truth) in an effort to make them our own, we shall find these mysteries to be no mere bare outlines of truth for we shall discover that they contain facts which, if acted upon by us, powerfully influence and change our daily living. Indeed, in the light of God's truth we see sin and punishment in the proper perspective and we accept rather than resent the latter. We are even able to trace the hand of God in events that must honestly be described as unfavorable and painful. We see, too, many an opportunity for grace and for penance where non-believers behold only inexplicable confusion. We exclaim "In this circumstance I must rely solely on God's grace" or "For my sins this has come upon me."

If the meaning of God's truth is to come home to us we must be willing to think out our faith. This means we must steep ourselves in the Church's doctrines. It will not be sufficient merely to read her doctrines as summarized and brought into order in theological books and treatises. Rather we must study and think. We need not read much but we must think much on what we read. If we are humble in our thinking we shall not turn out to be opinionated intellectual snobs, overrating mere theological knowledge. Rather we shall discover our faith to be vitalizing our every thought and word and deed. It will become a living faith instead of a mere academic acceptance of theological truths. As a living faith it will affect our social, political, economic and educational life.

In thinking out our faith we shall expect difficulties and doubts. Many such difficulties will be encountered simply because our faith contains mysteries. By and large our difficulties will disappear if we view everything in the Catholic Faith in relation to the whole. We shall therefore welcome help through religious instruction, sermons, reading and most of all praying. Our greatest danger will present itself when conceit, born of the devil, is joined with a little knowledge or when we become so crammed with knowledge other than that of God that we have no time for the wisdom that comes from above. Doubts there may be as well as difficulties. These will beset only those who oppose the authority of God, forgetting that His wisdom is infinite. Doubts simply need not be. It was Cardinal Newman who once remarked "The greatest of difficulties can oppress one without the slightest doubt."

If you would grow in knowledge of God and have a lively faith, read the Bible, especially the four Gospels, and ponder as you read and use scholarly commentaries to deepen your pondering. Read straight theology in its three branches,—doctrinal, moral and ascetic. Read too the Lives of the Saints and ponder over what truth or truths they were living by that made them outstandingly holy. Read also such great masterpieces of spiritual reading as you find digestible, always remembering that spiritual reading is food and therefore it must be digested. You cannot digest every book of spiritual reading. Pass some of them up, but only after you are sure that good will on your part will fail to work wonders and so make such books useful.

Let no one be discouraged if in thinking out his faith he thinks not too profoundly. The soul that is united to God in prayer and sacrament and worship and loving service is often more wonderfully enlightened and inflamed by God through the light of truth than by all the expositions of human teachers. Such a soul is a dear friend of God and as such of more use to the Church than others however scholarly who have not attained this union. Such union, however, may be enlightened as day by day and little by little the individual thinks out his faith. Christ is the Light of the World and He has called upon His followers to be the light of the world. This call is for all, — each of us in his several capacities. And wonder of wonders, the capacity of each can grow!



THE CHURCH, THE BODY OF CHRIST (9)

WE have had a good deal to say about the Church being a body in the proper sense of the word; and about its Head being Christ. But a bond is not just a collection of parts, whether it be elemental parts like chemicals and minerals, or more complex parts such as arms, legs and head. It is a unit and since it is a complex unit, it needs to have a body of union, a unifying, vivifying principle, a principle that gives it life and makes it possible for the parts to work together in harmony for the preservation and happiness of the body. A human body has such a principle and it is called the soul. The Body of Christ also has such a principle, a soul, and that is the Holy Ghost, the third person of the Blessed Trinity. St Augustine says, "What the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church." And

St Thomas Aquinas, "The Holy Ghost is the final and principal perfection of the whole mystical body, like the soul in the natural body. Just as it is constituted one body by the unity of the soul, so is the Church by the unity of the Spirit." The soul unifies the activities of the body and gives the body life.

Since the Church is not a mere grouping of men, a society, but a living body; it is animated by a living soul, the Spirit of God. So the Church has its head, Christ; its soul, the Holy Ghost; and its body, which we are. To quote a modern writer, "Not only does the Holy Ghost dwell in the Church and in each of the just as in its temple, but it is as a principle of cohesion, of movement and life." Just as in the beginning God had breathed on Adam and made him a living soul; our Lord breathed on the apostles to make them a living society. The descent of the Holy Ghost was one of the fruits of the Passion, Resurrection and Ascension of our Lord, the final mystery of the earthly life of Jesus, and the beginning of His Mystical life.

It is the possession of this living Soul that explains our Lord's words that the Church would exist always even to the end of the world, for it contains within it a life that cannot die. And so the Body of Christ remains the same throughout the persecutions from outside, heresies and schisms from inside. But here the analogy is not perfect, for while a human soul may be separated from a human body, the Holy Ghost can never be separated from the Mystical Body, the Church. So the Church is a living thing which grows and never dies. She decays in parts here and there, but she never dies. She bears eternity within her.

Physical forces, the force of ideas and the force of passion have all been arrayed against her just as they were arrayed against our Lord in His human life. Brute strength failed to destroy the physical body of Christ. It has failed and will always fail to destroy the Mystical Body.

The forces of the mind have been directed against the Church and in the course of time there has not been a single article of the Creed which has not been attacked many times. But not one has fallen or been rejected. Indeed, the assault on them has led the Church to understand them more deeply and hold them more firmly. The Spirit of Truth prevails.

Now the forces of passion are the principal enemy of the Church. The spirit of the world opposes her not because of the way the

world thinks, but because of the way the world lives; not because the world cannot accept the Creed, but because the world cannot accept the Commandments. We live in an era of moral softening and weakening of our wills. But the force of passion is at the same time a weakness and bears within itself the seeds of its own destruction. There lies behind it a search for love. The world's love is misdirected to the senses and the answer to it is the Spirit of Love, Who is the Soul of the Church. The Spirit conquers the force of passion by satisfying it with the irresistible force of the Love of God.

Her indestructibility is the evidence that the Church is a divine organism and not a human organization. Left to her human elements she would have perished long ago. The secret of her immortal life is her eternal spirit which cannot be touched or destroyed by the world. In the face of violence the spirit manifests the immortality of her being; against the force of ideas the spirit shows the immortality of her ideas; against the force of passion the spirit shows the immortality of her love. The Church is a person living and growing through the centuries and contemporaneous with all of them. She is the abiding personality of Christ living now in His Mystical Body overshadowed by the Holy Ghost as He once lived in His physical Body overshadowed by the same Holy Ghost.

—EB



PARISH NOTES

IS the Church of Saint Mary the Virgin named as a beneficiary in your Will? If not, don't you think she should be, just out of gratitude to God for the many blessings you have received through Saint Mary's in your spiritual life and which you may thus hand on to those who are coming after you?



DOES the beginning of the fiscal year of 1959 find you without your new set of pledge envelopes? Surely you will bear your share in the regular week by week support of Saint Mary's and the Church's Mission by sending in your signed pledge card at once.

And does the New Year find you without an Ordo Kalendar to guide you and challenge you to get yourself to God's altar for the proper observance of the Church's feasts and fasts? Such a Kalendar may be obtained from the Saint Francis de Sales Shop, or the Church Office, for sixty cents (seventy-five cents, if mailed).

ON the Feast of the Circumcision, January the first, Low Masses will be celebrated at 7, 8, 9 and 10, with High Mass and sermon by Father Meisel at 11. The best way to begin the New Year of God's gift of time is at the altar. Indeed, there is no other beginning for the Catholic Christian, popular Watch Night services to the contrary.



TUESDAY, January the sixth, is the Feast of the Epiphany. Since this is a weekday, High Mass with communions will be celebrated at seven, followed by Low Masses at 8, 9:30 and 12:10. On this happy Feast it is our privilege to join in spirit with The Magi in adoring our King, our Saviour and our God in the Person of Jesus Christ.



ON Sunday, January the twenty-fifth, the faithful are asked to come to Mass prepared to make a special offering for the training of future priests. This is Theological Education Sunday throughout the Episcopal Church when the support of our theological seminaries is stressed in order that those who are answering God's call to be His priests may be soundly grounded in the Church's doctrine and discipline and worship. Your offerings will be divided among the seminaries that trained your own parish priests, namely, Seabury-Western Theological Seminary, Philadelphia Divinity School and the General Theological Seminary.



THE Church Unity Octave is observed year by year from January the eighteenth until January the twenty-fifth. The Masses during the Octave will be offered with the intention for God's blessing on all efforts toward the reunion of His Mystical Body, the Church, so sadly broken by schism.

During this Octave Saint Mary's is privileged to be host to the New York Branch of the American Church Union which is sponsoring a service of worship on Thursday evening, January the twenty-second at eight. The preacher at this service will be the Reverend Albert J. DuBois, Executive Director of the American Church Union. It is expected that representatives from the Eastern Orthodox and Polish National Catholic Churches will be present to witness to the

desire and need for reunion. It is possible that a choir of Russian seminarians may assist at this great service.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday morning, January the sixteenth, at ten-forty-five for the planning of a budget for 1959. A Corporate Communion will have been held that morning at the nine-thirty Mass.



JUST inside the door leading from the vestibule of the church into Saint Joseph's Hall is a spacious box awaiting your gifts of books and magazines to be distributed through our Saint Mary's branch of the Church Periodical Club to hospitals, prisons and various Church homes and institutions. Thoughtfulness on the part of all could fill that box to overflowing week by week. As Christians can we be unresponsive to the needs of others?



WE gratefully record the gifts of two sets of very beautiful Low Mass vestments—a white set imported from Switzerland has been given in loving memory of Henry Mark Wreszin and a green set imported from France has been given in loving memory of Marion Woodworth Raymond. Rest eternal grant unto them and let light perpetual shine upon them.



FROM THE PARISH REGISTER

MARRIAGES

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

November 13—Oscar R. Hoffman, Jr., and
Mary Sue Buffington

RECEIVED BY CANONICAL TRANSFER

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

November 24—Linette Kanhai
Cynthia Meriena Yung

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

January 4—The Second Sunday after Christmas. George Robinson Harding.

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

January 11—The First Sunday after the Epiphany. Warrington Griswold Lewis. Mary Lewis Hooker.

January 18—The Second Sunday after the Epiphany. Mary Louise Raymond.



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

Sunday, January 4, 9:00. The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, January 7, 9:30. St Mary's Guild.

Sunday, January 11, 9:00. The Living Rosary of Our Lady and St Dominic.

Friday, January 16, 9:30. The Woman's Auxiliary (Day Branch).

Sunday, January 25, 9:00. The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1; \$1; \$1; \$1; Mr Mills W. Baker, \$2; Mr Colin D. Crichton, \$10; Mr William E. Eyman, \$3.25; Miss Ruth Gerrish, \$3.50; Miss Virginia Harrington, \$5; Miss Ruth Hinckley, \$1; Mr Arthur K. Hyde, \$5; Mrs Richard Peabody Kent, \$5; Miss Adelaide Kight, \$1; The Reverend George F. Kreutler, \$2; Lt William W. Love, \$3.50; Mr and Mrs John Madsen, \$3; Mr Tomas Malcolm McLean, \$3; Miss Linda Morley, \$1; The Reverend Charles W. Nelson, \$1; Mrs Leonore Thomas, \$3; Mr C. Lloyd Tyler, \$5; Miss Thelma Watne, \$3.

KALENDAR FOR JANUARY

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

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 Lux et origo Gregorian

JANUARY 4 — THE FEAST OF THE MOST HOLY NAME OF JESUS

Mass, Mass in D Otto Rehm

Motet — Gloria in excelsis Robert Cooper

Evensong

Magnificat and Nunc dimittis Healey Willan

Motet — Ave Maria Jacob Arcadelt

O salutaris hostia Flor Peeters

Motet — O bone Jesu Tomaso Bai

Tantum ergo Josef Lechthaler

JANUARY 6 — THE EPIPHANY OF OUR LORD JESUS CHRIST

Mass, Missa de angelis Gregorian

JANUARY 11 — THE FEAST OF THE HOLY FAMILY

Mass, Missa brevis Zoltán Kodály

Motet — Magnificat Sergei Rachmaninoff

Evensong

Magnificat and Nunc dimittis Leo Sowerby

Motet — Three Kings Healey Willan

O salutaris hostia Thomas Tallis

Motet — Adoramus te Francesco Rosselli

Tantum ergo Anton Bruckner

JANUARY 18 — THE SECOND AFTER THE EPIPHANY

Mass, Mass in D George Henschel

Motet — January Carol Robert Crandell

Evensong

Magnificat and Nunc dimittis in E Thomas Tallis

Motet — Surge Illuminare Giovanni Pierluigi da Palestrina

O salutaris hostia Otto Rehm

Motet — Panis angelicus Michel Richard de la Lande

Tantum ergo Léon Böellmann

JANUARY 25 — SEPTUAGESIMA

Mass, Missa Misericordias Domini Josef Rheinberger

Motet — Miserere mei William Byrd

Evensong

Magnificat and Nunc dimittis Searle Wright

Motet — Marian Litany Seth Bingham

O salutaris hostia Ettore Desderi

Motet — Ave verum Joseph Noyon

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, third Saturdays, 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.