

·BENEDICTA·TU·IN·MULIERIBUS·

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·AVE·MARIA·GRATIA·PLENA·DOMINUS·TECUM·
·ET·BENEDICTUS·FRUCTUS·VENTRIS·TUI·

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·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. 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,
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AVE

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

Vol. XXVIII

February, 1959

No. 2

Dear Parishioners of St Mary's, —

Another Lent is at our door. Ash Wednesday comes early this year, — February the eleventh. I am not going to suggest any detailed observance of Lent for there is a danger of getting lost in the woods of ecclesiastical meticulousness. Rather I am going to urge you with me to withdraw as much as possible from self-pleasing in favor of God-pleasing and to turn love of self over into love of God. Do this within the framework of fulfilling the three notable duties of prayer, fasting and almsgiving.

Show your love for God through generous use of your opportunities for worship. Let your worship take the form primarily of adoration and thanksgiving. In your individual prayers begin always with adoration, adoring God for who He is. Lose yourself in such adoration.

Let the Lent fast be observed as an expression of your love for God. Fast that you may bring your body into subjection to your soul and thus honor the reflection of God's image within you. Make sure that the Lent fast is non-utilitarian, that is, not for reducing purposes or for proving that you can exercise self-control, else the fast will build up your own self-love and self-satisfaction. Fast for the love of God Who loves your soul.

Manifest your love for God through almsgiving. Be kind to the unkind, loving to the unloving, just to the unjust, patient to the impatient. God is all of these toward us who are unworthy. Can we do less in our contacts with others? Can we, in the light of the Crucifix?

A happy Lent to all, — happy because kept for the love of God with self fading farther and farther into the background.

Affectionately,

Grieg Taber

CHRISTIAN, COME ALIVE!

By Dying to Self

SAINTE Paul said "I die daily." Do you? Do I? Yet the Christian must die to live. This blessed Apostle also said "I live, yet not I, but Christ liveth in me." Yes, Saint Paul had learned how to pour all back into Christ, thus glorifying Him. He had learned to banish all self-love from his heart. In writing his fellow Christians at Colosse blessed Paul exclaimed "Ye are dead and your life is hid with Christ in God." Dead indeed, — to self-will. And our blessed Lord says to each one of us "He that loseth his life for my sake shall find it." Yes, we must learn to leave self and all other things for the love of Jesus!

Now all of this points to the Christian practice of mortification. Mortification is not a popular practice since so very many, abetted by leaders in the field of psychiatry, would claim that it should be treated with scorn by all healthy-minded people. Then too others have the notion, false though it be, that mortification is always connected with foolhardy austerities. So, mortification may not be a popular practice but it happens to be a necessary practice for live Christians. After all, most of us have seen all we want to see of free self-expression as an ideal for Christian living since this leads to rampant egoism. The fact remains that if we Christians would serve Christ we must refuse to serve self. To serve Christ requires self-discipline and self-discipline is acquired through mortification and so mortification becomes necessary for living the radiant life set forth in the Gospel of Christ. We mortify ourselves, we die daily in order that Christ may more fully live in us each day. We deny ourselves that we may assert Christ. In the last analysis mortification is the subjecting of the body to the soul and of the soul to God. The end is love and God is love!

There are various mortifications which we may practice. The mortification of vices is all important. The great Saint Jerome once wrote "We deny ourselves as often as, trampling under foot our past vices, we cease to be what we were and begin to be what we have not been before." This mortification makes of us changed men and women, — changed from glory to glory. It means the putting off of the old man and the putting on of the new.

There is the mortification of the senses, through the wrong use of which we land in so much serious trouble. Too often we use our senses solely for self-gratification. We must see, hear, touch, taste

and smell only as we are permitted to by the holy will of God who gave us these senses.

There is the mortification of the tongue. What an unruly member of the body it is! When engaging in conversation with our friends during which the art of detraction is practised, that is, taking from others their reputation or good name, we should mortify the tongue into saying "we should all of us here thank God if we do not commit the same faults." And when we are given to too much speaking we must needs mortify the tongue into moderate silence. Otherwise we shall find ourselves talking so fast as to drool quite like an old basset hound!

There is the mortification of judgment. How often we cling to our reasoning, disputing everyone and insisting on having the last word. The mortification of judgment will lead us into yielding to others especially over little matters.

In many ways the best mortification is simply the humble and patient acceptance of all that God wills to send us. If we practise this high type of mortification we shall accept rudeness and derision and contempt from others since God willed to give them the same gift of free will which He has given us. It will not hurt us to accept their abuse of God's gift any more than it will hurt them to accept our abuse of God's gift. Such acceptance must be in union with our most Holy Redeemer who accepted on behalf of us all on Calvary's Cross all the abuses of God's gift of free will that ever have been or ever will be.

But, you say, mortification so often involves suffering and surely God cannot be pleased with suffering. Of course He is not pleased with suffering, but He is pleased with the love that inspires us to suffer. He is not pleased with injustice that stalks the face of the earth, but He is pleased with the love that voluntarily suffers injustice. Mortification then must always be the servant of love. Indeed love without mortification is worthless. It can even be sinful.

Now mortifications may be dangerous. The safest are those others inflict on us, especially those the Church suggests to us. The most dangerous are those we inflict on ourselves to increase our pride as we boast of being he-men and able to exercise extreme self-control. It is far better to yield to legitimate desire, admitting how mortified we are, than to fan into flame our self-love by taking pride in self-control. This is the reason why physical mortification undertaken in Lent is suspect when it is accompanied by temper, impatience and

touchiness. Suspect too is the mortification of the individual who punishes himself but will tolerate not the slightest inconvenience or discomfort caused by others, even when the infliction of either is quite involuntary on their part.

But let us return to the point with which we started. Mortification is necessary. Our blessed Lord has made it so. Listen to Him, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Now mortification will be an easy and happy habit if we are Christians of good will, that is, if our wills are resigned to the will of God. Then mortification will conceal joyful life. If for example we fast in Lent with good will then that bodily fasting will be the happy means by which God Himself will "curb our sinfulness, raise our minds from things of earth, renew our strength and reward us with manifold blessings."



MY CUP OF CLAY UPLIFT

So late, so imperfectly I give Thee love!

My cup of clay uplift, though brimmed, so small!

Again, oft again, I seek Thy grace above.

Yet, fresh renewed, once more in dust I fall!

As oft, O forgiving Lord, Thou stoopst to lift

Thy foolish sheep, Thy Prodigal, once more.

So bearing in my trembling heart Thy Gift

Again, bowed low, I kneel and Thee adore.

Were all my remaining days lived held in grace

No crown would I crave, no height of place or power;

But, Lord, let me read in Thy forgiving face

An understanding love that Final Hour!

F. T. C.

THE CHURCH, THE BODY OF CHRIST (10)

STANDING off to one side to look at the Church from an objective point of view is all right and a good thing to do in order to get our perspective right. This is what we have been doing. But now it is time to remind ourselves that the sidelines are not where we belong. The Church, like any normal body, is made up of cells and members; and that's what we are. We must now see how our lives are related to and involved in the life of the Church — what it means to us as individual persons to be members of Christ's Body.

First of all, then, who are members? The answer seems easy. The members of the Church are Christians. But that doesn't answer the question; it merely asks another: What is a Christian? This seems a simple straightforward question and one would think it had a simple straightforward answer. But it turns out that there are many answers. Christianity in becoming so widespread has in some places become so thinned out that there are many rather odd answers given to this question. A very common answer that many, perhaps a majority of the people you know, will give is that a Christian is one who lives a good life (whatever that may mean), is fair-minded, honest, public-spirited and humanitarian. But this answer is identical with the answer that an ancient Greek, centuries before Christ, would have given if he were asked: What is a good citizen?

Our Lord actually answered this question for us, and more than once. He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." He didn't say that such a man would be unlikely to see the Kingdom, but that he *cannot*. Men by natural birth possess physical life, but only those born again of water and the Spirit possess the life of the Kingdom. A good man in the natural order is not the same as a good man in the supernatural order. And in the sight of God there are these two classes of people: the once-born, those born of woman; and the twice-born, those born again of the Spirit of God; the humanists and the Christians; those of the world and those of the Kingdom of God; those who are just men and those who are Children of God.

By nature a man is the child of his parents; but by grace he becomes a child of God and an inheritor of the Kingdom of Heaven. The Baptismal office in the Prayer Book makes this very clear, but

it didn't invent the idea. St John near the beginning of his Gospel puts it very succinctly, "But as many as received Him, to them gave He power to *become* the sons of God." — to become what they were not by nature.

The Christian life consists in the introduction of an entirely new principle into man, a principle which lifts him out of the natural order into the supernatural order; which makes him "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." This is what a Christian is primarily, a member of Christ, a member of His Mystical Body; one incorporated, grafted, into that Body by water and the Spirit. This is basic, and all else that characterizes the life of a Christian flows from that.

Only one man was ever born the child of God, our Lord Himself. All the rest of us have the power to become children of God by being grafted into His Body. Then, and only then, we have God as our Father, our Lord as a brother. We have His very life flowing through our souls as the life of our parents flows through our veins.

Man lives his human life because he has a soul, and so he can say: "I live." But he lives a divine life, the life of a child of God, because he is grafted into the Body of Christ and is possessed of the Spirit of God, the Soul of the Church; and so he can add with St Paul, "Now, not I, but Christ liveth in me." He no longer calls his creator, God; but begins to address Him as, Father.

This being born again of water and the Spirit; this becoming a child of God; this being possessed of the Spirit; this being grafted into the Body of Christ and living the divine life of Christ, is the root, the beginning of being a Christian, a member of the Church. Without it we are not Christians at all and have no right to use His Name. But there is more to it than that just because we have become "members" of something. A "member" is by definition only one among many, a social unit. And so one who becomes a member of the Body of Christ, immediately establishes a relationship not only with Head of the Body, but with every other member as well. What this means we shall see next time.

— EB

THE PURIFICATION

Our Lord Our Lady Purified
In the Temple of His Heart
Our Lady Our Lord Sanctified
In the place He set apart.

She gave the Holy Child to God
Upon a Winter's Day
And in the Spring beneath a rod
Saw them drive Her Son away.

Our Lady Our Lord beautified
Within a Manger stall
Our Lord Our Lady glorified
Outside a City wall.

FHM



PARISH NOTES

MONDAY, February the second is the Feast of the Presentation of Christ in the Temple, called also the Feast of the Purification of the Blessed Virgin Mary and generally known as Candlemas. It was when the Infant Jesus was at His presentation placed in the arms of blessed Simeon that Simeon burst into prayer during which he proclaimed that Divine Child "A light to lighten the gentiles." Most fittingly Holy Church on this Feast of the Presentation blesses the candles which she will burn in honor of Jesus Christ, her Light and the Light of the world.

The full Rite of Candlemas will be carried out here at Saint Mary's at noon on February the second when there will be Blessing of Candles, Procession of Lights and High Mass. It is hoped that very many will plan to be present to assist by their prayers. Low Masses of the Feast will be celebrated at 7, 8 and 9:30.



TUESDAY, February the third, is the Feast of Saint Blase when it has been a pious custom for the faithful to have their throats blessed. Before each Mass that day there will be the ceremony of blessing throats.

THE Annual Acolytes' Festival, at which Saint Mary's acolytes are hosts to visiting acolytes from many, many parishes in the vicinity of New York City and from many at considerable distances from New York, will be held on Saturday, February the seventh. The Festival consists of Solemn Votive Mass of the Blessed Sacrament, Procession of the Host and Solemn Benediction of the Blessed Sacrament. Before the *Introit* of the Mass Brother Charles of the Order of the Holy Cross will give a spiritual Charge to the acolytes. The Festival closes with a luncheon (for priests and acolytes only on account of limitation of space) in Saint Joseph's Hall. Year by year the good ladies of Saint Mary's prepare and serve this luncheon and it is a herculean task though a happy one. Volunteer help is always welcome.



SHROVE Tuesday falls on February the tenth. This is shricing day when the faithful are shriven in the Sacrament of Holy Penance that they may begin Lent with their spiritual house of the soul clean from all guilt. The special hours for Shrove Tuesday confessions are as follows:

Father Taber: 11-1; 2-3; 5-6; 8-9

Father Bosshard: 12-1; 4-6; 8-9

Father Meisel: 11-12; 3-5; 7-8



ON Ash Wednesday, February the eleventh, there will be the Solemn Blessing of Ashes and High Mass at noon with a brief address by Father Bosshard. Low Masses will be celebrated at 7, 8, and 9:30. Ashes will be imposed before and after each Mass and on the hour throughout the day.

In the evening the Penitential Office will be read at eight, followed by an address by Father Taber and Benediction of the Blessed Sacrament.



ALL should remember that Lent commemorates our blessed Lord's Forty Day Fast in the Wilderness. He who thus fasted for our example has bidden His followers to fast. The fast of Lent means that we should eat a light breakfast, and limit ourselves to a one-course meal at noon with a full meal to be taken only in the

evening. There will be no eating between meals. This Lent fast is intended for those of ages twenty-one to fifty-nine. It will be a holy fast if it is entered upon for the holy purposes of subjecting the body to the soul and of doing penance for our sins.



THE Lent Retreat for Men and Women will be given on Saturday, February the twenty-eighth, by Father Williams, Superior of the Society of Saint John the Evangelist and former Rector of Saint Mary's. The Retreat Mass will be celebrated at eight, with Meditations at 10:15, 11:30 and 2:15. Benediction of the Blessed Sacrament at three will close the Retreat. Those who will happily accept the spiritual privilege of the Lent Retreat kindly notify the Sister-in-charge-of-the-Retreat, 133 West 46th Street, New York 36, N. Y. (PL 7-6464) by February the twenty-fifth so that reservations may be made for both breakfast and luncheon.

Happily Father Williams will remain over for the next day and will preach at High Mass the Third Sunday in Lent, March the first.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday morning, February the twentieth at ten forty-five when Miss Alice Palmer will give a talk on the Port and Immigration work of the New York City Episcopal Mission Society. There will be a Corporate Communion at the nine-thirty Mass that day. All women of the congregation are warmly invited to attend.



FROM THE PARISH REGISTER

BAPTISMS

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

December 28 — Howard Michael Campbell
Lynn Margaret Poster

RECEIVED BY CANONICAL TRANSFER

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

December 29 — Bertha F. Dehn
Catherine Ethel Dehn
Ruthiel Grace Dehn
Anne Perkins

BURIALS

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

December 11 — Pearl K. Roberts



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

February 2 — The Feast of the Purification of the Blessed Virgin Mary.
Ursula Dumont Arnold.

February 7 — The Acolytes' Festival. Mrs Archibald Russell.



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

Sunday, February 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, February 4, 9:30. Saint Mary's Guild.

Sunday, February 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, February 20, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, February 22, 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: Anonymus: \$2, \$2, \$3, \$5, \$5, \$5, \$5; Mr William N. Barnard, \$5; Miss Ada Beazley, \$2; Mr and Mrs Edward W. C. Beckmeyer, \$5; Mrs Mildred Bergmann, \$2; Mr Billy B. Brown, \$10; Mr Robert J. Brown, \$1; Miss Lillian Clizbee, \$1; Mr and Mrs Jonathan B. Craig, \$2; Mr Harold S. Davidson, \$3.50; Mr and Mrs E. W. Earnshaw, \$2; Grace Chapel Parish, Jacksonville, Florida, \$5; Mrs Percy Hines, \$2; Mrs Eloise Janke, \$5; Mrs Richard W. Landolt, \$2; Mr Dudley Lasalve, \$4; Mrs John C. McKim, \$1; Mrs Eugene E. Moore, \$2; Mrs Harold Pim, \$10; Mrs Jane Purney, \$2.30; Mrs. Lucille Riley, \$4; Mrs David L. Smith, \$2; The Reverend Theron Vallee, \$5; Mr E. W. Wassman, \$2; Mr Harvey Waugh, \$5; Mrs Frank Wickenhauser, \$2; Mr Peter Williamson, \$3.

KALENDAR FOR FEBRUARY

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|-------|-----|---|
| ✕ 1. | Su. | SEXAGESIMA. Com. St Ignatius, B.M., St Bridget, V. |
| 2. | M. | THE PURIFICATION OF THE BLESSED VIRGIN MARY. Ceremonies of Candlemas 12 noon. |
| 3. | Tu. | St Blase, B.M. Com. St Ansgarius, B.C. |
| 4. | W. | St Andrew Corsini, B.C. Com. St Gilbert, Ab. |
| 5. | Th. | St Agatha, V.M. |
| 6. | F. | St Titus, B.C. Com. St Dorothy, V.M. <i>Abstinence.</i> |
| 7. | Sa. | St Romuald, Ab. Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival) 11 A. M. |
| ✕ 8. | Su. | QUINQUAGESIMA. Com. St John of Matha, C. |
| 9. | M. | St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M. |
| 10. | Tu. | St Scholastica, V. |
| 11. | W. | ASH WEDNESDAY. Com. Vision of the Blessed Virgin Mary. <i>Fast and Abstinence.</i> Blessing of Ashes and High Mass 12 noon. |
| 12. | Th. | The Holy Founders of the Servites, CC. Com. St Benedict Biscop, Ab., FERIA. <i>Fast.</i> |
| 13. | F. | St Kentigern, B.C. Com. FERIA. Requiem 7. <i>Fast and Abstinence.</i> |
| 14. | Sa. | St Valentine, P.M. Com. FERIA. <i>Fast.</i> |
| ✕ 15. | Su. | LENT I. Com. SS Faustina and Jovita, MM., Martyrs of Japan. |
| 16. | M. | FERIA. <i>Fast.</i> Requiem 8. |
| 17. | Tu. | FERIA. <i>Fast.</i> |
| 18. | W. | EMBER WEDNESDAY. Com. St Simeon, B.M. <i>Fast and Abstinence.</i> |
| 19. | Th. | FERIA. <i>Fast.</i> |
| 20. | F. | EMBER FRIDAY. Com. Martyrs and Missionaries of Africa. <i>Fast and Abstinence.</i> |
| 21. | Sa. | EMBER SATURDAY. <i>Fast and Abstinence.</i> |
| ✕ 22. | Su. | LENT II. Com. St Peter's Chair at Antioch, St Paul, Ap., St Joseph of Arimathea, C. |
| 23. | M. | St Peter Damian, B.C.D. Com. FERIA. Vigil. <i>Fast.</i> |
| 24. | Tu. | ST MATTHIAS, AP. Com. FERIA. <i>Fast.</i> |
| 25. | W. | FERIA. Requiem 9:30. <i>Fast and Abstinence.</i> |
| 26. | Th. | FERIA. <i>Fast.</i> |
| 27. | F. | St Gabriel, C. Com. FERIA. <i>Fast and Abstinence.</i> |
| 28. | Sa. | FERIA. <i>Fast.</i> |

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

MUSIC FOR FEBRUARY

FEBRUARY 1 — SEXAGESIMA

<i>Mass</i> , Mass in G	Francis Poulenc
Motet — Wherewithal shall a young man	Robert Nares
<i>Evensong</i>	
Magnificat and Nunc dimittis	Robert Fayrfax
Motet — Ave verum	Josquin des Pres
O salutaris hostia	Sidney Nicholson
Motet — Ego sum panis vivus	Antonio Caldara
Tantum ergo	Sidney Nicholson

FEBRUARY 2 — PURIFICATION OF THE BLESSED VIRGIN MARY

<i>Mass</i> , Missa orbis factor	Gregorian
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FEBRUARY 7 — ACOLYTES' FESTIVAL

<i>Mass</i> , Missa festiva in D	Alexandre Gretchaninoff
Motets — Panis angelicus	Michel Richard de la Lande
A Prayer to Mary	Johannes Brahms

FEBRUARY 8 — QUINQUAGESIMA

<i>Mass</i> , Mass in G	Franz Schubert
Motet — Jesu dulcis memoria	Josef Rheinberger
<i>Evensong</i>	
Magnificat and Nunc dimittis	J. H. Ossewaarde
Motet — But thou requirest truth	Benedetto Marcello
O salutaris hostia	Giles Farnaby
Motet — O bone Jesu	Marco Antonio Ingegneri
Tantum ergo	George Henschel

FEBRUARY 11 — ASH WEDNESDAY

<i>Mass</i> , Missa Paenitentia	Gregorian
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FEBRUARY 15 — LENT I

<i>Mass</i> , Missa simplex	Herman Strategier
Motet — Tenebrae facta sunt	Luis Tomás de Victoria
<i>Evening</i>	
Litany in Procession	Gregorian
Motet — Sicut cervus	Giovanni Pierluigi da Palestrina
O salutaris hostia	Josef Rheinberger
Motet — Adoramus te	Giacomo Antonio Perti
Tantum ergo	Giovanni Paolo Colonna

FEBRUARY 22 — LENT II

<i>Mass</i> , Missa Ferialis	Otto Rehm
Motet — Christus factus est	Anton Bruckner
<i>Evening</i>	
Litany in Procession	Gregorian
Motet — Jesu dulcis memoria	Jacob Händl
O salutaris hostia	Flor Peeters
Motet — Ave verum	Wolfgang Amadeus Mozart
Tantum ergo	Flor Peeters

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 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

Closed on legal holidays.

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.