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# THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.  
(East of Times Square)

## CLERGY

THE REV. GRIEG TABER, D.D., *Rector*  
THE REV. EVERETT BOSSHARD  
THE REV. FREDERIC HOWARD MEISEL

THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and  
Dean of Saint Andrew's Theological Seminary,  
Quezon City, Philippine Islands

## THE SISTERS OF THE HOLY NATIVITY

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# AVE

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

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Vol. XXVIII

April, 1959

No. 4

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Dear Parishioners of St Mary's, —

Did you have a happy Lent? You did if the life of your soul was renewed day by day as you surrendered yourself to the grace of God and went into action over proving your love for God. You are having a happy Easter too for you are rising with Christ in newness of life.

What a pity it will be if you fail to keep the newness of living so happily gained during the Lenten observance! Sad it will be if you revert to the "old man," the member of a fallen race, after you have put on the "new man" and acknowledged yourself to be a happy member of the family of the redeemed, the family of Christ.

Did you overcome in Lent your carelessness in Mass attendance, making your confession, saying your prayers, reading your Bible and great spiritual works, visiting the Blessed Sacrament, making your meditations and so on? Then in Christ's dear name do not revert to that carelessness but hold on to your renewal in your life of devotion. Keep that freshness in your approach to God.

Did you during your Lenten discipline make your body the servant of your soul whereas it had been in the habit of being master? Did you bring under control your overindulgence in eating, drinking, smoking, sleeping, yes, talking? Then let me beg of you in Christ's dear name to hold to that renewal of the virtue of temperance and not revert to undisciplined and therefore unhappy living.

Did you during Lent live more for others than for self, giving generously of your means and of your time in almsgiving, in showing tender mercy to those with whom you came in contact? Then in the name of the Lord of All Compassion do not revert to disregard of and indifference toward others but maintain that newness of considerateness in all your dealings with the children of men, — God's children.

Did you remotivate your life during Lent? Did you offer your devotions and your disciplines and your loving kindnesses all for the love of God and with little or no desire for self-satisfaction or

self-glorification? Then I do pray that you will not revert to introversion, — living within and for self.

In short, may we all keep the progress we have made during Lent in spiritual renewal that during Eastertide and all of the days that are yet to come we may enjoy closer union with the risen and living Saviour.

Affectionately,

*Giving Taber*

★

#### TENEBRAE TO EASTER

Empty! Empty!

In the silent, heart-breaking, empty dark  
The Last Candle flickers out its dying spark.  
The altar looms now stripped and bare,  
Its cold whiteness dusk-enshrouded there.

From my heart a child's sudden cry of pain,  
"O God come back, come back to us again!"  
Then faith, a quieting mother, soothes the grief, —  
"He comes, and soon, to us who have belief."

Empty! Empty!

In the wondrous Dawn an empty tomb behold,  
Empty of Death, — empty as He foretold!  
On dew-wet grass He walks with pierced feet,  
The Risen Lord, His grieving ones to greet!

That Easter sun has never set; once more  
To His beloved He comes while we adore.  
His resurrection words, "All Hail!" He gives  
To our own hearts of joy who cry, "He lives!"

F.T.C.

#### CHRISTIAN, COME ALIVE!

*By Rejoicing*

ARE you a joyful Christian? If you are not, you are living the Christian life superficially, scratching merely the surface. The sad, morbid Christian resembles those Gospel fishermen who were unsuccessfully fishing in the shallows and who succeeded only when they took seriously their Lord's command "Launch out into the deep and let down your nets."

Now the source of joy is the virtue of love. In and by itself joy is not a virtue distinct from love. Rather it is an effect of love, an action proceeding from love. This is why it is included in the list of the fruits of the Holy Ghost, with love heading the list. The fact that spiritual joy springs from love makes this joy continual, an abiding quality of the soul, since a condition of genuine love is continuity. For example, a mother loves her child even when she is separated from that child in her thoughts and by physical distance. This is why St Paul could bid his converts from whom he was separated "Rejoice in the Lord always and again I say to you, Rejoice." Unlike spiritual joy worldly joy, which we may call happiness since it largely depends on that which happens, is a fading and temporary thing, resembling a delicate flower that cannot withstand the wind or heat or deluge. Unlike spiritual joy worldly joy or happiness depends on being loved, on getting and on being served. The joy of life for a Christian accompanies him only if his primary interests are to love and to give and to serve. In proportion as he empties himself of self-love and opens his heart, the greater becomes the measure in which he receives holy joy. Yes, it is love for God and for others whom God loves that is the source of joy.

The Christian rejoices when he is happily conscious of the fact that he is the recipient of the goodness of God in Whom he lives and moves and has his being. He is filled with joy when he recognizes that God is all and that he is nothing. In spite of hard work day by day in the constant battling with temptations, all the struggle fades into insignificance when he remembers the grace of God and the abundance of that grace. From out the turmoil of life he hears the reassurance of his Divine Saviour "I am come that they might have life and that they might have it more abundantly." His joy is full because of the fullness of God's grace. Should he become analytical and ask "Why have I this joy" he might instinctively think of Christ on the Cross and exclaim with St Paul "He loved me and

gave Himself for me." It was St Bonaventure who compared worldly joy to weak wine which is insipid while spiritual joy is the wine extracted from the Precious Blood of Jesus in the wine-press of Calvary.

The more faithful the Christian is to God's grace offered him that he may strengthen his union with God, the more he shares the divine holiness and joy. Joy increases with union with God. Joy grows in the rich soil of holiness which is the result of this union with God. Now when the Christian makes his confession, grace streams into his soul and he rejoices because he by God's grace is again a child of God, a Prodigal come home, and a whole heaven of joy floods his soul that had been so cast down by sin. Too, when a Christian returns into the world after being strengthened by God's grace in receiving Holy Communion, he rejoices as he finds himself laden with the blessings of the Sacrifice of Calvary, re-presented in the Sacrifice of the Mass. Then again when a Christian listens to the Good News proclaimed in the Gospel of Jesus Christ he rejoices in the grace that comes to him from the divine word, grace that can heal his soul so sickened by the bad news which the children of men occasion.

A contributing factor to spiritual joy is self-control. Indeed such joy may be considered a reward for victories won in the engagement with human passions. Self-control in the service of God, that insistence on making the soul the master of the flesh and its desires, makes the individual strong. This spiritual strength is a source of joy which though it at first exists interiorly in the soul soon spreads itself in splendor in the open and shining countenance of the Christian who exercised self-control.

Sometimes joy may be found in detachment from things. This means a realization of the limitations of life in which the heart is set on things. Everyone knows from experience that possessiveness easily leads to jealousy and that jealousy is the cause of more unhappiness than almost any other sin that might be named. Things are not wrong in themselves, but attachment to things prevents attachment to God and to others for God's sake. The joyful Christian is he who is so detached from his possessions that he experiences the joy of union with God that comes from attachment to God. He is lifted up into joy out of aridity and suffering and the pain, and it is pain, of self-denial. Amid the thorns of suffering the roses of

joy do blossom. If a Christian takes up his cross daily he daily experiences the joy of union with the divine Cross-bearer.

How wonderful it is that joy is contagious. Indeed, the joyful Christian is like a fresh breeze, reinvigorating those with whom he comes into contact. At the very sight of a joyful Christian the day is brightened for those who see him. The home is made more cheerful as is the place in which he works and the church in which he worships.

Are you alive with Christian joy? If so it may fill your soul like a spring bubbling actively from the ground. On the other hand, it may leap in your life like a waterfall and burst into zealous prayers and manifestations of love for God and His children. Best of all, as you mature in Christian living it will resemble a broad river whose flow is well nigh imperceptible. This is deep joy. It is joy hidden in the soul. It is wholly interior. Nothing could dislodge it. It freshens the soul and the souls of others. It brings the soul to life!



#### THE FIRST "HAIL MARY"

*"The Angel Announced unto Mary"*

She heard his wings print  
Divine virtue in her ear, and felt their fall  
Reversing her troubled heart, as over all  
Her speechless wonderment  
Came soft to her listening why,  
Lowly the seamless reply:  
"Be it according to thy word."  
The Handmaid of the Lord, had heard!

F.H.M.



#### THE CHURCH, THE BODY OF CHRIST (12)

ONE of the most important purposes of the Church is the prolongation of the Christ-life in the world. Christ is elsewhere in His physical Body, but His Mystical Body is the environment in which a Christian lives his normal personal spiritual life.

There are people who lament that our Lord lived so long ago and

so far away. They will travel to the Holy Land and there attempt to capture a feeling of His time and place. And there are others who wish that He had waited and come to us today so that He might transform our modern civilization. Both types are the sort of people who tend to think of our Lord only in terms of what their eyes can see, their ears hear and their hands touch; and they are therefore somewhat unrealistic. They lead half-lives. Part of their being is unfulfilled. And so they think of Christ merely as a historical figure like Caesar or Lincoln; someone who has lived on earth and is gone. He is possibly the greatest man who ever lived, but He is dead. They are among those of whom St Paul has said, that they know Christ only according to the flesh.

No doubt the continued sensible and visible presence of our Lord would be an inspiration to the lives of many. The presence of any great and good personality always is. But would it be any more than that? How many would understand His mission, perceive His divine nature, seek for His grace? The answer to these questions is found in the Gospels. How many of His chosen and dearest friends understood, perceived and sought for these things while He was with them daily? None, until after the Passion, Resurrection, Ascension and Pentecost. It was those great events and actions that brought Him into their hearts, that cemented their lives in eternal union with His life. His mere sensible and visible presence was not sufficient to accomplish His purpose and establish His Kingdom.

Perhaps we can begin to see why He said on the night before He died: "It is expedient for you that I go away." For one thing, His going showed that the reward of an earthly life is not an earthly reward. For another, if we remembered Him only as the Good Teacher of Nazareth, we would never know Him as He really is. We should love Him only as a man and forget that He is really God. And finally it was expedient that He go in order that He might be nearer to us, that His Spirit might come to glorify Him, teach us all truth and show Him to us as He *is* and not merely as He appeared to be.

If He had remained on earth, He would have been only an example to be copied. He became, instead, a life to be lived. Had He stayed, He would always be outside us; an external voice, an external life, an external example. His physical Body would have been an obstacle to our loving Him by unity of mind, heart and soul. Once He ascended to the right hand of the Father in glory, He sent His

Spirit into our souls, so that He would be with us not as an external Person, but as a living Soul in His Mystical Body. He now can unite Himself wholly with us, taking up His abode with us, body and blood, soul and divinity, and being in the strictest sense of the term, "Christ in us." It was expedient therefore that He go, otherwise He would have belonged to history and to a certain country at a certain time. Now He belongs to all men who will receive Him.

While it is true that the Holy Spirit, the Soul of the Church, is not something visible, yet we may not forget that He is not a vague, indefinite, vacuous attitude, or an impersonal force, but a divine Person whose essence is Love. Because He is the Soul of the Mystical Body, Christ is living now on earth just as really and truly as He lived in Galilee. So, in the Church the life of Christ is transferred from the region of purely historical events which we investigate with our reason to the realm of spiritual experience where He speaks directly to our souls.

People of culture, intelligence and virtue who see only our Lord's earthly life are occasionally swept by noble emotions and ideals, but for the most part live second-rate, superficial, unimportant and morally insignificant lives, because their natures have never been enkindled into flame by the Spirit of Christ. His earthly life was simply a preparation for His glorified life in heaven and His Mystical life in our souls. "This we know," says St John, "that we abide in Him and He in us; because He hath given us His Spirit." Thanks to that Spirit, the Life of Christ becomes our life in Christ and what He did in His own human nature in Galilee, He is doing today in other human natures in His Church.

—EB



#### PARISH NOTES

**T**HIS year the Feast of the Annunciation of the Blessed Virgin Mary (Lady Day) fell in Holy Week and it has been transferred to Monday, April the sixth. On this great Festival we Catholics the world over commemorate the Incarnation of the Son of God and honor the blessed Mother Mary as the chosen human agent of that Incarnation. We shall all wish to be in our places before the altar. High Mass with communions will be celebrated at 7, followed by Low Masses at 8, 9:30 and 12:10.

**T**HE Annual Parish Meeting for the purpose of electing delegates to the Convention of the Diocese of New York will be held in Saint Joseph's Hall on Monday afternoon, April the thirteenth at five-thirty. The polls will close at five-forty-five. Male communicants who are regular contributors to the support of the parish are eligible to vote.



**T**HE Saint Mary's Model Railroad Club invites the members of the congregation and their friends to gather in Saint Joseph's Hall on Tuesday evening, April the fourteenth at eight. It is "movie night" and a collection of interesting films dealing with the ever fascinating aspects of railroading will be shown. As a crowning feature of the evening Saint Mary's model railroad, The St Mary, St Joseph and Northern Railway, will be in operation. Under such patronage passengers are sure of a safe trip!

Refreshments will regale you.

Don't miss this evening which promises sheer delight.



**T**HE Day Branch of the Woman's Auxiliary will hold its annual meeting for the election of officers on Friday morning, April the seventeenth at ten forty-five. A Corporate Communion for all members of the Auxiliary will be held that morning at the 9:30 Mass.



**T**HERE are three open days on the Flower Calendar, namely June 28, July 19 and September 20. If you wish the privilege of providing flowers for the High Altar on one of these Sundays as a memorial or a thank offering, kindly get in touch with the acting Chairman of the Saint Mary's Flower Fund, Mrs Charles Edgar, 535 East 14th Street, New York 9 (OR. 3-9253).



**T**HE Deans of the three Seminaries — Seabury-Western Theological Seminary, The Philadelphia Divinity School and the General Theological Seminary — which benefited equally by your offerings on Theological Education Sunday last January, have asked that we convey their genuine gratitude for your generosity in supporting the work of the training of future priests. Your continued prayers are asked for this all important work.

## MEDITATION ON AN HOURGLASS

O Lord, Jesu Christi,  
of ourselves we have nothing:  
even our humility  
is of Thee.

O Blessed Sacrament,  
Handful of Quietness,  
it is in giving that we receive  
the ability to give . . .  
And it is when giving and receiving  
become indistinguishable  
that love is.

Hester Brown



## FROM THE PARISH REGISTER

### BAPTISMS

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

February 15—Ronald Khalil Hershewe  
Frederic Christopher Covo

### CONFIRMATIONS

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

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

February 7—Haydon Ross

March 8—Laurabel Jeanette Arnold

Nancy Linda Craig  
Kenneth Wayne Daniel  
Donald Herman Ellis  
Paul Bernard Michael George Fitzwater  
Christiane Marie Genet  
Jean Paul Genet  
Raymond Palmer Hughes  
John Edward Luke Mueller  
Edward Keith Nosworthy  
George Allan Oxx  
Arthur Ernest Perrier, Jr.



## MARRIAGES

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

February 20—Charles Stewart Coster and Haydon Ross

## RECEIVED BY CANONICAL TRANSFER

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

December 3—Jean Lois Wilson Thomas



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

April 5—Low Sunday. Earle W. Stevenson.

April 12—The Second Sunday after Easter. Emily Speir Arnold.

April 19—The Third Sunday after Easter. A Thank Offering.

April 26—The Fourth Sunday after Easter. Glover Crane Arnold.



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

Wednesday, April 1, 9:30, St Mary's Guild.

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

Sunday, April 12, 9:00. The Living Rosary of Our Lady and St Dominic.

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

Sunday, April 26, 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: \$3, \$2, \$5, \$3; Mrs Edward Blaine, \$2; Miss Mildred Blakeslee, \$3; Mr John D. Bush, \$3; Mrs Ervin E. Ditmars, \$2; Mr James N. Flemister, \$5; Mrs Grover C. Fritts, \$2; Mr Joseph Harrison, \$1; The Reverend Franklin Joiner, \$2; Miss Lilian Lasham, \$5; Mrs Robert H. Martin, \$1; Miss Patricia Moore, \$5; The Reverend Christopher Morley, Jr., \$5; Miss Evelyn Pike, \$2; Mrs Frances West Reinhardt, \$5; Mrs Robert S. Stone, \$1.50; Miss Elizabeth White, \$1; Mr and Mrs John Whiteley, \$5; Mrs Hilliard Wilking, \$2.

## KALENDAR FOR APRIL

1. W. Wednesday in Easter Week.
2. Th. Thursday in Easter Week. Com. St Francis of Paula, C.
3. F. Friday in Easter Week. Com. St Richard, B.C. *Abstinence*
4. Sa. Saturday in Easter Week. Com. St Isidore, B.C.D.
- ✠ 5. Su. EASTER I. (Low Sunday) Com. St Vincent Ferrer, C.
6. M. ANNUNCIATION OF THE BLESSED VIRGIN MARY. High Mass at 7.
7. Tu. Feria. Requiem 7
8. W. Feria
9. Th. Feria
10. F. Feria. *Abstinence*
11. Sa. St Leo the Great, B.C.D.
- ✠ 12. Su. EASTER II
13. M. St Hermenigild, M. Requiem 8
14. Tu. St Justin, M. Com. SS Tiburtius and Comp. MM.
15. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, Patron of the Universal Church.
16. Th. Feria
17. F. St Anicetus, B.M. *Abstinence*
18. Sa. Of St Mary.
- ✠ 19. Su. EASTER III. Com. St Alphege, B.M.
20. M. Feria. Requiem 9:30
21. Tu. St Anselm, B.C.D.
22. W. SS Soter and Caius, BB.MM.
23. Th. St George, M.
24. F. St Fidelis of Sigmaringen, M. *Abstinence*
25. Sa. ST MARK, EVANGELIST.
- ✠ 26. Su. EASTER IV. Com. SS Cletus and Marcellinus, BB.MM.
27. M. St Peter Canisius, C.D.
28. Tu. St Paul of the Cross, C. Com. St Vitalis, M.
29. W. St Peter, M.
30. Th. St Catharine of Siena, V.

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

## MUSIC FOR APRIL

## APRIL 5 — LOW SUNDAY

*Mass* — Mass in D ..... George Henschel  
 Motet — Jubilate Deo ..... Gregor Aichinger

*Evensong*

Magnificat and Nunc dimittis ..... George Dyson  
 Motet — The Veneration of the Cross ..... Sergei Rachmaninoff  
 O salutaris hostia ..... Anton Bruckner  
 Motet — Jesu dulcis ..... Josef Rheinberger  
 Tantum ergo ..... Franz Liszt

## APRIL 6 — THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

*Mass* — Missa Lux et origo ..... Gregorian

## APRIL 12 — THE SECOND SUNDAY AFTER EASTER

*Mass* — Messe solennelle de Sanctae Cécile ..... Charles Francois Gounod  
 Motet — Hosanna to the Son of David ..... Orlando Gibbons

*Evensong*

Magnificat and Nunc dimittis (Second Service) ..... William Byrd  
 Motet — Jubilate Deo ..... Alessandro Scarlatti  
 O salutaris hostia ..... Franz Liszt  
 Motet — Ave verum ..... Everett Titcomb  
 Tantum ergo ..... Hermann Schroeder

## APRIL 19 — THE THIRD SUNDAY AFTER EASTER

*Mass* — Messe en Sol ..... Francis Poulenc  
 Motet — Alleluia ..... Thomas Weelkes

*Evensong*

Magnificat and Nunc dimittis in A ..... Healey Willan  
 Motet — Ave Maria ..... Sergei Rachmaninoff  
 O salutaris hostia ..... Edward Elgar  
 Motet — Adoramus te ..... Claudio Monteverdi  
 Tantum ergo (No. 1) ..... Max Reger

## APRIL 26 — THE FOURTH SUNDAY AFTER EASTER

*Mass* — Mass in G ..... Franz Schubert  
 Motet — Haec Dies ..... William Byrd

*Evensong*

Magnificat and Nunc dimittis in F Sharp ..... Herbert Howells  
 Motet — Laudate caeli ..... Orazio Benevoli  
 O salutaris hostia ..... Sydney Nicholson  
 Motet — O bone Jesu ..... Tomaso Bai  
 Tantum ergo ..... Sydney Nicholson

## 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 am. 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

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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.

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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

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Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

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*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.*