

·BENEDICTA·TU·IN·MULIERIBUS·*

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

CLERGY

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

THE REV. FREDERIC HOWARD MEISEL

THE REV. MICHAEL G. MAYER

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

Vol. XXIX

February, 1960

No. 2

Dear Parishioners of St Mary's, —

The Bishop of New York has appointed the evening of the Fourth Sunday in Lent, March the twenty-seventh for the Administration of the Sacrament of Holy Confirmation here at Saint Mary's. With this in mind we are beginning this month our preparation for those who are to be confirmed. As in the past the necessary pre-confirmation instruction is given individually, — by the priests of Saint Mary's to the men and older boys and by the Sisters of the Holy Nativity to the women and children. However, six formal instructions on some of the fundamentals of Catholic Faith and Practice will be given by Father Taber on six successive Sunday nights at eight in the place of the usual address at the Sunday evening service. The dates and subjects of these instructions are:

February 14 — Christ Our Life

February 21 — The Church Christ's Body

February 28 — The Powers of a Christian

March 6 — The Liturgy and Individual Prayer

March 13 — The Holy Mass

March 20 — Sin and its Consequences

As members of the lay Apostolate, surely you will by your prayers and your efforts seek to bring others, members of your family or your friends, to the Sacrament of Holy Confirmation and thence to the grace of other Sacraments. Remember there are souls waiting for your invitation to accompany you to these Sunday night instructions, — souls who have not yet discovered the full grace and glory of the Christian Religion. Do not allow these souls to struggle on in darkness or weakness when they may rejoice to live in Christ's full light and by His saving grace.

Let the priests and the Sisters know of such souls that they may be invited to individual instructions as well.

Pray, then act.

Affectionately yours,

Giving Taber



ANOTHER RUNG IN THE LADDER

Longsuffering

AS strangers and pilgrims here on earth we are taking one rung at a time in the ladder that leads from earth to heaven. We have mounted the first rung of humility and then climbed the next three rungs of love, joy and peace. Now just as it is not enough to have love when joy is needed and it is not enough to have joy when peace is needed, so it is not enough to have peace when long-suffering is needed. Shall we get on to the rung of longsuffering?

To say that we are all different in character and temperament is a trite expression but a true one nevertheless and important as it is true. Some of us are impulsive, the "up and at 'em" type, while others of us are reserved, the "cross crossings cautiously" type. Some of us are affectionate and demonstrative in giving affection while others of us are cold and formal and undemonstrative. So it goes. Human society is filled with opposites.

When these opposites are thrown together in close proximity a decided reaction results and often friction occurs. How frequently you hear "So and so gets on my nerves," yet how seldom he who speaks thus realizes that in all probability he himself is getting on that other person's nerves. If opposites would develop the virtue of longsuffering they must learn to keep themselves in check. They must put up with what offends them in others. They must refrain from retaliation. They must be indulgent toward the fads and foibles and the misplaced emphases of others. For example, the person who is perilously tidy will need to suffer long the person who is constantly untidy. The writer recalls a lady who kept her beautiful home so extremely neat that no one ever wished to enter that home for fear of placing a hat or a coat or a book or a paper in a forbidden place. The result was that the lady lived in seclusion and without visitors. The seclusion, however, was not pitiful for

she preferred her solitary state to having untidy visitors. Both the lady and the possible but not probable visitors to her home needed to suffer long the habits of each. Then the lady could perhaps learn to be less tidy and careful and the visitors learn to be less untidy and careless. Again, there are those impulsive individuals who demand that what is to be done must be done at once and what nuisances they can be! However, the reserved members of the family circle would say to them "Wait until a better time presents itself" and what lazy louts they can be! All need longsuffering. The impulsive need to learn patience and the dilatory need to learn to get into action. Then, peace will reign in the household.

Then too it is well to remember that blessed Paul who wrote to his fellow Christians in Galatia "Bear ye one another's burden and so fulfil the law of Christ" also wrote "Every man shall bear his own burden." All should remind themselves that they must not inflict their whims and fads on others. Let them bear these themselves and in their own rooms. It is said that "a man's house is his castle" but it often appears that this saying could better read "a man's own room is his castle." It does not do to blurt out everything, too often angrily, before the whole household. This blurring should be a solo operation and in the privacy of one's room.

Now one of our most dangerous enemies is sadness which has as its chief antidote longsuffering. You see longsuffering either dispels the clouds or sees their silver lining, for he who practises longsuffering learns to trust in God and to await joyfully God's day of reward which He has promised. The virtue of longsuffering enables a man to see his crosses as sent by a loving and not a revengeful God, in order that through the acceptance of these he may put off the old man and put on the new man, Christ Jesus. Those who practise longsuffering will discover to their joy that evil is repelled in temptation, clouds are banished in desolation, sin in others is pardoned not seven times but seventy times seven, anger is obliterated in discord and bodily pain is borne cheerfully.

How may longsuffering be cultivated? By prayer and by refusing to hug to ourselves our sufferings but rather offering them to Jesus, begging Him to unite them to those pains He underwent for the salvation of all mankind. But we must not be in such an everlasting hurry. We want to progress too quickly and therefore longsuffering is a necessary virtue in the exercise of which we shall learn to get acquainted with the drudgery of hard work so essential to any

progress. May we not try to get to our destination in so hurried a way that we shall miss the beauty on the way, — the budding, the leafing, the flowering.

Longsuffering is a very practical virtue. It will keep our hearts and minds and wills turned toward the good which may be attained while this good is still far from being attained. Longsuffering is a handmaid of firm hope. It is real perseverance. It is a prolonged persistence in performing good works until our work is done. It will keep us from resembling chameleons and changing the color of our spirituality, often even its best qualities, when we are impatient with the delay in accomplishment. It will keep us from throwing up the sponge, so to speak, after observing a Novena in which our one request was not granted. It will keep us from restlessness and impatience and disheartedness which so often end in the giving up of devotions and the loss of grace, with the fateful result of utter dependence on our tiny self. Yes, renewed effort and renewed prayer is what we need. Longsuffering perfects what has been begun and attains what is needed and preserves whatever has already been acquired. In the end it is crowned with celestial glory. Did not our blessed Lord promise His followers "He that endureth to the end shall be saved"?

Oh, may we take the rung of longsuffering as we pursue the only worthwhile climb!



CHRISTIAN WORSHIP (5)

WHEN we considered Christian worship as primarily a great corporate act, we saw the necessity for public and official forms of prayer capable of representing and summing up the particular, individual prayers of the men and women assembled together for the worship of God. Quite obviously, however, there must be more to Christian worship than simply that. Each one of us could, conceivably, compose some "liturgy" expressive of the intentions of an assembly of Christian men and women, but two questions would be raised immediately: how do we know that the intentions of that assembly are right, and what relation does this "liturgy" have to the mind of the Church?

The kind of liturgical prayer that makes up the worship of Catholic Christians raises no such questions. The Church is not created by individual Christians joining themselves together but exists before we ever decide to enter it. While temporarily made visible

in a particular congregation, it transcends time and space, and our liturgical forms, if they are Catholic, will do the same. On the one hand, the Catholic liturgy protects us from the vagaries of individuals: how frightful it would be if we were exposed, week by week, to the latest doctrinal emphasis or ecclesiastical fad or personal predilection of some priest! Our liturgy sets before us the *whole* Gospel, even those parts that make us feel uncomfortable. On the other hand, it is the worship of the Church through the ages: created not by some erudite liturgiologist in his study but the anonymous work of the Church herself, growing through the centuries and preserving all that is best in thought and doctrine and language. When we join in it we can surely know that we are joined to the Church Catholic at all times and in all places.

The importance of this cannot be overemphasized. The whole Gospel and the whole mind of the Church are not just nice things to have enshrined in our liturgy. Specialized "religious education" is a rather modern and Western concept; millions of souls, not only in times past but even now, receive their only real religious education in the context of the worship of the Church. Even those of us who cannot follow the arguments of learned theologians have our mind and our Christian character formed by constant exposure to the forms of our worship, words as well as rites and ceremonies. With our modern intellectualism we may not want to recognize this but it is, nevertheless, true. How important, then, that these forms are the real thing and not just passing fancies!

There have been many objections, particularly since the Reformation, to the traditional liturgical forms which are our heritage, because they are said to "quench the Spirit" and make our worship mechanical and unreal. They can, of course, but then so can any form of worship. What could possibly be deadlier than the banal and stereotyped clichés of much so-called "free worship"? We must make our inherited forms come to life, of course, by making them our own, by our active participation in them. When we do, the treasure-house of the ages is opened to us; we are confronted with the whole of the Gospel; we are drawn into the whole saving mystery of God. Above all, we can be sure that we are approaching God in the one way that is pleasing to Him, not as lost sheep groping in the dark, but as members of the Mystical Body, because we are "praying with the Church."

— M. G. M.

PARISH NOTES

TUESDAY, February the second, is the Feast of the Presentation of Christ in the Temple, commonly called the Feast of the Purification of the Blessed Virgin Mary and more commonly known as Candlemas. The full Solemnity of Candlemas will be observed at noon, consisting of Solemn Blessing of Candles, Procession of Lights and High Mass. This is one of the great liturgical services of the Christian Year at which as many as possible of the faithful should be in their places before God's Altar. Low Masses will be celebrated at 7, 8 and 9:30.



ON Saturday, February the thirteenth, the Annual Acolytes' Festival will be held at eleven, with High Mass, Procession of the Host and Solemn Benediction of the Blessed Sacrament. Before the Introit of the Mass a five-minute Charge will be given to the acolytes by the Reverend Darwin Kirby, Rector of Saint George's Church, Schenectady. Following the Mass a buffet luncheon is served in Saint Joseph's Hall to some five hundred hungry acolytes by a faithful group of the ladies of Saint Mary's. This is an herculean but exciting task for which volunteers will be most welcome. Kindly offer your services to the Chairman of the luncheon committee, Mrs William C. Dickey (TE 8-2889).



HAPPILY Father Kirby will remain over from the Acolytes' Festival and preach for us at High Mass on Septuagesima Sunday, February the fourteenth.



THE silence concerning the memorial for Father Bosshard, of blessed memory, has been necessitated for two reasons: first, we would not close the Fund until those who desired to contribute had had a suitable opportunity; and secondly, the memorial which is to take the form of a white festal antependium (frontal) for the High Altar is being made in Switzerland, with no certain date of delivery promised. Watch the Weekly Leaflet for any further

announcement. Over eight hundred dollars were gratefully contributed and any sum left over after the cost of the frontal has been met will be used for some one or more gifts for use in our Sanctuary.



THE Day Branch of the Women of the Church (Woman's Auxiliary) will meet in Saint Joseph's Hall on Friday, February the nineteenth at 10:45, when the speaker will be Mrs William Leidt, Diocesan United Thank Offering Treasurer, who will take as her topic "What the United Thank Offering is Doing in the Mission Field." All the women of the congregation are urged to be present and hear at firsthand to what uses their U.T.O. offerings are put.

A Corporate Communion will be held that morning at the 9:30 Mass.



WILL you become a member of the American Church Union, that nation-wide organization of bishops, priests and laymen of the Episcopal Church who stand foursquare for the Catholic heritage and would promote the appreciative enjoyment of that heritage? The membership dues are four dollars a year which includes a subscription to the *American Church News* which is now we feel our best and most interesting and instructive Church paper. Let Father Taber know of your wish to be a Catholic missionary and to stand up and be counted for the full glory of Catholic Faith and Practice. If you wish to send him your membership dues, he will promptly forward them to the American Church Union from which you will receive a receipt.



ST STEPHEN'S Guild invites the members of the parish to come to St Joseph's Hall on Sunday evening, February 7th, at 6:45 when the Rev. C. Kilmer Myers will give a talk on the work being done on the lower Eastside with interracial youth and family groups. Father Myers is Vicar of St Augustine's and St Christopher's Chapels of Trinity Parish and he has been doing a noteworthy work in the name of Holy Church and for the honor of her Lord.

At 5:30 that evening a 'smorgasbord' supper is planned to which all are invited but for which reservations must be promptly made.

AT the Annual Meeting of Saint Mary's Guild, held on January the sixth, the following officers for 1960 were elected:

President	Mrs William C. Dickey
1st Vice President	The Sister Mary Angela, S.H.N.
2nd Vice President	Mrs Douglas Macmillan
Recording Secretary	Mrs John Whiteley
Corresponding Secretary	Mrs Harlan Perrigo
Assistant Corresponding Secretary	Miss Edith K. Brown
Treasurer	Mrs Charles Edgar
Treasurer St. Mary's Flower Fund	Mrs Newbury Frost Read
Honorary President	Miss Anne Louisa Arnold



THE first Anglican Catholic Pilgrimage of the six planned for 1960 by St Martha's Guild will leave by bus from St Mary's on Saturday morning, February 6th, at 9:15 to visit the Cathedral of the Incarnation, Garden City, Long Island, and also the Cathedral School of St Mary and St Paul's School, both in Garden City. Pilgrims will bring their lunch and refreshments will be served. The deadline for the purchase of tickets is February 3rd. Tickets are four dollars for adults and two dollars for children under twelve. Consult the bulletin board at St Mary's for further details.

The principal objective of each pilgrimage is to kindle greater devotion to our blessed Lord after a more intelligent appreciation of the work and worship offered to Him. Any proceeds, after expenses are met, will be given to St Mary's for the support of her witness.



FROM THE PARISH REGISTER

MARRIAGES

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

December 29—Charles Arthur Steyer and
Dorothy Bosworth Libbey

RECEIVED BY CANONICAL TRANSFER

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

December 23—Robert E. Morris

BURIALS

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

December 5—Nina G. Ward

December 14—Harriet O'Connor Sullivan

December 16—Hilda Morris Carswell Musser

December 17—Howard Nugent

December 21—Emily Campbell

December 28—Helen Partridge



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 13—The Acolytes' Festival. Mrs Archibald Russell.



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

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

Sunday, February 7, 9:00, The Guild of St Mary of the Cross. St Martha's Guild.

Sunday, February 14, 9:00, The Living Rosary of Our Lady and St Dominic. Friday, February 19, 9:30, Woman's Auxiliary (Day Branch).

Sunday, February 28, 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, \$5; Miss Ada Beazley, \$1.25; Mrs George A. Cameron, Jr., \$10; Mrs Carleton S. Cook, \$5; Mr and Mrs Jonathan Craig, \$2; Mr James Thomas Dutton, \$5; Mr William G. Evans, Jr., \$1; Mr William E. Eyman, \$3; Miss Alice Harding, \$5; Mrs R. P. Hines, \$2; Mr and Mrs Powel P. Marshall, \$5; Mrs John C. McKim, \$1; Mr Stanley I. Reynolds, \$3; Miss Clarette S. Ritch, \$2; Mr Arthur Schaefer, \$2; The Reverend and Mrs Albert W. Tarbell, \$5; Mrs Ruth Tripp, \$2.

KNOW MY SADNESS

I have no cause for sadness

save that I,

having cause for joy,

am not joyful.

Lord, put Thou my tears

into Thy bottle.

—HESTER BROWN



NAMED CANDLES

Lord, behold in home and heart my votive shrine

With crucifix and, either side, a light.

By these I kneel to give my will to Thine,

To pledge my life each morning and each night.

I name the candles on this humble shelf

“My YES-to-God” . . . “My NO-to-Self.”

—F. T. C.

KALENDAR FOR FEBRUARY

1. M. St Ignatius, B.M. Com. St Bridget, V.
2. Tu. THE PURIFICATION OF THE BLESSED VIRGIN MARY.
Ceremonies of Candlemas 12 noon.
3. W. St Blase, B.M. Com. St Ansgarius, B.C.
4. Th. St Gilbert, Ab. Com. St Andrew Corsini, B.C. Requiem 8.
5. F. St Agatha, V.M. *Abstinence.*
6. Sa. St Titus, B.C. Com. St Dorothy, V.M.
- ✠ 7. Su. EPIPHANY V. Com. St Romuald, Ab.
8. M. St John of Matha, C.
9. Tu. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
10. W. St Scholastica, V. Requiem 9:30.
11. Th. VISION OF THE BLESSED VIRGIN MARY.
12. F. The Holy Founders of the Servites, CC. *Abstinence.*
13. Sa. St Kentigern, B.C. Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival) 11.
- ✠ 14. Su. SEPTUAGESIMA. Com. St Valentine, P.M.
15. M. SS Faustina & Jovita, MM. Requiem 7.
16. Tu. Feria.
17. W. Feria.
18. Th. St Simeon, B.M.
19. F. Feria. *Abstinence.*
20. Sa. Of our Lady.
- ✠ 21. Su. SEXAGESIMA.
22. M. ST PETER'S CHAIR AT ANTIOCH. Com. St Paul, Ap.
23. Tu. St Peter Damian, B.C.D.
24. W. Vigil of St Matthias, Ap.
25. Th. ST MATTHIAS, AP.
26. F. Feria. *Abstinence.* Requiem 8.
27. Sa. Of our Lady.
- ✠ 28. Su. QUINQUAGESIMA. Com. St Gabriel, C.
29. M. Feria.

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

MUSIC FOR FEBRUARY

FEBRUARY 2 — PURIFICATION OF THE BLESSED VIRGIN MARY.
Mass — *Missa de angelis* Plainchant

FEBRUARY 7 — EPIPHANY V

Mass — *Mass in C* George Henschel
Motet — *Caro mea* Antonio Caldara

Evensong

Magnificat and Nunc dimittis Thomas Tallis
Motet — *O sacrum convivium* Gregor Aichinger
O salutaris hostia Henry Carey
Motet — *Panis angelicus* Everett Titcomb
Tantum ergo Francesco Antonio Calegari

FEBRUARY 13 — ACOLYTES FESTIVAL

Mass — *Missa brevis* Zoltán Kodály
Motets — *Ego sum* Antonio Caldara
O Domine Jesu Christe Giovanni Pierluigi da Palestrina

FEBRUARY 14 — SEPTUAGESIMA

Mass — *Missa vidi speciosam* Luis Tomás de Victoria
Motet — *Turn our captivity* William Byrd

Evensong

Magnificat and Nunc dimittis William Byrd
Motet — *Give ear unto me* Benedetto Marcello
O salutaris hostia Edgar Elgar
Motet — *Adoramus te Christe* Giacomo Antonio Perti
Tantum ergo George Henschel

FEBRUARY 21 — SEXAGESIMA

Mass — *Missa in honorem Sancti Josephi* Flor Peeters
Motet — *Is God for us?* Heinrich Schütz

Evensong

Magnificat and Nunc dimittis Richard Farrant
Motet — *O sacrum convivium* Everett Titcomb
O salutaris hostia Anton Bruckner
Motet — *Adoramus te Christe* Francesco Rosselli
Tantum ergo Ettore Desderi

FEBRUARY 28 — QUINQUAGESIMA

Mass — *Missa in honorem Sanctae Clarae Assisiensis* Licinio Refice
Motet — *Exultate Deo* Giovanni Pierluigi da Palestrina

Evensong

Magnificat and Nunc dimittis Percy Whitlock
Motet — *Cantate Domino* Hans Leo Hassler
O salutaris hostia Seth Calvisius
Motet — *Ave verum* Anton Bruckner
Tantum ergo Giovanni Paolo Colonna

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	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 9:00 to 1:00 and 2:00 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 MEISEL: Fridays, 4:30 to 5:30 and 7 to 8 p.m., Saturdays, 3 to 4 p.m.

FATHER MAYER: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 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*. St Martha's Guild (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 Mayer, *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.



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 Meisel

The Rev. Father Mayer

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 Teresa Margaret, S.H.N.

The Sister Mary Susan, 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 E. E. Lamar, *Parish Secretary*. Telephone: PLaza 7-5845

Mr Edward Linzel, *Director of Music*. Telephone: PLaza 7-8232

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.