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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*

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THE REV. MICHAEL G. MAYER

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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

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Vol. XXIX

June - September, 1960

No. 6

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Dear Parishioners of St Mary's, —

As in the past, the summer schedule of Masses and Confessions begins on June 1st and runs through September 30th. It is always our purpose to maintain as full a schedule as possible during the vacation period, which must never be a vacation from God. Whenever you may be enjoying your own holiday, hopefully look for the Mass and Confession schedule. Give thanks where it is an adequate schedule. Where it is deficient, pray for, yes, beg for a richer provision of the bestowal of God's grace through His Sacraments.

Every one of us, whether at home or away from home, is a witness to Christ. Such witness we can not escape because we are Christians, — signed with the Cross and made members of Christ's Mystical Body, His Church. Our witness will be either good or bad. If good, we shall quicken the life of the whole Body. If bad, we shall deaden that life. But witness we shall!

In Christ's dear name and out of humble gratitude for His love may our witness be strong and good. This it will be if we keep in our minds and in our hearts the great truth that it is in and through His Church that Christ forms for Himself His Mystical Body. He lovingly draws us all into that Body that as branches of Him who is the vine we may be partakers of His light and His grace. As such partakers, we build the whole Christ.

Now constructive building is fun. May we bear our witness as builders of the whole Christ! May we rejoice to be part of the whole and not a missing part! May we, through the Church, receive Christ's life, live by Him as we re-live His mysteries, imitate Him, and love Him! This is a family, not an individual, affair. Let us not break up the family aspect just because we are away for a time from that particular part of the family in which we ordinarily worship. Otherwise the prayer "Thy kingdom come" will stick in our throats.

So whether we are worshipping at Saint Martin's-in-the Field or All Saints'-by-the Sea or Our Lady-of-the Evergreens or Saint Peter's-on-the Mount or Saint Francis'-in-the Garden or Saint Mary's-hard-by Times Square, let us be joyful witnesses to the whole Christ.

Affectionately,

*Greg Taber*



### OTHER RUNGS IN THE LADDER

*Meekness*

*Temperance*

In your ascent over the past few months on the spiritual ladder that reaches from self to God, have you gained enough confidence and strength to take two rungs this time? Try it with me. The Holy Spirit will surely help us.

Let us take first the rung of *meekness*. But you say "I do not want to be meek. I refuse to be meek by pretending behind a wan and sickly smile that I am pleased with life when I am not. I will not be one of those meek, flabby individuals who conceal resentment behind a sweet exterior. I will have no part in that sort of thing." Well, if you have recovered your breath, let me remind you that "that sort of thing" is a disgusting travesty on meekness.

Meekness is a strong virtue. Meek individuals do not pretend to be pleased when they are not; rather they are strongly kind when they are displeased. Meek persons do not conceal resentment; rather they are strong enough to withstand resentment and therefore they have nothing to hide. The meek have such mastery over themselves that they are able to check their impulses to anger. The meek possess such rugged honesty that they can tolerate the failings of others, for they are thoroughly aware of their own weaknesses. Indeed, the meek have a strong heart of steel toward themselves, a burning heart of fire toward God, and an oh so human heart of flesh toward their fellow men. It is because of this latter that the meek restrain anger as they bear with others in spite of their defects, while they

treat their defective neighbors with kindness. Indeed, the meek always see some redeeming qualities in those who disturb them and, as a result, charitable thoughts crowd out thoughts of hatred and revenge. The meek have learned the truth expressed by Saint Francis de Sales "True meekness preserves the heart from burnings and swellings excited by insults."

A great aid in the development of the virtue of meekness is the proper conception of the Church as the Mystical Body of Christ. Every member of that Church, every baptized Christian, has gifts both of nature and of grace. These are his God-given talents. They are his that he may fulfill his own mission as a member of Christ. Now no member of the Church, no member of Christ's Mystical Body, must fail in meekness which will manifest itself in respecting in his fellow-Christians their vocation and their unique personality as members of Christ. The meek individual does not merely accept the fact that others are different from himself; no, he positively wishes that every other Christian should make his own distinctive mark in his high calling and so he rejoices in the diversity of gifts that he finds throughout the whole body of the faithful. The meek soul knows that some fellow-Christian will contribute to the life of the whole Body that which he cannot contribute and that thus the fulness of Christ will be realized in His Mystical Body, the Church.

For this reason the Christian who has grown in the virtue of meekness does not go all to pieces every time he falls into sin. He listens to Saint Francis de Sales as he speaks to his soul: "Raise up your heart after a fall, sweetly and gently, humbling yourself before God in the knowledge of your misery, and do not be astonished at your weakness since it is not surprising that weakness should be weak, infirmity infirm, and frailty frail." Perhaps you can see why meek souls are serene souls. Yes, the reward of meekness (virtue has its reward) is serenity, — radiant serenity which cannot be crushed by reality. Thus the meek rise superior to every circumstance in life.

And now if you will take the next rung in the ladder, *temperance*, you will be due for a breathing spell. Indeed, we only breathe properly when we are temperate. You see, temperance is moderation. It is the avoiding of both excess and defect in both the physical and spiritual life. But you say, "I want none of temperance. I refuse to be a 'teetotaler'." Well, teetotalism has nothing to do with tem-

perance. Those who practice the virtue of temperance never need to consider teetotalism unless they do so as an example to their weaker brethren. Teetotalism is complete abstinence from this, that, or the other thing that has been indulged in to the point where all control has been lost.

The temperate man keeps the appetite of his senses under control. He is not swept off his feet by his passions, especially those which have to do with his sense of taste or of touch. He is not over-indulgent in matters of food or drink or sex. He refuses to abuse or wrongly use God's good gifts. He appreciates our oft-quoted Saint Francis de Sales, who wrote: "I desire very little, and that little I desire but little." Yes, the temperate man eats and drinks that which is reasonably needed for the support of life, the preservation of health and the strength for daily work. This does not mean that the temperate man doesn't enjoy eating and drinking. He knows that the same God who gave him food and drink gave him the power to enjoy that food and drink, as a proper incentive to eating and drinking. Thus the truly temperate man is not finicky at table. He is not lacking in gratitude to God for His gifts. He is no kill-joy to his table companions.

Now Holy Church helps us her children to grow in the virtue of temperance. She lays down for us laws of fasting and abstinence. Her laws should suggest to us that we need greater regulation towards control of our physical and spiritual lives and that in our own rules of life we should incorporate such provisions as we need to bring moderation into our excesses or deficiencies in eating, drinking, sleeping, talking; yes, even church-going. There is that noisy conversation, that raucous laughter, that excessive piety that needs moderation as well as that stony silence, that sour bearing, that absence from wholesome, God-centered worship that needs correction.

Blessed Paul, in writing to the intemperate, pleasure-loving Corinthians said: "Every man that striveth for the mastery is temperate in all things." We have been striving together for mastery over self by taking some rungs in the ladder away from self to God. Let us now take the rung of *temperance* and rest awhile and catch our breath, and then press on and on God-ward.

## TRANSFIGURATION

Three young men  
 Skybound  
 Awake to essence  
 Of light and sound.  
 The Master's raiment is  
 White, clear spun,  
 Harmonies merge  
 In "Beloved Son."

They descend, uncouth,  
 Amazement riddled,  
 And leave behind  
 Their Judean youth:  
 One to palsied,  
 Prophetic age;  
 One to thrust  
 Of steel at the throat;  
 One to a cross —  
 His head in the dust —

What does it matter  
 To three old men  
 Who remember the raiment  
 Of light, clear spun,  
 Harmonies merged  
 In "Beloved Son"?

ELIZABETH MABEL BRYAN

## CHRISTIAN WORSHIP (9)

In talking about Christian worship, we have been concerned almost entirely with the Mass. There are many other liturgical and semi-liturgical offices and devotions, of course, which also form part of the Church's regular worship; but the Catholic tradition in the Church has always maintained the Mass as the central point of worship, the act in which the essence of worship is most explicitly expressed. This has kept Catholic thought and practice anchored firmly to the self-oblation of Christ as the source of all our worship. The devotional life of a Catholic is thereby kept from mere moralism and from Pelagianism, — the heresy which maintains that man can, by his own effort, by just "trying hard," achieve a life acceptable to God. The Eucharistic Sacrifice reminds us over and over again that only the total self-oblation of Christ can ever be adequate to the glory of God, and that we ourselves can do nothing to praise God in our own lives except by allowing Christ to praise God in us. Catholic sanctity is above all union with the worshipping Christ. Christ's redeeming work, and the grace that flows from it, is prior to all our efforts. This truth, which Protestantism has attempted to assert by the doctrine of *Justification by Faith*, is so much more completely maintained and made effectual by the Catholic insistence on the *Sacrifice of the Mass!*

Of the many devotions which surround the Holy Sacrifice, and which flow from that union of the Church with the worship by Christ of the heavenly Father, the most notable is the Divine Office. From the practice of the early Christians of punctuating their days and nights with definite stated times of prayer and recollection have grown the *Hours*, the official and corporate prayer of the Church. To say, in full, the night and day hours of the Breviary is probably possible only for the members of religious orders. As Anglicans we are fortunate, however, in having an abridgement of these hours which makes possible the participation of all in that ancient offering of praise.

We are so used to calling our official manual of worship "The Book of Common Prayer" that we overlook what the title-page really tells us as to its contents. It is the Book of, (1) the Common Prayer, (2) the Administration of the Sacraments, and (3) other Rites and Ceremonies of the Church. "Common Prayer" here is just another term for "Divine Office"; Morning Prayer is compiled

chiefly from Matins and Lauds, Evening Prayer from Vespers and Compline. When we say it daily, as we are bidden to do, we take our part in the perennial round of praise which the Church Catholic, at all times and in all places, has offered to God.

Because one of these Offices, Morning Prayer, has at some times and in some places usurped the central place which belongs to the Holy Sacrifice, the Offices themselves have come to be looked upon with a certain suspicion, as if they were perhaps not quite Catholic! Abuse, however, should not make us despise proper use. As they are meant to be used, the daily Offices are a glorious heritage, and it is no accident that only in Catholic parishes are they, as a rule, recited daily and publicly as they ought to be. A great Roman Catholic priest, Father Louis Bouyer, had this to say in a recent book: "We must admit frankly that the Offices of Morning Prayer and of Evensong, as they are performed even today in St Paul's, Westminster Abbey, York Minster, or Canterbury Cathedral, are not only one of the most impressive, but also one of the purest forms of Christian common prayer to be found anywhere in the world." (*Liturgical Piety*, p. 47.)

The substance of the Daily Offices consists of the common recitation of the Psalter once a month, and the reading of most of the Bible during the year. We thought last month of the importance of the biblical element in our worship, how through it we truly enter into the history of our redemption. The Psalter, itself a part of the Bible, has always held a preeminent position in the devotion of Christians. It not only links us with our spiritual ancestors, the Israel of old, but particularly with our blessed Lord Himself, for the psalms surely held a central place in His prayers and they were on His lips to the end. The Church, the Body of Christ, has continued to treasure these marvelous combinations of hymn, prayer, and recital of sacred history. If our prayer centers around the psalter and the orderly reading of Scripture, as it follows the liturgical year, it can never deteriorate into private, self-centered piety. The saying of the Daily Offices ought to be the aim, not of the clergy only, but of all of us. Even when we cannot be present at their public recitation in church, we can say them privately: but not really privately, for no matter how alone we may seem, we are then truly "praying with the Church" and, because with the Church, in union with the ceaseless prayer of our great High Priest. — M.G.M.

## PARISH NOTES

**T**HE Feast of Pentecost falls this year on June the fifth. This is the great Feast of the Holy Ghost when all the faithful will plan a well-prepared-for Communion.



**T**HURSDAY, June the sixteenth is "Christmas-in-June." Yes, the altar is another Bethlehem. This day is Corpus Christi, the Feast of the Most Holy Sacrament of the Altar. High Mass will be celebrated at 7, followed by Low Masses at 8, 9:30, and 12:10.

On June the nineteenth, the Sunday in the Octave, the full solemnity of Corpus Christi will be observed at eleven. High Mass will be followed by a Procession of the Host and Solemn Benediction of the Blessed Sacrament. This is one of the great devotional experiences of the entire Christian year which no practicing Catholic will miss.



**W**E are mortified to learn that scores of our communicants did not receive the parish Easter greeting and the cards of admission for the Easter Day High Mass. We ask your forgiveness for a serious oversight in our parish office and we shall hope that such may never be repeated.



**Y**OUR priests are to be on vacation as follows:

July ..... Father Taber  
 August ..... Father Mayer  
 September ..... Father Meisel

And we wish for you a very happy holiday!



**S**AVE the date of Monday, October the third for our Annual Parish Dinner Party at which a Father of the Order of the Holy Cross will be the principal speaker. Invitations will go forth in mid-September.



**T**HOUGHTFULNESS will cause you to pay your weekly pledge before leaving on any vacation. After all, the parish expenses have a way of going on in summer as well as in winter.

**A** Garden Party and Tea will benefit the Episcopal Guild for the Blind on Tuesday, June 7th, from two until five, in the adjoining gardens of the Reverend Frederic H. Meisel, 52 E. 81st St.; Mrs Paul Milton, 54 E. 81st St.; and Mr and Mrs Earle T. Risser, 56 E. 81st St. The Reverend Harry J. Sutcliffe, a blind priest, is director of the Guild. The event is sponsored by the American Church Union. A minimum donation of \$1.00 is hopefully asked.



## FROM THE PARISH REGISTER

## RECEIVED BY CANONICAL TRANSFER

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

April 27 — Gerald Lloyd McIntosh  
 April 27 — Gwendolen McIntosh  
 April 27 — Russell Kenneth McIntosh  
 May 6 — Maude Paust  
 May 6 — Oliver Everett Bright



**T**HE altar flowers for the months of June, July, August, and September are given in memory of the following:

June 5 — Whitsunday, George Martin Christian, Priest and Rector.  
 June 12 — Trinity Sunday, William and Mary Dickey.  
 June 16 — Corpus Christi, Abigail Guion Burt.  
 June 19 — First Sunday after Trinity, William Wise Raymond, Marion Woodworth Raymond.  
 June 26 — Second Sunday after Trinity, Augusta Emma Dinter.  
 July 2 — Visitation of the Blessed Virgin Mary, Isobel Robinson Harding.  
 July 3 — The Third Sunday after Trinity, Lucy Ely Thayer.  
 July 10 — The Fourth Sunday after Trinity, Phillip Martin.  
 July 17 — The Fifth Sunday after Trinity, Anicia Martin.  
 July 24 — The Sixth Sunday after Trinity, Madeline Schiller Bennett.  
 July 31 — The Seventh Sunday after Trinity, Richard Percy Hines.  
 August 7 — The Eighth Sunday after Trinity, Cathrine Handy.  
 August 14 — The Ninth Sunday after Trinity, John Bruce Steele.  
 August 21 — The Tenth Sunday after Trinity, Claire Sulzberger and Willard Sulzberger.  
 August 28 — The Eleventh Sunday after Trinity, Eliphal Beard.  
 September 4 — Twelfth Sunday after Trinity, Lilian Tompkins Blackford.  
 September 8 — Nativity of the Blessed Virgin Mary, Glover Crane Arnold.  
 September 11 — Thirteenth Sunday after Trinity, Hallie Wilson.  
 September 18 — Fourteenth Sunday after Trinity, Lucy Bouvé Thayer and William Holbrook Thayer.  
 September 25 — Fifteenth Sunday after Trinity, Alfred Handy.

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### SUMMER SCHEDULE OF SERVICES

June, July, August and September

#### SUNDAYS

Low Masses .....	7 and 9 a.m.
Morning Prayer .....	8:40 a.m.
High Mass with Sermon .....	11:00 a.m.
Evening Prayer, address and Benediction of the Blessed Sacrament (St Francis' Altar) .....	8:00 p.m.

#### WEEK DAYS

Low Masses, daily .....	7 and 8 a.m.
Also on Wednesdays and greater Holy Days as follows: .....	9:30 a.m.
June 13 — St Barnabas, Apostle	
June 16 — Corpus Christi (Mass at 12:10 also on this day)	
June 24 — The Most Sacred Heart of Jesus	
June 25 — Nativity of St John the Baptist	
July 1 — The Most Precious Blood of Our Lord Jesus Christ	
July 2 — Visitation of the Blessed Virgin Mary	
July 4 — Independence Day	
July 25 — St James, Apostle	
August 6 — The Transfiguration of Our Lord Jesus Christ (Mass at 12:10 also on this day)	
August 15 — The Assumption of the Blessed Virgin Mary (Mass at 12:10 also on this day)	
September 8 — The Nativity of the Blessed Virgin Mary	
September 15 — The Seven Sorrows of the Blessed Virgin Mary	
September 29 — St Michael and All Angels	
Low Mass (Fridays) .....	12:10 p.m.

Morning Prayer .....	9:00 a.m.
Evening Prayer .....	6:00 p.m.
Holy Hour (First Fridays) .....	8:00 p.m.

CONFESSIONS — Thursdays, 4:30 to 5:30 p.m.; Fridays, 12-1; Saturdays, 2 to 3, 4 to 5, 7:30 to 8:30 p.m.; also by appointment.

The Church is opened daily from 6:30 a.m. to 6:30 p.m. except on Saturdays, when it remains open until 8:30 p.m. and on Sundays, when it remains open until 9 p.m.



### SUMMER MUSIC 1960

JUNE 5 — PENTECOST	
<i>Mass</i> — <i>Missa in honorem Sancti Josephi</i> .....	Flor Peeters
<i>Motet</i> — <i>Vidi speciosam</i> .....	Luis Tomás de Victoria
JUNE 12 — TRINITY SUNDAY	
<i>Mass</i> — <i>Messe breve</i> .....	Guy J. Ropartz
<i>Motet</i> — <i>Duo Seraphim</i> .....	Luis Tomás de Victoria
JUNE 16 — CORPUS CHRISTI	
<i>Mass</i> — <i>Missa Magnae Deus potentiae</i> .....	Gregorian
JUNE 19 — SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI	
<i>Mass</i> — <i>Missa Festiva in D</i> .....	Alexandre Gretchaninoff
<i>Motet</i> — <i>Lauda Sion</i> .....	Claudio Monteverdi
JUNE 26 — TRINITY II	
<i>Mass</i> — <i>Mass in E</i> .....	Otto Rehm
<i>Motet</i> — <i>Cor Jesu Sacratissimum</i> .....	Michael Campion
JULY 3 — TRINITY III	
<i>Mass</i> — <i>Missa in simplicitate</i> .....	Jean Langlais
<i>Motet</i> — <i>O bone Jesu</i> .....	Tomaso Bai
JULY 10 — TRINITY IV	
<i>Mass</i> — <i>Missa secunda</i> .....	Hans Leo Hassler
<i>Motet</i> — <i>O mysterium inefabile</i> .....	Louis-Nicolas Clerambault
JULY 17 — TRINITY V	
<i>Mass</i> — <i>Mass in E</i> .....	Otto Rehm
<i>Motet</i> — <i>Praise the Lord</i> .....	William Child
JULY 24 — TRINITY VI	
<i>Mass</i> — <i>Missa brevis</i> .....	Giovanni Pierluigi da Palestrina
<i>Motet</i> — <i>Caro mea</i> .....	Antonio Caldara
JULY 31 — TRINITY VII	
<i>Mass</i> — <i>Messe breve</i> .....	Guy J. Ropartz
<i>Motet</i> — <i>Ave Maria</i> .....	O. Vermeire
AUGUST 7 — TRINITY VIII	
<i>Mass</i> — <i>Mass in E</i> .....	Otto Rehm
<i>Motet</i> — <i>Blessed is the man</i> .....	William Crotch
AUGUST 14 — TRINITY IX	
<i>Mass</i> — <i>Missa brevis</i> .....	Giovanni Pierluigi da Palestrina
<i>Motet</i> — <i>Ave Maria</i> .....	F. Verhelst
AUGUST 21 — TRINITY X	

Mass — Missa in simplicitate .....	Jean Langlais
Motet — Tota pulchra es, Maria .....	Marc de Ranse
AUGUST 28 — TRINITY XI	
Mass — Messe breve .....	Guy J. Ropartz
Motet — Wherewithal shall a young man cleanse his way ...	Robert Nares
SEPTEMBER 4 — TRINITY XII	
Mass — Mass in E .....	Otto Rehm
Motet — Give ear unto me .....	Benedetto Marcello
SEPTEMBER 11 — TRINITY XIII	
Mass — Missa brevis .....	Giovanni Pierluigi da Palestrina
Motet — Benedictus .....	Joseph Noyon
SEPTEMBER 18 — TRINITY XIV	
Mass — Missa simplicitate .....	Jean Langlais
Motet — Ego sum panis vivus .....	Antonio Caldara
SEPTEMBER 25 — TRINITY XV	
Mass — Missa secunda .....	Hans Leo Hassler
Motet — Tota pulchra es, Maria .....	Marc de Ranse



### KALENDAR FOR JUNE

1. W.	Of the Octave.
2. Th.	Octave Day of the Ascension. Com. SS Marcellinus & Comp., MM.
3. F.	Feria. Requiem 8. <i>Abstinence.</i>
4. Sa.	Vigil of Pentecost. <i>Fast and abstinence.</i>
✕ 5. Su.	PENTECOST (Whitsunday).
6. M.	MONDAY IN WHITSUN WEEK.
7. Tu.	TUESDAY IN WHITSUN WEEK.
8. W.	EMBER WEDNESDAY IN WHITSUN WEEK. <i>Fast and abstinence.</i>
9. Th.	Thursday in Whitsun Week. Com. St Columba, Ab. & SS Primus & Felician, MM.
10. F.	EMBER FRIDAY IN WHITSUN WEEK. Com. St Margaret of Scotland, Q.W. <i>Fast and abstinence.</i>
11. Sa.	EMBER SATURDAY IN WHITSUN WEEK. <i>Fast and abstinence.</i>
✕ 12. Su.	HOLY TRINITY SUNDAY.
13. M.	ST BARNABAS, AP. Com. St Anthony of Padua, C.
14. Tu.	St Basil the Great, B.C.D.
15. W.	SS Vitus & Comp., MM. Requiem 7.
16. Th.	CORPUS CHRISTI. High Mass 7.
17. F.	Of the Octave. <i>Abstinence.</i>
18. Sa.	Of the Octave. Com. St Ephraem Syrus, D.C.D.
✕ 19. Su.	SUNDAY IN THE OCTAVE OF CORPUS CHRISTI. Solemnity of Corpus Christi 11.
20. M.	Of the Octave.
21. Tu.	Of the Octave.
22. W.	Of the Octave. Com. St Alban, M.

23. Th.	Octave Day of Corpus Christi.
24. F.	THE MOST SACRED HEART OF JESUS. <i>Abstinence.</i>
25. Sa.	NATIVITY OF ST JOHN BAPTIST.
✕ 26. Su.	TRINITY II. Com. Octave.
27. M.	Of the Octave.
28. Tu.	St Irenaeus, B.M. Com. Vigil & Octave.
29. W.	SS PETER & PAUL, APP.
30. Th.	Commemoration of St Paul, Ap. Com. St Peter & Octave. Requiem 8.



### KALENDAR FOR JULY

1. F.	THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST. Com. Octave Day. <i>Abstinence.</i>
2. Sa.	THE VISITATION OF THE BLESSED VIRGIN MARY.
✕ 3. Su.	TRINITY III. Com. St Leo II, B.C. & Octave.
4. M.	INDEPENDENCE DAY. Com. Octave.
5. Tu.	St Anthony Mary Zacharias, C. Com. St Vladimir, K.C. & Octave. Requiem 7.
6. W.	Octave Day of SS Peter & Paul, App.
7. Th.	SS Cyril & Methodius, BB.CC.
8. F.	St Elisabeth of Portugal, Q.W. <i>Abstinence.</i>
9. Sa.	Of our Lady.
✕ 10. Su.	TRINITY IV. Com. The Seven Holy Brothers, MM. & SS Rufina & Secunda, VV.MM.
11. M.	St Pius I, B.M. Requiem 8.
12. Tu.	St John Gualbert, Ab. Com. SS Nabor & Felix, MM.
13. W.	St Anacletus, B.M. Com. St Silas, M.
14. Th.	St Bonaventure, B.C.D.
15. F.	St Swithun, B.C. Com. St Henry, K.C. <i>Abstinence.</i>
16. Sa.	Our Lady of Mount Carmel. Com. St Osmund, B.C.
✕ 17. Su.	TRINITY V. Com. St Alexius, C.
18. M.	St Camillus of Lellis, C. Com. SS Symphorosa & her Seven Sons, MM.
19. Tu.	St Vincent de Paul, C.
20. W.	St Margaret of Antioch, V.M. Com. St Jerome Emiliani, C.
21. Th.	St Praxides, V.
22. F.	St Mary Magdalene, Penitent. <i>Abstinence.</i>
23. Sa.	St Apollinaris, B.M. Com. Vigil of St James & St Liborius, B.C. Requiem 7.
✕ 24. Su.	TRINITY VI. Com. St Christina, V.M.
25. M.	ST JAMES, AP. Com. St Christopher, M.
26. Tu.	St Anne, Mother of the B.V.M.
27. W.	St Pantaleon, M.
28. Th.	SS Nazarius & Celsus, MM., Victor I, B.M. & Innocent I, B.C.
29. F.	St Martha, V. Com. SS Felix & Comp., MM. <i>Abstinence.</i> Requiem 8.



30. Sa. SS Abdon & Sennen, MM.  
 ✕31. Su. TRINITY VII. Com. St Ignatius Loyola, C.



### KALENDAR FOR AUGUST

1. M. St Peter's Chains. Com. St Paul, Ap. & the Holy Maccabees, MM.  
 2. Tu. St Alphonsus Liguori, B.C.D. Com. St Stephen I, B.M.  
 3. W. Invention of St Stephen, Protomartyr. Com. St Nicodemus, C. Requiem 8.  
 4. Th. St Dominic, C.  
 5. F. Our Lady of the Snows. Com. St Oswald, K.M. *Abstinence.*  
 6. Sa. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST.
- ✕7. Su. TRINITY VIII. Com. St Cajetan, C. & St Donatus, B.M.  
 8. M. SS Cyriacus, Largus Smaragdus, MM.  
 9. Tu. St John Vianney, C. Com. Vigil & St Romanus, M.  
 10. W. St Lawrence, D.M.  
 11. Th. SS Tiburtius & Susanna, V., MM. Requiem 7.  
 12. F. St Clare, V. *Abstinence.*  
 13. Sa. Vigil of the Assumption. Com. SS Hippolytus & Cassian, MM. *Fast and abstinence.*
- ✕14. Su. TRINITY IX. Com. St Eusebius, C.  
 ✕15. M. THE ASSUMPTION OF THE BLESSED VIRGIN MARY.  
 16. Tu. St Joachim, Father of the B.V.M.  
 17. W. St Hyacinth, C. Com. Octave & Octave Day of St Lawrence, D.M.  
 18. Th. Of the Octave. Com. St Agapitus, M. & St Helena, Q.W.  
 19. F. St John Eudes, C. Com. Octave. *Abstinence.*  
 20. Sa. St Bernard, Ab.C.D. Com. Octave.
- ✕21. Su. TRINITY X. Com. St Jane Frances de Chantal, W. & Octave.  
 22. M. Octave Day of the Assumption. Com. SS Timothy & Comp., MM.  
 23. Tu. St Philip Beniti, C. Com. Vigil. Requiem 8.  
 24. W. ST BARTHOLOMEW, AP.  
 25. Th. St Louis, K.C.  
 26. F. St Zephyrius, B.M. *Abstinence.*  
 27. Sa. St Joseph of Calasanza, C.
- ✕28. Su. TRINITY XI. Com. St Augustine, B.C.D. & St Hermes, M.  
 29. M. Beheading of St John Baptist. Com. St Sabina, M.  
 30. Tu. St Rose of Lima, V. Com. SS Felix & Adauctus, MM.  
 31. W. St Aidan, B.C. Com. St Raymond Nonnatus, C.

### KALENDAR FOR SEPTEMBER

1. Th. St Giles, Ab. Com. Twelve Holy Brethren, MM.  
 2. F. St Stephen, K.C. *Abstinence.* Requiem 7.  
 3. Sa. Of our Lady.
- ✕4. Su. TRINITY XII.  
 5. M. St Lawrence Justinian, B.C.  
 6. Tu. Feria.  
 7. W. St Evurtius, B.C. Requiem 8.  
 8. Th. THE NATIVITY OF THE BLESSED VIRGIN MARY. Com. St Hadrian, M.  
 9. F. St Peter Claver, C. Com. St Gorgonius, M. *Abstinence.*  
 10. Sa. St Nicholas of Tolentino, C.
- ✕11. Su. TRINITY XIII. Com. SS Protus & Hyacinth, MM.  
 12. M. The Most Holy Name of Mary.  
 13. Tu. Feria. Requiem 7.  
 14. W. The Exaltation of the Holy Cross.  
 15. Th. THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY. Com. St Nicomede, M.  
 16. F. SS Cornelius & Cyprian, BB.MM. Com. St Ninian, B.C. & SS Euphemia, V., & Comp., MM. *Abstinence.*  
 17. Sa. Stigmata of St Francis, C. Com. St Lambert, B.M.
- ✕18. Su. TRINITY XIV. Com. St Joseph of Cupertino, C.  
 19. M. St Theodore, B.C. Com. SS Januarius, B., & Comp., MM.  
 20. Tu. SS Eustace & Comp., MM. Com. Vigil.  
 21. W. ST MATTHEW, AP.EV. Com. Ember Wednesday. *Fast and abstinence.*  
 22. Th. St Thomas of Villanova, B.C. Com. St Maurice & Comp., MM. Requiem 8.  
 23. F. EMBER DAY. Com. St Linus, B.M. & St Thecla, V.M. *Fast and abstinence.*  
 24. Sa. Our Lady of Ransom. Com. Ember Saturday. *Fast and abstinence.*
- ✕25. Su. TRINITY XV.  
 26. M. SS Cyprian & Justina, MM. Com. Holy Martyrs of North America. Requiem 7.  
 27. Tu. SS Cosmas & Damian, MM.  
 28. W. St Wenceslas, K.M.  
 29. Th. ST MICHAEL & ALL ANGELS.  
 30. F. St Jerome, P.C.D. *Abstinence.*

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

### 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 p.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

Mr William E. Robedee, *Parish Secretary*. Telephone: PLaza 7-5845

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

Mr William A. Boutté, *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.*