

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *

* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *

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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. 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

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AVE

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

Vol. XXX

January, 1961

No. 1

Dear Parishioners of St Mary's,—

January this year brings us the latter half of Christmastide and all of Epiphanytide.

Those of us who have lived through the pre-Christmas celebration of Christmas, a celebration often monotonous, largely commercial and not infrequently mawkishly sentimental, are happy to keep the Church's Christmastide. Until the Feast of the Epiphany on January the sixth we calmly and humbly reflect on the Incarnation—God's great gift of Himself in the person of Jesus Christ, the Holy Babe of Bethlehem. As we reflect we are lost in wonder at the humility and the poverty chosen by the Incarnate Lord as a setting for His entrance into the human race as its Redeemer. We grow in appreciation as we silently adore.

Now in the earlier days of the Church there was no Christmastide but rather Epiphanytide, which was concerned with the public ministry of the God-man Jesus Christ, beginning with His Baptism at the hands of John the Baptist in the River Jordan. Christ's Baptism was considered by many to herald the birth of the Church Catholic since at His Baptism He became the Sin-bearer as He accepted John's baptism of repentance and thus became the Head of the Family of the Redeemed.

In these modern times the Church turns our thoughts during Epiphanytide first to the visit of the Magi bearing their gifts to the Christ-Child. Then she gives us a picture of the Holy Family when Jesus was but twelve years of age. Later she sets forth Jesus' glorious manifestation to the world in His miracles of

compassion and in His teaching, both of which brought so much healing and light to the sin-sick souls of men.

Oh, may we keep both Christmastide and Epiphanytide with humble and joyful hearts!

Affectionately,

Greg Taber



CHRIST'S SPLENDOR OUR SPLENDOR

Through His pardon

IN one sense the spiritual life is simply the progress of a fallen child of God. It is the progress of that child while he is always subject to future falls through his own lack of effort in the battle with temptation. Yet such a child is never without hope, for in Christ he has a Redeemer.

We are all God's children. As such we started our spiritual progress when we received the grace of healing and of salvation at the baptismal font. Then what happened? Did God take away our baptismal grace? Assuredly not, for God never takes away grace. It is we who lost that grace through our own fault. As a result of such loss we need to be shaped and reshaped into the stature of Jesus Christ. In this continuous process (conversion) the free will, which is God's gift to each of us, must play its part.

God would have us freely desire Him. The psalmist has so wonderfully put it "Like as the hart desireth the water brooks, so longeth my soul after thee, O God." However, through our sins we have freely abandoned that holy desire. By deliberate choice we have passed by God our Creator in favor of some petty rival, possibly even one of His creatures. We do so easily idolize *things* and in doing so we do not rate God's friendship highly enough. Possibly we may choose to live independently of God, resembling the Prodigal Son who chose to live independently of his father. In so choosing, like the Prodigal Son we

head for the destruction of all that is good and for general disorder in our lives. What then? Must we give up hope? By no means, for Jesus has instituted the Sacrament of Holy Penance for our forgiveness. Through this Sacrament He provides for our return into loving union with God and for the opportunity to renounce God's rivals and for the restoration of that spiritual life which was begun in us at the font. Yes, in the faithful use of this Sacrament we come to hate sin and to reject creatures as the final end of our activity and to bend every effort to make good. But remember this, it is Christ as Redeemer who draws us prodigals back from wasting God's gifts to us in riotous (self-willed) living. Is it any wonder that we love our crucifixes? Christ on the cross is the world's most powerful magnet!

Well, how funny we are, or don't you think so? We recognize that in the eyes of God we are guilty and sinful and nothing as of ourselves, but we do not thus present ourselves to our fellow men. No, we wear a mask of hypocrisy as we mingle with them, although secretly we wish that we didn't wear that mask. We are sheepish about it. Sometimes we reason ourselves into being comfortable with such a mask by saying that we must not expose our sins and thereby become a possible stumbling block or cause of scandal to others since this would not be charitable. Or possibly we argue ourselves into believing that the knowledge on the part of others of our sins would violate the sacred domain of our conscience. However, in the confessional Christ comes to our rescue. As we pour forth our sins He gives us peace of conscience and at the same time while we are in the presence of the representative of our fellow men, His priest, He leads us into the revealing of our sins to His Whole Mystical Body, the company of heaven (all the Saints in glory) and the company on earth (in the person of the priest-confessor). When at the close of our confession we hear the welcome "Go in peace," we go forth not only with our own conscience at peace but fully restored to peaceful membership in the Mystical Body of Christ, His Church.

Now the grace of Holy Baptism when lost through deliberate sinning returns normally through the grace of Holy Penance. As at our baptism the splendor of Christ's Passion became ours, so at our confessions that splendor is restored to us. Indeed every time we enter the confessional we share in His redeeming love which shone forth on the cross through His suffering and issued in reparation

and atonement. This sharing costs us something, and why shouldn't it, when we consider the price paid by Christ for our redemption. It costs us some contrition (sorrow for our sins as seen in the light of God's love), honest and humiliating confession of sins and a determined purpose to live a better life.

May we never for one moment forget that Christ in all His splendor is present in the Sacrament of Holy Penance. He is present to share with us the splendor of His humility, for "He humbled Himself and became obedient unto death, even the death of the cross." He is present also to share with us the splendor of His faith, His hope and His love—His faith in the effectiveness of His sacrifice represented by His cry from the cross "It is finished," His hope in the mercy of the Father manifested by His cry from the cross "Father, forgive them for they know not what they do," and His love for us by taking us into His very family as in the person of blessed John he gave us His mother to be our mother as He cried from the cross "Behold, thy mother." Above all, He is present in the Sacrament of Holy Penance as He who absolves while He applies the merits of His Passion to our sin-stained souls. As He shares the splendor of those merits with us He graciously allows us to join Him in adoration of the Father, and we are happy prodigals, come home again. What is more, in the faithful use of the Sacrament of Holy Penance we are cooperating with Christ in His redemptive work of taking away the sins of the world. What splendor!



CHRISTIAN WORSHIP (13)

WHEN we compare Christian and pre-Christian worship, both Jewish and pagan, we find a most revolutionary difference, one which we are hardly aware of any longer. As Christians we meet for our liturgy all under one roof: priest and people take part in one common rite, the sanctuary and the nave are part of the same building. This was never true of any other religion. The ancient temples, and that includes the Temple at Jerusalem, were essentially buildings erected to house the presence of God which the people dared not and could not approach; the latter stood in the courts surrounding these sanctuaries, and only the priests, appointed to mediate between man and God, were permitted to enter the "church" proper and to

offer sacrifices on behalf of the ordinary people. In the Temple at Jerusalem, the Holy of Holies was separated from the rest of the sanctuary by a heavy veil, and only the High Priest might enter into it, and that on only one day of the year, the Day of Atonement. The people, then, were never permitted in the presence of God, and their sacrifices were offered on their behalf by the priests.

In the Christian Church that is no longer so. The veil of the temple has been rent in twain for us and we may face the presence of God directly and immediately. Why is that so? It is because we are members of Christ, the great High Priest, and as the Church share in His priestly nature. With the oil which is the ancient sacramental of the anointing of priests and kings He has "made us unto our God kings and priests" (Rev. 5:10) and we are "a royal priesthood, a holy nation, a peculiar people" (I Pet. 2:9). It is the whole Church, the Body of Christ, which is priestly; we who are its members share in that office. This is the real meaning of any notion of "the priesthood of all believers."

This does not mean that any one member of the Church has the right simply to take upon himself some priestly function, such as that of offering Mass, for instance. It is the Church, remember, which is priestly; it is the Church alone which has the right to determine how and by whom any of the functions inherent in her being and nature are to be exercised. St Paul reminds us that a body has many members, and not all members have the same office; this is true also of the Body the Church. In a biological body the various organs are provided by nature; in the Church, which consists of individual persons, those who are called by God to any office or ministry are approved of and ordained by the Church herself.

Because we are all priestly, even though we may not have been ordained to the specific priesthood which alone is enabled by Christ and His Church to exercise His priesthood liturgically, we can never be simply non-participating spectators at the Church's liturgy. When we offer the Mass, it is not done for us behind the veil by priests whom we cannot join. We all offer the Holy Sacrifice together with the priest who is our liturgical mouthpiece in that offering. The priest reminds us, after the offertory action is completed, that what he is about to begin is our sacrifice as well as his; all our liturgical prayers are spoken by him in the first person plural. We are not spectators, we are participants, even when we have no words to say.

We are all taking part in a holy action. We are apt to forget that in an age when worship is so much thought of in terms of spoken or thought prayers only. "The Action" was for many centuries one of the names for the Canon of the Mass. It was easier, perhaps, in the early days of the Church to be conscious of this common action: the whole Church stood there (did not kneel) in serried ranks assembled, starting with the Bishop at the center of the apse and working down through priests, deacons, subdeacons, other acolytes, religious, men and women, penitents and catechumens, — all fervently taking part in that great act in which they were all offerers.

All of us are priestly, because of our membership in the Body of the great High Priest; some of us are priests in the more specific sense, being ordained to pronounce, on behalf of Christ and His Church, His priestly prayer of consecration and offering. All of us have a share in offering that great Sacrifice, joining also joyfully in such verbal parts as have been assigned to our respective ranks. As St Clement of Rome wrote before the end of the first century: "Special functions are assigned to the high priest (i.e. the bishop); to the priests a special office has been appointed; the layman is bound by the rules laid down for the laity. Let each one of us, brethren, in his own rank offer Eucharist to God . . ."

—M.G.M.



PARISH NOTES

ACCORDING to the Book of Common Prayer (Page 320), a parish priest is "ordered from time to time to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses." The beginning of the new fiscal year is a suitable time in which to set your temporal affairs in order. Have you made your will? And is St Mary's, along with your favorite charity, remembered?



FRIDAY, January the sixth, is the Feast of the Epiphany. High Mass with communions will be celebrated at seven, followed by Low Masses at eight, nine-thirty and twelve-ten, — all at the High Altar. On this happy festival the faithful gather before the altar

to give thanks for God's manifestation of His love in the showing forth to the world of its divine Saviour.



SUNDAY, January the twenty-second, is set apart by our Presiding Bishop, the Most Reverend Arthur Lichtenberger, for a special offering for the support of the training of future priests in our theological seminaries. Special envelopes will be in the pews that Sunday for your gifts, which will be divided between General Theological Seminary and Seabury-Western Theological Seminary—the seminaries which trained your parish priests—or sent to any seminary designated by you.



YOU will find in our St Francis de Sales Shop slides, in color and in a plastic holder, of the High Mass celebrated at St Mary's on the Feast of Christ the King last October. There are four such slides available, showing the Censing of the Altar, the Offertory, the Sanctus, and the Elevation. The set will sell for one dollar. It is hoped that in the future the remainder of the original twenty slides will be duplicated and for sale.

Have you bought your Ordo Kalendar for 1961? A few of these Kalendars remain in the Shop at sixty cents each (seventy-five cents if mailed).



THE Day Branch of the Woman's Auxiliary (Women of the Church) will meet in St Joseph's Hall at ten-forty-five on Friday morning, January the twentieth, to discuss and plan the Budget for the year. This is purely a business meeting, but it will be preceded of course by a Corporate Communion at the nine-thirty Mass in the Lady Chapel.



THE Bishop of New York has designated the Fourth Sunday of Lent, March the twelfth, 1961, at eight P. M. for the administration of the Sacrament of Holy Confirmation. As always the priests and the Sisters of the Holy Nativity will give individual instruction to those who are to be confirmed, but as a supplement to those instructions there will be a series of Sunday evening talks by Father

Taber on six Sunday nights at eight, beginning on January the twenty-ninth and ending on March the fifth, the subjects being the Believing Christian, the Praying Christian, the Reading Christian, the Receiving Christian, the Worshipping Christian, and the Living Christian.



ADVANCE notice is given that Saint Stephen's Guild invites you and your friends to attend an illustrated lecture on Sunday evening, February the twelfth, at nine, given by Mr. Henry Reed, author of *The Golden City*, on contemporary art and architecture.



FROM THE PARISH REGISTER

BAPTISMS

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

November 20—Katharine Alexandra Kadinsky-Cade
 November 20—Philip Nicholas Kadinsky-Cade
 November 26—Christopher Anthony Shepherd
 November 27—Aimee Elise Regina Covo
 November 27—Douglas Scott Wilson Thomas

CONFIRMATION

BY THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

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

December 3—Lucy Banar
 December 3—Francis Simpson



RECEIVED BY CANONICAL TRANSFER

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

November 8—Bette Jane Plum
 November 25—Irene Soehren
 November 29—Raydon Eiland Alexander

MARRIAGES

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

November 26—Edwin Noel Perrin and
 Nancy Lyttleton Hunnicutt

BURIALS

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

November 28—Marion Eppley
 November 30—David Lane Smith
 December 8—Bruce Cuthbert Peterson



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

January 6—The Epiphany, Edwin Samuel Gorham, Caroline Faitoute Gorham and James H. Gorham, O.H.C., Priest.
 January 8—The First Sunday after Epiphany, Warrington Griswold Lewis and Mary Lewis Hooker.
 January 15—The Second Sunday after Epiphany, Mary Louise Raymond.
 January 22—The Third Sunday after Epiphany, George Robinson Harding.



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

Sunday, January 1—The Guild of St Mary of the Cross, St Martha's Guild.
 Wednesday, January 4—St Mary's Guild.
 Sunday, January 8—The Living Rosary of Our Lady and St Dominic.
 Friday, January 20—Woman's Auxiliary (Day Branch).
 Sunday, January 29—The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$25; Mr and Mrs William G. Anderson in memory of Cuthbert Peterson, \$5; Mrs Wallace C. Brackett, \$5; Mr Russell Carter, \$2; Miss Elizabeth Clark, \$5; Mrs Frank L. Dries, \$2; Mr and Mrs Donald Fenn, \$4; Mrs Philip J. Goerlitz, \$1; Mr and Mrs Raymond P. Hughes, \$10; Miss Frances N. Kahn, \$3; Mrs Richard W. Landolt, \$2; Miss Florence Langworthy, \$5; Mrs Maybelle Marston, \$5; Mrs E. D. Riley, \$5; Mr Ralph Ross, \$4; Mrs Jerrio G. Sakurai, \$2; Mrs William A. Schussler, \$1; The Reverend Joseph L. Slagg, \$3; Mr W. Thomas Smith, \$2; Mr Everett Titcomb, \$2; Mrs Margaret Wood, \$2; Mrs Austin W. Wynne, \$2.

KALENDAR FOR JANUARY

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

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

MUSIC FOR JANUARY

JANUARY 1 — CIRCUMCISION

- Mass, Missa festiva in D Alexandre Gretchaninoff
 Motet, O magnum mysterium Giovanni Pierluigi da Palestrina
Evensong
 Magnificat and Nunc dimittis Healey Willan
 Carols
 O salutaris hostia George Henschel
 Motet, O bone Jesu Tomaso Bai
 Tantum ergo Josef Lechthaler

JANUARY 6 — EPHIPHANY

- Mass, Missa Kyrie magnae potentiae Plainchant

JANUARY 8 — HOLY FAMILY

- Mass, Missa in honorem Sancti Josephi Flor Peeters
 Motet, The Three Kings Healey Willan
Evensong
 Magnificat and Nunc dimittis in E Thomas Tallis
 Motet, January Carol Robert Crandell
 O salutaris hostia Anton Bruckner
 Motet, Ave Maria Jacob Arcadelt
 Tantum ergo George Henschel

JANUARY 15 — EPIPHANY II

- Mass, Missa Vidi speciosam Luis Tomás de Victoria
 Motet, A prayer to Mary Johannes Brahms
Evensong
 Magnificat and Nunc dimittis William Byrd
 Motet, Exultate Deo Alessandro Scarlatti
 O salutaris hostia Ettore Desderi
 Motet, Ave verum Anton Bruckner
 Tantum ergo George Henschel

JANUARY 22 — EPIPHANY III

- Mass, Missa Festiva in E Josef Kromolicki
 Motet, Surge illuminare Giovanni Pierluigi da Palestrina
Evensong
 Magnificat and Nunc dimittis Robert Fayrfax
 Motet, Salve Regina Francis Poulenc
 O salutaris hostia Sydney H. Nicholson
 Motet, Adoro te devote Josef Kromolicki
 Tantum ergo Sydney H. Nicholson

JANUARY 29 — SEPTUAGESIMA

- Mass, Mass in C George Henschel
 Motet, And I saw a new heaven Edgar Bainton
Evensong
 Magnificat and Nunc dimittis Thomas Tomkins
 Motet, Panis angelicus Michael de la Lande
 O salutaris hostia Pierre de la Rue
 Motet, Jesu dulcis memoria Jakob Händl
 Tantum ergo Luis Tomás de Victoria

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



VISION OF THREE KINGS

Only an infant's gentle eager face,
But they saw the Lord reposing in a band;
Only a Mother's soft embrace,
But they saw Heaven beneath her quiet hand;
Only the pain of Winter's cold that night,
But they saw solace of warm Summer's day;
Only a stall to cradle and the stars for light,
But they saw God shining on a bed of hay!

FHM

THE BISHOP'S SONG

(To the tune of "When I was a Lad" from the *Pirates of Penzance*)

When I was a lad I carried a Cross
In big processions at St Stanislaus.
I wore a robe with a purple cord,
And always smiled sweetly and never looked bored.
I smiled so sweetly with holy glee,
That soon to be a Bishop was plain to see.
(Chorus: He smiled so sweetly . . . etc.)
As crucifer I proved quite bright,
So I was made an Acolyte.
I knew a cruet from an incense pot,
And when to genuflect and not.
My genuflections did so well for me,
That soon to be a Bishop was plain to see.
As Acolyte I made such a stir,
That next I was made a Thurifer.
All kinds of swings I learned by rote,
And liturgical works by scores could quote.
I swung my censer so solemnly,
That soon to be a Bishop was plain to see.
For liturgical works I had such a bent,
That next . . . to *Virginia* I was sent.
Said they: "The Church is broad, you know,
So all your externals will have to go!" (Pause)
I compromised so readily
That soon to be a Bishop was plain to see.
As Parish Priest I did quite well:
I preached on love, and never on hell.
I joined the Lodge and went to balls,
And was really quite witty on parish calls.
So when they wanted a Bishop, you see,
'Twas only natural that they'd pick — me!
Now, Laymen all, whoever you may be,
If you would climb to the top of the tree,
If your soul isn't fettered to a Sanctus bell,
Then hear my words and mark them well:
Drop Prayer Book, Medal and Rosary
And you all will be Bishops, just like me!

Contributed

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. Meetings as announced. 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 as announced. 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

Mr Forrest D. Wolfe, *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.