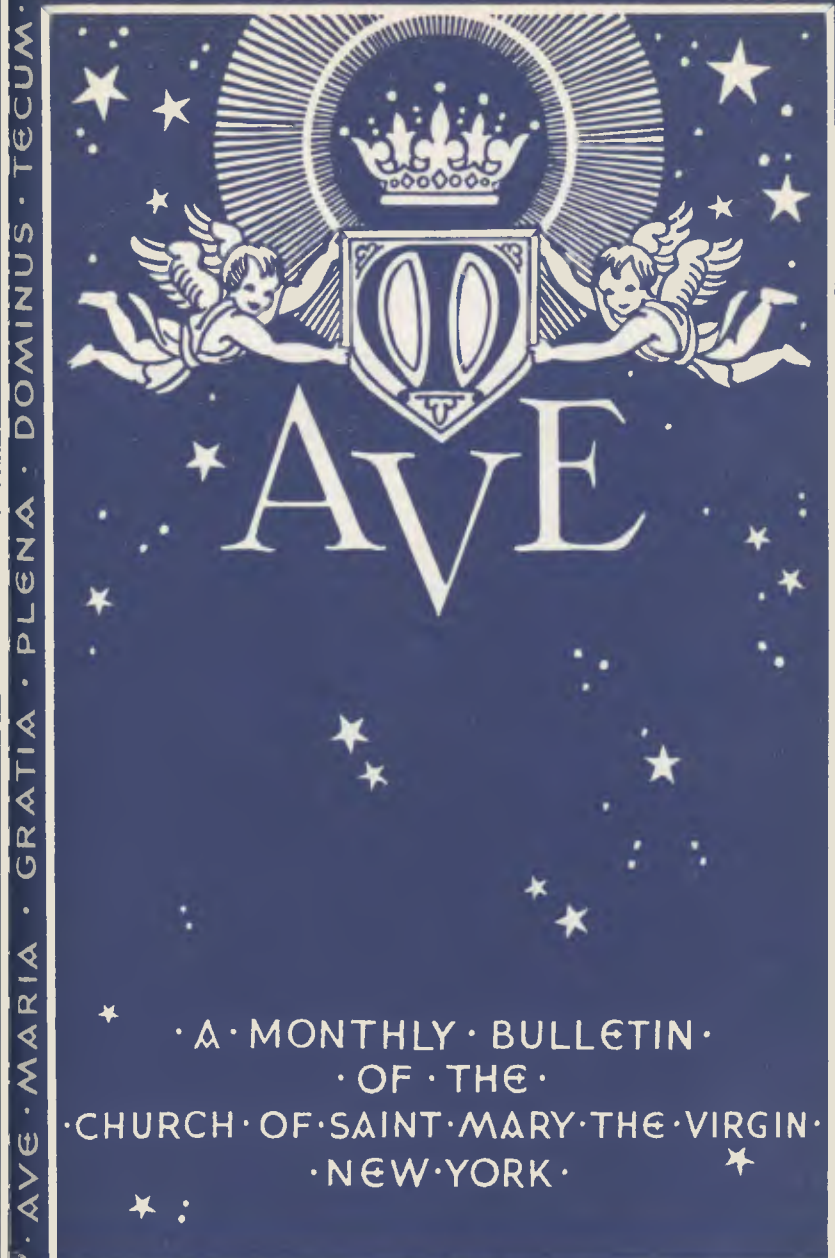


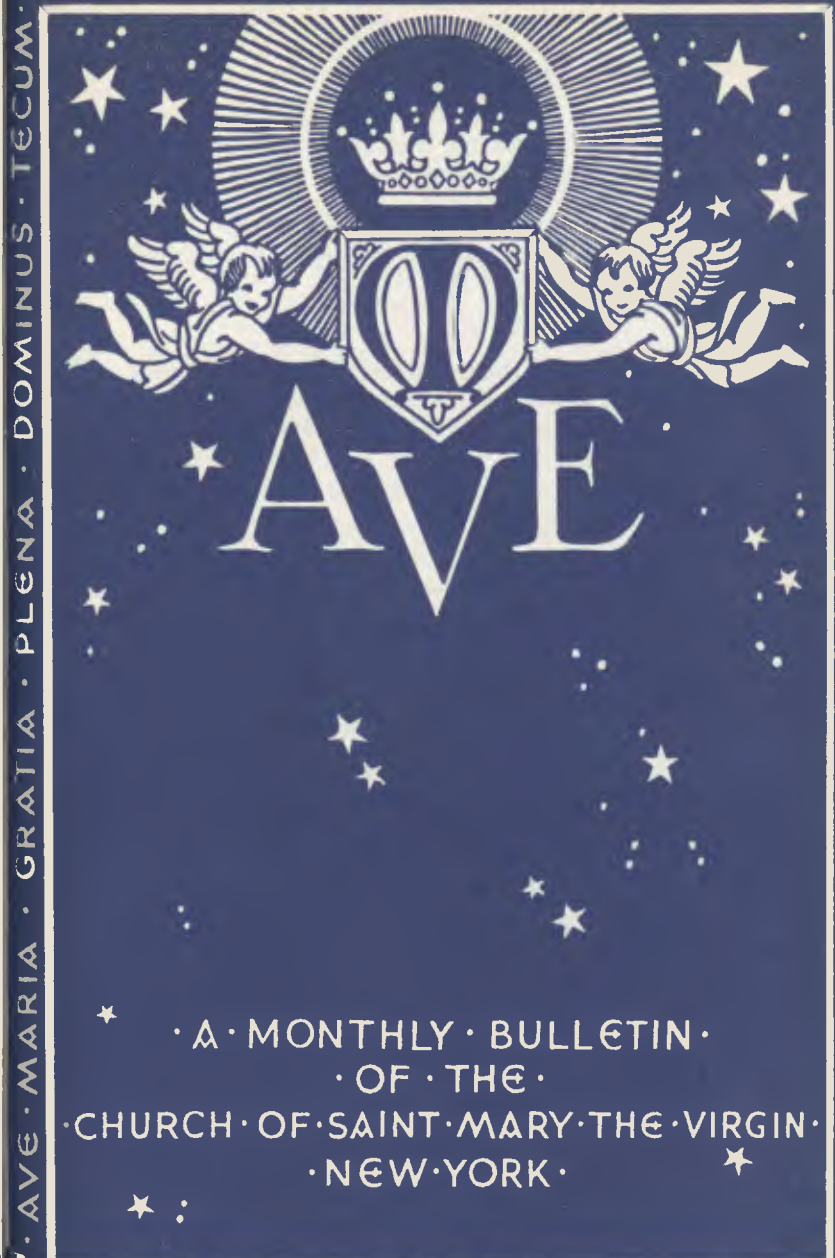
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# THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

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

THE REV. 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

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Vol. XXX

March, 1961

No. 3

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Dear Parishioners of St Mary's:

Are you experiencing the enrichment of your spiritual life this Lent? You can have such an experience and you are having such an experience if you are living your daily Christian life according to a generous plan. Such a plan will cause you to follow Christ more generously, with less regard for self and more regard for Him.

You will follow Him into the wilderness, that is, apart from the world, where you will fast in order that you may keep your body in subjection to your soul. You will follow Him in your daily contacts with your fellow men and with Him show compassion and love even toward the unloving. You will follow Him along the Way of the Cross to Calvary where you will gaze with humble gratitude on His blood-shedding for your redemption. You will follow Him to the altar where He daily re-pleads the merits of His Passion on your behalf. You will follow Him into the confessional where He would have you freely appropriate His merits in the forgiveness of all your guilt. You will follow Him into the silence before the Tabernacle where you will be lost in wonder at His loving patience.

But perhaps you have not started to really follow Jesus. He has been patiently waiting for you to begin. Start now. Don't wait for another Lent to come around since another Lent may not be God's gift to you.

Possibly you have started to follow Christ but have fallen by the wayside, tired and weak. He still is calling to you to follow. Get up. Go forward. Be sure that he will reach out a helping hand if you will but acknowledge your need of help and show your willingness to use that help.

There is glory and joy in spiritual enrichment. This glory and joy may be yours. Please God, it will be.

Affectionately,

*Grieg Taber*



### CHRIST'S SPLENDOR OUR SPLENDOR

*Through being made one with and in Him*

**I**N the night in which He was betrayed, that night surpassing all other nights in which the Blessed Sacrament was instituted, Jesus Christ prayed to the Father for all future Christians "that they may be one, even as we are one, I in them . . ." On that night that sacrament which should bring about the unity of His Mystical Body, the whole Christian Church, was instituted by Christ Himself in the Upper Room in Jerusalem. O sacred spot!

Now we know Christ's Mystical Body the Church to be in the process of growth simply because it is a living organism, since its divine Head is the risen, glorified and ever-living Jesus and His life flows into all the members of that Body. The Church is not a lifeless theory but a living Body comprising all Christians. In order that that Body may experience healthy growth every obstacle to unity between the Head and its members and between the members themselves must be overcome. This is why the fight against sin which breaks or weakens our union with Christ must continue daily. This is also why it is a sacrilege for the members of the Body to receive Holy Communion while deliberately feeling hatred towards any other member. There can be no sacrament of unity when sin against the Head and among the members prevails.

The blessed Eucharist holds a very special place in the building up of Christ's Mystical Body in that it is a sacrament whereby transformation into Christ is effected. When we were baptized and became branches of Jesus who is the Vine, the sap of His sanctifying grace started to flow into our souls, but Holy Communion makes that sap flow more freely and as a result our union with Christ is made more strong. When we partake of earthly food, that food is converted into the substance of us who eat it — it becomes bone of

our bone and flesh of our flesh and blood of our blood. When, however, we partake of heavenly food, the Body and Blood of Christ in Holy Communion, that spiritual food converts us into the substance of Him who is eaten. Recall those precious words of our divine Redeemer "As the living Father hath sent me and I live by the Father, so he that eateth me, the same shall also live by me." Yes, by Holy Communion we live by Jesus because we have been transformed into Him. In a sense we have become other Christs, not equal with Him but caught up more and more into His life of love. Our willingness to be so caught up is the necessary condition for receiving the Sacrament of Holy Communion. As the condition for the Sacrament of Holy Baptism is willingness to become a child of God and the condition for the Sacrament of Holy Confirmation is willingness to become a soldier of Christ, so the condition for the Sacrament of Holy Communion is willingness to be transformed into Christ. Indeed all the other sacraments are but stages in the delayed offering which we make of self to God. Happily they find their fulfillment in the unreserved gift of self which the blessed Eucharist both signifies and demands. Indeed the Blessed Sacrament is God's masterpiece. As in that sacrament we are transformed into Christ we become priests and victims with the Divine Priest and Victim as He offers Himself to the Father while re-pleading Calvary's sacrifice. Oh the joy of such unity!

But there is yet another unity effected by the blessed Eucharist and that is the unity of the members of Christ's Mystical Body one with another. In Holy Communion, as we receive from Jesus an increase in charity we extend the benefit of this charity to others and so we engage in the happy work of building up the Mystical Body of Christ in love. Unity always follows where there is true love. To put it differently, each communicant receives the one and the same Christ, Him who is King of Love. Thereby each communicant is knit more closely together with Christ and the effect of this unity is the uniting of each communicant with all other communicants. This spells *communion* in the Mystical Body, the Church. You see Christ is given to us in Holy Communion in the very act of His return to the Father as he re-pleads His merits for us in the Sacrifice of the Mass. As He is one with the Father so He gives us grace to be united with Him and therefore with one another, for as members of Him we are very members one of another. The whole Christ cannot be divided. The Vine and the branches are united.

Can you not, dear reader, see why it is that you feel out of place at the communion rail if you nourish resentment against a fellow communicant? We must accept all men as brothers in Christ, if not for their sakes at least for Christ's sake. If we love Christ and would be transformed into Him we must be willing that all men should come under His rule. We must be willing too that we should be united with them in that Kingdom over which He rules, the Kingdom of Love. There can be no room then in the souls of communicants for either racial or national prejudice, no room for even petty resentment against neighbors, no lack of compassion, no ready impatience. Indeed there must be an open willingness to make allowances for all who are on journey and at various stages of that journey from sin to righteousness, from self to God, from earth to heaven. Such allowances must be made in honor of the Lamb of Calvary who on the cross made so generous an allowance as to take on Himself the sins of the whole world and become the Sin-Bearer in order that He might answer for all who should wish to take up their journey on the way of salvation. Holy Communion wards off selfishness in that it fills the communicant with love of Christ and leads him through love of Christ into love of His members, his fellow men. Christ would save all. His cross was a world cross. His redeeming love would draw and embrace all.

Yes, the blessed Eucharist is the sacrament of unity. It was not without reason that Saint Augustine exhorted "So live that you may be worthy to communicate daily." He who receives frequent communion with sincerity cannot possibly remain wrapped up in himself. Through the blessed Eucharist there shines forth the splendor of Christ in unity with the Father. In this sacrament Christ's splendor becomes our splendor as He transforms us into unity with Himself and through Himself with each other. Will you, dear reader, be in your place, which no one else can fill, before the altar and at the communion rail? Will you rejoice in that splendor which Christ would share with you?



## CHRISTIAN WORSHIP (15)

LAST month we considered the Church's involvement with the historical process and some of the marks which history has left on the outward forms of her liturgical life. All this because it was within the historical process itself that God carried out His work of salvation, when He became Man for our sakes.

This incursion of the divine into human history has another very important consequence. We all know the saying, "history repeats itself," and we also all know that this is just not true. There are similar situations, of course, and we can learn a great deal from the causes and effects of events in the past; but everything that has happened is left behind in the stream of time and can never again occur in an identical fashion. There is one exception to all this, however. The events which constitute the mighty acts of salvation wrought for us by our Lord Jesus Christ in His incarnate life are not thus lost in the past. Not that they are repeated in a literal sense; Calvary, for instance, cannot and need not take place again. But because these were saving acts wrought by one who is both Man and God, they took place not only at a certain time in history but subsist with Him, as God, eternally. His glorious Resurrection and Ascension have removed the salvation of man which He accomplished from the limitations of time and space so that His redemptive work is present and available to each generation in history. We benefit not simply from a chain of consequences flowing from something that happened two thousand years ago; we are in direct contact with those saving events through the sacramental life of the Church, the place where eternity still irrupts into time, and it makes no difference whether we are living today, or lived a thousand years ago, or shall be born a thousand years hence.

We as individuals are brought into the presence of this saving work in many concentric cycles. There is the cycle of our own life, our incorporation into the very Body of Christ, our dying with Him in our life of penance, our rising with Him in our continual sanctification. The events of our redemption are also dramatically presented to us in the cycle of the Church year; in the weekly cycle — for every Sunday is a lesser Easter; at every Mass, for, as one of the "Secrets" after Trinity puts it, "as often as the commemoration of this sacrifice is celebrated, the work of our redemption is carried

out." Most dramatically we find ourselves in the midst of the mighty acts of salvation during Holy Week, or the Great Week, so called "not," as St John Chrysostom says, "because the days of that week are longer than other days, for there are days longer still, nor because there are more days in that week than any other, but because extraordinary deeds were done by God during the days of this week."

The special ceremonies of that week are not just pretty frills; they are sacramentals through which the acts which they surround are made real and effective to us. Just as our Lord, in the days of His flesh, knew the human heart and "without a parable spake he not unto them," so he still speaks to us and acts upon us through the great basic, natural symbols of water and washing, a supper, bread and wine, light and darkness, life and death. As we "enter with joy upon the meditation of those mighty acts, whereby God has given unto us life and immortality" we know that we do more than meditate. As Catholics we know that Christ Himself is present in the liturgical celebration of His redemptive acts and that there He lives them over again in His Church. We do not mentally recollect the events of the first Holy Week and mourn and rejoice with Him as they pass before our mind's eyes; we do that too, of course, but, more important, we may live through them with Him if we only unite ourselves to him, and we do so *really* and not just mentally. Here are the only events in history which are not past but always present to us. There is no better time than Holy Week in which to let Christ transform ourselves into His own image; and if we are only "planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5).

—M. G. M.

## PARISH NOTES

**W**E are rejoicing with Father Meisel on his call to greater responsibility in God's work. On March the first he becomes rector of the Church of the Ascension and Saint Agnes in Washington, D. C. This is a thoroughgoing Anglican Catholic parish where Father Meisel will have the joy of shepherding souls in the happy way of Catholic Faith and Practice. We shall pray God's blessing on him in his new work while sorely missing his pastoral work in our midst, always offered to God without stint and out of genuine loyalty to all that Saint Mary's has stood for through the years.



**T**HE Lent Retreat for men and women is being held on Saturday, March the fourth, according to the following schedule:  
Retreat Mass at High Altar at eight (followed by breakfast)  
Meditations at ten-fifteen, eleven-thirty and two-fifteen (luncheon at twelve-forty-five)

Benediction of the Blessed Sacrament at three.

Those who will accept this invitation to come apart from pre-occupation with the world and self and be still with God will kindly notify the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464), by March the first that adequate provision may be made for breakfast and luncheon.

We are indeed fortunate to have as conductor of our Lent Retreat Father Terry, of the Order of the Holy Cross, who will also preach at High Mass on the Third Sunday in Lent, March the fifth.



**B**ISHOP BOYNTON visits Saint Mary's on Sunday evening the Fourth Sunday in Lent, March the twelfth, at eight to administer the Sacrament of Holy Confirmation and preach. Plan to be present to pray for the outpouring of the Holy Ghost upon the souls of those who are to be confirmed and to greet the bishop. Your priests and the Sisters of the Holy Nativity are already at work in giving much individual instruction to the candidates for confirmation who will make their first confessions before confirmation and who will receive their first Holy Communion at the eight o'clock Mass on Passion Sunday, March the nineteenth.

**T**HE Feast of the Annunciation of the Blessed Virgin Mary, commonly called Lady Day, March the twenty-fifth, falls this year on Saturday. High Mass with communions will be celebrated at nine-thirty with a brief sermon by Father Taber. Low Masses will be celebrated at seven, eight and twelve-ten.



This is really the festival of the Incarnation, the basic fact which makes the Christian religion one of "God-with-us." All the faithful will rejoice to keep this festival at the altar and with a good communion.



**T**HE Day Branch of the Woman's Auxiliary (now known as the Women of the Church) holds a brief business meeting in Saint Joseph's Hall Friday morning, March the seventeenth, at ten-forty-five. At eleven a Quiet Hour will be conducted before the Altar of Saint Francis by the chaplain, Father Taber, to which all women of the congregation are invited.



**I**F you would grow in humble appreciation of what the Lamb of Calvary has done for your salvation, you will plan to be in your place before the altar throughout Holy Week and more especially at the Holy Week Liturgy on the mornings of Palm Sunday at eleven, Maundy Thursday at seven, Good Friday at nine-thirty, and Holy Saturday at ten.

Your part in the watch before the Altar of Repose will be a blessed experience for you, and Tenebrae, the Stations of the Cross, and other devotions during Holy Week will help to keep you in loving union with the Crucified.



**F**ATHER TABER and Father Mayer beg your charitable indulgence for any lessening of pastoral care while there is a diminished clergy staff. We shall do our best to put first things first.



#### FROM THE PARISH REGISTER

##### BAPTISMS

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

January 15 — Patricia Ellen Linzel

January 22 — Henry Alexander Craig

##### RECEIVED BY CANONICAL TRANSFER

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

January 24 — Peter Graham Kline

##### MARRIAGES

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

January 28 — Henry Alexander Craig and  
Edna Isabelle Matthews

##### BURIALS

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

February 9 — Alma Duffey Steele



**T**HE altar flowers for the month of March are given in loving memory of the following:

March 12 — The Fourth Sunday in Lent, John Grimes Walker Thomas.

March 30 — Maundy Thursday, A thank offering.

N.B. The flowers for the Feast of the Purification were given in loving memory of Georgina Ottmar Huck.



**T**HE Corporate Communion for the month of March are as follows:

Wednesday, March 1 — St Mary's Guild.

Sunday, March 5 — The Guild of St Mary of the Cross, St Martha's Guild.

Sunday, March 12 — The Living Rosary of Our Lady and St Dominic.

Friday, March 17 — Woman's Auxiliary (Day Branch).

Sunday, March 26 — The Church School, Order of St Vincent, Guild of St Stephen.



**W**E gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$10; A. Robin, \$1; Miss Ada Beazley, \$2; Mrs C. Becker, \$1; Mr C. Ford Blanchard, \$2; Mrs Katherine A. Collins, \$2; The Reverend Robert M. Collins, \$3; Mrs Daniel Langhorne Coulbourne, \$1; Mrs Walter M. Drake, \$3; Mr Louis B. Garland, \$2; Robert Gozzard, Jr., \$2; Mr Ralph S. Gray, \$1; Mrs Richard P. Hines, \$2; Colonel C. G. Irish, \$5; Mrs W. Robert Mann, \$3; Mr Richard C. Martin, \$2.80; Mr Edwin L. Prescott, \$2; Miss Martha R. Townroe, \$2; Mr George A. Varden, \$2.

## KALENDAR FOR MARCH

1. W. St David, B.C. Com. Feria. *Fast and abstinence.*
2. Th. St Chad, B.C. Com. Feria. *Fast.*
3. F. Feria. *Fast and abstinence.*
4. Sa. St Casimir, C. Com. St Lucius I, B.M. & Feria. *Fast.*
- ✠ 5. Su. LENT III.
6. M. SS Perpetua & Felicitas, MM. Com. Feria. *Fast.*
7. Tu. St Thomas Aquinas, C.D. Com. Feria. *Fast.*
8. W. St John of God, C. Com. Feria. *Fast and abstinence.*
9. Th. St Frances of Rome, W. Com. Feria. *Fast.*
10. F. The Forty Holy Martyrs. Com. Feria. *Fast and abstinence.*
11. Sa. Feria. Requiem 7. *Fast.*
- ✠ 12. Su. Lent IV (Laetare). Com. St Gregory I, B.C.D.
13. M. Feria. *Fast.*
14. Tu. Feria. *Fast.*
15. W. Feria. *Fast and abstinence.*
16. Th. Feria. Requiem 8. *Fast.*
17. F. St Patrick, B.C. Com. Feria. *Fast and abstinence.*
18. Sa. St Cyril of Jerusalem, B.C.D. Com. St Edward, K.M. & Feria. *Fast.*
- ✠ 19. Su. PASSION SUNDAY (Lent V). Com. St Joseph, Spouse of the B.V.M.
20. M. St Cuthbert, B.C. Com. Feria. *Fast.*
21. Tu. St Benedict, Ab. Com. Feria. *Fast.*
22. W. Feria. Requiem 9:30. *Fast and abstinence.*
23. Th. Feria. *Fast.*
24. F. Compassion of the B.V.M. Com. St Gabriel, Archangel, & Feria. *Fast and abstinence.*
25. Sa. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. High Mass with Communions 9:30. *Fast.*
- ✠ 26. Su. PALM SUNDAY.
27. M. Monday in Holy Week. Com. St John of Damascus, C.D. *Fast.*
28. Tu. Tuesday in Holy Week. Com. St John Capistran, C. *Fast.*
29. W. Wednesday in Holy Week. *Fast and abstinence.*
30. Th. MAUNDY THURSDAY. *Fast.*
31. F. GOOD FRIDAY. *Fast and abstinence.*

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

## MUSIC FOR MARCH

### MARCH 5 — LENT III

Mass — Missa secunda ..... Hans Leo Hassler  
 Motet — To Thee, O Lord, I cry ..... Alexandre Gretchaninoff

#### Evening

Litany in Procession ..... Plainchant  
 Motet — Buth Thou requirest truth ..... Benedetto Marcello  
 O salutaris hostia ..... Giles Farnaby  
 Motet — Verbum caro ..... Tomás Luis de Victoria  
 Tantum ergo ..... Giovanni Paolo Colonna

### MARCH 12 — LENT IV (Laetare)

Mass — Missa Misericordias Domini ..... Josef Rheinberger  
 Motet — Cantate Domino ..... Heinrich Schütz

#### Evening (Confirmation)

Motet — Lauda Sion ..... Giovanni Pierluigi da Palestrina  
 O salutaris hostia ..... Otto Rehm  
 Motet — Panis angelicus ..... Everett Titcomb  
 Tantum ergo ..... Hermann Schroeder

### MARCH 19 — LENT V (Passion Sunday)

Mass — Missa brevis ..... Giovanni Pierluigi da Palestrina  
 Motet — Crucifixus ..... Antonio Lotti

#### Evening

Litany in Procession ..... Plainchant  
 Motet — Caro mea ..... Antonio Caldara  
 O salutaris hostia ..... Seth Calvisius  
 Motet — Adoramus te, Christe ..... Paolo Agostini  
 Tantum ergo ..... Tomás Luis de Victoria

### MARCH 25 — ANNUNCIATION

Mass — Missa de angelis ..... Plainchant  
 Mass — Missa de angelis ..... Plainchant

## MARCH 26 — PALM SUNDAY

Mass — Missa secunda .....	Hans Leo Hassler
Motets — In monte Oliveti .....	Marco Antonio Ingegneri
Pueri Hebraeorum .....	Tomás Luis de Victoria
When the Lord drew nigh .....	Joseph Goodman
Tristis est anima .....	Orlando di Lasso

*Evening*

Stations of the Cross	
Motet — Meiserere mea .....	William Byrd
O salutaris hostia .....	Robert Whyte
Motet — O bone Jesu .....	Tomaso Bai
Tantum ergo .....	Leopold Hoffmann

## MARCH 29, 30, 31 — TENEBRAE

NOCTURN I Responsoria .....	Marco Antonio Ingegneri
NOCTURN II, III .....	Tomás Luis de Victoria
Benedictus es .....	Giovanni Pierluigi da Palestrina
Christus factus est .....	Giovanni Francesco Anerio
Miserere mei Desu .....	Gregorio Allegri



## SERVICES IN LENT

## SUNDAYS

Low Mass . . . . .	7:00 a.m.
Morning Prayer . . . . .	7:40 a.m.
Low Mass . . . . .	8:00 a.m.
Sung Mass (St Francis' Altar) . . . . .	9:00 a.m.
Low Mass (Lady Chapel) . . . . .	10:00 a.m.
High Mass, with sermon . . . . .	11:00 a.m.
Litany in Procession with Instruction and Benediction	8:00 p.m.

## WEEK DAYS

Mass, daily . . . . .	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays) . . . . .	9:00 a.m.
Evening Prayer (with Litany, Wednesdays) . . . . .	6:00 p.m.
Stations of the Cross (Fridays) . . . . .	8:00 p.m.

*Other Services during the Week, and on Festivals,  
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.  
Adults or children can be prepared at any time for the First Con-  
fession, Baptism, Confirmation and First Holy Communion.

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The Parish Secretary's office is open at the following times:

Monday to Fridays . . . . . 9:15 to 1 and 2 to 4:30  
Closed on legal holidays.



## SACRAMENTS AND OTHER RITES

## CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER MAYER: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

Some priest will hear confessions on 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*. 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.

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.

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.

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 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.*