

* · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

* · A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
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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. MICHAEL G. MAYER
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AVE

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

Vol. XXXI

January, 1962

No. 1

Dear Parishioners of St Mary's:

December the third last, the First Sunday in Advent, was New Year's Day in the Christian Kalendar and now January the first is New Year's Day in the secular calendar (spelling must be different), beginning the year 1962. However, whether it is the Christian year or the secular year, its days comprise God's good gift of time.

I sometimes wonder if we really appreciate the importance of the gift of time. If we do, we shall not waste it nor fritter it away over useless matters but rather make good use of it. Now to use time well is to recognize it to be the purchase-money of eternity. Time well used buys grace and salvation and leads to the possession of God Himself as Creator and man's best Friend. After all, time well spent is in a very real sense payment for the possession of God as well as for the happiness of heaven. When time is well used we find ourselves happily working out our own salvation.

True, each of us can live out the time allotted to him by God and no more, for death will mark for us the end of time. We may live for a few or for many years, but it is how we live that determines our future home for all eternity, and that home will be either heaven or hell.

What better use of time can we find than employing it out of love for God and our fellow men, His children! Indeed we are entrusted with the precious gift of time to do just this. We hold time in trust from God.

What is more, we hold all things in trust, whether spiritual or temporal, for all come from God. We shall be called upon to give an account of our use of all that God has bestowed upon us, our spiritual powers and even our very possessions. These latter we are to use as we are to use the former, namely, for the good of others and for the glory of God.

Now when time shall end for us and our souls shall go through the gate of death our spiritual treasures will go with us while our temporalities must remain behind. However, we can entrust these temporalities to good use through making a proper will, thereby leaving such possessions to the members of our families who need temporal aid and to charitable organizations and to the Church.

Is Saint Mary's in your will? If not, do you not think that she should be as an expression of your gratitude to God for His graces and blessings showered upon you through your parish home and as a desire to help her make a strong witness to God's love through the coming years?

Affectionately,

Ernie Taber

P.S. Over the past several months Dame Rumor (or is it Sir Rumor) has been busy spreading reports that I have resigned as Rector of Saint Mary's or that I am about to resign and that my successor has already been named. One report has even been that of my demise. The latter is obviously (at least at this writing) false and the other reports are equally false. When in God's own good time it appears to be the best interests of His work and of the Church of Saint Mary the Virgin that I resign, your Trustees will notify ALL members of the parish. Meanwhile under God's mercy and with the help of your prayers I press on.



"AS DYING AND BEHOLD WE LIVE"

Dying to envy and living unto charity

OF all the expressions of self-love that which is called the sin of envy takes the greatest toll out of the happiness of the individual sinner and of those with whom he is surrounded. If you would contribute to your own happiness and to that of your fellow men, yes, even to that of the whole world, mortify your corrupt desire to envy others. Die today to this fiendish manifestation of self.

What is envy? In the first place it is so subtle a sin that it is committed almost before you know it. It is a sin against your associates in that it causes you to be discontented with their progress

and their good fortune and their happiness. It springs from your desire to be superior, which desire makes you dissatisfied when others are preferred before you. So it happens that the poor envy the rich, not so much for their riches but because those riches make the poor feel their own inferiority. The envious become sad over the spiritual riches as well as temporal riches of others, for these spiritual riches make them feel their own backwardness in spiritual growth and such riches appear to be damaging to their own spiritual status.

Here let us digress a moment and point out this fact, namely, that to desire to attain a good similar to that of a neighbor is not envy. No, this desire is zeal, that positive virtue of wishing to improve by using God-given talents more effectively and so multiplying their effectiveness. You see, zeal is a positive virtue exercised for God's glory, whereas envy is a negative vice born out of baseness and downright selfishness.

While digressing, it may be well to point out that envy has a very unlovely companion, namely, jealousy. Like envy it causes the sinner to be very sad, not so much because of the superiority of others but because of being unable to keep exclusively for one's self that which is claimed as one's very own. For example, the jealous person does not willingly share a friend with anyone else since such friend must be exclusively his own. The jealous singer in a choir does not willingly share the solo parts with any other singer of his own voice range because the solo parts must be exclusively his own. An extreme case of jealousy occurs when an individual takes all his pleasure alone and by himself since for him enjoyment must be a solo affair out of which others are shut. Such a jealous person acts as if he were the only person in an audience and that he alone is to be pleased. In church it is his favorite musical setting of the Mass or his favorite hymn tune that must be used, for he is jealous of anyone else's preference. You have seen him miserably planted in the midst of an otherwise gay and happy throng and you wish he would go home where he really belongs, while he wishes you would go home. He would like to have a private showing and, God save the mark, in his religious practice he would like to have a private Mass. Jealousy has as its chief weapon the tongue, employed usually in a "cold war," cloaked or not cloaked in diplomatic language. But enough. Suffice it to say in the words of a famous spiritual writer, "Jealousy is as hard as hell."

Now let us get back to the sin of envy and try to hate it so much that we will gladly die to it. Do you remember the question in one of our blessed Lord's parables, "Is thine eye evil because I am good?" The envious laborers wished to remain superior in their wages. Do you remember the other son in the parable of the prodigal son who was saddened because of the superior treatment given by his father to his wayward brother? Think too of the Scribes and Pharisees who that they might retain their own superiority denied that Jesus was a prophet and sought to entangle Him in His conversation and accused Him of breaking the Sabbath when he performed on the Sabbath kindly deeds and rebuked Him for keeping company with sinners and pronounced Him to be guilty of blasphemy. Finally their envy fanned itself into whistling flame and demanded Jesus' crucifixion. What a dire memorial is the cross to the envy of men! How unlike these men were to the blessed John Baptist who concerning Jesus proclaimed, "He must increase but I must decrease." No envy there!

Oh how malicious the sin of envy is. It is opposed to reason in that it grieves over that which is good. It makes no sense, really. It easily leads to blindness of mind and to perversity of judgment and to hardness of heart. It leads also to sarcasm, backbiting, slander, lying and all kindred faults. It even causes plottings, murders, and treacheries of every description. It is accompanied by downcast eyes, sneering lips, and gnashing teeth, — all outward tokens of the poisoned soul. Worst of all, envy opposes itself directly to charity.

Yes, charity is the opposite virtue of the sin of envy. If you would conquer the sin of envy, put charity in its place. Charity causes you to love others to the extent of always wishing them well. This means that you will wish for others primarily the life of love. You will help them toward participation in the life of the Church, the Mystical Body of Christ, who is the King of Love. You will find your chief joy in the happiness of others. You will therefore create about you an atmosphere of ready kindness and warm cordiality and thus make it a distinct pleasure for others to work with and visit with you. You will foster too an atmosphere of peace and joy and expansiveness which will help others to blossom forth into peace and joy and expansiveness. You will offer unto others encouraging words, making certain that such words are not mere flattery which can only make others wish they had never been born. You will love others even when they are unloving just as Jesus loves you

even when you are unloving. Such love will do more than anything else under heaven to help you rule out the sin of envy. When you desire the good of others as much as you desire your own good or when you love them as much as you love yourself, you will find to your joy that there is no room left in your soul for envy.

Do you really wish to die to envy? Then obey the Lord of All Compassion when He bids you "rejoice with them that do rejoice and weep with them that weep." If you thus obey, carping criticism will leave your tongue as well as the cruel statement, "You made your bed, now lie in it." Your tongue can then be used for expressions of charity.



THE KALENDAR (1)

AT the beginning of a new civil year all of us will have hung new calendars (spelled kalendars if they are ecclesiastical) on our walls. Why is it that the same calendar will not do year after year? It is because in our reckoning of time we use, side by side, two wholly distinct systems, the one based on our movement around the sun, the other on the phases of the moon; these two systems will be related to each other in a different way each year. The year itself of course, is a unit of time corresponding fairly closely to the time taken by one orbit of the earth around the sun; it is subdivided rather awkwardly into twelve "months" which, though named so after the moon, do not really correspond to just one orbit of the moon around the earth. Four weeks do, however, represent almost exactly such an orbit. As long as we count time by years and months on the one hand, and by weeks on the other, we are using solar and lunar units side by side and our calendars will be different year by year.

What does all this astronomical business have to do with the Church? Our kalendars are affected even more strongly by it than the merely civil ones. Our whole Church Year is based on the movements of the moon, and we have inherited this from the Israel of old. The ancient Jews were first a nomadic people in the desert and later, when they settled in Palestine, chiefly a pastoral people, tending sheep. When you travel by night, as desert nomads do, or if you are out in the open with your sheep day and night, then the behavior of the moon is of the greatest importance to you. Only when you settle down to the practice of agriculture do the seasons

of the year and the position of the sun, which makes for seasonal changes, become of greater importance. The Jews always looked to the pastoral life as the norm, and any glance at the language and the symbolism of the Old Testament will show this. Their feasts were based on the lunar cycle, especially those two great poles of their kalendar, Passover and Pentecost, which as Easter Day and Whitsunday became the anchor points of the Christian year also. The seasonal churchyear is based on the moon, for it depends on Easter Day; and Easter Day (as you may discover in those mysterious introductory pages of your Prayer Book) "is always the First Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March."

When the Church, in the age of the martyrs, began first to keep the memory of the anniversaries of the martyrdom of her Saints, she kept these days, naturally, according to the day of the month of the civil year. Thus were born the two main sections of our Missals, the "Proper of the Season" and the "Proper of Saints." As the number of Saints' Days kept by the Church increased, the problem of reconciling the respective claims of the seasonal (lunar) cycle and the (solar) commemorations became more intricate, and annual compilers of church kalendars are kept busy doing just that. From time to time, especially in our own day, there have been proposals for calendar reform, attempts to evolve a "perpetual calendar" so that the same specific date would fall on the same weekday or Sunday each year. If such a scheme were ever universally adopted, there would be no need to ever print a calendar again. With the advantages of such a system there would also be some drawbacks, chiefly that of perpetual monotony. There is no virtue, after all, in everything being always the same. As Christians we are ineradicably linked to our history, and our origins are reflected even in such a complicated thing as our kalendar: the church seasons reminding us of our roots in the Israel of old, the monthly commemorations of the Roman world by whose calendar we date the feast days of the heroes of our faith.

The seasonal Church Year, from Advent through the Trinity season, is the basic Christian year. It is the Lord's year, for through it is re-presented sacramentally, year by year, the whole cycle of our Redemption. It has, in a sense, priority over the commemoration of Saints. There has always been a tendency, of course, for the Saints'

Days to proliferate and finally to encroach upon that basic priority. From time to time, through the centuries, the Church has had to prune and house-clean in order to return to a more proper balance. There are thousands of Saints, and which of these ought to be liturgically commemorated? How is our kalendar arrived at? We shall look into that at another time.

— M. G. M.



PARISH NOTES

MONDAY, January the first, is the Feast of the Circumcision of our blessed Lord. Low Masses will be celebrated at seven, eight, nine, and ten, followed by High Mass at eleven, with a sermon by Father Duffy. What better way to begin the secular New Year (in spite of possible other less important starts) than to honor the Giver of Time at one of these Masses?



SATURDAY, January the sixth, is the Feast of the Epiphany when the faithful delight to commemorate the showing forth of the Divine Redeemer to the world in the persons of the Wise Men. Your place on this happy festival is before the altar at either the seven or eight o'clock Low Masses or at the High Mass with communions which will be celebrated at nine-thirty, with a sermon by Father Mayer.



AT the beginning of 1962 should you find yourself without pledge envelopes, this means that you have not yet sent in your pledge. Surely you will wish to do so at once and so contribute week by week your share toward the support of Saint Mary's and also of the missionary work of the whole Episcopal Church. No one but you can rightly carry your share in the temporal welfare of your parish and of missions, just as no one but you can carry your share in the spiritual welfare of the Church by faithfulness in worship and in receiving the Sacraments of Holy Penance and Holy Communion.



A churchman's Ordo Kalendar for 1962 should be in every household to help keep its members on the holy round of feasts and fasts. Such a Kalendar may be obtained from the Saint Francis de Sales Shop for sixty cents, or eighty cents if mailed.

Incidentally, the new Kalendar bears an inspiring picture of the Elevation at Holy Mass at our High Altar.



THE regular monthly meeting of the Women of the Church of Saint Mary the Virgin on Thursday, January the eighteenth, at ten-forty-five, in Saint Joseph's Hall will be a strictly business meeting at which the budget for the coming year will be planned. A Corporate Communion at the nine-thirty Mass in the Lady Chapel will precede the meeting and will keep the budget in the realm of holiness.



FROM THE PARISH REGISTER

BURIALS

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

November 28 — Gloria Rankin
November 30 — Mary Richards
December 8 — Katherine Ann Collins



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 7 — The First Sunday after the Epiphany, Warrington Griswold Lewis and Mary Lewis Hooker.
January 14 — The Second Sunday after the Epiphany, Mary Louise Raymond.
January 21 — The Third Sunday after the Epiphany, Beatrice Packington.
January 28 — The Fourth Sunday after the Epiphany, Charles Kirkpatrick Edgar.



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

Wednesday, January 3 — St Mary's Guild.
Sunday, January 7 — The Guild of St Mary of the Cross, St Martha's Guild.
Sunday, January 14 — The Living Rosary of Our Lady and St Dominic.
Thursday, January 18 — The Women of the Church.
Sunday, January 28 — The Church School, The Order of St Vincent, The Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Mrs William G. Anderson, \$5; Mrs C. Becker, \$1; Mr Benton Case, \$4.60; Miss

Elizabeth Clark, \$5; Miss Florence Clarkson, \$2; Mrs Lawrence A. Davis, \$2; Mrs Ruth S. Horne, \$5; Mrs Maybelle B. Marston, \$2; Mr Alan S. Robbins, \$5; Mr Richard J. Simeone, \$5; Miss Elsie G. Taylor, \$3; Mr Edward W. Wassman, \$2; Mrs Margot Wood, \$5; Mrs Austin Wynne, \$2.



KALENDAR FOR JANUARY

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

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

MUSIC FOR JANUARY

JANUARY 1 — THE CIRCUMCISION OF CHRIST

Mass — Missa cum jubilo Gregorian

JANUARY 6 — EPIPHANY

Mass — Missa Alme Pater Gregorian

JANUARY 7 — THE FEAST OF THE HOLY FAMILY

Mass — Missa brevis Zoltan Kodaly

Motet — Three kings Peter Cornelius

Evensong

Magnificat and Nunc dimittis Robert Fayfax

Motet — O magnum mysterium Luis Tomas de Victoria

O salutaris hostia Otto Rehm

Motet — O bone Jesu Tomaso Bai

Tantum ergo Josef Kromolicki

JANUARY 14 — EPIPHANY II

Mass — Mass in B Flat Franz Xaver Sussmayer

Motet — Laudate Dominum Pietro Bonamico

Evensong

Magnificat and Nunc dimittis Healey Willan

Motet — Sing unto the Lord Maurice Greene

O salutaris hostia Josef Rheinberger

Motet Ave verum Wolfgang Amadeus Mozart

Tantum ergo Josef Lechthaler

JANUARY 21 — EPIPHANY III

Mass — Missa Dona pacem Ettore Desderi

Motet — Let thy merciful ears Thomas Weelkes

Evensong

Magnificat and Nunc dimittis (Short Service) William Byrd

Motet — O Lord the Maker of all things King Henry VIII

O salutaris hostia Flor Peeters

Motet — O bone Jesu Marco Antonio Ingegneri

Tantum ergo Franz Liszt

JANUARY 28 — EPIPHANY IV

Mass — Mass in C Josef Rheinberger

Motet — Domine non sum dignus Luis Tomas de Victoria

Evensong

Magnificat and Nunc dimittis Thomas Tallis

Motet — Deus noster refugium N. Bernier

O salutaris hostia Anton Bruckner

Motet — Ave Maria Jacob Arcadelt

Tantum ergo George Henschel

HOW FINDEST THOU THINE EARTH?

Just one week old to-day, O Holy Child,
Sweet Jesu, close to birth!
From shrine of shel't ring arms of Mary mild,
How findest Thou Thine earth?

Thine infant eyes have seen the shepherds kneel,
Adoring gaze on Thee —
Saw careless gossipers, as look they steal
In curiosity.

Thine infant ears have heard the angels' song
And Mary's loving croon —
Outside, the noisy heedless passing throng
Make raucous rune.

To-day in Circumcision's Hebrew rite
Thine infant Blood willst spill,
First Covenant Thou wouldst with them unite,
Though later Thee they'll kill.

O Jesu, God Divine in swaddling bands,
Forgive Thy sinning world
Which *blindly* oft from scorning fev'rish hands
Thy tender love has hurled.

Yes, crowds *still* scorn; yet *still* Thy shepherds kneel —
We too, adore to gaze on Thee.
Accept, O King, our off'ring love and feel
It reparation be.

Just one week old to-day — or thousand years —
Sweet Jesu in rebirth,
From Altar's Shrine behold our prayerful tears,
Find good, dear King, Thine earth!

N.N.

THE FOLDING OF GOD

Veil of Compassion
 Folding His heart
 Mary God's dearest
 Beareth her part.

Under His shadow
 Her hands are still
 Her heart enfolding
 His chalice will.

Love filled forbearing
 Unfathomable pain
 His will enfoldeth
 Her will again.

Fountain of mercy
 High on the Rock
 Hark to His mother
 Calling the flock.

Lambs of His dying
 Folded in death
 Rush little new ones
 Give Him your breath.

Drink up His sorrow
 Save Him more pain
 Give back His loving
 Again and again.

Mary most holy
 Nearest and best
 Veil of the Godhead
 Foldeth the rest.

M.L.

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 Con-
 fession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:
 Mondays to Fridays 9:00 to 1:00 and 2:00 to 4:30

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

FATHER DUFFY: 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 WOMEN OF THE CHURCH.—Third Thursdays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Mayer, *Chaplain*.

ST MARTHA'S GUILD.—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 Duffy, *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 Duffy, *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 Duffy, *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 Mayer
The Rev. Father Duffy



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

Harold M. Lindstedt, <i>Treasurer</i> .	Telephone: PLaza 7-5845
Mr Forrest D. Wolfe, <i>Parish Secretary</i> .	Telephone: PLaza 7-5845
Mr Edward Linzel, <i>Director of Music</i> .	Telephone: PLaza 7-8232
Mr William A. Boutté, <i>Sexton</i> .	Telephone: PLaza 7-5958



Louis Fellowes, <i>Funeral Director</i> .	Telephone: PLaza 3-5300
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The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.