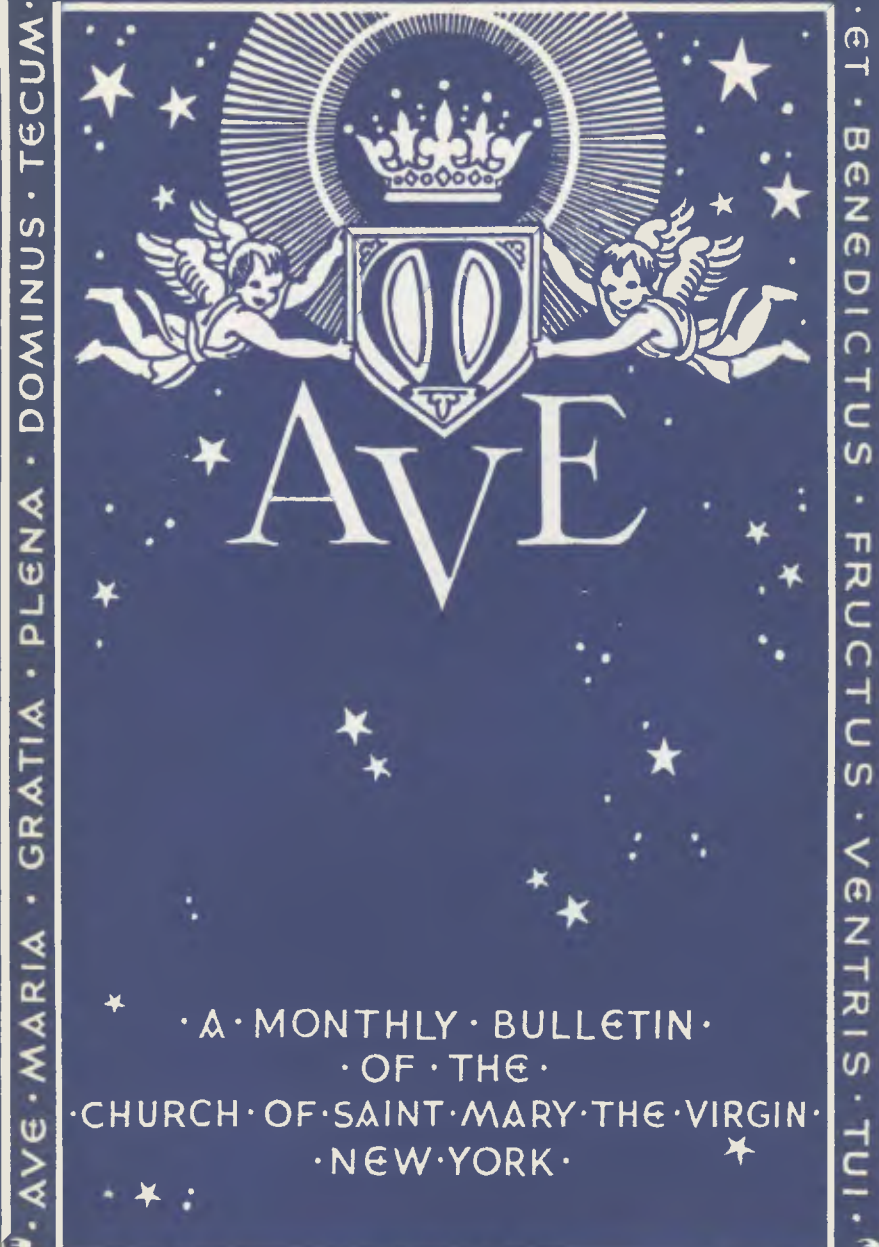
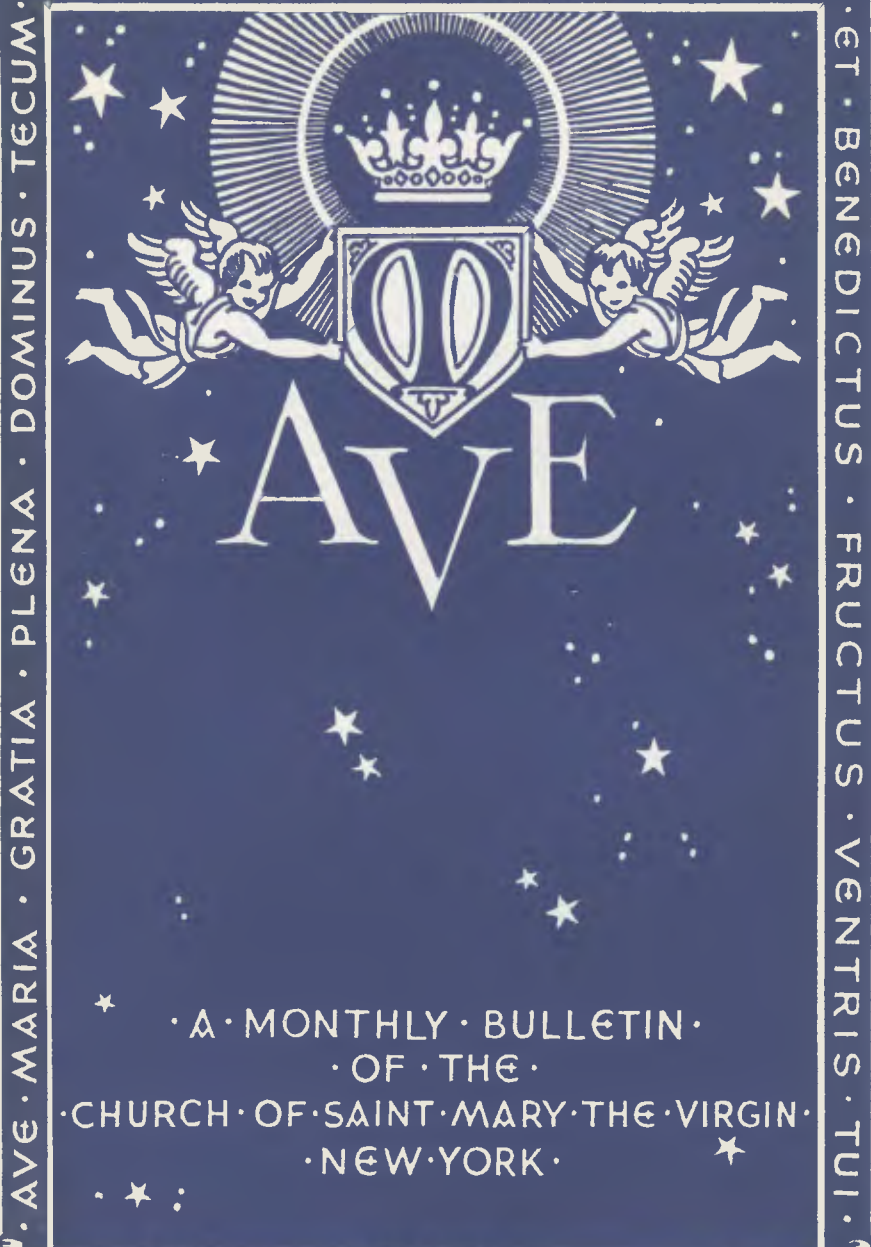


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## THE CHURCH OF SAINT MARY THE VIRGIN

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

(East of Times Square)

### CLERGY

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

THE REV. MICHAEL G. MAYER

THE REV. ROBERT DANIEL DUFFY

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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. XXXI

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No. 7

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Dear Parishioners of St Mary's:

Yes, I am compelled to agree with the statement enunciated by several of you, "Father Taber is allergic to holidays." Possibly I should plan to spend my next holiday beneath the lush foliage of the trees of Times Square. This summer I suffered a cerebral thrombosis while vacationing in Asheville, North Carolina, and last summer it was a coronary thrombosis. But in both instances God has dealt very graciously with me while He has favored your and my prayers.

You will be happy to learn that in Asheville I had all Catholic privileges through a parish church which carries on her work as does our beloved parish under the patronage of Our Lady. The rector, Father Chaplin, ministered to me as only a Catholic priest would minister and his parishioners took me into their prayers and hearts and homes. Then on my return to New York this devotion continued and increased through the ministrations of both Father Mayer and Father Duffy and through your many prayers and kindnesses. You have so deluged me with greeting cards — some devotional, some with warm sentiments and others with rollicking good humor—that I must offer this general "thank you." To try to make individual acknowledgments would possibly bring on another thrombosis.

At this writing by God's grace I have begun to celebrate Mass again and by the time you receive this copy of AVE I hope to have received from my doctor the encouragement to resume fairly normal priestly activity. In so doing my heart will be overflowing with humble gratitude both for God's goodness and for your loving loyalty.

Each year we happily begin our new fall and winter schedule of worship and work with a feast, the Feast of the Dedication, which this year falls on October the seventh. On this festival we shall

gather together before the High Altar to give thanks for our many privileges of worship in this devotional house of God, the Church of Saint Mary the Virgin. At the High Mass the preacher will be the Reverend Robert C. Dentan, Professor of Old Testament at the General Theological Seminary and a priest who wherever he goes radiates a love for God and His Holy Scripture.

May we all take up our worship and work together with humility and love. Then and then only can we hope to honor God.

Affectionately,

*Gregory Taber*

#### "WHAT SHALL I DO TO INHERIT ETERNAL LIFE?"

*Work at being a Christian*

**M**ORE than once during our divine Saviour's ministry here on earth the question was put to him "Master, what shall I do to inherit eternal life?" The questioner was usually looking for a short-cut to salvation. He wished to be told of some one thing he must accomplish above all else or some one law he must keep before all other laws. However, Jesus in His reply to such a question customarily gave the questioner someone to love—God first and then for God's sake one of His children.

After all Christ became incarnate that He might bring into this world of ours such love as would contain the power of salvation, namely, redeeming love. This love reached its height on the throne of the cross. This love the divine Redeemer shares with every humble soul who wills to follow Him. Yes, every Christian who strives to live in union with Christ shares in the life of Christ which alone is the life of redeeming love. In this happy sharing the Christian approaches salvation for himself and for others with whom he is united in Christ, that is, those others who like himself are very members of Christ's mystical body, Holy Church. He is not forgetful of Saint Paul's injunction "work out your own salvation with fear and trembling," and thus he discovers that to remain in the way of salvation he must fear to offend God and thereby outrage His love and he must approach life always in the role of a child of God, with that humility which acknowledges that God is

everything and that he himself is nothing. Then when salvation has begun at home he may hope to give a helping hand in the salvation of his fellow men.

Often does one hear the statement made so glibly and so casually "Christ died for me, therefore I am saved." True, because Christ laid down His life on the hill of Calvary it is possible for everyone to be saved, even the blackest sinner. But the fact remains that no one is saved automatically for the simple reason that no one is an automaton. Each individual has a will—a will to think and to speak and to act—and this will is as free as the wind. This means that salvation involves work, holy labor without which no one can inherit eternal life.

All this was made very clear at the greatest of all moments in the history of any individual, namely, his baptism. As an infant at the font he was showered with potential wealth for he became then and there an inheritor of the Kingdom of Heaven by virtue of becoming a member of Christ's mystical body. However, the cross was immediately after baptism traced on his forehead as the solemn words were uttered "We do sign him with the sign of the cross in token that ever after he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." This is a large order, is it not? Yet this describes the well ordered life of a Christian. It is a complete outline of a Christian's daily work, a work which our blessed Lord Himself described in His own powerfully simple language when He said, "If any man will come after me, let him deny himself and take up his cross and follow me."

Now Christian work is the only truly happy and radiant work and it is work in which self-love is constantly annihilated and supplanted with love of God and love of others for God's sake, not for one's own sake. When such love is dominant in the Christian he then discovers to his great joy that he is veritably sharing in Christ's life and consequently inheriting eternal life. But it must always be remembered that such sharing means work at being a Christian, work that is powerful enough to break straight through all human legislation and all routine activity, business or social, into the richest of all inheritances.

Not infrequently we hear the commonplace expression "This is

a labor of love." Now such a trite utterance happens to be an accurate description of truly Christian work. At the close of each day we are taught to make a self-examination. This could best be kept very simple such as "How did I conduct myself this morning, this afternoon, and this evening, out of love for God and my fellow men or out of love for myself?" If out of love for self, we should humbly beg for forgiveness and hopefully look for another day, a new unit in God's gift of time, in which to work at being a Christian. After all we as Christians are to carry on the work of redeeming love which Jesus brought to a climax on the cross of Calvary. We are to inherit the glory of eternal life and to bring others along with us into that rich inheritance.

Who is ready for this holy work? Let no one be too timid to tackle so worthwhile a job. No one of us will be left alone in this consecrated task for Jesus Himself is our yolk-fellow, bearing most of the burden of the yolk of love and bestowing upon us His merits when after honest and repeated effort we so often stumble and fall. It is the grace that comes to us through His merits, the spiritual power that flows from His life into ours as we share His life, that brings unction even to our crosses and burdens and afflictions. Yes, divine current flows from Christ into us and brings us from death to life. That current is the flame of love.

G.T.



### THE DEDICATION FESTIVAL

**T**HE feasts and ferias which go to make up our liturgical calendar are kept by us in common with parish churches throughout Catholic Christendom. There are some days, however, which are peculiar to each particular parish. There is the Feast of Title, the annual solemn commemoration of the Saint in whose honor the church has been named, and the Patronal Festival, a similar commemoration of the Saint under whose patronage the parish has been placed. These two Saints need not necessarily be the same but in practice they usually are, in which case the titular and patronal feasts are identical; this is the case here at St Mary's, where the Blessed Virgin Mary is so honored in both capacities on the feast of her Conception. By far the most important special feast in any parish, however, is the Dedication Festival, the actual anniversary of its solemn consecration and setting apart for the service and wor-

ship of Almighty God. A church building which is only a temporary structure or which is encumbered by mortgages or other debts cannot, of course, be so "dedicated," i.e., be turned over completely and without limitations to the service of God, and hence it cannot have a Dedication Festival either.

Churches were formally consecrated first in the fourth century and the annual dedication festivals were part of local kalendars long before there were any saints' days proper. Since the establishment of a parish church means the application, to a particular locality, of the redemptive work of Christ, these festivals are not mere anniversaries but in a real sense feasts of the Mystical Body, and the beautiful propers for Mass and Office on these days make that abundantly clear. The day ranks as a first-class double of Our Lord and has precedence over any feast of a lower rank. During the Middle Ages the dedication festival and its octave became the annual joyful feast of the entire parish community when all work ceased and there were bazaars and fairs and general merry-making. In Germanic languages the name for this feast was usually a form of the word for Church-Mass and to this day *Kermesse*, in Dutch as well as French, still means a carnival or fun-fair, while the German word *Messe* (lit. Mass) means simply any trade fair.

At the time of the Reformation these dedication festivals began to be looked upon with disfavor. Puritan sentiment was opposed to fun and merry-making in general, and the rising mercantile interests looked askance at a week of idleness and celebration when people ought to be producing goods for the benefit of the national economy. In 1536, during the reign of Henry VIII, Orders in Convocation were issued accordingly, restricting the celebration of the feast of dedication to Sunday (when no work was done, anyway) and imposing uniformity by ordering all parish churches to keep this feast on the first Sunday in October.

It seems a long way from Henry VIII to our St Mary's but we, too, keep our Dedication Festival annually on the first Sunday in October. The reason for this is simple: the actual date of the consecration of this church is December 8, which happens to be our Patronal Festival, so that the former feast has to be transferred to some other day. What better day to choose than the Sunday which, in the Anglican tradition, already has some association with feasts of dedication; in fact, it is also the day usually chosen by English

churches whose consecration took place so many centuries ago that the exact date is no longer known. In modern life, especially in cities, it is not possible to perpetuate or revive the ancient parish festivities connected with such a day. But our Parish Dinner is the feasible modern equivalent of earlier parish get-togethers, and we can all attend that. Above all, we can give thanks to Almighty God for the planting of His work in our locality and we can re-dedicate ourselves to His service, even as our church was once dedicated, and make sure that we are truly "elect and living stones" in that spiritual temple of which the beautiful structure of our beloved church is an outward and visible sign.

—M.G.M.



### THE RECONCILIATION OF CHRISTIANS (1)

**I**N a very short while the eyes of the whole Christian world, and indeed of much of the non-Christian world as well, will be turned to the ancient and venerable city of Rome when over two thousand prelates of the Roman Catholic Church along with delegate-observers from various bodies of the rest of Christendom will assemble for a Council of that family of the Church Catholic. The Second Vatican Council, as it will be called, although primarily an internal affair of the Roman Church, will have considerable effect on the remainder of the Christian world. Given modern means of transportation and mass-communication, space and time are no longer the insuperable barriers of former days keeping the various peoples of the earth in isolation from each other. Christians, therefore, can no longer afford to live in self-enclosed ghettos conscious solely of their own particular tradition. It behooves all followers of the Lord Christ to take seriously to heart the scandal of disunity and to ponder anew with greater fervor than ever the words of our Lord in the Upper Room: "That they may be one, as Thou Father, art in Me and I in Thee; that they also may be one in Us." (JOHN 17).

Most assuredly it has become only too easy for us Christians to acquiesce in the present state of Christian divided from Christian and very frequently Christian fighting Christian with such an enormous degree of animosity that it becomes well-nigh impossible for us to imagine that there ever could have been a day when the non-believing world could look upon the Christian Community and say: "How these Christians love one another!"

Perhaps the boldest form in which the existing dilemma (and would that it would impress deeply the heart of every Christian as a dilemma!) could be put is this: There exist on the earth several million souls who profess the name of Christian, a name which should hold these same people in a harmonious and vital unity of faith (both as profession of one and the same statement of belief and as supreme commitment to the one Lord), worship, and way of life. But instead of this one allegiance to Jesus resulting in mutual supernatural charity toward one another in the same household of faith, we see altar set against altar and believer separated from believer. And then, as though this in itself were not sufficient cause of scandal, the dilemma is heightened simply because much of the division in Christian ranks has come about from a truly honest desire to serve the Lord Christ in truth as well as in love. Ponder the fact heavily and with utmost seriousness—Christians are separated from one another in order to be loyal to Jesus the Christ when this commitment to Him in truth and in love should bind them forever one to another in a common profession of faith, mutual life of worship, and generous rivalry in the works of charity which are the fruit of a life lived unto God because that life has died unto self. This is the real scandal of our division. The Lord wills us to be one; we in desiring to do His will are many. It is indeed a rock of offense, and not just to those outside the Church who would like to find in her fellowship the power to restore wholeness of purpose to life itself. It is also an offense to the Lord of the Church Who *wills* that all Christians be one and that all mankind come to the knowledge of the truth which is in Jesus.

How very true are the observations of those French Christians who said during a recent Octave of Prayer for Unity observance: "So long as our separations do not weigh heavily upon our hearts, so long as they do not awaken in us a suffering which partakes of that of Christ in the presence of sin, we make of Christian Unity but a problem, although perhaps a more interesting one than others." And why? Because the Mystery of Unity is to be found first of all in the Mystery of the Cross, where Love was crucified out of a thirst for souls which He loved "even unto the end."

—R.D.D.

## DIRECTOR OF MUSIC

ON September the first Egdar Hilliar assumed his duties of Director of Music and Organist here at Saint Mary's. Mr Hilliar is no stranger to us for on his release from United States Army duty he served as our organist from 1943 until 1948 when he went to Saint Mark's Church, Mount Kisco, New York, to take full charge of the music in that parish where he has served most happily ever since.

Mr Hilliar began his work in the field of music very early. While still a high school student in New London, Connecticut, his native city, he received musical training under the tutelage of G. Huntington Byles, organist of Trinity Church, New Haven, Connecticut. At the age of seventeen he became assistant organist at Saint Mark's Church, New London, and the following year he received his appointment of choir-master and organist at the Bishop Seabury Memorial Church, Groton, Connecticut. Here he remained until he entered the Longy School of Music at Cambridge, Massachusetts, where until his induction into the army he had the privilege of working under the renowned organist E. Power Biggs. While on army duty he was the chapel organist at the army camp at Fort Eustis, Virginia, and, still in army uniform, he was the first to give a formal recital on the new organ of the historic Bruton Parish Church in Williamsburg, Virginia.

Mr Hilliar's musical training has been both rich and varied. While organist at Saint Mary's he was a student at the Piux X School of Liturgical Music and he also studied clavichord, harpsichord and piano with Edith Weiss-Mann. During the four months before he took up his work at Mount Kisco he spent the time in Paris working under the justly famous Maurice Durufle and Rollande Falcenelli.

It was in 1949 that Mr Hilliar was appointed to the faculty of Manhattanville College of the Sacred Heart and the Pius X School of Liturgical Music, both situated at Purchase, New York. In these institutions he holds an enviable position and he will happily continue on their faculties.

Mr Hilliar's appearances in concert in various centers throughout the United States and at conventions of the American Guild of Organists have been too numerous to here record. This coming spring he will give an all-Bach program for the Regional Conven-

tion of the American Guild of Organists at Hartford, Connecticut. We shall hope that from time to time that he will offer recitals here at Saint Mary's where his chief work will be the direction of the musical setting for the Liturgy of Holy Church. We bespeak for him many happy years in our blessed Lord's service.



## PARISH NOTES

ON Monday, October the first, the full schedule of Masses and confessions is resumed after a somewhat abbreviated summer schedule. The various devotional and working guilds also hold again weekly or monthly their meetings for worship and work. The renewed schedule is a challenge to each member of the parish to take a generous share in the many privileges so readily available.



WHILE many Christians argue (we suspect there will be no arguments in heaven where surely God Himself must have the last word) we Catholic Christians enjoy the Real Presence of Jesus in the Blessed Sacrament and receive His sacramental blessing. Benediction of the Blessed Sacrament is given here at Saint Mary's three times each week—Sunday evenings at eight, Wednesday noons at twelve-ten, and Friday evenings at eight-fifteen. Will you be blessed at all or one of these times week by week? It is all so beautifully simple and so devotionally direct that it precludes argument and calls forth quiet adoration.



THE Church School reassembles on Sunday, October the seventh. Our boys and girls worship at the Holy Mass each Sunday at nine, following which they receive instruction in the fundamentals of our Faith and Practice from one of the Sisters of the Holy Nativity or from Father Taber. The Sisters teach the younger children, and Father Taber has a class for boys and girls of high school age, to which class he also invites any adults who recognize that in the wide field of the Catholic religion one is never too old to learn.



INVITATIONS have gone forth to all members of the parish for our Annual Parish Dinner Party, which this year is held on Monday evening, October the eighth, at six-forty-five, at Schrafft's,

Fifth Avenue at 46th Street. If through some oversight you have not received your dinner invitation or if you have not yet made your reservation, kindly get in touch with the Church Office at once. All are warmly invited, but only those who hold reservations can be seated at the dinner. On this happy occasion those who worship together throughout the year get a good opportunity of meeting one another socially.

We are fortunate in having as the principal speaker at the dinner the Reverend Robert C. Dentan, Professor of Old Testament at the General Theological Seminary.



**T**HE Women of the Church of Saint Mary the Virgin hold their first meeting of the fall season Thursday morning, October the eighteenth, at ten-forty-five, in Saint Joseph's Hall. A Corporate Communion will be held at the nine-thirty Mass in the Lady Chapel that morning. Father Mayer as chaplain will open the meeting. All women of the congregation are most cordially invited to ally themselves with the good work of our women. Those who work during the day are invited to join with the members of Saint Martha's Guild (the Evening Branch of the Women of the Church) which meets the third Monday of each month at seven-fifteen.



**"CLEAN** we must for a beautiful Saint Mary's." This has been the slogan of your Trustees for many weeks past and will remain the slogan until the exterior of Saint Mary's is repointed and cleaned and the windows repaired and made tight. This slogan will hopefully be applied to the interior when ardent givers make it possible of fulfillment. Meanwhile we shall all be busy keeping our souls as clean as possible.



#### FROM THE PARISH REGISTER

##### BAPTISMS

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

July 29—Deanna Jean Lee

##### CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

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

June 2—William Clair Houtz  
Nancy Elizabeth McCarthy

##### RECEIVED BY CANONICAL TRANSFER

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

May 16—Jerald Eugene Hatfield

May 28—Mary E. Longley

June 4—Billie Marie Arbuckle

June 19—Donna Lee Nickerson

June 22—Martha Louise Meyers

Lilla M. Svendsen

June 29—Richard Ivan Scheff

August 21—William B. Ardery III

##### BURIALS

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

June 4—Gustave Chartrand

June 20—Ralph W. Stubbs

June 30—Moyra de Vesge O'Connor

July 30—Genevieve Morrison

July 31—Anna Marais

August 16—Beatrice Mary Wheeler



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

October 7—The Sixteenth Sunday after Trinity, Lela Moreland Meadors.

October 14—The Seventeenth Sunday after Trinity, Charlotte M. Victor.

October 18—St Luke, Wallace Clark Brackett.

October 21—The Eighteenth Sunday after Trinity, Charles Leuschner.

October 28—Christ the King, Hallie Wilson.



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

October 3—St Mary's Guild.

October 7—St Martha's Guild.

October 14—Living Rosary of Our Lady and St Dominic.

October 18—The Women of the Church.

October 28—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: Anonymus, \$10, \$10, \$2, \$1; Miss Stella Bateman, \$4; Miss Ada Beazley, \$2; Mr and Mrs Edward W. C. Beckmeyer, \$10; Mr Graham G. Berry, \$2;

The Rev Robert M. Collins, \$2; The Rev Donald L. Davis, \$3; Mrs James R. English, \$10; Mrs Rene Foucaud, \$2; The Rev B. C. Gifford, \$2; Miss Dorothy Hahn, \$5; The Rev Paul E. Hons, \$5; Mrs Horace Glidden Hufcut, \$2; Mr Charles E. Jennings, \$5; Mr Laurie Lisle, \$3; Mr Alan S. Robbins, \$5; Mr William R. Sears, \$1; Mr Gary R. Smith, \$1; Mr Henry B. Steffens, \$5; Mr and Mrs Howard Weiss, \$2; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25; Mr Robert S. Wright, \$3; Mrs Miles L. Yates, \$5.



### CALENDAR FOR OCTOBER

1. M. St Remigius, B.C. Requiem 7.
2. Tu. The Holy Guardian Angels.
3. W. St Teresa of the Child Jesus, V.
4. Th. St Francis of Assisi, C.
5. F. SS Placidus & Comp., MM. *Abstinence.*
6. Sa. St Bruno, C. Com. St Faith, V.M.
- ✕ 7. Su. FEAST OF THE DEDICATION. Com. Trinity XVI.
8. M. St Bridget, W.
9. Tu. SS Denys & Comp., MM. Com. St John Leonard, C.
10. W. St Paulinus, B.C. Com. St Francis Borgia, C. Requiem 8.
11. Th. MOTHERHOOD OF THE BLESSED VIRGIN MARY, Com. St Philip, Dea.
12. F. St Wilfrid, B.C. *Abstinence.*
13. Sa. St Edward, K.C.
- ✕ 14. Su. TRINITY XVII. Com. St Callistus I, B.M.
15. M. St Teresa, V.
16. Tu. St Hedwig, W.
17. W. St Etheldreda, V. Com. St Margaret Mary, V.
18. Th. ST LUKE, EV.
19. F. St Frideswide, V. Com. St Peter of Alcantara, C. *Abstinence.* Requiem 9:30.
20. Sa. St John Cantius, C.
- ✕ 21. Su. TRINITY XVIII. Com. St Hilarion, Ab., & SS Ursula & Comp., VV.MM.
22. M. Feria.
23. Tu. Feria. Requiem 7.
24. W. St Raphael, Archangel.
25. Th. SS Chrysanthus & Daria, MM. Com. SS Crispin & Crispinian, MM.
26. F. St Evaristus, B.M. *Abstinence.*
27. Sa. Vigil of SS Simon & Jude, App.
- ✕ 28. Su. OUR LORD JESUS CHRIST THE KING. Com. Trinity XIX.
29. M. SS SIMON & JUDE, APP.
30. Tu. Of Trinity XIX.
31. W. Vigil of All Saints. *Fast and Abstinence.*

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

### SERVICES

#### SUNDAYS

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

#### WEEK DAYS

Mass, daily . . . . .	7, 8 and 9:30 a.m.
Also on greater Holy Days as announced . . . . .	12:10 p.m.
Exposition of the Blessed Sacrament and Intercessions	
Wednesdays . . . . .	12:10-12:40 p.m.
Mass, Fridays . . . . .	12:10 p.m.
Morning Prayer (with Litany, Fridays) . . . . .	9:00 a.m.
Evening Prayer (with Litany, Wednesdays) . . . . .	6:00 p.m.
Special Devotions, Fridays (St Francis' Altar) . . . . .	8:15 p.m.

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

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for the First Confession, Baptism, Confirmation and First Holy Communion.

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

Mondays to Fridays . . . . . 9:00 to 1:00 and 2:00 to 4:30



## SACRAMENTS AND OTHER RITES

## CONFESSIONS

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

FATHER 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 Mondays, 7:15 p.m. Corporate Communion first Sundays, 9 a.m. Father Mayer, *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*.

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.



### 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 Susan, S.H.N.

The Sister Scholastica, S.H.N.

The Sister Boniface, S.H.N.



THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Mr Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *Parish Secretary*. Telephone: PLaza 7-5845

Mr Edgar Hilliar, *Director of Music* Telephone: JUdson 2-5330

Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958



Mr 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.*