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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

—

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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A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXII

October, 1963

No. 7

Dear Parishioners of St Mary's:

In the past two or three months the adoration of God, which normally predominates in our beloved church building, has suffered somewhat of an eclipse. Worshipers upon entering the church have expressed their surprise: "What has happened?" "What are they doing to dear old St Mary's?" "It's about time!" "How wonderful!" "The church will never be the same!" "Where am I?"

Yes, the redecorating and repairing of the fabric of St Mary's has been holding and will be holding a prominent place in our eyes, and in our noses (incense is now proving to be of practical worth) and our ears and our hearts. Dare I say it has been uppermost in the minds of many who have freely put forth their ideas of redecoration to any unfortunate artist or architect or priest or fellow worshiper who has happened to appear on the horizon. If our artist were to put into operation the many suggestions offered him his work would surpass that of the most unusual of modern artists in obfuscation.

Seriously, the work simply had to be done. Of course St Mary's will not look the same as it has. Layers, and I mean layers, of accumulated dirt (most of it holy dirt from smoky candles and from smoky incense and I verily believe from time-worn prayers) have had to be removed. If you liked those layers, it will not take long for them to build up again. If you like the renewed St Mary's, rejoice. If you do not, be generous toward those who do. The fact remains, it simply had to be done.

And at great expense. Soon you will receive a communication from your parish treasurer inviting you to share as generously as you can in the burden of this expense, a burden necessarily heavy for St Mary's is no insignificant building. However, it is more important to give for the restoration of her beauty as a setting for the

worship of Almighty God than it is to give very beautiful adjuncts of worship which we love to use day by day in our sanctuary. Jeweled chalices and embroidered vestments need a setting.

It is still our much beloved St Mary's!

Affectionately,

Grieg Taber



JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

WHAT a strange title for a new series of articles! What is discipline? Essentially it is education through a combination of instruction and exercise. It is training. In the spiritual life it is joyful because it is God-centered. And what is meant by "with a vengeance"? Essentially "with a vengeance" means with violence or with force. Extreme means must needs be applied. In the spiritual life vengeance is happy because violence or force is used to keep self in its proper place which is in submission to God. In such submission only can an individual be happy. All other happiness is make-believe or surface happiness.

Now joy is an abiding virtue whereas happiness is a fleeting experience. When the spiritual life becomes little by little God-centered there is sure growth in the virtue of joy. Since we mortals are heirs of original sin and since we have inherited a tendency to turn in on self and away from God and since we have a contagious disease which we call self-love we cannot experience perfect joy. However, in proportion as we do violence to our self-love, the treating of self with a vengeance will be a happy experience for the more consistently that violence is repeated the more surely shall we grow in the virtue of joy.

Often the question is put, "How old are you?" Some seek to hide their age through all manner of subterfuge. Others freely give their age unabashed. But whatever the age given, one's real age depends on the result of spiritual activity. It depends on the events in the soul. In short, it rests on discipline. It should be kept in mind that this result of spiritual activity is true unity for it is the fruit of submission.

We are bidden by the divine Saviour to be perfect. This is our goal yet one which no one of us reaches but which we all approach daily as we submit more fully than before to the will of God, the commands of God, yes, the invitations of God. All of which spells discipline. When we break away from discipline we know by experience that we can return only through suffering, that is, through those blows at self given with a vengeance. Believe it or not, this is happy suffering.

Another way of looking at discipline is to consider it to be the means of putting into practice the Gospel of Jesus Christ, and in such practice we shall best grow in the virtue of joy. The Gospel is not to be made a subject only for preaching or for ready discussion. Eloquent and ardent words are not enough. It is a radiant spiritual strength that must be the goal of every Christian. After all, if a man is godly, that is, if he is good, it matters little what his position in life is or what is the color of his skin or how he is employed or whether he is a good conversationalist or just one of those silent creatures. What really matters is that his soul radiate goodness. That is enough for then light will shine through him. And since God is the source of light he will reflect his Creator and thus fulfill the very purpose of his creation. It was the inspired Lacordaire who once wrote, "Talk avails little. We must add our blood to our words and so confirm what we have said on God's behalf." Now blood represents sacrifice. Yes, self must be sacrificed through discipline which is spiritual exercise and training.

The crying need in the Church today is greater discipline. Bishops, priests, religious, lay folk all alike need discipline. Our human nature must be spiritualized else it will remain bestial and we shall find ourselves living a merely animal existence. Our intellects and our wills simply must submit to discipline else they will become unruly and ungodly. Our desires, which are just as human as is love, must be directed Godward. Our motives must be God-centered. Our ideal ejaculatory prayer should be "My God and my All!"

—G.T.

OF ONE BLOOD

OUR Declaration of Independence asserts as self-evident "that all men are created equal." We may question whether this truth is really so self-evident, but as Christians we cannot but assert it as a truth, for it is a fundamental of the Gospel. Yet it is just as evident that men in general (including Christians, to their shame) do not treat others in accordance with it. The reason for this is not hard to find: it is Sin, which introduces pride, selfishness and hatred into human relations.

In the current struggle for racial equality you will sometimes hear "the Bible" quoted in support of racial prejudice and segregation. Quotations of that kind are usually taken out of context but, more significantly, they are always from the Old Testament. The Old Testament covering, as it does, Hebrew religious development from very primitive tribal stages, does indeed include expressions, some rather bloodthirsty indeed, of racial prejudice and exclusiveness. They are always intended to secure Israel from contamination by what were considered inferior races, lumped together as "the Gentiles." If you feel tempted to use these quotations, remember that, unless you are of the Jewish race, they are directed against *you!* More important, however, is the fact that as Christians we should turn to the New Testament, for it is in Christ that sin was overcome, and with that the "middle wall of partition" which sin has erected between man and man. We need only one quotation from St Paul to express the Christian view of race relations: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." These terms may no longer be very relevant to us, so we must translate them into contemporary terms: "There is neither black nor white, American nor foreigner, employer nor employee. . . ."

Even though we are redeemed in Christ, we are still very much in this world, and the sin of the world still has a pretty strong hold over us. We all have emotional reactions to other people and races and classes, formed in us by our own sinfulness and by the social and psychological environment of a sinful society which influences us almost unconsciously. But emotional reactions are temptations, not actual sins: what we do about them in thought, word and deed is our responsibility. To the extent to which we let ourselves be transformed by the divine charity, to that extent will we overcome

in ourselves the temptation to act on that age-old equation of sinful man, "different equals inferior." Our Christian life in this world should always foreshadow, however imperfectly approximated, the life of the Kingdom of Heaven. If we hope to go to Heaven we must realize now that there we will have a union with other souls of all races and classes infinitely more close and intimate than the mere proximity of persons at a lunch counter; it is only in Hell that prejudice and exclusiveness and selfishness and hate have free rein. It is a natural fact that all human beings have been created of one blood; whatever man has done to distort that truth can be overcome by the supernatural fact that we are one also in the One Blood of Him who became Man for our sake and who unites in Himself all of humanity.

—M.G.M.



VIGNETTES OF CATHOLIC LIVING (1)

THE whole Catholic religion is based on a mightily stupendous fact of history, the Incarnation of the Son of God. Wonder of wonders, the God whom we adore, the God "in whom we live and move and have our being," the God whose majesty is overpowering in its awesomeness and whose very utterance brought into existence the whole created universe, stooped to the lowliness of creation and took to Himself the nature of man. "The Word was made flesh and dwelt among us." (JOHN 1:14.) That is the living heart of the Catholic Faith. All the theological tomes penned by the mighty minds of the Church are but a running commentary, inadequate in expression, on the implications of that wondrous act of God. All the principles of Christian ethics are but an attempt to draw the pattern which every Christian must follow in order to grow into the full measure of the stature of Christ. Every act of Catholic worship is a life-giving expression of praise resounding to the glory of God out of humble gratitude that the life of God Himself has been translated into human terms by the advent of the God-Man. And all the physical, tangible, and visible objects employed in the Church's liturgical life give expression to the fact that creation has been sanctified by the kiss of God's presence and may now speak His praises. Indeed, the very stones can now cry out their own paens of praise to the God who has shared created nature by becoming Man.

Once this is clear in our minds, once we have caught the vision of that mighty wonder — the taking of our manhood into the Godhead by God the Son when He caused Mary to be His living temple — then we shall see how reasonable and how conformed to reality Catholic ways are. The devotional life of the Church touches two points of reality, God in His ineffable majesty and man the redeemed sinner, a potential saint, desperately in need of divine grace and capable, by God's assistance, of bringing every faculty of his being into subjection to Him "whose service is perfect freedom."

It was the late Bishop Kirk who expounded so skilfully and with such magnificent precision the doctrine that "the end of man is the vision of God." In his writings he explained clearly how worship is the means whereby man attains a glimpse of that vision and progresses towards it. Most Churchmen have some awareness of the place of the Mass in carrying man along the road whose end is the Beatific Vision. Similarly, a good number of Christian people understand the importance of the sacramental life and the place of the Divine Office as central features of Catholic worship. For are not these the solid food and basic necessities of the Christian pilgrim? Here in the Eucharistic Sacrifice and Banquet we stand in the shadows of Calvary and receive of the love and power of the Crucified and Risen Redeemer. The Holy Mass unites us to Christ our High Priest and His eternal pleading for us in heaven, clothing us with His merits and feeding us with His Body and Blood, the Food of Wayfarers. In the other Sacraments divine life is also bestowed and power for Christlike transformation received. At the Divine Office the Church, through the instrumentality of psalms and hymns and Scripture readings, "sings the praises of God in the words of God."

But what of those liturgical "extras" — the spiritual luxuries which adorn the main structure of Catholic piety and which are important and have their proper place although a secondary one to the Mass, the Divine Office, and the Sacraments? Hasn't the experience of God's faithful people given living proof of the legitimate value of such devotions as Benediction, Stations of the Cross, the Rosary, Holy Hour, etc.? They, too, are based on the Incarnation and cast their own brilliance on the road that leads to God.

(to be continued)

—R.D.D.

OUR NEW DIRECTOR OF MUSIC

ON August the first Mr James L. Palsgrove assumed his duties as St Mary's Director of Music. In the short time he has been with us he has shown genuine appreciation of what liturgical music should be, namely, a setting for Catholic worship, and he has proven his high talent in planning and directing that music.

Mr Palsgrove is a graduate of Wesleyan University. He received his formal musical training at the Yale University School of Music where he was awarded his Master's degree in music. In addition to much teaching in the field of music he has held the office of Director of Music at Trinity School, Pawling, N. Y., St Thomas' Chapel (now All Saints' Church), New York City, and Holy Rosary Church and School at Edgewater, N. J. He is the founder of the St Thomas Choral Society, well known in this city for its liturgical music concerts.

We bespeak for Mr Palsgrove and his good wife much happiness in the St Mary's family. Both are communicants of the Episcopal Church and will share with us those treasured places at the communion rail.



PARISH NOTES

THE full schedule of Masses, confessions, and devotions is happily resumed on Tuesday, October the first. The Church School reopens at the nine o'clock Mass on Sunday, October the sixth, followed by classes for our boys and girls conducted by the Sisters of the Holy Nativity and a class for adults conducted by Father Taber on the subject "The Health of the Soul." All that St Mary's offers you is a challenge to your professed love for our Lord.



SUNDAY, October the sixth, is the Feast of the Dedication when we rejoice to give thanks for our privilege of worship in the Church of St Mary the Virgin. This year we celebrate this feast hopefully looking forward to the completion of the redecoration of our beautiful church building, our gate of heaven. The preacher at the High Mass will be the Reverend Ralph D. Bonacker, Director of the Episcopal City Mission Society here in New York City.

ON Monday evening, October the seventh, at 6:45 at Schrafft's, Fifth Avenue and 46th Street, we shall enjoy our annual parish dinner party. Invitations have been sent to all parishioners and your early acceptance is hopefully looked for. Only those who have reservations can be seated at the dinner. The principal speaker will be Father Bonacker, who will tell us of the consecrated work carried on by the Episcopal City Mission Society in hospitals, prisons, and charitable institutions.



YOUR patience is asked and indeed expected during these days of redecorating St Mary's. It is an herculean task to keep the church properly clean, and the scaffolding will of necessity affect our plans for customary musical excellence.



ON Saturday, October the twenty-sixth, there will be a Corporate Communion at the nine-thirty Mass for the members of the Society of Mary. As a result of the ready response to the appeal for membership in this society St Mary's has been officially granted a ward of the Society to be known as "Holy Mother of God Ward." At the Mass applicants will be formally admitted into the Society and at its conclusion there will be a communion breakfast and a brief business meeting in St Joseph's Hall.



THE Women of the Church will hold their first meeting of the new season in St Joseph's Hall on Thursday morning, October the seventeenth, at 10:45 when Father Mayer, as chaplain, will open the meeting. A Corporate Communion will have been held that morning at the nine-thirty Mass in the Lady Chapel.



ONE pilgrimage remains in the schedule of Anglican Catholic pilgrimages sponsored by St Martha's Guild, namely, that on October the twelfth to the Order of the Holy Cross, West Park, N. Y. Tickets (adults, \$5.00; children, \$3.00) may be obtained by sending a self-addressed, stamped envelope enclosing a check (payable to St Martha's Guild) to Miss Nancy Tutt, 288 Lexington Avenue, New York City 16.

FROM THE PARISH REGISTER

BAPTISMS

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

May 19 — Antonio Ucciardino, Jr.
August 25 — Daphne Pamela Mary Brewster
September 1 — Holly Ann Heston

RECEIVED BY CANONICAL TRANSFER

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

August 2 — Robert S. Bunning
August 12 — Edna Mary McGowan
August 21 — Jean Allen Richardson
September 6 — Joseph Sigrist

MARRIAGES

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

June 15 — Silvio Newton Masseron and
Maria Fernandes de Oliveira

BURIALS

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

May 21 — Annie Louisa Arnold
July 25 — Frederick Webb Ross
August 10 — Charles Augustus Edgar
August 15 — Cecily O'Connor



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

October 6 — The Seventeenth Sunday after Trinity, Charlotte M. Victor.
October 13 — The Eighteenth Sunday after Trinity, Charles Leuschner.
October 18 — St Luke, Wallace Clark Brackett.
October 20 — The Nineteenth Sunday after Trinity, Hallie Wilson.
October 27 — Christ the King, Frances Nash.



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

October 2 — St Mary's Guild.
October 6 — St Martha's Guild.
October 17 — The Women of the Church.
October 26 — Society of Mary.
October 27 — The Church School, Order of St Vincent, Guild of St Stephen.

WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$5; \$2; \$2; Mrs Laurence Batchelder, \$10; Mr and Mrs Michael Clark, \$5; Capt Gage Colby, U.S.N., \$5; Mrs Carleton S. Cooke, \$10; Mr and Mrs Colin David Crichton, \$10; Mrs Frederic F. de Rham, \$5; Mrs William C. Dickey, \$5; Mrs James R. English, \$15; Mr James N. Flemister, \$5; Mrs Rene Foucaud, \$2; Mrs Margaret Frey, \$2; Mrs Richard Grosskoff, \$1; Miss Dorothy Hahn, \$5; Dr Roland Holroyd, \$5; The Rev Theodore J. Jones, \$10; Mr Lester Kirkcaldy, \$2; Miss Laurie Lisle, \$3; Mr John M. Livingston, \$10; Miss Agnes Lloyd, \$4; Capt and Mrs John C. McCutchen, \$10; Mr John C. McCutchen, II, \$1; The Rev Harold C. Metzner, \$3; Mr Stuart E. Money, \$5; Mr Ronald E. Ostlund, \$3; Mr Alan S. Robbins, \$5; Mrs Jerrio G. Sakurai, \$2; Mrs Leonore V. Thomas, \$3; Mrs Henry Tingley, Jr., \$5; Mr Warren M. Trimble, Jr., \$5; Mr Jere R. Wickwire, \$5; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25; Mr John Doy Woods, \$2.



KALENDAR FOR OCTOBER

1. Tu. St Remigius, B.C.
2. W. The Holy Guardian Angels.
3. Th. St Teresa of the Child Jesus, V.
4. F. St Francis of Assisi, C. *Abstinence.*
5. Sa. SS Placidus & Comp., MM. Requiem 7.
- ✕ 6. Su. FEAST OF THE DEDICATION. Com. Trinity XVII.
7. M. THE HOLY ROSARY OF THE B.V.M. Com. St Mark, B.C., & SS Sergius & Comp., MM.
8. Tu. St Bridget, W.
9. W. SS Denys & Comp., MM. Com. St John Leonard, C.
10. Th. St Paulinus, B.C. Com. St Francis Borgia, C. Requiem 8.
11. F. THE MOTHERHOOD OF THE B.V.M. Com. St Philip, Dea. *Abstinence.*
12. Sa. St Wilfrid, B.C.
- ✕ 13. Su. TRINITY XVIII. Com. St Edward, K.C.
14. M. St Callistus I, B.M. Requiem 9:30.
15. Tu. St Teresa, V.
16. W. St Hedwig, W.
17. Th. St Etheldreda, V. Com. St Margaret Mary, V.
18. F. ST LUKE, EV. *Abstinence.*
19. Sa. St Frideswide, V. Com. St Peter of Alcantara, C.

- ✕ 20. Su. TRINITY XIX. Com. St John Cantius, C.
21. M. St Hilarion, Ab. Com. SS Ursula & Comp., VV.MM.
22. Tu. FERIA. Requiem 7.
23. W. FERIA.
24. Th. St Raphael, Archangel.
25. F. SS Chrysanthus & Daria, MM. Com. SS Crispin & Crispinian, MM. *Abstinence.*
26. Sa. Vigil of SS Simon & Jude, App. Com. St Evaristus, B.M.
- ✕ 27. Su. OUR LORD JESUS CHRIST THE KING. Com. Trinity XX.
28. M. SS SIMON & JUDE, APP.
29. Tu. Of Trinity XX.
30. W. FERIA. Requiem 8.
31. Th. Vigil of All Saints. *Fast and abstinence.*

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



MUSIC FOR OCTOBER

OCTOBER 6 — Feast of the Dedication

Mass, Missa Iste Confessor Giovanni Pierluigi da Palestrina
Motet, O Lord I have loved Thomas Tomkins

Evening

Magnificat and Nunc dimittis William Byrd
Motet, Locus Iste Anton Bruckner
O Salutaris Edward Elgar
Motet, Ave verum Mode VI
Tantum ergo Tomas Luis da Victoria

OCTOBER 13 — Trinity XVIII

Mass, Mass for Four Voices William Byrd
Motet, Laetatus sum Alessandro Scarlatti

Evening

Magnificat and Nunc dimittis Thomas Tallis
Motet, Ave Maria Giuseppe Verdi
O Salutaris Anton Bruckner
Motet, Adoremus te Roselli
Tantum ergo Anton Bruckner

OCTOBER 20 — Trinity XIX

Mass, Missa Cantabo Domino Ludovico da Viadana
Motet, Let nothing ever grieve thee Johannes Brahms

Evening

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, Sicut cervus Giovanni Pierluigi da Palestrina
 O Salutaris de la Rue
 Motet, Homo guidam Mode VI
 Tantum ergo Giovanni Paolo Colonna

OCTOBER 27 — Feast of Christ the King

Mass, Missa Misericordias Domini Josef Rheinberger
 Motet, Ecce apparebit Dominus Sebastianus Vivanco

Evening

Magnificat and Nunc dimittis Thomas Morley
 Motet, And I saw a new heaven Edgar Bainton
 O Salutaris George Henschel
 Motet, O sacrum convivium Marc-Antoine Charpentier
 Tantum ergo George Henschel



The Giver of the gifts came
 In burning flame;
 Holy is His name.

Holiness leaves a mark,
 The branding spark;
 In fear do I choose the dark?

Thy gift is holy fear.
 Holy Spirit, hear my prayer,
 Hallow my fear.

—A.D.S.

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 9:30 to 1:00 and 2:00 to 5:00

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 arrangement 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 Palsgrove, 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*.

SOCIETY OF MARY.—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 Elsbeth, 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. James L. Palsgrove, 3rd, *Director of Music*
Telephone: Circle 7-6669
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 communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.