

* · BENEDICTA · TU · IN · MULIERIBUS · *

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

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



AVE

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

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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. ROBERT DANIEL DUFFY

THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and
Dean of Saint Andrew's Theological Seminary,
Quezon City, Philippine Islands

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AVE

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

Vol. XXXIII

October, 1964

No. 7

A MESSAGE FROM YOUR TRUSTEES

Within a few days after Father Taber's death we, your Trustees, shouldered the immense responsibility of finding a worthy successor. Since then we have kept steadily at work — seeking advice from authoritative sources, compiling a list of prospects which first expanded and later contracted as we learned more about them, engaging in correspondence, holding exploratory conferences with some especially promising individuals, and so on. We feel, as you do, that a new Rector should be appointed as soon as possible. On the other hand, all of you will share our dread of a hasty decision which might jeopardize the whole future of our beloved church.

We seek a priest whose personal sanctity is rooted in the theological and liturgical traditions of the Catholic faith. He should combine holiness with a gift for leadership in the practical affairs of the parish. He should be pastoral-minded, a true shepherd of his flock; a wise confessor; an effective preacher; a loving and lovable human being. He should be young enough to provide, God willing, a substantial period of service, but old enough to possess that maturity of judgment for which ample experience is essential. "Window-dressing value" should not be a criterion of prime importance. Nevertheless, other things being equal, the appointment of a priest with an established reputation in Anglican Catholic circles would benefit the public relations of the parish. Besides possessing these rare qualifications, the man whom we seek must be able and willing to leave his present position, where he has surely been successful and happy, in order to serve a new church which is not rich enough to pay him what he is worth.

Such men exist. They cannot be found quickly or easily, but they are worth waiting for. That the problem will be solved is certain. That it will be solved in the fairly near future seems probable. At the moment, however, we can only ask for a continuance of your wonderful patience and, above all, of your prayers.

Meanwhile we know that we express the sentiments of the whole parish in thanking Father Mayer and Father Duffy for the exemplary generosity and devotion with which they have ministered to our spiritual needs in this difficult interim. Unfortunately we shall not be able to have a permanent third curate when the regular winter program begins. Pending the installation of a new Rector, that program must therefore be modified in a few respects. The revisions will be found elsewhere in this issue.

We are grateful for this opportunity of addressing our fellow-parishioners. Please pray hard that we may be enabled to carry out your wishes successfully!

For The Trustees,

RAYMOND P. HUGHES,
Vice-President



UNDERSTANDED OF THE PEOPLE

THE twenty-fourth of the Thirty-nine Articles (a document which, most likely, you have never read) states that "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people." Our Book of Common Prayer is the result of the application of this principle. At a recent occasion, when Mass was sung for the first time partially in English in a Roman Catholic church in this country, one of our priests was asked what he thought of it, and part of his reply was: "It's about time; we've been saying Mass in English for over four hundred years!"

There is a lot of talk abroad these days about "the liturgy in the vernacular." If by "vernacular" is meant the language of a particular country, then, of course, we have had our liturgy in the vernacular for these four hundred years. But if "vernacular" is taken in its more specific meaning as the every-day language of every-day people, contrasted with the literary or other higher-level language, then, of course, we have never had the vernacular, nor has any other major liturgical tradition. The language of the Eastern rites, for instance, is hardly even vernacular in the more general sense; liturgical Slavonic and Greek are as far removed from modern spoken languages as Anglo-Saxon and Chaucerian English, respec-

tively, are from modern English. And the English of our Prayer Book, as that of the Bible, was never the ordinary language of the day even at the time when these books were compiled. To be "understood of the people" our liturgical language does not have to be Basic English.

Liturgical language is the language in which the Church addresses God. The language which we use even in addressing other human beings reflects our relation to them and their position with regard to us. We speak differently to a child or to an old pal than we do to the President or an Archbishop. God most certainly is not an old pal. He is the Almighty, the Creator, and we his creatures; he is utterly transcendent, the wholly-other; we stand in his presence in holy awe. Yet, at the same time, he is our most intimate Father; no one is closer to us than he is; no one cares more about us than he does. Both the "otherness" of God and his "nearness" are reflected in proper liturgical language. To take just one word which illustrates this paradoxical aspect, the word *Thou*. In modern usage we address everyone in the plural, as *You*; yet we have retained the personal pronoun *Thou* in speaking to God, and its archaic flavor emphasizes the fact that we are speaking to no ordinary person while at the same time it represents what was once a most intimate form of address. Somehow we wince, and rightly so, when we hear God addressed as "you," the form we also use for Tom, Dick and Harry.

Archaisms, then, are a proper ingredient in liturgical language, because they express this otherness of God, remind us that, when we speak to him, we are not holding some ordinary conversation but are standing before his divine majesty. The liturgy is also basically intended to be sung — saying any part of the service is really a medieval corruption — and its language in general is solemn, poetic, elevated. Most of us will have been struck by the utter banality and lack of beauty and rhythm of recently publicized "translations." If our liturgy contains words and phrases which are not part of the vocabulary of the modern man-in-the-street, what of it? Every discipline has its own vocabulary, and so does the activity of praying and worshipping. Our liturgical language ought to be in the language of the people, it is true, but more specifically of the people of God. Those who are steeped in the Christian faith and in worship and prayer will know from their experience the

meaning of the language they use even if to outsiders or nominal Churchmen it may seem strange or even meaningless.

We who use the Book of Common Prayer are indeed fortunate. Whatever defects or inadequacies there may be in it, it does permit us to worship God in a language understood of the people of God and worthy of the God whom we worship. Not in the vernacular, thank God, but in an English that is noble, solemn, grammatical, rhythmic, time-tested, devout, enabling us to lift up our voices as well as our hearts from the ever-changing banalities of this world to the splendor and eternal beauty of the presence of God.

M.G.M.



WHERE DO WE GO FROM HERE?

HARDLY a soul in this parish Church of Saint Mary the Virgin would deny that recent months have been trying ones for us, composed, as they have been, of the tears of sorrow, of momentary pangs of fear as we face the as yet unknown future of our parish, and of the hard labor of remaining faithful to the daily responsibilities of being practising Catholics and loyal communicants of Saint Mary's. Where do we go from here? That is a question all of us have asked, sometimes in spoken word while speculating about the image Saint Mary's will acquire under a new rector, and sometimes in the interior quiet of our own souls as we place Saint Mary's before the throne of God in prayer. That question, important as it is when applied to speculations about a new rector and the future of Saint Mary's, has an equally important bearing upon us now and our responsibilities during this "interim" period in the life of our parish.

On the first Sunday of October we shall observe with due solemnity the annual Feast of the Dedication of the parish. It always has been a happy festival and will in this year of our Lord 1964 also be a joyful celebration. It is the day on which we render special thanks, particularly during the festive High Mass, for all the graces of Catholic life for which this church is both a shrine and a spiritual power-house. There will be one major difference between this year's observance of the feast and last year's — the shepherd who rejoiced with us at Christ's earthly altar in Saint Mary's sanctuary on this festival in 1963 will now rejoice with us in union with the far

greater company of the faithful enrolled in the Church beyond the grave. Yes, it is true, the festival this year will not be quite the same. Yet, in another sense, it *will* be the same. The King whose Presence makes the walls of Saint Mary's a Church and not a museum is still in our midst, and it is to Him and for His purposes that Saint Mary's has been dedicated as a house of prayer. It is for Him and for His purposes that we are communicants of Saint Mary's. The abiding faithfulness of Christ's love and truth and power will be the cause of our joy when we attend the High Mass on October the fourth.

So, we might say that the answer to our question — Where do we go from here? — lies simply in the continuation of our customary Catholic duties and privileges. At every Mass the celebrant announces the reading of the Gospel with the words "the continuation of the Holy Gospel according to . . ." The cross marked on our foreheads in Baptism is an indication that each and every one of us is called to a life which will indeed be a "continuation of the Holy Gospel." Priests come and go. Some, in the inscrutable wisdom of the Almighty, are transferred to other parishes, and others (all of us, eventually!) are transferred to eternity via the gate of death. But the work of the parishes to which priests are loaned must continue. Saint Mary's is no exception to this rule. And not a small part of the strength of every parish lies in the devotion of its communicants. Here, again, Saint Mary's is no exception.

Where do we go from here? Why, right to our knees in thanksgiving that now and in the future Saint Mary's will be a Catholic parish in action. Jesus is still enthroned on the altar, the Center of our parochial life. Mass is still celebrated daily; the Food of Life in the Blessed Eucharist is given to hungry souls daily; the Sacrament of reconciliation in Holy Penance is still available to every sin-burdened soul; the walls of Saint Mary's still breathe prayer; and the Gospel, the really good news, is still preached here. There is, therefore, no reason for giving up.

Where do we go from here? We go on day by day carrying out our apostolic mission of being witnesses to the Lord Christ in thought, word, and deed. The burden of the present moment will indeed be rendered somewhat lighter as we make use of the treasure of Christian wisdom bequeathed to us by Father Taber, who in his pastoral labors drew us not to himself but to our Lord. Deprived

as we now are of his wise leadership, we know that God is summoning us to even greater trust in His loving purposes. Need we be reminded that we are members one of another and that our present mission is to strengthen each other by the example of our own devotion to Christ and His Church? If we settle for mediocrity in our personal discipleship, we shall weaken the life of the parish. If we are faithful in our discipleship, then we shall bring strength to our weaker brethren and also prepare ourselves to receive the blessings which God yet has to bestow upon Saint Mary's.

Where do we go from here? Forward—in unswerving loyalty to Catholic doctrine, Catholic discipline, and Catholic worship, all the while confident of God's faithful love. Then others shall see that we have been with Jesus!



R.D.D.

PARISH NOTES

ON Thursday, October the first, we happily return to the fall and winter schedule of Masses, confessions, and guild meetings. While the full schedule will be resumed on Sundays, it will be necessary to make some changes in the weekday schedule as long as there are only two priests on the staff; these changes are enumerated below. We are grateful to the Reverend Karl J. Bohmer for having been with us during two summer months, enabling your priests to take their much-appreciated vacations, and to Mr. McNeil Robinson for directing the choir in August during the absence of our organist. We hope that all of our parishioners have returned from their holidays physically refreshed and are ready once more to enter upon the full round of Catholic life and worship.



THE many Masses and other services provided by Saint Mary's have always been somewhat of a luxury and, in any case, really possible only with a full clergy staff. At least three Masses on weekdays were necessary as long as each of three priests was to celebrate daily, but the number of those parishioners able to attend the nine-thirty Mass has gradually diminished, and often its very possibility was dependent on the presence of a server. The hours for confession were also geared to the presence of three priests. While we shall maintain the full Sunday schedule, either with or without additional priestly help, we shall regretfully reduce weekday services as follows:

1. The daily Mass at 9:30 a.m. will be omitted except on Wednesdays, Holy Days, and days of Corporate Communions.
2. The hours for confession will be reduced to Thursdays from 4:30 to 5:30; Fridays from 12 to 1 and 7 to 8; Saturdays from 2 to 3, 4 to 5, and 7:30 to 8:30 p.m. Confessions will also be heard on Sundays from 8:40 to 9 a.m., and by appointment for those who cannot possibly use the regular hours.
3. The School of Religion on Fridays at 7:30 p.m. will be omitted, but not the devotions following at 8:15 p.m.



MANY of you will have missed, or so we hope, a visit from one of your priests last year. You will understand, however, that, with the additional work which has been the share of your two priests this year, it was simply impossible for them to complete all their parish calls. They will try again this fall, but with no guarantee that they will get to every home.



THE Church School reopens at the nine o'clock Mass on Sunday, October the fourth, followed by classes for our boys and girls conducted by the Sisters of the Holy Nativity. If you know of any children who should be taught the Catholic Faith, here is an opportunity for your missionary efforts. The class for children of high school age and for adults, usually taught by the Rector, will still have to be omitted for the time being.



OUR annual parish dinner party is a family affair and, since we are temporarily without a head of the family, it will not take place this year. However, the birthday of the parish church will, of course, be kept as usual on the Feast of the Dedication, Sunday, October the fourth. We hope to have a special preacher at the High Mass that day.



THE appeal for contributions towards a memorial for Father Taber came at the start of the summer season when many of our readers were beginning to make plans to go away for the summer. You are reminded that the fund is still open and that, indeed, no definite plans can be made until a suitable amount is on hand.

Checks for this purpose should be drawn to the Church of Saint Mary the Virgin and earmarked "Father Taber Memorial Fund."



THE Women of the Church will hold their first meeting of the new season in Saint Joseph's Hall on Thursday morning, October the fifteenth, 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 the Committee for Anglican Catholic Pilgrimages, namely, that on October the tenth to the Order of Saint Francis and the Poor Clares, Mount Sinai, L. I. Tickets (adults \$5.00, children \$3.00) may be obtained in the vestibule after High Mass or by sending a self-addressed, stamped envelope with a check made payable to Committee for Anglican Catholic Pilgrimages, Mission House, 133 West 46th Street, New York, N. Y. 10036.



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

May 15 — June Ethelyn Shank
May 21 — Edward Harvey Mellor
June 19 — Bonnie Jean Burns
June 22 — Donald Prentice Herbert
Priscilla Herbert

MARRIAGES

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

June 6 — William Alexander Michael von Müffling and
Marsha Antonia Millard

BURIALS

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

June 18 — Viola Lee Parks
August 13 — Harry Davidson Adger
August 17 — Gwendolyn Beale Eyland
August 31 — Anna Marguerite Della Rocca
September 8 — Joseph Henry Schuman



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

October 4 — The Nineteenth Sunday after Trinity, Hallie Wilson.
October 11 — The Twentieth Sunday after Trinity, Frances Nash.
October 18 — St Luke, Matilde Mathews.
Lady Chapel, Wallace Clark Brackett.
October 25 — Christ the King, John Gilbert Winant.



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

October 7 — St Mary's Guild.
October 11 — Society of Mary.
October 15 — The Women of the Church.
October 25 — 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; Mr Robert S. Bunning, \$5; Mrs Gustave Chartrand, \$5; Mr and Mrs Michael K. Clark, \$5; Dr Jessie Reed Cockrill in memory of Mrs Martha Lewis, \$5; Miss Janet Coleman, \$3; The Rev William J. Dennis, \$3; Mrs William C. Dickey, \$5; Mr Lynn C. Edwards, \$2; Mrs James R. English, \$15; Mrs Frank Engstrom, \$5; The Rev and Mrs Kenneth Roderick Franklin, \$10; Miss Dorothy Hahn, \$5; Mr Frederick Hawkins, \$5; Miss Christine Hume, \$5; Mrs James Kearins, \$2; Mr Barry Norcross, \$2; Mr William L. Quay, \$1; Mr Alan S. Robbins, \$5; Mrs Jerrio G. Sakurai, \$5; Mr Harry R. Townes, \$6; The Rev Charles S. Tyler, \$1; Miss Ruth Winans, \$10.

CALENDAR FOR OCTOBER

1. Th. St Remigius, B.C.
2. F. The Holy Guardian Angels. *Abstinence.*
3. Sa. St Teresa of the Child Jesus, V.
- ✠ 4. Su. FEAST OF THE DEDICATION. Com. Trinity XIX & St Francis of Assisi, C.
5. M. SS Placidus & Comp., MM. Requiem 8.
6. Tu. St Bruno, C. Com. St Faith, V.M.
7. W. The Holy Rosary of the B.V.M. Com. St Mark, B.C., & St Sergius & Comp., MM.
8. Th. St Bridget, W.
9. F. SS Denys & Comp., MM. Com. St John Leonard, C. *Abstinence.*
10. Sa. St Paulinus, B.C. Com. St Francis Borgia, C.
- ✠ 11. Su. TRINITY XX. Com. Motherhood of the B.V.M., & St Philip, Dea.
12. M. St Wilfrid, B.C.
13. Tu. St Edward, K.C.
14. W. St Callistus I, B.M. Requiem 9:30.
15. Th. St Teresa, V.
16. F. St Hedwig, W. *Abstinence.*
17. Sa. St Etheldreda, V. Com. St Margaret Mary, V.
- ✠ 18. Su. ST LUKE, EV. Com. Trinity XXI.
19. M. St Frideswide, V. Com. St Peter of Alcantara, C.
20. Tu. St John Cantius, C.
21. W. St Hilarion, Ab. Com. SS Ursula & Comp., VV.MM.
22. Th. Feria.
23. F. Feria. *Abstinence.* Requiem 7.
24. Sa. St Raphael, Archangel.

- ✠ 25. Su. OUR LORD JESUS CHRIST THE KING. Com. Trinity XXII.
26. M. Of Trinity XXII. Com. St Evaristus, B.M.
27. Tu. Vigil.
28. W. SS SIMON & JUDE, APP.
29. Th. Feria. Requiem 8.
30. F. Feria. *Abstinence.*
31. Sa. 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 4 — FEAST OF THE DEDICATION

Mass, Missa festiva Alexander Grechaninov
Motet, O Lord, I have loved the habitation of thine house
Thomas Tomkins

Evensong

Magnificat and Nunc Dimittis Thomas Tallis
Motet, And I saw a new heaven Edgar Bainton
O salutaris George Henschel
Motet, Ave verum Corpus Josquin Des Prés
Tantum ergo George Henschel

OCTOBER 11 — TRINITY XX

Mass, Missa tertii toni Costanzo Porta
Motet, O God, thou art my God Henry Purcell

Evensong

Magnificat and Nunc Dimittis	Thomas Attwood Walmisley
Motet, O praise God in his holiness	Robert Whyte
O salutaris	Edward Elgar
Motet, Ave verum Corpus	Anton Bruckner
Tantum ergo	Franz Liszt

OCTOBER 18 — SAINT LUKE

Mass, Missa Papae Marcelli	Giovanni Pierluigi da Palestrina
Motet, O quam gloriosum	Tomás Luis de Victoria

Evensong

Magnificat and Nunc Dimittis	William Byrd
Motet, I will love thee, O Lord	Jeremiah Clarke
O salutaris	Anton Bruckner
Motet, Panis angelicus	Herman Schroeder
Tantum ergo	Anton Bruckner

OCTOBER 25 — FEAST OF CHRIST THE KING

Mass, Mass of the Blessed Sacrament	McNeil Robinson
Motet, Exultate Deo	Francis Poulenc

Evensong

Magnificat and Nunc Dimittis	Giovanni Pierluigi da Palestrina
Motet, O Jesu dulcis memoria	Jacob Handl
O salutaris	Tomás Luis de Victoria
Motet, O Domine Jesu Christe	Giovanni Pierluigi da Palestrina
Tantum ergo	Tomás Luis de Victoria



SERVICES

SUNDAYS

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

WEEK DAYS

Mass, daily	7 and 8 a.m.
Wednesdays and Holy Days	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 First Confession, 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 MAYER: Thursdays, 4:30 to 5:30; Fridays, 12 to 1;
Saturdays, 4 to 5 p.m.

FATHER DUFFY: Fridays, 7 to 8; Saturdays, 2 to 3 and 7:30 to
8:30 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 appli-
cation 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 Com-
munion 9:30 a.m. Business Meeting, 10:45 a.m.

ST MARY'S GUILD.—For making and care of vestments. Working
meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Com-
munion, first Wednesdays, 9:30 a.m., monthly business meet-
ing, 10:45 a.m.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, as announced.
Corporate Communion, last Sunday, 9 a.m.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-
five. Meetings as announced. Corporate Communion, last Sun-
day, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward.
Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m.

SOCIETY OF MARY.—Corporate Communion, second Sundays, 9 a.m.
Rosary second Fridays, 8:15 p.m.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross,
third Fridays, 8:15 p.m.

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 Mayer 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 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: JUdson 6-0237
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.