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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. 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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**AVE**

A Monthly Bulletin of

**THE CHURCH OF SAINT MARY THE VIRGIN**

New York City 36

Vol. XXXIII

December, 1964

No. 9

**CHRISTMAS SCHEDULE**

**CONFESSIONS**

**FATHER MAYER**

December 23: 12-1, 4-5

December 24: 12-1, 3-4, 8-9

**FATHER DUFFY**

December 23: 3-4, 7:30-8:30

December 24: 11-12, 2-3, 4-5

**CHRISTMAS SERVICES**

Christmas Eve, Thursday, December 24

Blessing of Creche, Benediction of the

Blessed Sacrament ..... 4:00 p.m.

(followed by Church School Festival in Saint Joseph's Hall)

Evening Prayer (Lady Chapel) ..... 6:00 p.m.

Midnight Mass and Holy Communion ..... Midnight

Christmas Day, Friday, December 25

Low Masses ..... 8:00, 9:30 a.m.

Morning Prayer ..... 9:00 a.m.

High Mass and Sermon ..... 11:00 a.m.

Evening Prayer ..... 6:00 p.m.

NOTE: Cards of admission to the Christmas Midnight Mass are mailed to each communicant of Saint Mary's and upon application to the Church Office they will be supplied to others who would worship the newborn King at His Christmas altar throne. If application is by mail, kindly send with it a self-addressed stamped envelope.

### BY ANY OTHER NAME

**M**ANY churchpeople have been confused, at one time or another, by the various titles applied to priests in parishes and missions. There seem to be Rectors, Assistant or Associate Rectors, Assistant Ministers, Vicars, Curates, and a host of other clergy. Some of these titles are official, some are widely accepted popular alternatives, others are pure inventions. As far as canon law is concerned, there are only three parochial offices in this Church: Rector, Assistant Minister, and Priest-in-Charge. In a mission church, a congregation which is dependent on diocesan support, the Bishop is in fact the "Rector," although he is not often referred to as such. Not being able to be on the spot himself, he exercises his authority through some priest whom he puts physically in charge of the congregation in question and who is, therefore, known as Priest-in-Charge. Since the latter is simply a representative of the Bishop and acts for him vicariously, he is sometimes popularly referred to as the Vicar. (A note of caution: Vicar and Curate are terms used in England in quite a different sense.) Similarly, an independent parish may have one or more chapels away from the mother church. These chapels are legally part of the parish and, therefore, under the jurisdiction of its Rector; but the Rector will put one or another of the priests on his staff in immediate charge of such a chapel, and that priest, too, is then popularly known as Vicar. It is a title unknown to canon law but a convenient description of the function of such a representative of either the Bishop or the Rector.

In the ordinary parish situation there are only two types of priests known to canon law, Rectors and Assistant Ministers. That law states that "the control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector," and in him alone. If the parish is large, the Rector may not be able to carry out his spiritual function unaided; he then engages one or more priests to assist him in carrying out that task, who are the Assistant Ministers. He himself remains the only "ruler" (for this is what Rector means); his assistants help him, not in the matter of jurisdiction, but in the cure of souls alone, and so their popular name is that of Curates. He may call one of them Assistant or Associate Rector, but such offices are not only non-existent but are meaningless terms.

There can be only one Rector. The titles are given, one must suppose, to priests in order to make them feel happier thinking that they are something more than lowly curates. But a curate, by any other name, is still a curate.

Curates are a particular Rector's assistants, the extensions of his own hands, so to speak. They have no relation to a parish except through him, no matter what bonds of affection or walls of dislike may exist between the parish as a whole and them. This is not true of lay employees of a parish, whose activities are in the temporal realm (the concern of the Vestry in conjunction with the Rector) and not in the spiritual. There is one exception: the organist. The control of the music is vested in the Rector, both by canon law and the rubrics of the Prayer Book. Quite naturally so, since music is an integral part of worship, the area over which the Rector alone is in authority. The law recognized that he will carry out that authority "with such assistance as he may see fit to employ from persons skilled in music." The organist, too, is a personal assistant of the Rector, carrying out for him one of the functions pertaining to worship.

When a Rector resigns or dies, the connection of Curates with the parish comes automatically to an end, for they were his assistants, not those of the parish. You cannot be the extension of someone who is no longer there. They have no legal obligation to remain in the parish but, if asked to continue the worship of the parish, they obviously have a moral obligation to stay on. However, now they are no longer Curates in the strict sense of the word, but supply priests engaged by the Vestry to maintain the worship of the congregation. No matter how well known or liked, they are legally no different from entire strangers called in for the same purpose. When a new Rector is duly elected, their supply work comes to an end. The new Rector may want or need Curates of his own, but he has no legal or moral obligation to engage the assistants of his predecessor, nor have they any moral or legal obligation to accept if he should ask them to remain. A Curate is never a parish employee but the assistant of a specific Rector. The choice of the spiritual head of a parish as to his extra pair of hands is always a free one, as is that of those who are to be that pair of hands.

—M. G. M.

## ADVENT'S GIFT

**B**Y the time this issue of AVE reaches the hands of its readers we shall be on the threshold of a new year in the Church's life, a new year of grace, a new year of opportunities to be embraced for the service of God and man, a new year of God's gift of time and His renewed visitations to us with "the means of grace and the hope of glory." The very thought of it should fill every Christian with thanksgiving—gratitude for the past with its unpleasant events now irrevocably stamped into the dimness of a never-to-be-repeated yesterday and with its joyful events giving us the power to take the next step into the future with gladness; and gratitude for the promise of the days to come and their opportunities to gather up the many fragments of the yesterdays and insure that nothing of their unique treasures, because placed in the hands of the Lord, be lost; opportunities also for ever greater faithfulness to the Lord whose first coming we celebrate at the Feast of the Holy Nativity, whose daily advent we greet in the Eucharistic Sacrifice and Banquet, and whose final coming in glory to judge the living and the dead we anticipate.

The Advent Season does give us a three-fold cord which binds us to the things of heaven. In its celebration as the beginning of a new liturgical year we are granted once again the look to the past, those anticipations of the advent of God's Anointed One, the Messiah, who would come to deliver His people and who did come in the lowliness of the garb of human flesh. The Advent theme of the coming of God to His holy temple and dwelling in the midst of His people has, too, a contemporary look, an emphasis on the moment of now. "Now is our salvation nearer than when we first believed." Now is the moment of decision, when the Lord who is ever in our midst, invites us to commune with Him in prayer, in Sacrament, and in imitation of Him as He is described in the Scriptures, One "Who went about doing good." And, too, Advent thrusts our vision to the future, setting before us the truth that all history is moving to an end, a consummation of human affairs when at the great day of judgement all shall stand before God and give an account of their stewardship of time, possessions, gifts, talents, and God-given opportunities. That day will be the time of surrender, with total and loving willingness if we have served God

faithfully, and with fear and trembling if we have knowingly and wilfully rejected Him. It will be the day when the King of kings, having brought all things in subjection to Himself, will surrender the Kingdom to the Father and God will indeed be all in all.

How do you and I approach this New Year in the Christian life? Undoubtedly we can all take stock of the year of grace now drawing to a close and discover there lost opportunities, relinquished invitations to deeper Christian living. If so, the Lord whose Advent we hail can gather up those broken fragments of wasted opportunities and make them new with His gift of time, time for repairing losses and time for strengthening our character with a rich outpouring of His power and love. The thankful acceptance of the new Christian Year can and will impress upon us the fact that each day is a golden opportunity not to be thoughtlessly wasted but thoughtfully used. The Advent Season thereby challenges us to recognize that Christianity is very much the religion of new beginnings. Christ makes the claim — "Behold, I make all things new."

There is a horrible dreadfulness which surrounds lost opportunities, the bleakness of the point of no return. Pontius Pilate faced its dreadfulness when he washed his hands of Jesus. The rich young ruler in the Gospels experienced its sorrowful dread when he turned away from Jesus' invitation to discipleship. But the joy of opportunity accepted was experienced by the penitent thief on the cross who heard the reply to his plea for remembrance: "Today thou shalt be with Me in paradise."

So much of our discipleship in the Christian New Year will be a matter of faithfulness in little things, just as so many of our big falls have had their origins in seemingly small compromises with light and truth. Saint Gregory the Great said that "when small matters are neglected, the soul gradually succumbs and commits offenses fearlessly." Our Lord put it in positive terms — "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

May the three-fold look of Advent give us the strength for a happy acceptance of the commission entrusted to us in this devotional counsel:

Remember, Christian soul, that thou hast this day, and every day of thy life: God to glorify; Jesus to imitate; a soul to save; a body to mortify; sins to repent of; virtues to acquire; hell to avoid; heaven to gain; eternity to prepare for; time to profit by; neighbors to edify; the world to despise; devils to combat; passions to subdue; death, perhaps, to suffer; judgment to undergo.

—R. D. D.



### THE CATHOLIC FAITH

**M**ANY church people have long been distressed by various public utterances made by bishops or other clergy, denying parts of the Catholic faith. At the recent General Convention the House of Bishops adopted a *Position Paper* which, while it will not deter individuals from making further irresponsible statements, does set forth the Church's view of the corporate nature of her tradition. For those who may have missed seeing that resolution it is here reprinted:

"Whereas recent theological discussion has raised certain questions of good order in the Church, we affirm that the issue before us is not any specific doctrine. It is primarily the way in which the Christian faith (which is greater than any of us and into which we as individuals grow) is presented to the world.

"As bishops we are obligated by oath to hold and proclaim that faith. This House does not have the means of evaluating in detail the manner of each bishop's or priest's interpretation of the faith, nor do we deny — indeed we affirm — the importance of relating the Christian faith to the growth of human thought and knowledge, and the part that individuals play in this process.

"However, this House is concerned that in the public presentation of the faith, no bishop or priest, either in what he says or in the manner in which he says it, denies the Catholic faith, or implies that the Church does not mean the truth which it expresses in its worship. For us the criterion of what constitutes the Christian faith is the corporate consciousness of the Body guided by the Spirit down the ages, in preference to the necessarily limited views of any man or generation, living or dead."

### GOD IN HISTORY

In the 5199th year from the creation of the world, when in the beginning God created heaven and earth —

In the 2759th year from the flood —

In the 2015th year from the birth of Abraham —

In the 1510th year from Moses and the coming of the children of Israel out of Egypt —

In the 1032nd year from the anointing of David as King —

In the 65th week of years according to the prophecy of Daniel —

In the 194th Olympiad —

In the 752nd year from the founding of the city of Rome —

In the 42nd year of the reign of Octavian Augustus, when all the world was at peace —

In the 6th age of the world —

Jesus Christ, eternal God and Son of the eternal Father, wishing to sanctify the world by His most gracious Advent; conceived by the Holy Ghost, and nine months having passed since His conception; is born in Bethlehem of Judaea of the Virgin Mary and made Man:

### THE NATIVITY OF OUR LORD JESUS CHRIST ACCORDING TO THE FLESH.

(Reading from the Roman Martyrology for the Feast of the Nativity)

## PARISH NOTES

**T**UESDAY, December the eighth, the Feast of the Conception of the Blessed Virgin Mary, is the day chosen by the founders of our beloved parish as the Patronal Festival of the Church of Saint Mary the Virgin. The day itself is a holy day of obligation, on which all faithful Catholics will be present at Mass. At Saint Mary's, where we honor the Mother of God as the patron of our life and worship, as many of us as are able will attend and make our communions at the High Mass offered at seven. Low Masses will be celebrated at eight, nine-thirty, and twelve-ten, all in the Lady Chapel.

On Sunday within the Octave, December the thirteenth, the solemnity of the feast will be kept at the eleven o'clock High Mass. While this year we will have no special preacher on that occasion, that will not deter all faithful parishioners from being present to render corporate thanks for the patronage of Our Lady over the parish for ninety-six years.



**D**UE to the uncertainties of planning during the past few months, the usual Advent retreat will, as you may already have realized, be omitted this year.



**Y**OUR attention is called to the schedule of Christmas services and confession hours printed at the beginning of this issue. As you will see, there necessarily has had to be a drastic reduction. The many Low Masses on Christmas Day in former years have been a luxury, some attended by as few as five persons. This year they are consolidated into just two Masses, at eight and nine-thirty. Similarly the confession hours had to be reduced to fit into the schedule of just two priests. Remember that your Christmas confessions need not be made at the very last minute.



**T**HE presentation of the Advent United Thank Offering from the women of our diocese will take place on Tuesday, December the first, at the ten-thirty Mass in the Cathedral of Saint John the Divine. The Reverend John Heuss, Rector of Trinity Church, will

preach. At twelve noon there will be a box luncheon in the undercroft of the Synod House. Tea, coffee, and sandwiches will be on sale, or you can bring your own box lunch. The Advent Meeting of the Episcopal Churchwomen of the Diocese will follow in the Synod House, with Mrs W. Stanley W. Edgar, President, presiding. The Women of Saint Philip's Church will present a program related to the Harlem problem. All women of the parish are cordially invited to attend the Mass, the box luncheon, and the meeting. All offerings should be sent to Mrs James R. English, 4 East 95th Street, New York 28, N. Y. Checks should be made payable to "The United Thank Offering."



**O**N Thursday, December the seventeenth, after a business meeting at ten-forty-five, the Women of the Church of Saint Mary the Virgin will hold a Christmas Shower in Saint Joseph's Hall for the patients at the Metropolitan Hospital, New York City. The Reverend Richard S. Purdy, Chaplain of the Hospital, will be the guest speaker. All women of the congregation are cordially urged to be present. A Corporate Communion will be held at the nine-thirty Mass in the Lady Chapel.



**O**RDO Kalendars for 1965 are on sale in our Saint Francis de Sales Shop at sixty cents (eighty-five cents if mailed), and there is a variety of devotional articles and books not to be overlooked in your Christmas shopping.



**I**F you would like to see the High Altar and sanctuary of Saint Mary's resplendently adorned to welcome the newborn King at Christmas, you can help with your contribution for flowers. Your offering may be placed in the box in the church vestibule marked "For Altar Flowers," or handed to the clergy or sent to the Church Office, earmarked "Saint Mary's Flower Fund."

## FROM THE PARISH REGISTER

## BAPTISMS

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

October 18 — Gloria Frances Ucciardino



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

December 8 — Conception of the Blessed Virgin Mary, Departed Trustees.

December 13 — The Third Sunday in Advent, Helen Janet and Lois Marie Warrell.

December 25 — Christmas Day, Thomas McKee Brown, Priest, Founder, and First Rector.

December 27 — The First Sunday after Christmas, Gerard Holsman Coster.



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

December 2 — St Mary's Guild.

December 13 — Society of Mary.

December 17 — The Women of the Church.

December 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, \$50, \$5, \$5, \$1, \$1; Mr John R. C. Baker, \$5; Mrs Wallace C. Brackett, \$5; Mrs John J. Brennen, \$20; Mrs Richard P. Hines, \$2; Miss Mae Janssen, \$5; Miss Kathryn Mulholland, \$5; Mr George W. Perkins, \$10; Mrs Margaret J. Powers, \$25; Miss Irene E. Soehren, \$2; Miss Helen G. Wells, \$3; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25.

## KALENDAR FOR DECEMBER

1. Tu. Feria. Requiem 7.
2. W. St Bibiana, V.M. Com. Feria.
3. Th. St Francis Xavier, C. Com. Feria.
4. F. St Peter Chrysologus, B.C.D. Com. St Clement of Alexandria, C.D., and Feria. *Abstinence.*
5. Sa. St Sabas, Ab. Com. Feria.
- ✕ 6. Su. ADVENT II. Com. St Nicholas, B.C.
7. M. St Ambrose, B.C.D. Com. Virgil and Feria.
- ✕ 8. Tu. THE CONCEPTION OF THE BLESSED VIRGIN MARY. Com. Feria. High Mass with Communion 7.
9. W. Of the Octave. Com. Feria.
10. Th. Of the Octave. Com. St Melchiades, B.M., and Feria.
11. F. Of the Octave. Com. St Damasus, B.C., and Feria. *Abstinence.*
12. Sa. Of the Octave. Com. Feria.
- ✕ 13. Su. ADVENT III. Com. St Lucy, V.M., and Octave. (At High Mass: Solemnity of THE CONCEPTION OF THE B.V.M. Com. Advent III)
14. M. Of the Octave. Com. Feria.
15. Tu. Octave Day. Com. Feria.
16. W. EMBER WEDNESDAY. Com. St Eusebius, B.M., and Feria. *Fast and abstinence.*
17. Th. Feria. Requiem 8.
18. F. EMBER FRIDAY. Com. Feria. *Fast and abstinence.*
19. Sa. EMBER SATURDAY. Com. Vigil of St Thomas, Ap., and Feria. *Fast and abstinence.*
- ✕ 20. Su. ADVENT IV.
21. M. ST THOMAS, AP. Com. Feria.
22. Tu. Feria.
23. W. Feria. Requiem 9:30.
24. Th. Vigil of the Nativity. *Fast and abstinence.*
- ✕ 25. F. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 Midnight. Com. St Anastasia, M., in Second Mass. High Mass with Sermon 11.
26. Sa. ST STEPHEN, PROTOMARTYR. Com. Octave.
- ✕ 27. Su. ST JOHN, AP.EV. Com. Octave.
28. M. THE HOLY INNOCENTS, MM. Com. Octave.
29. Tu. St Thomas of Canterbury, B.M. Com. Octave.
30. W. Of the Octave.
31. Th. St Sylvester, B.C. Com. Octave.

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

## MUSIC FOR DECEMBER

## DECEMBER 6 — ADVENT II

*Mass*, Missa in festis Apostolorum ..... Giovanni Pierluigi da Palestrina

Motet, Ne timeas Maria ..... Tomás Luis de Victoria

*Evening*

Litany in Procession ..... Plainchant

Motet, Rorate caeli ..... Giovanni Pierluigi da Palestrina

O salutaris hostia ..... Tomás Luis de Victoria

Motet, Salus aeterna ..... Mode VII

Tantum ergo ..... Tomás Luis de Victoria

## DECEMBER 13 — SOLEMNITY OF THE CONCEPTION OF THE B.V.M.

*Mass*, Missa festiva ..... Alexander Grechaninov

Motet, Salve Regina ..... Francisco Guerrero

*Evening*

Litany in Procession ..... Plainchant

Motet, Ave Maria ..... Franz Liszt

O salutaris hostia ..... Edward Elgar

Motet, Ave verum Corpus ..... Edward Elgar

Tantum ergo ..... George Henschel

## DECEMBER 20 — ADVENT IV

*Mass*, Missa iste confessor ..... Giovanni Pierluigi da Palestrina

Motet, Ecce concipies ..... Jacob Handl

*Evening*

Litany in Procession ..... Plainchant

Motet, O sapientia ..... Robert Ramsey

O salutaris hostia ..... Robert White

Motet, Rorate caeli ..... Francisco Guerrero

Tantum ergo ..... Jacob Handl

## DECEMBER 25 — THE NATIVITY OF OUR LORD JESUS CHRIST

*Midnight Mass*, Missa brevis in F ..... Wolfgang Amadeus Mozart

Motet, Dies sanctificatus ..... Joseph Eybler

*Mass at eleven*, Missa cum júbilo ..... Plainchant

## DECEMBER 27 — SAINT JOHN, A.P.E.V.

*Mass*, Missa O magnum mysterium ..... Tomás Luis de Victoria

Motet, O magnum mysterium ..... Tomás Luis de Victoria

*Evensong*

Magnificat and Nunc Dimittis ..... Thomas Attwood Walmisley

Motet, Hodie nobis caelorum rex ..... Luca Marenzio

O salutaris hostia ..... Josef Gabriel Rheinberger

Motet, O sacrum convivium ..... Marc-Antoine Charpentier

Tantum ergo ..... Franz Liszt

## 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 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.

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.

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 Sunday, 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 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

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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 communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.*