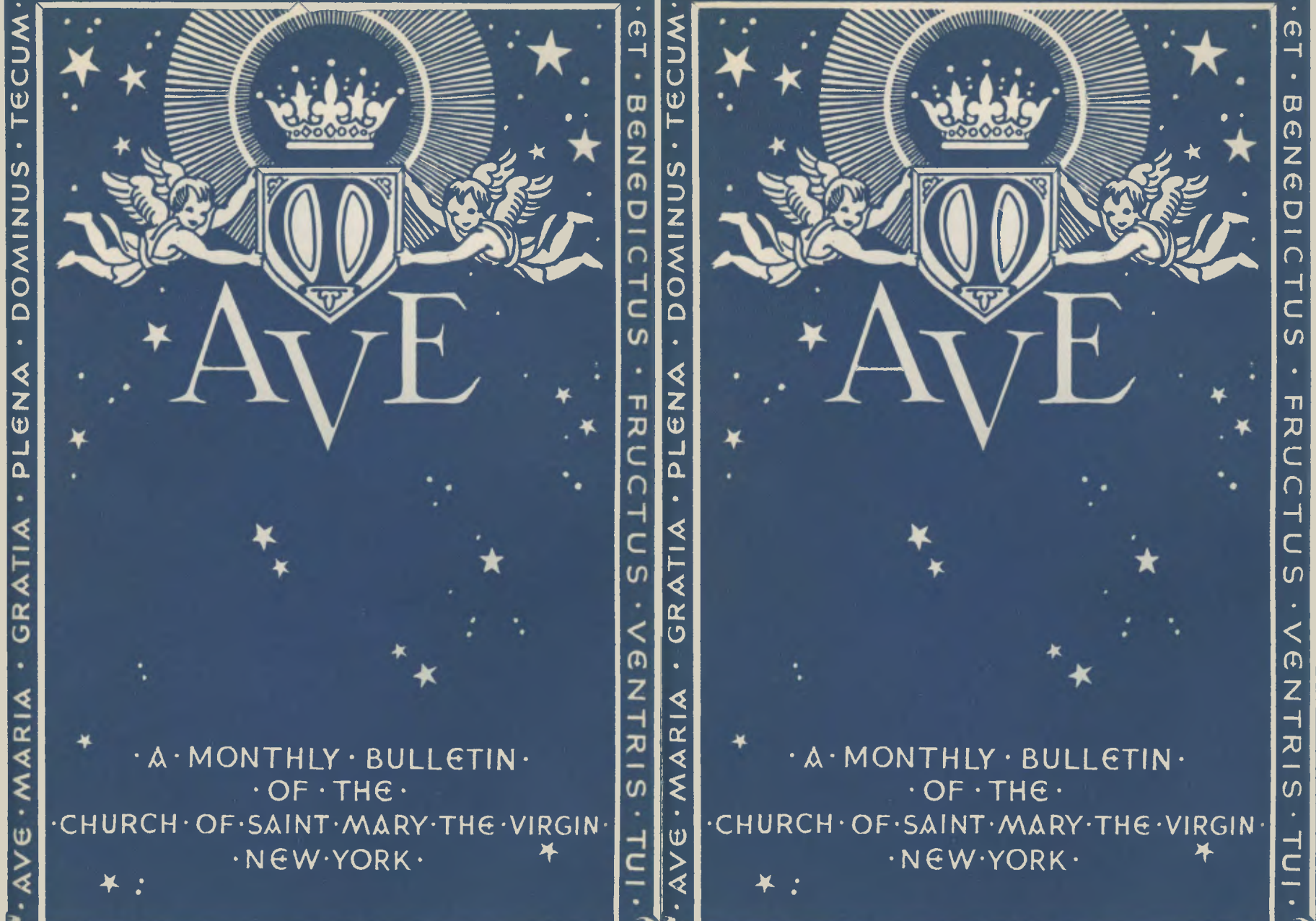


\* · BENEDICTA · TU · IN · MULIERIBUS · \*



· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · \*

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · \*

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

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

## 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, DD., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. BENJAMIN VERDIER LAVEY

---

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

### THE SISTERS OF THE HOLY NATIVITY

#### BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*  
HOWARD I. DOHRMAN, *Vice-President*  
CALVIN NASH, *Secretary*  
LESLIE EVAN ROBERTS, *Treasurer*  
WILLIAM C. DICKEY  
HOXIE NEALE FAIRCHILD  
CARRINGTON RAYMOND  
ERNEST WHITE  
JOHN WHITELEY

---

*Director of Music:* ERNEST WHITE  
*Organist and Choir Master:* EDWARD LINZEL  
*Sacristan and Ceremoniaris:* EDWARD GARLICK  
*Sexton:* H. RICHTER SIZER

# AVE

A Monthly Bulletin of  
The Church of Saint Mary the Virgin  
New York City 36

---

Vol. XXII

November, 1953

No. 8

---

Dear Parishioners of St Mary's,

I am sure that you would all agree that the greatest individual privilege afforded anyone of us is to go to Mass. In the main, there are three types of Masses offered at St Mary's each Sunday — Low Mass, Sung Mass and High Mass. We aim to please!

Those who like to attend a Mass quietly offered with simplified ritual and with no music will attend one of the Low Masses of which there are three every Sunday. Those who prefer to worship at a Mass at which the ritual is more elaborate and the entire congregation sings a simple setting of the Mass, interspersed with familiar hymns, will be present at the nine o'clock Sung Mass. This in a sense is a "Family Mass", attended by the boys and girls of the Church School as well as many adults with the intriguing informality of a congregation thus composed. There is an equally informal and very brief talk given at the close of this Mass. Then again, those who rejoice in worshipping at the formal High Mass, celebrated in a setting of the Church's ancient ritual and her best liturgical music, with the addition of a Gospel sermon, will be present at the eleven o'clock hour. The formality of this High Mass protects the worshippers from any individual emphasis and permits them to lose all sense of self importance, too often prevalent in worship, and to be caught up into the beauty of the whole and so to be "lost in wonder, love, and praise". There are those too who are so Catholic, God bless them, that they are happy in attending any one or all three of these types of Masses.

Why does St Mary's advertise "Catholic Worship — Gospel Preaching — Liturgical Music"? Worship of the Holy Catholic Church of the ages is offered in the Holy Mass to those attending.

The "Good News" revealed by Jesus Christ, God Incarnate, is proclaimed from the pulpit in Gospel sermons. The music of the Church composed by Christian musicians of many periods and representing many nationalities is the only music used for the setting of our worship.

We aim to please God first, with only a passing nod to the preferences of the worshippers in the congregation. We are confident that you believe this is as it should be.

Affectionately yours

*Graig Taber*

☆

The Requiem Masses in November are as follows:

Tuesday,	November	3, 7:00	(Bishops, Priests and Deacons)
Wednesday,	November	4, 8:00	(A)
Thursday,	November	5, 9:30	(B, C)
Friday,	November	6, 7:00	(D)
Saturday,	November	7, 8:00	(Clergy of St Mary's)
Tuesday,	November	10, 9:30	(Trustees of St Mary's)
Wednesday,	November	11, 7:00	(For those who have given their lives in the service of their country)
Thursday,	November	12, 8:00	(E, F, G)
Friday,	November	13, 9:30	(H, I)
Saturday,	November	14, 7:00	(J, K, L)
Monday,	November	16, 7:00	(M, N, O)
Tuesday,	November	17, 8:00	(P, Q, R)
Wednesday,	November	18, 9:30	(St Mary's Guild)
Thursday,	November	19, 8:00	(S, T, U, V)
Friday,	November	20, 9:30	(The Woman's Auxiliary)
Monday,	November	23, 7:00	(Benefactors of St Mary's)
Wednesday,	November	25, 8:00	(For all those whose names are enrolled in the Chantry Book)
Friday,	November	27, 9:30	(For all those who have died in the month of November)
Saturday,	November	28, 7:00	(W, X, Y, Z)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals sending in the lists for remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves to be an impossible one for you to attend, kindly specify at which Mass on the schedule you prefer to have your names read.

☆

### WHEN I AM LONELY

**D**O you ever feel lonely? Of course you do if after the manner of a Christian you live *in* the world and yet not *of* the world. Indeed your loneliness in Christian living reflects something of the loneliness of Jesus, Son of God and Son of man, of whom it is written "He was in the world and the world was made by Him and the world knew Him not. He came unto His own and His own received Him not". Oh, the loneliness of the Incarnate Lord!

Well, once we recognize that we are citizens of the Kingdom of Heaven and therefore strangers and pilgrims here on earth, once we go into action over our heavenly citizenship which began when at our baptism at the font we were made one with Christ the King of Heaven, then our loneliness will leave us. As one with Christ we are members of His mystical Body the Church and all other baptized Christians are likewise members of that mystical body and therefore all such are our friends in Christ. When a Christian ends a friendly letter with "Sincerely yours in Christ" he not only acknowledges the fact that his best friendship is because Christ is his Friend but he also implies that the one addressed in the letter has millions of other friends though most of them will never address a letter to him. There is really no such thing as loneliness for a Christian.

By the same token, when we pray we pray in harmony with countless numbers of others if we pray as Christians. One of the reasons why it is not possible for a true Christian to be satisfied with saying only private prayers at home is that as a member of the mystical body of Christ, the Christian Church, he must take his place among fellow members of that Church in corporate

prayer and worship. Now the corporate prayer of the Church is offered in her services of common worship, that is, her liturgy, of which the greatest is the Holy Mass. Thus it is that we go to church to have our privileged part in offering the Holy Sacrifice of the Mass in company with other members of the congregation equally privileged. No loneliness here!

What is more, every Mass is offered by the whole membership of the mystical body of Christ since even geographical distance cannot divide that body for Christ cannot be divided. The next time you come to Mass remember that your fellow Christians the world over are offering that very Mass along with you since the Mass is the offering of the whole body of the faithful. At the Mass Jesus is offering Himself to the Father and all Christians, that is all branches of Him who is the Vine, are sharing in that offering since it is only in a state of unforgiven mortal sin that the faithful could lose that privilege and be cut off from the Vine. No loneliness here!

Then too, inasmuch as most of the members of the mystical body of Christ are either in purgatory or heaven itself, the faithful departed and the saints in glory are offering Mass along with us who are yet on our earthly pilgrimage. Our union with them is through the bond of prayer, especially that highest form of prayer which is the Sacrifice of the Mass. No loneliness here!

Again, the good angels, who have for all time and without any possibility of subsequent defection set their wills into harmony with the will of God, join with the other members of the family of God in worshipping and adoring as the Sacrifice of the Mass is offered. Yes, "therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name". No loneliness here, for myriads of the hosts of heaven are with us at Mass!

Now we Christians in the Creed profess our belief in the Communion of Saints. This is no mere formal doctrine of Holy Church but rather a fact that can be brought to life in our daily pilgrimage. All of the saints, that is all of those who, whether in this life or the next, are striving to unite themselves with our blessed Lord in answering the call to holiness are linked to one another by a disinterested charity in a community of possessions

and joys. Really to believe in the Communion of Saints is to leap out of egotism into disinterested love. The words *my* and *mine* go out of the window, for union with Christ leads to union with all the members of His body in which a common heritage may be shared equally by all. So it happens that we become interested in all of our fellow Christians and in their progress and, by the same token, we become troubled about any of our fellow Christians who are in a state of retrogression. The point is that we are concerned about others and we rejoice that others are always concerned about us, including our Lady and our patron saint and our guardian angel. Believing in the communion of saints we can never feel downcast or forsaken. We can never be lonely. Rather we can rejoice and sing:

"O blest Communion! Fellowship divine!  
We feebly struggle, they in glory shine,  
Yet all are one in Thee, for all are Thine.

Alleluia."



#### SONNET ON DEATH

Death, be a friend to me, brush me gently  
With your sleeve, until I learn to believe  
Your arm can comfort rather than bereave,  
Then — let me lean upon it peacefully.

Death, come swift to me, tearing not one part  
From the core of my totality. Sweep  
Thou over me — do not tantalize — but leap  
And strike a single blow, taking my heart.

Death, friend to me, come compassionately;  
Push the clouds, so they lift and move aside  
The pain, and raise me to another sphere, —  
And when the darkness slowly covers me  
With quiet and repose, then let the clouds slide  
From under me; 'till that time, Death, be near.

— EDITH JENKEN KJAER

## CHRISTIAN SACRIFICE (1)

**S**ACRIFICE is one of the basic concepts, one of the fundamental ideas of the Christian religion, as it is of most religions. It has therefore been the subject of much controversy and of an enormous amount of misunderstanding.

In spite of such conservative influences as school-teachers, dictionaries and classical literature; any word in any language that is in constant use over a considerable period of time undergoes changes in meaning as well as in spelling, pronunciation and in the area of its use. It will become more general or more specific, vaguer or more exact. It will shade off in this direction when used by theologians, in that when used by novelists, and in still another when used by the man in the street. Not infrequently it will end up with a meaning substantially the opposite of that which it was coined to have.

The word "sacrifice" which has a history of centuries and millenia of use in two languages, Latin and English, is no exception to this principle although, as Father Yerkes points out in his recent book on the subject, it was coined to have a very specific meaning and to be used only in the field of religion. (The ancient Latins and early English never used it in everyday secular language.) We find it in use today in every sphere of life, especially the commercial and social spheres; and used there with a connotation that is almost directly opposed to its original religious meaning.

It is no wonder, then, that the specifically religious ideas of the Sacrifice of Christ, the Sacrifice of the Mass, and the Christian duty of sacrifice are widely misunderstood and are the subjects of bitter controversy. It will be my purpose in future articles in AVE this year to deal with these three ideas and to demonstrate as far as possible in a brief space their original and traditional meaning according to the teaching of the New Testament and the mind of the Church. Much, perhaps all, the misunderstanding and controversy has arisen through applying the modern and secular meaning of sacrifice to the original and religious idea. The result is confusion of ideas and of terms; and our first step must be to clear up this confusion.

This is not really very difficult once we look at the facts. Begin by dividing the word in two: sacri-fice. The first half is the same word as "sacred", and means something that is holy, devoted, dedicated or set apart for God. The second part comes from a Latin word which means to make or set apart. And so the whole means "to make holy", or "to sanctify"; that is, to give something to God for Him to use as He will. How different this is from the modern secular meaning of sacrifice as something that is not given to anyone, least of all to God; but is simply given up, destroyed.

The original users of the term *sacrifice* would have been completely mystified by "Fire sales" with everything "sacrificed" at prices below cost, or by the statements that we read in a certain type of newspaper that someone has made the "supreme sacrifice" by throwing his life away. They would have been puzzled because these are negative and purely destructive ideas, whereas religious sacrifice is a positive act of dedication to God. In this connection Father Yerkes points out the great difference between the ancient and modern attitudes toward sacrifice. To the man of the present day sacrifice is a regrettable if necessary action, purely destructive, to be avoided if possible, and always accompanied by sadness. To the ancient (and this was equally true of the pagan and the Jew as well as the Christian) it was an act of religious generosity, full of joy — not giving up, that is, an act of destruction; but giving to God. More often than not it was an act of thanksgiving (a eucharist) for some great benefit received.

These are the ideas — generosity, thanksgiving, joy, dedication to God — which are characteristic of the idea of sacrifice as it was taken over by our Lord and His Church and was expanded and given fuller meaning and expression by them.

Once it is clear that these ideas, and not destruction and sadness are basic to the Christian doctrine of sacrifice, it will not be hard to discover the true meaning of the Sacrifice of the Cross, the Sacrifice of Mass, and the Christian duty of sacrifice.

— E. B.

## PARISH NOTES

**T**WO men, not parishioners of St Mary's, but deeply grateful for all that this parish offers to its many visitors, noticed several months ago that the Shrine of the Sacred Heart was in great need of redecoration. These men generously offered to make such re-adornment possible as an anonymous gift and thank offering. In the late summer the Shrine of the Sacred Heart was restored to its appropriate beauty. We all deeply appreciate the fine devotion that prompted these men to such genuine generosity.



**A**LL Souls' Day, Monday November the second, we shall observe with a High Mass of Requiem and Absolution of the Dead at twelve noon when a brief address will be given by Father Taber. Low Masses of Requiem will be celebrated in the Chapel of Our Lady of Mercy at seven, eight and nine-thirty. Let us not forget that it is one of the spiritual acts of mercy to pray for the dead and let us not forget those words of our blessed Lord "Blessed are the merciful for they shall obtain mercy."



**O**UR customary Friday night Bible Class has been happily turned into a School of Religion with Father Bosshard giving valuable teaching on the origin of Christian Theology. It is a good custom to set aside your Friday nights for instruction and worship. Do come to the School of Religion at seven-thirty and bring your friends and remain for the Devotional Service and Benediction of the Blessed Sacrament at eight-fifteen. The evening always closes by nine o'clock.



**T**HE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall Friday afternoon, November the twentieth at three-thirty at which time the Reverend Prescott L. Laundrie, Chaplain of the Sea View Hospital, Staten Island, will give a talk. Those present will enjoy tea from four to six. Articles made by the women during the summer will be on display and some of these articles will be given for the work at Sea View Hospital. Christmas

cards, wrappings, etc., will be on sale at the Mission Table. All women of the parish are most cordially invited to be present. There will have been a Corporate Communion of the members of the Auxiliary at the nine-thirty Mass that morning, a Requiem Mass for the departed members of the Auxiliary.

The Evening Branch of the Woman's Auxiliary will hold its meeting on Monday evening, November the sixteenth, at seven-thirty preceded by a Dutch Treat dinner at Child's, Seventh Avenue near Forty-ninth Street, at six. All business and professional women of the parish are most cordially invited to attend both dinner and meeting. The monthly Corporate Communion of the Evening Branch will have been held at the nine o'clock Mass on Sunday, November the first.



**T**HE Advent United Thank Offering of the women of the Church will be presented at the Cathedral of St John the Divine at the ten-thirty Mass on Tuesday, December the first. Contributions should be sent to the parish custodian of the U.T.O., Mrs. Charles Edgar, 215 West 13th Street, New York City 11, or given to her on Sunday, November the twenty-ninth, after the High Mass at Saint Mary's. All the women of the parish are invited to attend the Mass at the Cathedral, following which there will be a box luncheon in the Undercroft.



**A**N exceedingly beautiful superfrontal of rare Italian lace has been given for St Joseph's Altar in loving memory of Heléne S. Stursberg. May she rest in peace!



**T**HE members of the congregation are invited to a series of Organ recitals to be given in the church on Monday evenings, November 9, 16, 23, and 30 at eight-thirty.



**A**S a parish family we gather on Thanksgiving Day, November the twenty-sixth at High Mass at eleven to render our humble and joyful thanks to Almighty God for the many undeserved bless-



ings and graces that He has bestowed on us. Father Taber will give a brief sermon at this High Mass.



**A**DVANCE notice is given of the Advent Retreat for Men and Women which is being conducted on Saturday, December the twelfth by Father Gunn of the Order of the Holy Cross.



### 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."*

September 14 — Hope Brown-Constable Ferguson  
 September 14 — Edith J. Kjaer  
 September 29 — Robert L. Coe  
 September 29 — Michelle Eileen Coe  
 September 30 — Lillian M. Lasham

### BURIALS

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

September 9 — John C. Sheridan  
 September 28 — Lydia Thompson



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

November 1 — All Saints' Day.  
 Francis Nash.  
 November 8 — The Twenty-third Sunday after Trinity.  
 John Gilbert Winant.  
 November 15 — The Twenty-fourth Sunday after Trinity.  
 Charles Kirkpatrick Edgar.  
 November 22 — The Sunday next before Advent. Edwin Samuel Gorham and Caroline Faitoute Gorham.  
 November 26 — Thanksgiving Day. William Fiske Grover.  
 Of your charity pray for the happy repose of their souls and of the souls of all the faithful departed. *Requiescant in pace.*

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

Sunday, November 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, November 4, 9:30, St Mary's Guild.

Sunday, November 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, November 20, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, November 29, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



**W**E gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$10, \$25; Miss Margaret Barrows, \$2; Mrs Laurence Batchelder, \$2; Mrs Wallace C. Brackett, \$5; Mr Charles Brand, \$1; Mr S. Wilson Cash, \$3; Mrs George A. Gordon, \$25; Mrs William Guichard, \$10; The Reverend W. V. Hains Howard, \$2; Mr John Z. Headley, \$2; Miss Virginia McCutcheon, \$2; Mrs Randolph McCandlish, \$5; Mrs George Paff, \$2; Mr Alan S. Robbins, \$3; Mrs Charles S. Schwarz, \$2; Mr Forsythe Sherfese, \$5; Mrs Ruth Tripp, \$1.



**A**VE is published monthly (July, August and September excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, THE REV. FATHER TABER, 145 West 46th Street, New York 36.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

## KALENDAR FOR NOVEMBER

- ✕ 1. Su. ALL SAINTS. Com. Trinity XXII.  
 2. M. COMMEMORATION OF ALL SOULS. High Mass with Sermon, 12.  
 3. Tu. St Winifred, V.M. Com. Octave.  
 4. W. St Charles Borromeo, B.C. Com. Octave and SS Vitalis and Agricola, MM.  
 5. Th. Of the Octave. Com. St Elizabeth.  
 6. F. Of the Octave. Com. St Leonard, Ab. *Abstinence*.  
 7. Sa. St Willibrord, B.C. Com. Octave.  
 ✕ 8. Su. TRINITY XXIII. Com. Octave Day of All Saints and Four Crowned Martyrs.  
 9. M. Dedication of the Basilica of Our Saviour. Com. St Theodore, M.  
 10. Tu. St Andrew Avellino, C. Com. SS Trypho and Comp. MM.  
 11. W. St Martin, B.C. Com. St Mennas, M.  
 12. Th. St Martin, I, B.M.  
 13. F. St Didacus, C. Com. St Britius, B. C. *Abstinence*.  
 14. Sa. St Josaphat, M. Com. Bestowal of the American Episcopate.  
 ✕ 15. Su. TRINITY XXIV. Com. St Albert the Great, B.C.D.  
 16. M. St Gertrude, V. Com. St Edmund, B.C.  
 17. Tu. St Gregory the Wonder Worker, B.C. Com. St Hugh, B.C.  
 18. W. Dedication of the Basilicas of SS Peter and Paul, App. Com. St Hilda, V.Ab.  
 19. Th. St Elizabeth of Hungary, W. Com. St Pontianus, B.M.  
 20. F. St Felix of Valois, C. Com. St Edmund, K.M. *Abstinence*.  
 21. Sa. Presentation of the Blessed Virgin Mary.  
 ✕ 22. Su. SUNDAY NEXT BEFORE ADVENT. Com. St Cecilia, V.M.  
 23. M. St Clement I, B.M. Com. St Felicitas, M.  
 24. Tu. St John of the Cross, C.D. Com. St Chrysogonus, M.  
 25. W. St Catharine of Alexandria, V.M.  
 26. Th. THANKSGIVING DAY. Com. St Sylvester, Ab. and St Peter of Alexandria, B.M. High Mass with Sermon, 11.  
 27. F. *Feria. Abstinence*.  
 28. Sa. Vigil of St Andrew, Ap.  
 ✕ 29. Su. ADVENT I. Com. St Saturninus, M.  
 30. M. ST ANDREW, AP. Com. *Feria*.

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

## MUSIC FOR NOVEMBER

## NOVEMBER 1— ALL SAINTS

*Mass*, Missa O quam gloriosam .....Victoria  
 Motet, A admirabile commercium .....Handl

*Evensong*

Magnificat and Nunc dimittis in E minor .....Tallis  
 Motet, Ave Maria .....Rachmaninov  
 O salutaris hostia .....de la Rue  
 Motet, Jesu dulcis memoria .....Rheinberger  
 Tantum ergo .....Henschel

## NOVEMBER 2— ALL SOULS

*Mass*, Missa pro defunctis

## NOVEMBER 8— TRINITY XXIII

*Mass*, Missa brevis .....Palestrina  
 Motet, Justorum animae .....Salieri

*Evensong*

Magnificat Nunc dimittis .....Byrd  
 Motet, A admirabile commercium .....Palestrina  
 O salutaris hostia .....Rehm  
 Motet, Adoramus te .....Monteverdi  
 Tantum ergo .....Peeters

## NOVEMBER 15— TRINITY XXIV

*Mass*, Messe Solemnelle .....Franck  
 Motet, Laudate caeli .....Benevoli

*Evensong*

Magnificat and Nunc dimittis (Second Service).....Byrd  
 Motet, Panis angelicus .....de la Lande  
 O salutaris hostia .....Goodman  
 Motet, Adoramus te .....di Lasso  
 Tantum ergo (4 parts) .....Victoria

## NOVEMBER 22— TRINITY XXV

*Mass*, Missa festiva in E .....Kromolicki  
 Motet, Ave Maria .....Holst

*Evensong*

Magnificat and Nunc dimittis .....Whitlock  
 Motet, And I saw a new Heaven .....Bainton  
 O salutaris hostia .....Whyte  
 Motet, O bone Jesu .....Bai  
 Tantum ergo (Sacra lyra, No. 3) .....Boellmann

## NOVEMBER 26— THANKSGIVING DAY

*Mass*, Missa Panis quem ego dedero .....Berthier  
 Motet, O mysterium inefabile .....Clerambault



NOVEMBER 29 — ADVENT I

Mass, Missa vidi speciosam .....Victoria  
 Motet, Ecce Dominum .....Handl

Evening

Litany in Procession .....Gregorian  
 Motet, Cherubim Song .....Rachmaninov  
 O salutaris hostia .....Carey  
 Motet, Adoramus te .....Viadana  
 Tantum ergo (No. 1) .....Bruckner



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.  
 Evening Service and 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  
 11 a.m. and 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 . . . . . 9:15 to 1 and 2 to 5  
 Closed on legal holidays.

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

FATHER LAVEY: 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 at 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 White, the Director of Music.

## DEVOTIONAL GUILDS

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 (Lady Chapel) second Fridays, 8:15 p.m. Father Lavey, *Chaplain*.

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

## OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communion, December 27th and May 6th. Father Taber, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Mondays, 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 Bosshard

The Rev. Father Lavey

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*

The Sister Mary Angela, S.H.N.

The Sister Ruth Barbara, S.H.N.

The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

Mr. Leslie Evan Roberts, *Treasurer*, Telephone: PLaza 7-5845

Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845

Mr Ernest White. Telephone: PLaza 7-8232

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.*