

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



AVE

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



AVE

· 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, D.D., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. ROBERT HOWELL SCHUMAN

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

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

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

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

# AVE

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

Vol. XXIV

April, 1955

No. 4

Dear Parishioners of St Mary's,—

What a month of contrasts April brings to the Christian Calendar, — deepest shadow and brightest sunshine, Calvary and the Empty Tomb. May none of us be among the number of those who miss the contrasts, for without the triumph of Easter the Passion spells a failure and without the suffering and death on the Cross Easter is but a mockery.

Holy Week, in which the Passion of the King is so emphatically commemorated, should find us in church most of the time. There is no other place where we belong in this blest week. In the Creed we profess our belief in Jesus Christ who "suffered under Pontius Pilate, was crucified, dead, and buried." Now the Creed is a challenge to action since belief is of little or no account unless we act on that belief. Belief in the love of the Saviour demands a return love from us. If we rejoice in that we are of the family of the redeemed, then we shall want to keep in mind that we are bought back into the way of salvation at the price of the blood of the Saviour which fell drop by drop to the ground under Calvary's Cross. The best spur for driving our belief into active love will be to follow closely the Church's liturgy as it unfolds in all of its stark reality and beauty every day in Holy Week. Oh, let us give heed to the lament voiced by Jeremiah "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow which is done unto me."

Then dawns Easter. Christ our hope is risen. Our faith is not vain. We need no longer be dead in our sins. The five bleeding wounds of Jesus Crucified are now the shining resplendent wounds of Jesus Risen. From these shining wounds of the Risen and Living Saviour we receive every doctrine, every commandment, every sacrament, yes every grace and blessing we can name. Can anyone keep us from the great Easter Mass, when the alleluias resound against the dome of heaven and come back to earth to make it glad?

Affectionately yours

*Grieg Taber*

## HOLY WEEK AND EASTER DAY

### PALM SUNDAY, APRIL 3RD

Low Masses .....	7, 8 and 10:00
Morning Prayer .....	7:40
Sung Mass .....	9:00
Blessing of Palms, Procession and High Mass .....	11:00
Evening Prayer .....	6:00
Stations of the Cross, with Sermon and Benediction .....	8:00

### MONDAY AND TUESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer .....	6:00

### WEDNESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer and Litany .....	6:00
Tenebrae .....	8:00

### MAUNDY THURSDAY, APRIL 7TH

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars .....	7:00
Morning Prayer .....	9:00
Evening Prayer .....	6:00
Tenebrae .....	8:00

### GOOD FRIDAY, APRIL 8TH

Morning Prayer and Litany .....	8:00
Mass of the Presanctified .....	9:30
Preaching of the Cross .....	12:00 to 3:00
Stations of the Cross (Church School) .....	3:15
Evening Prayer .....	6:00
Tenebrae .....	8:00

### HOLY SATURDAY, APRIL 9TH

Morning Prayer .....	8:00
Blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter .....	10:00
Evening Prayer .....	6:00

### EASTER DAY, APRIL 10TH

Low Masses .....	6, 7, 8, 9 and 10:00
Morning Prayer .....	7:40
Procession, High Mass, and Sermon .....	11:00
Evensong, with Sermon and Benediction .....	8:00

### HOURS FOR CONFESSIONS

#### Wednesday in Holy Week

FATHER TABER, 11-12, 5-6	FATHER BOSSHARD, 4-6
--------------------------	----------------------

#### Maundy Thursday

FATHER TABER, 11-1, 5-6	FATHER BOSSHARD, 12-1, 4-5
-------------------------	----------------------------

#### Good Friday

FATHER TABER, 3-4	FATHER BOSSHARD, 1-3, 7-8
-------------------	---------------------------

#### Holy Saturday

FATHER TABER, 2-4, 8-9	FATHER BOSSHARD, 3-5, 7-8
------------------------	---------------------------

#### FATHER SCHUMAN, 4-6, 7-8

## THE PROPHECY'S FULFILLMENT

*Yea, a sword shall pierce through thy own soul also —  
Yea, one bitter day, when on a tragic road  
Face to face she met her glorious Son,  
And saw His pain-scarred face light with loving sympathy for her —  
The weighted eyelids lifted,  
That clear into her own His eyes might shine, to say —  
Grieve not My Mother, all is well with Me.  
Then her heart broke.  
But stooping down she gathered up the fragments  
And bore them to the awful crest,  
And there through anguished hours offered Him each fragment,  
Bit by bit.*

*Until at last once more His head lay on her breast,  
And she could lift the cruel crown  
And gaze upon His face, majestic now in death.  
Then summoning the utmost power of her faith  
Slowly she drew forth the sword — and waited.*

—E. G. D.



## JOYFUL SPIRITUAL PROGRESS

### *Through Love of God*

**T**HE sadness and the gloom of the souls of men originate in their love of self, their constant efforts at seeking self satisfaction, which efforts end up generally speaking in seeking joy through the pleasures of the senses. Yet how deceptive sensual pleasure is! It always is lacking in something, it eventually leads to boredom which inevitably follows upon satiety and it not infrequently issues forth into disgust. What is more, love of self often leads to dreams of fame. But human glory is very fickle since it depends upon what others think and it is very false for it usually fails in honestly giving the praise to God who is the source of every good thing. Self love is like a moth, returning again and again to the flame of self only to be burned a little more each time until it is finally consumed in self. Self instead of God is the *alpha* and *omega*, the beginning and the end. Nothing is more pitiable, nothing sadder.

If men would be joyful they must turn their love from self to God. There is genuine happiness when He is the sole object of

love and when all others, including husband or wife or son or daughter or brother or sister or friends, are loved in Him and for His sake. The love of God is truly good and beautiful. In this love His infinite and entrancing perfections take the place of the glory of self and the glory of the world and the gross pleasures of the senses. The goodness of God which calls forth our love is shown at the point of martyrdom on Calvary's Cross and at the point of utter abasement in the Sacred Host in the Tabernacles on Christian altars. The beauty of God which also calls forth our love is shown throughout the natural universe where earth and sky and the stars in their firmament and flowers and trees and sunrises and sunsets and oceans in calm and in storm sing of the strange beauty of God. Is it any wonder that in our thanksgiving after receiving Holy Communion, as we recognize that we are poverty-stricken and insignificant for the rendering of proper praise, we recite the *Benedicite* calling upon all of God's creation to give witness to our embarrassing gratitude.

Now there is a danger in loving God only in *some* things. St Francis de Sales, who next to the Beloved Disciple seems to have penetrated the love of God more deeply than any other child of God, has reminded us that if we love God only in *all* things we must love Him *equally* in all things. In other words, we are to love God in life and death, in sickness and health, in poverty and wealth. You see God who always and only loves is no less loving when He chastens us than when He blesses us. He is no less loving when He exercises His justice than when He shows His compassion. Oh, may we breathe deeply into our souls a good share of the spirit of St Paul when he affirmed "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

St Paul also knew and we must learn that God is unchanging in His love. Everything about Him therefore is perfectly lovable, even when His designs involve suffering or spiritual dryness. After all, suffering takes us into the heart of the Passion and spiritual dryness gives us such a taste of the bitterness of our own imperfect miserly and detestable selves that when we next glimpse the love of God we look right into the charm of His loveliness and own Him as all and ourselves as nothing.

What an advantage we Christians have over our pagan friends! We love God in Jesus Christ for we own Him to be God. Nowhere

is our love for Christ fanned into brighter flame than when we kneel in spirit at the foot of the Cross and with the eyes of faith gaze at the Crucified. Then we enthusiastically and gratefully exclaim with blessed Paul "He loved me and gave Himself for me." Enthusiasm born at the foot of the Cross is capable of cracking the hardest most selfish heart for who could refuse Jesus anything when it is remembered that He has loved the most insignificant soul even unto death. There is joy in giving to the Crucified and so grateful souls give Him all their understanding and memory and will and the Crucified who is risen from the dead refuses to be outdone in generosity by any whom He has redeemed and so He offers grace and light without limit. There is always enough left for every member of the human race.

Now if as genuine Christians we love Christ, we shall have no real desire to live except for Christ. This desire springs primarily from the sorrow of our repentance and the smart of the inner pain from our sins as we see them in the light of the love that streams from the Cross. We shall go into action over our love for Christ, not for one moment permitting it to become merely an academic theory. We shall keep God's commandments. We shall make it our business to do God's will. Then to our great joy the doctrine summed up in the Creed will become clear to us. In St John's Gospel is recorded "Jesus answered them and said, My doctrine is not mine but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." Listen also to Jesus as He says "If ye love me, keep my commandments." Recall too the occasion when a woman interrupted Jesus in His teaching to exclaim "Blessed is the womb that bore thee and the paps which thou hast sucked." And she received this reply, "Yea, rather blessed are they that hear the word of God and keep it." Oh, the joy, oh, the blessedness of the love of God carried into action. St Augustine once remarked "Love cannot remain without the constant action of the soul. Seek for a love that does not manifest itself in works and you will find none."

The joy of the saints was grounded in their love for God. Because of this love they joyfully made sacrifices and distributed their goods to the poor and served their enemies and led lives of penitence and removed themselves from the excessive pleasures of the world. They did not count the cost of loving God. Shall we refuse to count the cost of loving God in the light of the price with which we have been bought into the way of salvation, the price of Jesus's blood? Oh, may we spend ourselves generously in the love of God and thereby reap our greatest joy!

## THE CATHOLIC MOUSE

In Lent more people come each day  
 Into God's quiet house,  
 As if they could not keep away,  
 Said the Catholic Mouse.  
 They come to listen, not to speak,  
 I try not to make the smallest squeak.  
 Their faces are so still  
 I think their hearts are climbing  
 A steep and holy hill.  
 Lilies and flowers a-plenty  
 In God's house everywhere.  
 Candles twenty times twenty  
 Lift light into the air.  
 There's a great many of all I see,  
 But there is only one of me;  
 What can I do at Easter?  
 I'll go to the shrine that's set apart  
 And dance before the Sacred Heart,  
 A dance as light as a mouse's heart  
 Until He smiles at me  
 On Easter.

—A. D. S.



## WHAT ABOUT GOD (7)

A pure spirit is not only simple, immense and incorporeal; it is also alive and active. Spirit is life. Spirit is action. And so these two further attributes of God are directly implied in the fact that He is pure spirit. Remember our principle that all His attributes are identical with God and not added to Him, and therefore they are in some sense identical with each other. Certainly it is impossible to conceive of a dead spirit. The two words, "dead" and "spirit," exclude each other. No, God is life. His very essence is life and the source of all life. All life flows from Him as from its fountain and necessary source.

Our discussion a few months back of God's personality lies behind much that we can say here. The idea of life is just as inseparable from the idea of person as it is from the idea of spirit. It must be obvious by now that the source of all life must Himself be a living person. And, in line with the other attributes of God we have discussed, His life must be immortal and eternal, without beginning or end and without possibility of annihilation or change. A pure spirit in all its simplicity cannot change or decay in any way at all.

I suppose, really, that there are just two things that are most characteristic of life, any life, whether the lowest and most fleeting or the eternal life of God Himself. One of them is the ability to establish relationships with other things and other lives. One need only think of a dead rock and a living cactus plant in the desert to illustrate this point and it isn't necessary for me to point out all the details for you to see that the cactus can by itself establish various relationships with things outside itself, whereas the rock cannot.

Certainly, the rock may *have* a relationship to other things, such as when it is part of a wall, for instance; but the rock itself has done nothing about this, nor can it. Some other power had to take the rock and put it into the wall. Furthermore, it is of no particular advantage to a rock to be part of a wall, more than just to lie on the desert. On the other hand, it is of tremendous advantage to the cactus to be able to take in and store up water whenever water is available. The cactus plant, so long as it is alive, can and does do something about its relationship with its surroundings, with water, with sunlight, with air, etc., and also with other cactus plants in the process of reproducing the species. These are all things that a rock cannot do because it is not alive. And so when the cactus plant dies, it can no longer do them either for it no longer has the powers of life. It is then no better off than the always lifeless rock.

As we go up the scale of living things, the relationship of a living thing to other lives becomes more and more important and at the same time the relationship to external environment becomes less and less important. Near the top we come to personal relationships. Conscious communion and fellowship between living persons is the highest activity of man (and is the only activity of the angels). In its most perfect form, communion and fellowship with the eternal Life of God, it is called prayer; and when this relationship has become perfect and permanent, it is called eternal life or heaven. At the very top of the scale of such relationships is the eternal communion of divine charity which joins the three Persons

of the Holy and Undivided Trinity — but that is a subject for a future article.

Right now, I must speak of the other thing most characteristic of life — action. God is said to be Pure Act because life cannot realize itself in a state of passivity, and God's life is always fully realized. Remember? He is all that He can be. There are no unrealized possibilities in God's life. His power is never a latent capacity. As usual, the Greeks have words for these things and English has borrowed them. The first word is dynamite. It is true to say in a certain sense that there is power in a stick of dynamite, but as long as you treat it gently, that power is not active. Hit it hard enough and you no longer have any dynamite. You have that which is described by the second word, energy. This is the proper word for God's power. It is like electricity always alive, not like dynamite, dormant. And one final word: the activities of God that we experience are not His only, or even His most important ones. His life is fully realized within His own being and not in His creation.

—E. B.



#### PARISH NOTES

THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York will be held in St Joseph's Hall on Monday afternoon, April the eighteenth, at five-thirty. The polls will remain open until five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible to vote. The delegates elected will attend the Diocesan Convention on Tuesday, May the tenth, at the Cathedral of St John the Divine.



THE Day Branch of the Woman's Auxiliary meets in St Joseph's Hall on Friday, April the fifteenth, at ten-forty-five for the election of officers. A Corporate Communion at the nine-thirty Mass in the Lady Chapel will precede the meeting.



THE Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall on Tuesday evening, April the nineteenth, at

seven-fifteen for the annual election of officers, after which Miss Jean Buxton, a United Thank Offering worker among the Navajo Indians, will give a talk illustrated by colored slides. Every woman of the parish is most cordially invited to attend and to learn of one of the several works supported by her own United Thank Offering.



THE "Catholic Mouse" series has inspired the following:

There is asylum, calm and peace  
At St Mary's.  
Earthly noise and worries cease  
In St Mary's.  
Man — and mouse — we both can feel  
His tender love our troubles heal  
As quietly we humbly kneel  
And meditate in St Mary's.

—C. E. L.



#### FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

January 24—Laurence Francois Pierre  
February 8—Nancy Thayer Batchelder  
February 24—Harold Polit  
February 24—Bernard Polit

#### BURIALS

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

February 1—Mary A. Scott  
February 18—Mary R. Brettman



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

April 7—Maundy Thursday. Emily Julia Arnold White.

April 10—Easter Day. Joseph Gail Hurd Barry, Priest and Rector.  
Edith Reade Fancher.

April 17—The First Sunday after Easter. Augusta Emma Dinter.

April 24—The Second Sunday after Easter. Emily Speir Arnold.



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

Sunday, April 3, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, April 6, 9:30, St Mary's Guild.

Sunday, April 10, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, April 15, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, April 24, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Mrs Clifford S. Barnum, \$1; Miss Stella Bateman, \$2; Mrs Ida Blinn, \$1; Mr Robert W. Buggeln, \$1; Mr Donald B. Clark, \$5; Mrs Katherine Collins, \$2; Mrs Lewis R. Conklin, \$2; Mrs Rene Foucaud, \$1; Mrs H. A. Howell, \$2; Mrs Eloise Janke, \$3; Miss Charlotte E. Lickell, \$3; Mrs W. Robert Mann, \$2; Miss Millicent McLaughlin, \$2; Mrs Andrew B. Newcombe, \$2; Mrs Elvira M. Oxx, \$2; Miss Jane Rose, \$2; Mr Arthur Schaefer, \$2; Mr Neilson Sutton, \$5; Miss Elizabeth Thomas, \$2; Mr John W. Thomas, \$2; Miss Catherine Velsor, \$2.



AVE 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 APRIL

1. F. COMPASSION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast and Abstinence.*
2. Sa. St Francis of Paula, C. Com. Feria. *Fast.*
- ✕ 3. Su. PALM SUNDAY.
4. M. Monday in Holy Week. Com. St Isidore, B.C.D. *Fast.*
5. Tu. Tuesday in Holy Week. Com. St Vincent Ferrer, C. *Fast.*
6. W. Wednesday in Holy Week. *Fast and Abstinence.*
7. Th. MAUNDY THURSDAY. *Fast.*
8. F. GOOD FRIDAY. *Fast and Abstinence.*
9. Sa. HOLY SATURDAY. *Fast and Abstinence until Noon.*
- ✕ 10. Su. EASTER DAY.
11. M. MONDAY IN EASTER WEEK.
12. Tu. TUESDAY IN EASTER WEEK.
13. W. Wednesday in Easter Week. Com. St Hermenegild, M.
14. Th. Thursday in Easter Week. Com. St Justin, M., and SS Tiburtius and Comp., MM.
15. F. Friday in Easter Week. *Abstinence.*
16. Sa. Saturday in Easter Week.
- ✕ 17. Su. EASTER I (Low Sunday). Com. St Anicetus, B.M., and St Stephen Harding, Ab.
18. M. Feria. Requiem, 8.
19. Tu. St Alphege, B.M.
20. W. Feria.
21. Th. St Anselm, B.C.D.
22. F. SS Soter and Caius, BB.MM. *Abstinence.*
23. Sa. St George, M.
- ✕ 24. Su. EASTER II. Com. St Fidelis, M.
25. M. ST MARK, EVANGELIST.
26. Tu. SS Cletus and Marcellinus, BB.MM. Requiem, 9:30.
27. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, Patron of the Universal Church. Com. St Peter Canisius, C.D.
28. Th. St Paul of the Cross. Com. Octave, and St Vitalis, M.
29. F. St Peter, M. Com. Octave. *Abstinence.*
30. Sa. St Catherine of Siena, V. Com. Octave.

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

## MUSIC FOR APRIL

## APRIL 3—PALM SUNDAY

<i>Mass</i> , Missa secunda .....	Hassler
<i>Motets</i> : In monte Oliveti .....	Ingegneri
Pueri Hebraeorum .....	Victoria
When the Lord drew nigh .....	Goodman
Tristis est .....	di Lasso
<i>Evening</i>	
Stations of the Cross	
<i>Motet</i> , Omnes amici mei .....	Goodman
O salutaris hostia .....	Whyte
<i>Motet</i> , Adoramus te .....	Palestrina
Tantum ergo (No. 6) .....	Bruckner

## APRIL 6, 7, 8—TENEBRAE

Responsoria in Nocturn I .....	Goodman
Responsoria in Nocturn II and III .....	Victoria
Benedictus .....	Palestrina
Christus factus est .....	Anerio
Miserere .....	Allegrì

## APRIL 10—EASTER DAY

<i>Mass</i> , Messe en Sol .....	Poulenc
<i>Motet</i> , Surrexit pastor bonus .....	Victoria
<i>Evensong</i>	
Magnificat and Nunc dimittis .....	Farrant
<i>Motet</i> , Haec dies .....	Nanino
O salutaris hostia .....	Langlais
<i>Motet</i> , Adoramus te .....	Aichinger
Tantum ergo .....	Peeters

## APRIL 17—EASTER I

<i>Mass</i> , Missa festiva in D .....	Gretchaninov
<i>Motet</i> , Christus resurgens .....	di Lasso
<i>Evensong</i>	
Magnificat and Nunc dimittis .....	Willan
<i>Motet</i> , The Veneration of the Cross .....	Rachmaninov
O salutaris hostia .....	Byrd
<i>Motet</i> , Adoramus te .....	di Lasso
Tantum ergo (4 voice) .....	Victoria

## APRIL 24—EASTER II

<i>Mass</i> , Missa vidi speciosam .....	Victoria
<i>Motet</i> , Haec dies .....	Byrd
<i>Evensong</i>	
Magnificat and Nunc dimittis .....	Morley
<i>Motet</i> , Dum transisset Sabbatum .....	Tallis
O salutaris hostia .....	Herbert
<i>Motet</i> , Benedictus .....	Noyon
Tantum ergo .....	Handl

## 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

<i>Mass</i> , 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.
<i>Mass</i> , 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 SCHUMAN: Fridays, 4:30 to 5:30 and 7 to 8 p.m., Saturdays, 3 to 4 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangements with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom of St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr White, the Director of Music.

## PARISH GUILDS AND ORGANIZATIONS

*All persons who come regularly to the Church of St Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.*

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMAN'S AUXILIARY.—Day Branch, third Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Taber, *Chaplain*, Evening Branch, third Tuesdays, 7:15 p.m. Corporate Communion first Sundays, 9 a.m. Father Taber, *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*.

GUILD OF ST MARY OF THE CROSS.—For charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Schuman, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

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

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Schuman, *Chaplain*.

## 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  
second Fridays, 8:15 p.m. Father Schuman, *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 Communions,  
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 Schuman

---

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 Florence Isabel, S.H.N.

Sister Margareta, 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.*