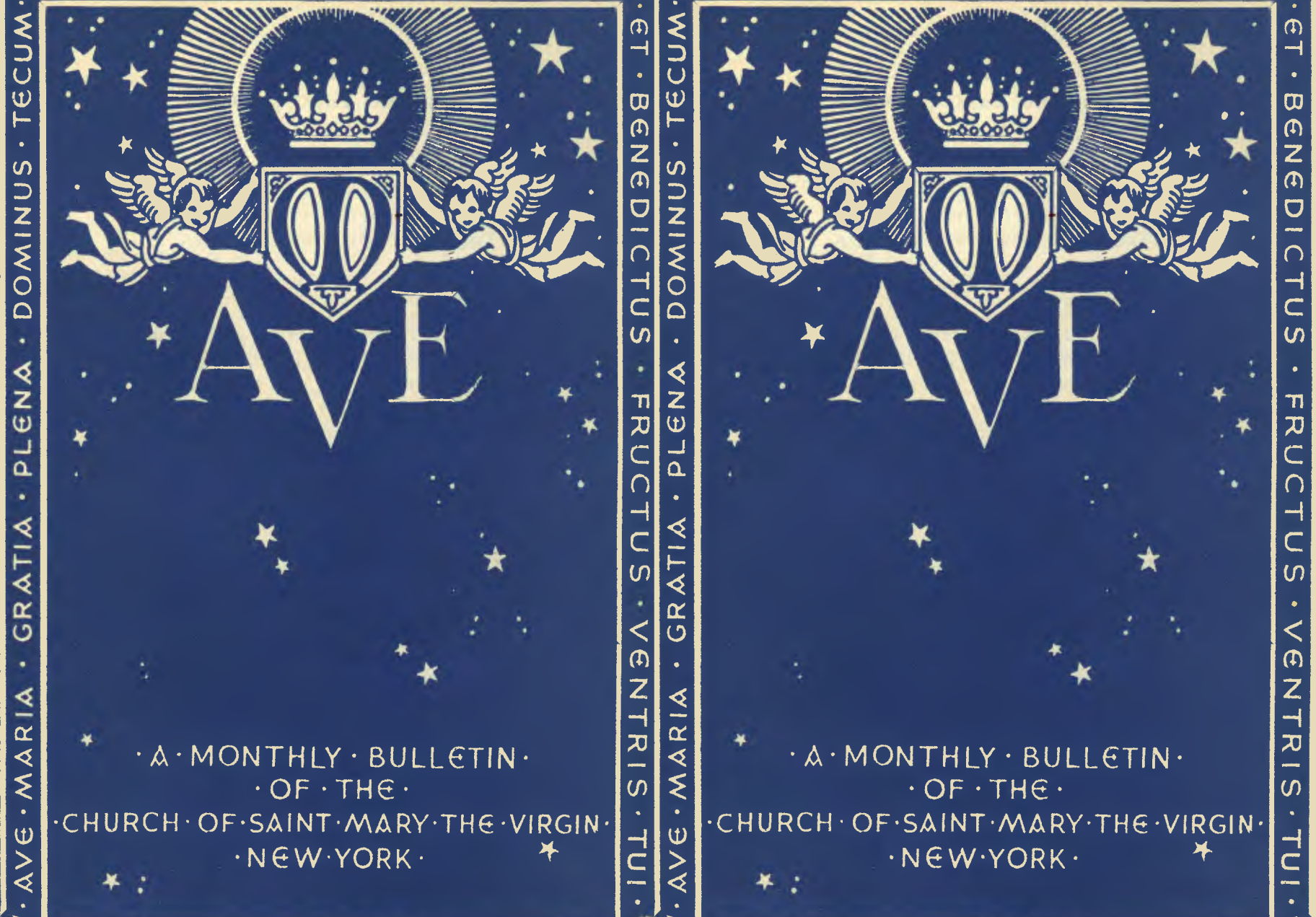


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· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*

THE REV. EVERETT BERTRAM BOSSHARD

THE REV. ROBERT HOWELL SCHUMAN

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. XXV

March, 1956

No. 3

Dear Parishioners of St Mary's, —

March is taking us deeper into Lent and we shall be privileged to unite ourselves with our Most Holy Redeemer in His bitter Passion culminating in His death on the Cross. Too often, otherwise well-meaning followers of Christ do not follow Him to Calvary. They choose for a crucifix one which pictures Jesus reigning from rather than suffering on the Cross, or they will not have a crucifix at all but merely a bare cross. When they say the Rosary they choose for their meditations the Joyful or the Glorious Mysteries, but seldom if ever the Sorrowful Mysteries. All such miss the mystery of Christ.

If you are familiar with St Paul's searching Epistles you will recall that that holy man of God often speaks of *the mystery*. What does he mean by the mystery? He means the secret way of God, planned according to God's own wisdom. He tells us that the wisdom of God appears to the wise men of this world to be foolishness but that the foolishness of God is wiser than men. What is this foolishness wiser than men? It is "making peace through the blood of the cross." This is *the mystery*. It is the Cross at which, through the blood of the divine Son, God the Father reconciles all men to be brought together into one body, the Holy Catholic Church. To put it somewhat differently, the mystery is the redemptive plan of God. It is redemptive love.

St Paul once spoke to the Corinthians and through them to us in these words "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Oh, may we during Passiontide reflect on the price paid for our redemption! It was every drop of the Redeemer's blood wrung out of His body amidst excruciating suffering. Don't you see how valuable we are? Shall we not use all the means of grace that we may give glory to God through the proper care and use of our bodies and through the proper health of our souls as their faculties of understanding, mem-

ory and will are placed at God's service? Let us fix our gaze on the suffering Jesus for then only shall we properly recognize the worth that we must maintain in our daily living.

Affectionately yours,

Ernie Taber



HOLY WEEK AND EASTER DAY
PALM SUNDAY, MARCH 25TH

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, MARCH 29TH

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, MARCH 30TH

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, MARCH 31ST

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 1ST

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
FATHER SCHUMAN, 12-1, 7-8	

Maundy Thursday

FATHER TABER, 11-1, 5-6	FATHER BOSSHARD, 12-1, 4-5
FATHER SCHUMAN, 5-6, 7-8	

Good Friday

FATHER TABER, 3-4	FATHER BOSSHARD, 1-3, 7-8
FATHER SCHUMAN, 11-1, 5-6	

Holy Saturday

FATHER TABER, 2-4, 8-9	FATHER BOSSHARD, 3-5, 7-8
FATHER SCHUMAN, 4-6, 7-8	



BEFORE THE TABERNACLE

Sufferers with the Divine Sufferer

NO one can read the lives of the saints except he be deeply impressed with their love of the Cross. It becomes everlastingly evident that the saints actually found their happiness in the Cross and all that the Cross implies. What is more, they had a love of suffering which manifested itself not only in accepting suffering but in welcoming suffering and in some instances even looking for suffering. Such love is no mere natural love but rather supernatural love, springing from union with the love that flows from the Sacred Heart of Jesus.

Now we are all called to be saints. In answering this call we are not to be content merely with being moved to compassion when we think of the pains of the King of Saints because true compassion is never mere pity but rather a sharing in the sufferings of Him whom we compassionate. This means that we, following on the example of Simon of Cyrene, would help Jesus carry His Cross. Though far removed from the time and place of the Crucifixion, we may have a holy longing for the Cross, that is, for suffering. There was once a saintly monk who made it his habit, while his brother monks each night were asleep, to reenact the tragedy of the Saviour's Passion by carrying on his shoulders a heavy cross as he walked through the monastery garden and cloisters. Well, we may not be called upon to imitate exactly this monk but we are invited to go before the Tabernacle carrying our sufferings.

What are our sufferings? They may be uninvited insults, false

accusations, ingratitude, our own failures, spiritual dryness, our physical pains, poverty, loneliness, or what not. In any case, we are invited by Jesus who keeps a constant and loving watch over us from His Tabernacle to go to Him and to offer Him suffering for His suffering, love for His love and life for His life. We shall hear Him say afresh "Greater love hath no man than this that a man lay down his life for his friends." It is because these words of our dear Lord have been ringing in so many ears down through the ages that the Church has had her countless numbers of martyrs. And don't forget that many of your fellow Christians are witnessing right now in godless countries to the Lamb of God by their sufferings and their deaths. What is most wonderful is that their sufferings and their deaths are even welcomed by them because their joy in the cross is not a transitory emotional joy but an abiding spiritual joy, hidden down deep in their souls.

Now most of us may not be martyrs in the popular sense of the term but we may be fellow sufferers with Christ. When we accept the privilege of kneeling before the Tabernacle we find ourselves kneeling before Him in whose Heart the cross of suffering has been planted very deep. It was not on the little hill of Calvary that the cross was first set up but rather in the tender Heart of Jesus. He was the world's Redeemer from the moment of His conception by the Holy Ghost in the womb of the Blessed Virgin Mary. His tender Heart which was marked for suffering was finally pierced by a soldier's spear on the Day of Crucifixion. That tender Heart was thus opened to the children of men so that they might get a true view of the love of God. Indeed, the heart of Jesus suffered because we men sinned and we should willingly suffer when we sin. Why not? Yet, wonder of wonders, when we bring our sufferings close to Jesus in the Tabernacle they seem to be scarcely perceptible. What is more, we shall come to learn that through Jesus our suffering blesses both us and others and that our suffering may also serve to repair the loss occasioned by the unjust returns made to the perfect love of our heavenly Father. On the Cross where suffering reached heights that had never before or since been reached Jesus made an act of perfect reparation in which He permits us to share as we offer up our sufferings in union with His when we surrender ourselves before His Tabernacle.

The self detachment for which we aim becomes a reality when we accept, embrace and offer up our sufferings to the Father in union with Jesus whose Heart is still broken by the sins of those to whom

He came but who would not receive Him. It is only when we hug our sufferings to ourselves in self pity and in remorse that they do us harm. When we offer them up to the Father in union with the Divine Son's sufferings and as our share in reparation for the losses occasioned by our sins and the sins of others, they become as though they are not.



THE CRUCIFIXION

At the third hour they nailed him to the Cross, —
I, John Zebedee, saw it with my own eyes, —
Stony words struck him, hanging on the Cross;
He said, Forgive them, and Today in Paradise.

When the crowd let us go nearer to the Cross,
He spoke to his mother, and gave her to my care.
For love he was hanging nailed to the Cross,
For love we stood looking up at him there.

At the sixth hour the darkness came,
Thick formless Night centered on the Cross.
His mother stirred and said his name;
The soldiers made us go away from the Cross.

Towards the ninth hour he cried aloud;
His soul, his body cried their loss.
Then there was light. His head bowed.
At the ninth hour GOD died on the Cross.

Almighty Word,
All-loving Lord,
In earth, in heaven,
Be Thou adored.

— A.D.S.



WHAT ABOUT GOD? (15)

LOVE is the greatest, most glorious and most significant of the moral attributes of God — and the most misunderstood. And it is the most misunderstood because we use the word, love, for so many purposes. We use it to signify the most trivial and selfish liking for the most trivial thing, and to signify the most tremendous and unselfish acts of self-sacrifice. A young girl loves her new party shoes because they are nicer than those of her playmates; and a

father loves his son when he saves him from a burning home at the cost of his own life.

We really overwork this poor word to the point of utter confusion when we make it do the work of naming an ordinary physical satisfaction, an emotional attraction, and the highest of the moral virtues. And finally, we still have nothing else to apply to the supreme moral characteristic of God Himself. There was a time when another word, charity, did duty for the last two meanings; but change and decay have so affected the meaning of that word that it is now unusable in this connection. And we have to remind ourselves when we read the thirteenth chapter of First Corinthians in the seventeenth century language of King James I, that it doesn't mean what it seems to say. Theologians get around this by using Latin or Greek words that have retained more exact meanings, but that won't help us here.

So, we're stuck with the word, love, and if we will just remember that it means different things in different places, we won't have too much trouble. After all, our language is full of words that have more than one meaning. Take the word, pen. As you come across this word in a book, you have no trouble at all in knowing whether it means a place to keep pigs or a writing instrument. Only, when you are talking about love, you have to be more careful; for it is easier to confuse two intangible things like an emotional attraction and a moral virtue, than it is to confuse two material things which you can picture in your mind like a corral and a glorified pencil.

It is necessary, then, to remember when we say, "God loves us," that we mean something quite different from a little girl's pleasure in her new shoes. It is not just a matter of degree — a matter of its being more of the same — but that it is something wholly different. It may also be a very different sort of thing from saying, "John loves his mother," depending on why and how John loves his mother. If he loves her because she is there, and because she is nice to have around, and she gives him a good home and food and clothing; then, it still is different from the way God loves us. But if he loves her for herself, whether or not she is his mother, whether or not she gives him anything at all; even if she is mean, and selfish, and turns him out of the house — if he still wants to do all the good he can for her in spite of all this — then, his love is not so different from the way God loves us. It is, as we say, analogous to the love God has for us. Even when we are mean and selfish with God, and we turn Him out of our hearts, He still goes on doing

all the good He can for us, offering us Himself even while we spurn Him.

Love, you see, when we mean God's love for us or the love He wants us to have for Him and for each other, is not a feeling or an emotion, but an intelligent act of the will. And I believe I've said enough about intelligence and will in these articles not to have to explain that much further. There is a love which is an emotion, but that is using the same word for a different thing, as I have explained above. (And this is where people get confused because they don't realize this difference.) This emotional love has nothing to do with God because He has not and cannot have emotions. Emotions are characterized by physical and mental changes and turmoils within us. These changes are of their very essence. But by this time we know that God is completely free of any changes of any kind, therefore He cannot be the subject of any emotion or passion. The emotions of fear, love, anger are part of the created equipment God has given man to help him in his physical life, and being created, He does not and cannot share them. But what is love in this other sense? We'll see about that next month.

—E.B.



PARISH NOTES

THE Lent Retreat for Men and Women will be conducted on Saturday, March the third, by Father Boshier, Professor of Ecclesiastical History at the General Theological Seminary. The Retreat Mass will be celebrated at the High Altar at eight, followed by breakfast in St Joseph's Hall. Meditations will be given at 10:15, 11:15 and 2:15 with luncheon at 12:45. Benediction of the Blessed Sacrament at 3:00 will close the Retreat. Those who accept the privilege of this Retreat will kindly notify the Sister-in-Charge-of-the-Retreat, The Mission House, 133 West 46th Street, New York 36 (PLaza 7-6464) before February the twenty-ninth.



THE preacher at High Mass on the Third Sunday in Lent, March the fourth, will be Father Boshier.



THE Bishop of the Diocese, the Right Reverend Horace W. B. Donegan, D.D., will visit St Mary's on the evening of the Fourth Sunday in Lent, March the eleventh, at eight to administer

the Sacrament of Holy Confirmation and to preach. All members of St Mary's will plan to be present to greet the chief shepherd of Christ's flock in this Diocese of New York and to pray for a rich outpouring of the Holy Spirit on the souls of those who are to be confirmed.



WE are all called upon to give as generous an Easter Offering as possible in the hope that St Mary's may be kept free from any deficit. Our Easter Offering must be carefully planned if it is to be generous and must be given sacrificially and prayerfully in the name of the Lord.



ST MARY'S GUILD whose members work on our parish vestments and provide vestments for struggling Catholic Missions in various parts of the world, appeals for an electric sewing machine. If such can be given, more work can be turned out by our faithful and devoted ladies.

At the annual meeting of St Mary's Guild the following were elected officers for the coming year:

President	Mrs William C. Dickey
1st Vice President	Sister Mary Angela, S.H.N.
2nd Vice President	Mrs Hector Rescousie
3rd Vice President	Miss Marguerite Bispham
Recording Secretary	Mrs John Whiteley
Corresponding Secretary	Mrs Harlan Perrigo
Treasurer	Mrs Charles Edgar
Treasurer Flower Fund	Mrs Newbury Frost Read
Honorary President	Miss Anne L. Arnold



THE Day Branch of the Woman's Auxiliary holds its monthly Corporate Communion on Friday, March the sixteenth, at the nine-thirty Mass in the Lady Chapel, with a brief business meeting in St Joseph's Hall at ten-forty-five, followed by a Lenten Meditation by Father Taber before St Francis' Altar.

The Evening Branch of the Woman's Auxiliary meets in St Joseph's Hall Tuesday evening, March the twentieth, at seven-fifteen. After a brief business meeting the Annual Quiet Hour will be observed before St Francis' Altar with meditations given by Father Schuman.



THE right way to spend Holy Week is in the church. No one should miss the great liturgical services: High Mass on Palm Sunday at eleven; High Mass with communions on Maundy Thursday at seven; the Mass of the Pre-Sanctified and Veneration of the Cross on Good Friday morning at nine-thirty and the Blessing of the New Fire, Lighting of the Paschal Candle, the Prophecies, Blessing of the Font and the First Mass of Easter on Holy Saturday morning at ten. It is also a good and holy practice to be present at the three Tenebraes and at several Masses in this holiest week of the year when great spiritual help flows from calm meditation on the bitter Passion and Sacrifice on Calvary of our most Holy Redeemer. Then and then only will the joy of Easter Day be genuine.



THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York and to the Manhattan Convocation will be held in St Joseph's Hall Monday afternoon, April the ninth at five-thirty. The polls will remain open until five-forty-five. Male communicants who contribute regularly to the support of the parish are eligible voters.



THE many friends of the Reverend Cuthbert Simpson, Regius Professor of Hebrew at Oxford University, will rejoice to learn that he will assist at St Mary's in the Holy Week Liturgy and that he will be the preacher at High Mass on Low Sunday, April the eighth. It will be wonderful to have him again with us in our family worship and he will be warmly received.



THE CATHOLIC MOUSE

This is my Lenten Rule: I'm not to dance
 Except in practicing for Easter Day;
 I'll eat not quite so much every day;
 The crumbs of cheese that I have stored away
 I'm giving to a mouse who's just a stray;
 And maybe I should go to Tenebrae, —
 I went to sleep last year, I'm sorry to say;
 And most of all I'll try to learn to pray.

—Ani mnc



FROM THE PARISH REGISTER

MARRIAGE

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

January 14 — William Lyle Blanchard and Amy Robsart Dudley

RECEIVED BY CANONICAL TRANSFER

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

January 14 — Amy Robsart (Dudley) Blanchard

January 25 — Marion (Crosby) Hoppin

BURIAL

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

January 7 — Ada Valentine Waters



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

March 11 — The Fourth Sunday in Lent. Estelle Lightbourne

March 29 — Maundy Thursday. Emily Julia Arnold White.



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

Sunday, March 4, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, March 7, 9:30, St Mary's Guild.

Sunday, March 11, The Living Rosary of Our Lady and St Dominic.

Friday, March 16, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, March 25, 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: Anonymous, \$3, \$25; Miss Harriet Barton, \$2; Miss Stella Bateman, \$2; Mr and Mrs Edward Beckmeyer, \$5; Miss Mildred Blakeslee, \$2; Mr and Mrs John Cadney, \$10; Mrs Katherine Collins, \$2; Mrs Frederic deRham, \$5; Mrs Erwin E. Ditmars, \$2; Miss Marjorie Dunning, \$1; Mrs G. C. Fritts, \$2; Mrs H. A. Howell, \$2; Miss Gettrude Huen, \$5; Miss Anne W. Hull, \$1; Mrs Benjamin F. P. Ivins, \$5; Pvt. John T. James, \$2; Mrs Eloise Janke, \$2; Mrs Walter Johnston, \$5; Mrs Marie Kegerris, \$1; Mr David M. Kopko, \$5; Miss Lucile LeBosse, \$1; The Reverend Harold LeMoine, \$5; Mrs Martin A. Miller, \$3; Miss Evelyn Pike, \$2; The Reverend H. G. Richey, \$1; Mr P. L. Rosecrans, \$10; Mrs Sherwood Steele, \$2; Mrs Leonard Wickenden, \$2; Mr Ernest Wilson, \$5.

KALENDAR FOR MARCH

1. Th. St David, B.C. Com. Feria. *Fast.*
2. F. St Chad, B.C. Com. Feria. *Fast and Abstinence.*
3. Sa. St Aelred, Ab. Com. Feria. *Fast.*
- ✠ 4. Su. LENT III. Com. St Casimir, C. and St Lucius, I, B.M.
5. M. Greater Feria. Requiem 7. *Fast.*
6. Tu. SS Perpetua and Felicitas, MM. Com. Feria. *Fast.*
7. W. St Thomas Aquinas, C.D. Com. Feria. *Fast and Abstinence.*
8. Th. St John of God, C. Com. Feria. *Fast.*
9. F. St Frances of Rome, W. Com. Feria. *Fast and Abstinence.*
10. Sa. The Forty Holy Martyrs. Com. Feria. *Fast.*
- ✠ 11. Su. LENT IV. (Laetare).
12. M. St Gregory I, B.C.D. Com. Feria. *Fast.*
13. Tu. Greater Feria. Requiem 8. *Fast.*
14. W. Greater Feria. *Fast and Abstinence.*
15. Th. Greater Feria. *Fast.*
16. F. Greater Feria. *Fast and Abstinence.*
17. Sa. St Patrick, B.C. Com. Feria. *Fast.*
- ✠ 18. Su. PASSION SUNDAY (Lent VI). Com. St Cyril of Jerusalem, B.C.D. and St Edward, K.M.
19. M. ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.*
20. Tu. St Cuthbert, B.C. Com. Feria. *Fast.*
21. W. St Benedict, Ab. Com. Feria. *Fast and Abstinence.*
22. Th. Greater Feria. Requiem 9:30. *Fast.*
23. F. COMPASSION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast and Abstinence.*
24. Sa. St Gabriel Archangel. Com. Feria. *Fast.*
- ✠ 25. Su. PALM SUNDAY.
26. M. Monday in Holy Week. *Fast.*
27. Tu. Tuesday in Holy Week. Com. St John of Damascus, C.D. *Fast.*
28. W. Wednesday in Holy Week. Com. St John Capistran, C. *Fast and Abstinence.*
29. Th. MAUNDY THURSDAY. *Fast.*
30. F. GOOD FRIDAY. *Fast and Abstinence.*
31. Sa. HOLY SATURDAY. *Fast and Abstinence until Noon.*

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

MUSIC FOR MARCH

MARCH 4 — LENT III

<i>Mass</i> — Missa brevis in B flat	Lotti
Motet, The Veneration of the Cross	Rachmaninov
<i>Evening</i> , The Litany in Procession	Plainchant
Motet, O vos omnes	Morales
O salutaris	Farnaby
Motet, Adoramus te	Händl
Tantum ergo (5 part)	Victoria

MARCH 11 — LENT IV (Laetare)

<i>Mass</i> — Messe in D	Rehm
Motet, Turn our captivity	Byrd
<i>Evening</i> , The Litany in Procession	Plainchant
Motet, Salvator mundi	Blow
O salutaris	Rehm
Motet, Adoramus te	Perti
Tantum ergo	Henschel

MARCH 18 — PASSION

<i>Mass</i> — Missa brevis	Palestrina
Motet, Christus factus est	Bruckner
<i>Evening</i> , The Litany in Procession	Plainchant
Motet, Crucifixus	Lotti
O salutaris	Whyte
Motet, Adoramus te	Monteverdi
Tantum ergo	Bruckner

MARCH 25 — PALM

<i>Mass</i> — Missa Secunda	Hassler
Motets, In monte Oliveti	Ingegneri
Pueri Hebraeorum	Victoria
Cum appropinquaret	Goodman
Tristis est anima	di Lasso
<i>Evening</i> , The Stations of the Cross	
Motet, Ego sum panis vivus	Byrd
O salutaris	Byrd
Motet, O bone Jesu	Bai
Tantum ergo	Victoria

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 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 as announced. 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 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 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 Mary Susan, 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.*