

· BENE·DICTA · TU · IN · MULIERIBUS ·

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

· ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI ·



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

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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.  
(East of Times Square)

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# AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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Dear Parishioners of St Mary's,—

May we all use this coming season of Lent for God's glory and for our growth in the spiritual life. No two persons should form and follow the same Lenten Rule in all of its particulars. However, I am convinced that all of us need above all else to foster and to use a period of silence during each twenty-four hours. We are too ready to claim that in this modern hurly-burly world it is impossible to expect to get a refreshing period of quiet each day, yet get it we must for it is during silence that our souls grow most. If we are serious about our souls' growth we shall plan for a daily quiet period of at least fifteen minutes and preferably a half hour, or better still an hour. What growth there would be in the spiritual lives of the children of God if everyone of them had his quiet time each day!

Why is this? Simply because God speaks out of the silence to the souls He has created. You will recall that God in such a manner once spoke to Elijah: "A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." Yes, that was the voice of God and it directed Elijah forward into his work for the living God.

You see, we do not hear the voice of God because we do not listen. We are so noisy in our pleasures that we hear only the world's confusion. We are so noisy in our conversations that we hear only worldly observations. We are so noisy in our prayers (too busy for words) that we hear only ourselves.

Oh, how we all need to receive the light and the grace of the Holy Spirit! Has it ever occurred to you that the twelve Apostles experienced His light and power only after nine days of waiting in the Upper Room in Jerusalem? Then Pentecost was fully come. Then the Holy Spirit brought light and strength to their souls. And

how do you suppose they occupied their time during that novena of waiting? In idle and trivial conversation? Playing noisy games? Inviting all Jerusalem to join them? No, they were in retreat. They were silent. They had gone apart from the world to be enlightened and empowered by the Holy Spirit in order that they might penetrate into the world in the name of Christ with a penetration whereby they should lead others onto the way of salvation. But their directions and their power for their work came from the Holy Spirit after the silence.

What should we do during our quiet time each day? The best thing would be to be content just to turn our gaze upon Jesus, to read His Gospel, to meditate on each word that comes from Him who is the Light, to be steeped in His revelation of God and of man. As a second best it might do to read and reflect on some great spiritual writing from one of the real masters in the spiritual life, providing such reading and reflection keep our gaze fixed on Jesus. Then when we penetrate into the active and noisy world again, whether in our homes or our offices or our factories or our schools or our recreation, we shall behave more like Christians for we have been with Christ. We may then hope to attract others to Christ instead of to ourselves.

On the Eve of His Passion our Most Holy Redeemer gathered his Disciples together and promised them the gift of the Holy Spirit in these words "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And then the Holy Ghost came to them at Pentecost after their nine days of calm and reflection on the mission of Christ. Surely the Holy Spirit will enlighten us by bringing to our remembrance what Jesus has revealed to us in His Gospel but only after we in the quiet reflect on that Gospel.

And the Gospel is the only really good news!

Affectionately yours,

*Guiry Taber*

## THE CATHOLIC MOUSE'S LENT

I chatter and chatter  
Nonsense and no matter,  
As I patter on nothing intent;  
But my kind Patron Saint,  
He says that I ain't  
To patter and chatter in Lent.

Prayer, fasting and alms  
Are the usual balms  
For the passions that vex the mouse heart.  
So I'll eat less each day,  
Try to help some poor stray,  
And in praying and praise do my part.

But that's not enough  
For a mouse that's as tough  
As my Patron Saint says I am;  
So I must hold my tongue,  
Which is shockingly long,  
And by Easter I'll look like a lamb.

(Did anybody ever *want* to look like a lamb?)

So I'm to be silent in Lent, tra-la,  
And quiet will be my salve.  
I'll look and not speak,  
I'll listen, not squeak,  
And never will I answer back;  
But I'll look up to God,  
Who won't think it odd,  
And will lovingly fill all my lack.  
So I'm to be silent in Lent, tra-la.  
What a wonderful Lent I'll have!



## •LENTEN RULE

THE following are some suggestions for a Catholic observance of Lent. If you adopted some of these suggestions last Lent, why not adopt more of them this Lent? Better still, make your own Rule which will mark a still more generous response to the Love of the Crucified.

1. Receive Holy Communion at least once a week and attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of Daily Mass.)
2. Make your confession at least on Shrove Tuesday and again before Easter Day.
3. Give up one favorite sin.
4. Attend the Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal. (Ages 21 through 59.)
6. Abstain from meat on Wednesdays as well as Fridays. (Ages 7 and over.)
7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.



### SHROVE TUESDAY CONFESSIONS

**H**OLY Church sets aside Shrove Tuesday, March the fifth, as shriving day, that is, as the day for being shriven (forgiven) in the Sacrament of Holy Penance. (Pancakes are incidental, though delightful.) Your priests will hear confessions as follows:

Father Taber: 11-1; 2-3; 5-6; 8-9.      Father Bosshard: 12-1; 4-6; 8-9.  
 Father Schuman: 11-12; 3-5; 7-8.



### SAFEGUARDS OF SPIRITUAL HEALTH

#### *Self Denial*

**W**E children of God only truly live if we live the life of God. By endowing each of us with a soul God has graciously given us a share in His life. Through the faculties of our souls, namely, the understanding, the memory and the will, He has made it possi-

ble for us to live in harmony with Him, — with His wisdom and His will. In other words He has enhanced our lives by making it possible to live in union with Him.

Now the one implacable foe of this happy union is self-love and therefore the important safeguard for that union, which means for us our spiritual health, is self-denial. Listen to our blessed Saviour who came to earth to preserve for us our union with God: "If any man will come after me, let him deny himself and take up his cross and follow me." Yes, without self-denial there is no possibility of doing His will and following Him on the way of holiness which in reality is the path of health and peace and joy.

After all it is self-love that causes us to choose in the place of God money, sex, drink, drugs, reputation, influence, power and all the rest that exalts self and at the same time brings disorder in the life of the soul. Order springs only from the choice of God, from living in His light and according to His will. You see, self-love wounds our human nature, but if we apply the remedy of self-denial to that wounded nature we shall be in the way of keeping it from dying to God. Now this remedy of self-denial consists above all else in giving our wills over to God for as one spiritual writer has put it "If a man gives to God everything but his will, he gives nothing." Have you ever thought of the change that would come into your life if only God could have you with Him, if only He could have your will as a voluntary offering?

In the wholesome work of self-denial we shall be called upon to deny our bodies and our minds and our souls most of those things which are not necessary for their health. This denial will not take place because we hate our bodies and our minds and our souls as if they were enemies, but because we love God and would serve Him through our minds and our bodies and our souls. We deny ourselves because we would follow Him and not ourselves. We are not big enough to follow. We are ridiculous when we become our own examples.

Think of the sham of self-love! To please ourselves we attach ourselves to things and to persons and to ourselves and in these attachments we bring disorder into what God intends to be a life of harmony. What can we do to break these attachments which issue in disorder? Well, when we find ourselves attached to things we can break this bond by busying ourselves in giving and doing alms. When we find ourselves attached to persons for what we can get out of them for ourselves, we can break this bond by leaving to others

that which is easy and pleasant and taking upon ourselves that which is burdensome and disagreeable, by refusing to complain about anything or to give others any cause for complaint, by getting along with others in patience and gladness and with unruffled temper, by taking pity on the wretchedness which we see all about us, by being indulgent toward the sins of others as we make generous allowances for them in honor of the generous allowance Christ made for our sins on the Cross and by readily forgiving the offences hurled our way through the self-love of others. When we find ourselves foolishly attached to ourselves then we can break this bond by holding our tempers under annoyances, especially those petty disturbances which threaten our self pleasure so constantly. We can go far in purging our inordinate and disorderly affections in such ways as these. Self will then be toppled off the throne where only God belongs.

We cannot be healthy in the life of virtue unless self-denial takes the place of self-love. It is quite impossible to be humble unless we deny ourselves our pride in ourselves. Meekness is out of the question unless we deny to our hasty temper its free rein. Obedience, which is the price of growth, will be only a fiction without the denial of self-will with all of the fancies and caprices of that will that so easily turns into harmony with self. And as for chastity, that virtue must be non-existent unless we deny ourselves some of our luxuries and cease flattering our bodies.

We cannot be healthy in the life of reason without self-denial. Without it our pleasure will be like to that of the dumb animals about us. Without it too we shall find ourselves doing what pleases us at the moment, turning night into day if it pleases us to do so and day into night if we feel that we have no desire for taking up the work of the day. Without it we shall neglect our duties and we shall soon discover that procrastination will become the order of the day. Without self-denial too we shall be unwilling to bear anything from others while at the same time we shall expect others to bear everything from us. Without it we shall go through life insisting that others yield to us in everything and that we do not yield to them in anything. What nonsense is all this! Nonsense it is indeed, for reason then flies out of the window as self-love comes in.

We cannot be healthy without self-denial because there can be no happiness if self-love is left on top. As we aim to please ourselves we refuse to please God by giving Him what He rightly demands of us and in consequence we become very miserable. At the same time we repel our neighbors for nobody likes a person who is enamored

with himself. What is more we enter into boredom because it gets very monotonous to live for self without giving forth proper love to God and to our fellow man.

Shall we practise self-denial and thus happily find ourselves on the road to health as the frightful malady of self-love is being cured? If we do, the hair shirt and bed of spikes may not be our necessary lot. Surely God wants us to enjoy spiritual health.

★  
OUR LORD (6)

**W**HEN you come right down to it, you are bound to realize that no one can work out the redemption of man but God Himself. Because of his weakness due to the fall, man doesn't know enough and is not holy enough to restore himself to friendship and communion with God. He needs a supreme and perfect sacrifice to wipe out his sins, and he needs the enlightenment of the knowledge of God and divine ways to wipe out his ignorance and the darkness of his intellect. These things can be provided only by God. They were provided by Him in the Incarnation. St Athanasius, bishop of Alexandria in the fourth century, wrote the following before he became bishop and before even the outbreak of the Arian heresy which caused him so much trouble and suffering, and against which he defended the Catholic Faith so magnificently. He said: "He — the very Word of God — was made man that we might be made divine; and he manifested himself by a body that we might receive the idea of the unseen Father; and he endured the insolence of men that we might inherit immortality . . . As when the sun is come, darkness no longer prevails; so now that the divine appearance of the Word of God is come, the darkness of the idols prevails no more, and all parts of the world in every direction are illumined by his teaching." (*De Incarnatione* 54.)

Here is a statement of the reality of the two natures of our Lord and of His work for us as sacrifice and teacher. Not long after he wrote this St Athanasius was to begin, for the establishment of these truths, a fight that would last throughout his life. The setting of this controversy was the great city of Alexandria in northern Egypt and the year of its beginning was 318. Alexander was the archbishop of Alexandria; Athanasius, not yet on the scene, was to be his archdeacon and chief assistant and later his successor as archbishop; Arius was the pastor of one of the large city parishes, a man of great charm, of brilliance of mind, but of vain and stubborn nature. At a clergy conference the bishop was discussing the doc-

trine of the Trinity when Arius took exception to some of his statements and began to expound his own belief about the Second Person, the Son, and His relation to the Father. The breach so begun was never healed. Arius went on to develop his theories, to publish them, to gather adherents. His actions led to one of the greatest upheavals in Christian history comparable in magnitude and importance to that of the 16th century; for it led to a great schism that engendered ecclesiastical and political repercussions for at least five centuries. It also led to the calling of the first General Council of the Church which was convened in Nicea, a suburb of Constantinople, in 325 by the first Christian Emperor, Constantine, for the express purpose of settling the Arian Controversy.

Briefly, the teaching of Arius was as follows: God, the One, the Unbegotten, Eternal, Incommunicable, decided to create the world. For this purpose He first created a superior being whom we call the Word or the Son, to be His agent and instrument in the work of creating the world. The Word, therefore, holds a middle position between God and the world. He is not God, but he is not part of the world either. For he was created before time, before all ages and all other creatures. But he is not eternal. Consequently he is not of the substance of God, but exists by the will of God. And therefore he is not the son by nature, but only the adopted son of God, who adopted him foreseeing his merits.

Since he is a creature, he is subject to God and can only know God imperfectly. Because of this he is by nature himself capable of falling into sin and rebellion against God — though Arius does say that he never did actually so fall. The corollary of this is that he has grown in grace and merit and become gradually more and more perfect and so made himself worthy of glory and worship and of the very name of a god (but not of *the* God, for he is not eternal). As he is the agent of creation so he is also intended to be the agent of redemption and for this latter purpose became incarnate in human flesh. And here the Arians add one final and crowning error which is, however, a logical consequence of the original error of calling the Word a creature. That is that the Incarnate Word has no human soul; the place of the soul being taken by that superior being, the created Word.

Here we must stop and wait till next month for a critique of these teachings; but some of their consequences in the way of idolatry, polytheism and other anti-evangelical blasphemies can easily be seen.

— E. B.

Lent is a quiet place  
 In the noisy year.  
 Then I lift up my face  
 In Lent, the quiet place,  
 To be refreshed with Grace  
 And cleansed of fear.  
 Lent is a quiet place  
 And God is near.  
 — ani mnC

★  
 PARISH NOTES

**O**UR beloved Suffragan Bishop of New York, the Right Reverend Charles Francis Boynton, will administer the Sacrament of Holy Confirmation on the evening of the Fourth Sunday in Lent, March the thirty-first at eight. All should plan to be present to pray a special blessing on those who are to be confirmed as well as to greet Bishop Boynton.

★

**E**ACH Friday night in Lent will find the faithful following their Divine Redeemer along His Way of Sorrows as they attend the services of Stations of the Cross. All need to grow into a more genuine appreciation of what our redemption cost our Most Holy Redeemer. Will you be present each Friday night at eight? No one can take your place.

★

**T**HE Lent Retreat for Men and Women is being conducted by Father Casserley, Professor of Dogmatic Theology at the General Theological Seminary, on Saturday, March the twenty-third. The Retreat Mass will be celebrated at the High Altar at eight, Meditations will be given at 10:15, 11:30 and 2:15 and Benediction of the Blessed Sacrament at three will bring the Retreat to a close. Breakfast after Mass and luncheon at 12:45 will be served to those who make reservations by notifying the Sister-in-Charge-of-the-Retreat, 133 West 46th St., New York 36, N. Y. (PLaza 7-6464).

★

**T**HE Day Branch of the Woman's Auxiliary meets very briefly at ten-forty-five in St Joseph's Hall on Friday, March the fifteenth. At eleven a Lenten Meditation will be given before St Francis' Altar by Father Schuman. There will be a Corporate Communion at the nine-thirty Mass that day.

★

**A** GROUP of our St Mary's young people have informally formed themselves into St Mary's Fellowship for social activities. This



is not a new parish organization or guild but for the sake of good order it has the following officers who will accept the responsibility of receiving and considering requests for any social activity: Chairman, Dr. John Goss; Secretary-Treasurer, Miss Ruth Griffith; Assistant Secretary-Treasurer, Miss Joan Lorentz. The parish is deeply indebted to this group for inaugurating and sustaining the Coffee Hour each Sunday after High Mass where parishioners and visitors are happily becoming acquainted with each other.



#### FROM THE PARISH REGISTER

##### BAPTISM

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

January 21 — Alexandra Marie Shepherd

##### BURIAL

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

January 21 — William L. Irving ★

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

March 31 — The Fourth Sunday in Lent. Estelle Lightbourne.



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

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

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

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

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

Sunday, March 31, 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, \$1, \$1, \$1, \$2; Mrs Clifford S. Barnum, \$1; Mr B. B. Brown, \$10; Miss Phyllis DeKalb, \$1; Mrs Ervin B. Ditmars, \$2; Mr and Mrs Henry P. B. Dye, \$5; Mr Clifton M. Fidler, \$1; Mrs Edith E. Goerlitz, \$1.50; Mr Albert G. Hayden, \$2; Mr Jesse P. Ludington, \$2; Miss Millicent McLaughlin, \$2; The Reverend John D. Mills, \$2; Mr Jerry McSpadden, \$2; Miss Alma Petroll, \$1; Mrs Jane Purney, \$2; Mr Forsythe Scherfese, \$5; Miss Adelaide Simpson, \$5; Miss Elizabeth H. Steffens, \$2; Mr E. W. Wassman, \$2; Mrs Jere R. Wickwire, \$5.

#### KALENDAR FOR MARCH

1. F. St David, B.C. *Abstinence.*
2. Sa. Of our Lady. Com. St Chad, B.C.
- ✕ 3. Su. QUINQUAGESIMA.
4. M. St Casimir, C. Com. St Lucius I, B.M.
5. Tu. FERIA. Requiem 9:30.
6. W. ASH WEDNESDAY. *Fast and Abstinence.*
7. Th. St Thomas Aquinas, C.D. Com. FERIA. *Fast.*
8. F. St John of God, C. Com. FERIA. *Fast and Abstinence.*
9. Sa. St Frances of Rome, W. Com. FERIA. *Fast.*
- ✕ 10. Su. LENT I.
11. M. Greater FERIA. Requiem 7. *Fast.*
12. Tu. St Gregory I, B.C.D. Com. FERIA. *Fast.*
13. W. EMBER WEDNESDAY. *Fast and Abstinence.*
14. Th. Greater FERIA. *Fast.*
15. F. EMBER FRIDAY. *Fast and Abstinence.*
16. Sa. EMBER SATURDAY. *Fast and Abstinence.*
- ✕ 17. Su. LENT II. Com. St Patrick, B.C.
18. M. St Cyril of Jerusalem, B.C.D. Com. FERIA and St Edward, K.M. *Fast.*
19. Tu. ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast.*
20. W. St Cuthbert, B.C. Com. FERIA. Requiem 8. *Fast and Abstinence.*
21. Th. St Benedict, Ab. Com. FERIA. *Fast.*
22. F. Greater FERIA. *Fast and Abstinence.*
23. Sa. Greater FERIA. *Fast.*
- ✕ 24. Su. LENT III. Com. St Gabriel, Archangel.
25. M. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast.* High Mass at 7.
26. Tu. Greater FERIA. Requiem 9:30. *Fast.*
27. W. St John of Damascus, C.D. Com. FERIA. *Fast and Abstinence.*
28. Th. St John Capistran, C. Com. FERIA. *Fast.*
29. F. Greater FERIA. *Fast and Abstinence.*
30. Sa. Greater FERIA. *Fast.*
- ✕ 31. Su. LENT IV. (Laetare).

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

## MUSIC FOR MARCH

## MARCH 3 — QUINQUAGESIMA

Mass, Messe Basse .....	Faure
Motet: Ego sum panis vivus .....	Goodman
<i>Evening</i>	
Magnificat and Nunc dimittis .....	Tallis
Motet: Jesu dulcis memoria .....	Händl
O salutaris .....	Calvesius
Motet: O bone Jesu .....	Bai
Tantum ergo .....	Kodaly

## MARCH 6 — ASH WEDNESDAY

Mass, Missa Paenitentia .....	Gregorian
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## MARCH 10 — LENT I

Mass, Missa Ferialis .....	Rehm
Motet: Adoramus te .....	Händl
<i>Evening</i>	
The Litany in Procession	
Motet: Ego sum panis vivus .....	Caldara
O salutaris .....	Peeters
Motet: Adoramus te .....	Rosselli
Tantum ergo .....	Peeters

## MARCH 17 — LENT II

Mass, Missa Secunda .....	Hassler
Motet: Crucifixus .....	Lotti
<i>Evening</i>	
The Litany in Procession	
Motet: O vos omnes .....	Morales
O salutaris .....	Farnaby
Motet: Adoramus te .....	Sixteenth Cent.
Tantum ergo .....	Victoria

## MARCH 24 — LENT III

Mass, Missa Brevis in B flat .....	Lotti
Motet: Tristis est anima mea .....	di Lasso
<i>Evening</i>	
The Litany in Procession	
Motet: Christus factus est .....	Bruckner
O salutaris .....	de la Rue
Motet: Benedictus .....	Noyon
Tantum ergo .....	Stadlmayr

## MARCH 31 — LENT IV (Mid Lent)

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

## 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, and 9:30 a.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 4:30

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

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*.

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*.

## THE FRIENDS OF SAINT MARY'S

A group of Anglican Catholics here and abroad, who love Saint Mary's but who for geographical reasons cannot be communicant members of the parish, make up the Friends of Saint Mary's.

Would you like to become a Friend of Saint Mary's? The only requirements are, first, prayer for God's blessing on Saint Mary's and, second, an annual thank offering at the Patronal Feast, December the eighth. If you have said "It is a source of encouragement to me to know that Saint Mary's is always there," here is your chance to encourage that which encourages you. Write Father Taber today and receive your membership card.



## 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

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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.

The Sister Francesca, S.H.N.

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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

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Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

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*The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to 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.*