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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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THE REV. GRIEG TABER, D.D., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
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Dean of Saint Andrew's Theological Seminary,  
Quezon City, Philippine Islands

THE SISTERS OF THE HOLY NATIVITY

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AVE  
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April, 1957

No. 4

Dear Parishioners of St Mary's,—

Year by year in Holy Week we are caught up into the greatness of the redemptive love of God for us His wayward children. We are lost, literally lost, in awe and wonder as we are taken completely out of ourselves. We find ourselves so inadequate in expressing our inmost feelings. Grateful are we for the music of the Church since liturgical music expresses for us that which we wish we could express but cannot. Even more grateful are we for the Liturgy itself, that great public work of prayer of the whole body of the faithful, for the Liturgy always soars Godward and takes us with it if we will let ourselves go.

I wonder if you agree with me that there are two moments in the Holy Week Liturgy which are utterly in contrast with each other and which dramatically plunge us into the depth of the Passion of our most holy Redeemer and into the glory of His Resurrection. At the close of the Liturgy of Good Friday, the presanctified (preconsecrated) Host is consumed and the Tabernacle door is left open . . . empty. The living Shepherd has died for the sheep. The acolytes extinguish and lay aside their torches and scatter in disorder. Yes, the Shepherd is slain and the sheep are scattered and oh the loneliness and emptiness of the church! The frightening thought comes home to us "What would our Christian life be like without the living Christ in our midst in His Sacramental Presence? How would it seem to be revering a dead Worthy instead of adoring an ever-living Saviour?" We cannot bear the thought, can we?

And we do not need to bear this terrifying thought for long. On Holy Saturday straightway after the humble *Kyrie* at the First Mass of Easter the celebrant intones "Glory be to God on high." Then all available bells are set to ringing and the organ peals and we should like to out-shout both bells and organ with our praises because Christ is not dead but alive. Death could not hold Him.

He rose from the tomb. Because He lives, we live also, rejoicing in the Easter Mass that will restore to us His Sacramental Presence.

May none of us miss the piercing sorrow of Good Friday and may none of us miss the exultant joy of Holy Saturday!

Affectionately,

*Greg Taber*



### HOLY WEEK AND EASTER DAY

#### PALM SUNDAY, APRIL 14TH

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 18TH

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 19TH

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 20TH

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 21ST

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 SCHUMAN, 12-1, 7-8	FATHER BOSSHARD, 4-6
Maundy Thursday		

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

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

FATHER TABER, 2-4, 8-9	FATHER SCHUMAN, 4-6, 7-8	FATHER BOSSHARD, 3-5, 7-8
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### SAFEGUARDS OF SPIRITUAL HEALTH

#### *Acceptance*

THE cause of most mental and physical and spiritual disorder appears to be resentment. Most of the bitterness in people's lives can be traced to resentment. What all need to learn is to accept what life presents and make the best use of that which is offered. But people resent a world they never made as though they themselves could possibly be capable of making a better world. They resent their physical limitations as though they ought to be capable of burning the candle at both ends. Indeed, they resent God Himself as though they themselves were capable of governing the universe. They resent the thought that they have not been chosen to assume the role of Atlas!

What is the result of all this resentment? Just this, — the mental outlook on life becomes warped, physical health is ruined because of insistence on pushing the body into activity beyond all sane limits and the soul is sick because of taking over the role of God Himself. The only cure for resentment is acceptance, — acceptance of one's own part in life's play and of one's own limitations in playing that part, acceptance too of the fact that that part is not the part that God plays.

The first thing for us Christians to accept is our lot in life and to say with the Psalmist "The lot is fallen unto me in a fair ground,

yea, I have a goodly heritage." We are inheritors of the Kingdom of Heaven. Christ is our King and He is our Saviour-King. By His wounds He has flung wide open to us heaven's gate. We are heavenward bound and therefore strangers and foreigners here on earth. To resent the fact that we are not called to be worldlings, the world's very own, is to bring bitterness into our lives. To accept our heavenly calling is to bring spiritual health into our lives. Then we shall fulfill the very purpose of our creation which is to know, to love and to serve God. Then we shall live for His pleasure and His alone.

All of this means that we shall accept responsibility placed upon us, — the responsibility of being a Christian and every responsibility that accompanies Christian living. When we are made responsible for some church work, especially missionary work, we shall not resent this but accept it as an opportunity of proving our worth as followers of Christ.

Now and then we find people who resent the fact that God allows them to be tempted, — to be put to a test through the world, the flesh or the devil. They resent the fact that life is a continual battle. They wish God had withheld from them the gift of free will along with the exercise of that will in temptation. However, all such should accept free will and temptation which exercises the will, for otherwise they themselves would be mere automatons and as innocent as new-born babes, never growing up.

Do you perhaps resent one or more notable failures in your past life to the extent of brooding over these because they proved yourself incapable of answering the call to perfection? Why not accept the humiliation of these sins and use the humiliation as an aid to growth in real humility and then rejoice over the fact that God has given and will give grace to the humble, — yes, even the grace of forgiveness of all guilt? Too many Christians are bitter or sullen brooders and unnecessarily so.

Not a few resent the faults and weaknesses of those with whom they come into contact. The Crucifix, however, reminds them that they must accept and make allowances for the failings of others just as the Lamb of Calvary accepted and made allowances for the sins of the whole world and shouldered in His Sacrifice on the Cross the guilt of these sins in order that through His answering on Calvary's Cross for others salvation might be a possibility for all.

There are those who resent the sacrifices they are called upon to make for the members of their family, or their friends, or their

country or their church. If these sacrifices were accepted as an antidote to self-pleasing, they would do much to ensure real spiritual health.

Have you ever resented sickness? Try to accept the next bout you have with illness. Try to accept the sickness and its accompanying pain or discomfort as a just penalty for your sins. You will then find yourself in close union with Jesus who accepted all the horrible pain of crucifixion as a just penalty for the sins of the whole world. Your suffering will then appear to be relatively inconsequential.

And what of old age? Is it resented as you cling to this world with its joys and its superficialities? Accept old age when it comes since time does march on. Live such declining years as are allotted to you in serenity and in calm withdrawal from this earthly life as the best preparation for the joy of the life to come. Grow old gracefully.

Do you imagine that when the Angel of Death summons you to pass through the gate of death you will resent that summons? Then start now to accept the fact of death as a sweet thought. After all you will at death experience the end of the war with the rest of the warrior immediately following, — rest from the constant battle of temptation. If as a Christian you have striven to live by God's grace and in His light, then after death you will happily go through purgatory from a life of grace here on earth to a life of indescribable glory in heaven and this because of the merits of the Passion which can honestly be appropriated by you.

Now all of what we have been trying to say may be summed up in our blessed Lord's words "If any man will come after me, let him deny himself and *take up his cross* and follow me." Yes, take up his cross. The cross may be the cross of a difficult lot or of heavy responsibility or of severe temptation or of troublesome associates or of hard sacrifice or of painful sickness or of unwanted old age or of unwelcome death. Only two things may be done with any cross, — either you can resent it by trampling it under foot while you curse both God and man, or you can accept it and carry it in the bleeding footsteps of the Lamb of Calvary, by His grace and in His light. If you do the latter then you will seek further grace to embrace and kiss your cross. Such grace will never be denied you by Him "Who for the joy that was set before him endured the cross, despising its shame."

Now the acceptance of whatever cross may come into your life

will bring you spiritual health for it will bring you really close union with your Saviour and your King who reigned in love from the tree of the Cross.

★  
FLOWERS FROM THE HOLY LAND

*An Easter Poem*

There lies a Holy Land in every heart  
Where Love's begot of God.  
Here purest prayer and flowers fair  
Still bloom from sacred sod.

Each soul can know the fragrant peace that clothed  
The hills of Galilee;  
Each soul in pain seeks God again  
In some Gethsemane.

The flowers that bloomed in Holy Land are wet  
With our own evenings' dew;  
Our Olivet's sweet violets  
Unfold the same pure hue.

"Behold the lilies of the field," He said, . . .  
And now once more we know  
World's riches bare, the flowers more fair  
In Holy Land that grow.

— FAITH CLEVELAND BOOTH

★  
OUR LORD (7)

**A**RIANISM, while not the first threat to the integrity of Christian teaching about our Lord, was one of the greatest and through the influential position of many of its leaders became a threat to the very existence of the Christian Church. Last month we gave a brief outline of its principal errors and now we have a little to say about the effect of those errors on Christian thought.

In essence Arianism was an attempt to compromise between the old ideas of reformed paganism and the new ideas of Christianity. It contained the characteristic pagan ideas of the unknowableness of God and the unbridgeable gulf between God and man. Instead of the Christian doctrine that Jesus Christ is fully God and fully man, it taught that He was a creature, half God and half man. This is an impossible doctrine from the very start, for God, who is infinite and

eternal cannot be divided in half at all. And while it might be theoretically possible to split man in two by taking away his soul (which is what Arianism did); what would then be left would not be even a half-man but only an animal. In their view Jesus was much like one of those old Greek deities who was really a creature but had been raised to divine immortality and association with the gods. He was not of the essence of the infinite and ineffable God. And so the gulf between God and man was not bridged but simply moved up a notch so that it existed now between God and Christ, between the Father and the Son. It is easy to see how this teaching would be popular with Greek pagans and would make their conversion easy; for it was simply a restatement of their old familiar religious ideas in a slightly different form. But it abandoned entirely the Christian doctrines of revelation and redemption. The Arian Christ is not in reality any closer to God than we are and so He could not reveal Him to us, nor could He offer for us and for our sins a perfect and infinitely valuable sacrifice. So, while on the surface Arianism seemed to be a compromise between paganism and Christianity, it was really a complete sell-out of Christianity to the old Greek religion.

The Arian controversy grew so violent and so widespread that the recently converted emperor, Constantine, felt it was necessary for the peace of the Church of the Empire to call a council of all the bishops to decide the matter and this scheme was concurred in by the Church leaders. This Council was convoked in the town of Nicea in 325. All the bishops were not able to come but there were 318 who did. Neither Athanasius nor Arius were members since they were not bishops, but Athanasius was there as advisor to his bishop, Alexander, and the Arian view was represented by a group of bishops who followed his teachings. Each party was only a small portion of the whole, but the orthodox succeeded in showing the falsity and danger of the Arian teaching and won the day. The Council reasserted the eternal generation of the Son by the Father which the Arians had rejected; they held that the Son is from the essence of the Father and is not a creature; and finally, they asserted that the Son is of one substance with the Father. It was the insertion of this phrase, "of one substance with the Father," into the Creed that spelled the defeat of the Arians.

Christ is God's Son by nature, not by adoption. His incarnation in man is the fundamental doctrine of Christianity. Human sin made

the Incarnation necessary. It is by the union of the divine nature with human nature that man's salvation is brought about. And it must be complete human nature, soul as well as body, else the "deification" of human nature would not be complete and that very portion of human nature which is responsible for sin, the soul, would not be saved.

Because of the wide dissemination of Arian doctrine and the political power of many of its adherents, the decision of the Council was not immediately effective. At times when an Arian Emperor was on the throne, it seemed as though Christianity would be wiped out. Also the Arian Church was active in missions to the Vandals and Goths of Central Europe and when these tribes overran the Western Empire, it meant trouble for the Catholic Church centuries later. But by about the eighth century, Arianism was a dead letter. It has, however, had a modern revival in the group known as Jehovah's Witnesses who are more bitter against the Catholic Church than most Protestants are.

— E. B.



#### PARISH NOTES

**W**OULD you experience genuine Easter joy? Then take your place in the church day by day during Holy Week, putting yourself out for Him who put Himself out for you on the Cross. He did so at considerable inconvenience to Himself, to put it mildly. Shall we shrink from inconvenience during Holy Week?



**T**HE Mite Boxes in which you have been collecting monies during the pre-Lenten and Lenten season should be brought to the church on Palm Sunday. Their contents will afford a headstart on the great Easter Offering upon which Saint Mary's depends for her temporal welfare. Your sacrificial offerings during the past year confidently betoken your generous Easter giving. Let it be with a glad heart.



**T**HE Spring Presentation of the United Thank Offering will be made at a Corporate Communion at eleven o'clock at the Cathedral of Saint John the Divine on Saturday, May the fourth. Lunch will follow at twelve in the Undercroft and the Annual Meeting of the Woman's Auxiliary will be held at one o'clock in the Synod Hall. Every woman of the parish is invited to the Mass, the luncheon and the meeting. Contributions for the United Thank Offering

may be sent to the Parish Custodians of the Day and Evening Branches of the Woman's Auxiliary, Mrs James R. English, 4 East 95th Street, New York 28, and Miss Adelaide D. Simpson, 520 West 114th Street, New York 25, before Sunday, April twenty-eighth, or given to them personally after High Mass on that day. It is hoped that every woman in the parish will have a share in this Offering. Any woman not at present having a share in the U.T.O. by a faithful use of a blue box will please request the Parish Custodians for such a box.



**T**HE Parish Meeting for the election of delegates to the Annual Convention of the Diocese of New York will be held in Saint Joseph's Hall on Monday afternoon, April the eighth, at five-thirty. The polls will be open until five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible to vote. The delegates elected will represent Saint Mary's at the Diocesan Convention which assembles on Tuesday, May the fourteenth, at the Cathedral of Saint John the Divine.



**T**HE Evening Branch of the Woman's Auxiliary will hold its annual meeting for the election of officers on Tuesday evening, April the twenty-third, at seven-fifteen in Saint Joseph's Hall. Following the business meeting The Sister Mary Angela, S.H.N., will speak on "The Work of the Sisters of the Holy Nativity in Our Parish." This important meeting will be preceded by a group dinner at six at Child's, Broadway and Forty-sixth Street, to which all the women of the parish are cordially invited. The Day Branch of the Woman's Auxiliary holds its annual meeting for the election of officers in Saint Joseph's Hall on Friday morning, April the twenty-sixth, at ten-forty-five. At the nine-thirty Mass in the Lady Chapel that morning there will be a special Corporate Communion for all members of the Woman's Auxiliary.



**T**HERE is much work at Saint Luke's Hospital which can be done by volunteers, both men and women of all ages. If you will offer your services for this work of mercy kindly get in touch with Miss Dorothy Rader, Director of Volunteers (UN 5-3000). Here is an excellent opportunity actively to support our Church Hospital in New York where so many of our sick people find refuge and receive the Sacraments of the Church.

## FROM THE PARISH REGISTER

## BAPTISMS

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

February 3 — William Baker Freeman

February 10 — Stephen Anthony Root

## RECEIVED BY CANONICAL TRANSFER

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

February 1 — Pelham St. George Bissell, III

February 19 — Jeaneane Dowis

February 20 — Earle W. Stevenson

## BURIALS

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

February 21 — Louise Longfellow



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

April 18 — Maundy Thursday. Emily Julia Arnold White.

April 21 — The Feast of the Resurrection. Joseph Gayle Hurd Barry, Priest and Rector. Edith Reade Fancher.

April 28 — Low Sunday. Augusta Emma Dinter.



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

Wednesday, April 3, 9:30, St Mary's Guild.

Sunday, April 7, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Sunday, April 14, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, April 26, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, April 28, 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; Mr George Arnold, Jr., \$2; Miss Mabel Bryan, \$2; Mr Stephen Cocks, \$5; Mrs Katherine Collins, \$2; Mr Alex F. Crosman, \$5; Mr and Mrs Felix L. Dalmas, \$2; Mrs Francis Drake, \$3; Mr Harold S. Freeman, \$1; Mrs Rebekah S. Hufcut, \$2; Mr Russell Hunting, \$5; The Reverend Donald Lloyd, \$2; Miss Patricia Moore, \$5; Mrs Andrew B. Newcombe, \$2; Mrs Elvira Oxx, \$2; Mr Alan S. Robbins, \$5; Dr Clayton M. Steward, \$2; The Reverend Edward H. Vogt, \$5.

## KALENDAR FOR APRIL

1. M. Greater FERIA. Requiem 7. *Fast.*
2. Tu. St Francis of Paula, C. Com. FERIA. *Fast.*
3. W. Greater FERIA. *Fast and Abstinence.*
4. Th. St Isidore, B.C.D. Com. FERIA. *Fast.*
5. F. St Vincent Ferrer, C. Com. FERIA. *Fast and Abstinence.*
6. Sa. Greater FERIA. *Fast.*
- ✕ 7. Su. PASSION SUNDAY (Lent V).
8. M. Greater FERIA. Requiem 8. *Fast.*
9. Tu. Greater FERIA. *Fast.*
10. W. Greater FERIA. *Fast and Abstinence.*
11. Th. St Leo the Great, B.C.D. Com. FERIA. *Fast.*
12. F. COMPASSION OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast and Abstinence.*
13. Sa. Greater FERIA. Com. St Hermenegild, M. *Fast.*
- ✕ 14. Su. PALM SUNDAY.
15. M. Monday in Holy Week. *Fast.*
16. Tu. Tuesday in Holy Week. *Fast.*
17. W. Wednesday in Holy Week. *Fast and Abstinence.*
18. Th. MAUNDY THURSDAY. *Fast.*
19. F. GOOD FRIDAY. *Fast and Abstinence.*
20. Sa. HOLY SATURDAY. *Fast and Abstinence until Noon.*
- ✕ 21. Su. EASTER DAY.
22. M. MONDAY IN EASTER WEEK.
23. Tu. TUESDAY IN EASTER WEEK.
24. W. Wednesday in Easter Week.
25. Th. Thursday in Easter Week.
26. F. Friday in Easter Week. *Abstinence.*
27. Sa. Saturday in Easter Week.
- ✕ 28. Su. EASTER I (Low Sunday).
29. M. ST MARK, EVANGELIST. Com. St Peter, M.
30. Tu. St Catherine of Siena, V.

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



## MUSIC FOR APRIL

## APRIL 7 — PASSION SUNDAY

Mass, Missa Ferialis ..... Otto Rehm  
 Motet: Christus factus est ..... Anton Bruckner

*Evening*

The Litany in Procession  
 Motet: Out of the Deep ..... Henry Aldrich  
 O salutaris ..... William Byrd  
 Motet: O bone Jesu ..... Tommaso Bai  
 Tantum ergo ..... Luis Tomás de Victoria

## APRIL 14 — PALM SUNDAY

Mass, Missa secunda ..... Hans Leo Hassler  
 Motets: In monte Oliveti ..... Marco Antonio Ingegneri  
 Pueri Hebraeorum ..... Luis Tomás de Victoria  
 When the Lord drew nigh ..... Joseph Goodman  
 Tristis est ..... Orlando di Lasso

*Evening*

Stations of the Cross  
 Motet: Come unto me ..... Johann Sebastian Bach  
 O salutaris ..... Henry Carey  
 Motet: Adoramus te ..... Orlando di Lasso  
 Tantum ergo ..... Anton Bruckner

## APRIL 21 — THE SUNDAY OF THE RESURRECTION

Mass, Missa brevis ..... Zoltán Kodály  
 Motet: Christus surrexit ..... Felice Anerio

*Evensong*

Magnificat and Nunc dimittis ..... William Byrd  
 Motet: Haec dies ..... Giovanni Maria Nanino  
 O salutaris ..... Otto Rehm  
 Motet: O bone Jesu ..... Marco Antonio Ingegneri  
 Tantum ergo ..... Hermann Schroeder

## APRIL 28 — LOW SUNDAY

Mass, Mass in D ..... George Henschel  
 Motet: Jubilate Deo ..... Giovanni Gabrieli

*Evensong*

Magnificat and Nunc dimittis ..... Giovanni Pierluigi da Palestrina  
 Motet: Christ rising again ..... William Byrd  
 O salutaris ..... Sebastian Gates  
 Motet: Adoramus te ..... Wolfgang Amadeus Mozart  
 Tantum ergo ..... Giovanni Paolo Colonna



## 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 Sunday evenings after Benediction. 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.*