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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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Vol. XXVI

May, 1957

No. 5

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Dear Parishioners of St Mary's,—

May it is,—the month of Mary. It is also the month of the Feast of the Ascension of her divine Son, Jesus. Have you ever thought of what Our Lady's life here on earth was like after our blessed Lord's ascension into heaven? We know that she was with the Apostles at their ordination in the Upper Room at Pentecost. Then and there she witnessed the work of the Holy Spirit through her Son's Holy Catholic Church. With what joy she must have taken up her life as a member of that Church!

Think of the gladness of those who worshipped in the same congregation with Our Lady. How richly they must have shared in her piety and her devotion to eucharistic worship. How they must have felt encouraged to form with her those virtues that would be essential to eucharistic life.

Now you and I in our life in the Church today are privileged to be one with Our Lady in our worship. We may think of ourselves as in her company at the foot of the Tabernacle, there to give ourselves with her in a wholehearted service of love. With her, who as the most dutiful of the children of the Church was obedient to the Apostles Peter and John, we may be obedient to our bishops and priests and rejoice to adore Jesus through the priesthood of the Church Catholic and the liturgical worship offered by that priesthood. In the Church Our Lady is like the sun among the stars. United to her we can shine by reflected light as stars in a heaven of love.

Our life in the world today resembles the life of Our Lady in so many ways,—in its poverty and obscurity and persecution and sense of mission. Think of it, blessed Mary lived a poor life in Bethlehem and a hidden life in Nazareth and a persecuted life in Egypt and an apostolic life in the towns of Judaea. Think too that now as Queen of heaven she lives that life which perfects all others,—namely, a life of triumph in love. She forever adores Jesus as King, not as

the poor King of Bethlehem or the crucified King on the Cross but as King of kings beyond all attack by enemies and glorious in victory over both sin and death. Though still in time you and I may join ourselves with Our Lady as we adore Him who is King not only on His heavenly throne of glory but in the Tabernacle on His altar throne in our very midst.

Shall we be one with blessed Mary or shall we stand aloof? The choice is ours and it is a momentous choice.

Affectionately yours,

*Guiney Taber*

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#### THE CATHOLIC MOUSE

The holy feast of Easter  
Is a high solemnity;  
The Resurrection Glory is  
Too bright for men to see;  
But the Risen Christ walked with His friends  
In Judaea and Galilee.  
May is the month of Mary;  
When May is in Eastertide,  
Christ Risen and Mary His Mother  
Walk joyously side by side,  
And all who own the Name of Christ  
May come and walk beside.  
May is the month of singing,  
Of dance and carol gay;  
Our Lord and Blessed Mary  
Pour joy on every day;  
And all good Christian men rejoice  
When Eastertide's in May.

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#### SAFEGUARDS OF SPIRITUAL HEALTH

*Calm*

**H**OW much calm do you have in any twenty-four hours? Not as much as you would like, we hope. We denizens of this world rush about in excessive activity thereby adding din and con-

fusion to the noise of daily life. We thrash about and talk constantly and soon grow empty. As a result we get nowhere and we lead no one else anywhere. Indeed we express our feelings so frequently as to exhaust them and we soon enter a state that can be most accurately described as *without feeling*. What most of us need is a definite period of calm each day.

Wonderful examples of calm we have in God's order. Indeed, God became man when all was calm. As the *Introit* for the Second Sunday after Christmas has it "When all things were in quiet silence and night was in the midst of her swift course, thine almighty Word, O Lord, leaped down from heaven out of thy royal throne." Think of the silence of the universe, — the planets in their courses and the myriads of stars. You do not hear the sun rise nor do you hear her set. The moon does not break noisily through the clouds. The seasons so silently succeed each other that we are not aware, save for an arbitrary date in the calendar, that a change of season has come. Leaves and flowers unfold silently. Our Lady looked calmly on the wonders of the love of God as she "kept all these things and pondered them in her heart." Silently the Holy Spirit came to her and silently the Holy Spirit comes to our souls.

Oh, may we observe more periods of silence! A holy stillness should be ours before prayer and worship, yes, before any work of any account. As a matter of fact, truth itself can be recognized only from silence. How well we know that only as we approach the Church's Liturgy in stillness does the truth of God and of redeemed man blaze forth. Too, in our daily contacts with others silence should be the preparation for speech. They are handmaids but be it remembered that silence presupposes speech and that speech does not often lead to silence. We know only too well that in over much talking we often use expressions and arguments which we cannot justify. That which we take for granted often has but vague significance, if any. Then too it is so easy to find ourselves engaged in endless gossip, to say nothing of empty ideas and really dull moralizing. If we would speak only after calm preparation, we might succeed in not victimizing our listeners by offering them conversation that resembles a tiresome record played over and over again. What is more, we might be less injurious and boring to others since much speaking does dissipate the mind whereas silence brings it back. Yes, we should keep silence so as to speak well, — not that bitter hard silence which follows from disappointment and loneliness and so

turns in on self, but rather that creative silence which is positive and full of beauty. Such silence was that which Jesus loved and from which he spoke words of healing to troubled souls. If we could but practise such silence we too as His poor followers might speak more often so as to make God known and loved and to help others love one another and to reconcile sinners.

Now quiet calm is not only the best preparation for right speaking but also for good listening. Why is it that some people hear the voice of God and others do not? It is because they are quiet enough to listen. They are not so talkative in their prayers as to refuse God the opportunity to get in a word edgewise. To them it is far more important to hear what God has to say to them than for Him to hear what they have to say. His is the still silent voice, and just as the still waters only are ruffled by the slightest breath of wind so silent souls only hear the slightest whisper of God. Oh if each day we could in the silence listen more to the voice of God, that voice which keeps our minds pure from sin and ignorance and obtains for us light and nourishment and beauty! Then having become good listeners we shall happily find ourselves speaking less. There is a wonderful old Arabian proverb which goes "Wisdom is made up of ten parts, nine of which are silence and the tenth brevity of speech."

Have you ever been told to be calm, cool and collected? Wonderful advice. Our minds are filled with many superficial claims but when we are collected, or better still recollected, those minds begin to focus on that which is all important. How often, too often by far, as we subject ourselves to television we are confronted by advertising the aim of which is to force us to buy things which we neither want nor need. Witness the overstocked closets of us victims. By the same token, if we live without recollection our minds are filled with excess baggage and we find ourselves thinking without a center and thus we come to live in a superficial state and one quite by chance. We grasp at every stimulating thought or sensation. We turn outward to a multiplicity of things and fancies which we sooner or later discover to be at cross purposes each with the other. There is no unity to our life. Indeed, we cannot imagine why God has created us. We have overlooked the fact that just as proper speech and listening proceed from silence, so proper thinking and action proceed from recollection.

Now our mother the Church tries to help us experience calm. Attend her next Holy Hour. There you will find yourself in Christ's

court. There where no word is spoken you will enrich your soul and mind and heart as you silently adore Jesus in the spotless Host. He will expend on your soul His graces. Virtue will indeed go out of Him into you. There you will draw on His abundance.

Stop rushing by the open door of a church in which Jesus is enthroned in His Tabernacle on the altar. A calm if brief visit with Him will clothe your life with spirituality. You will go back into the maelstrom of life in the workaday world strengthened to live for spiritual ends and with spiritual motives as you think, speak and act by the grace of God.

Yes, calm is not a luxury for a few people who have time on their hands, but it is rather a necessity for people who are constantly plunged into the exciting activity of daily living. It is a necessity because we can grow in the spiritual life only in proportion as we welcome periods of calm. Shall we provide for and lovingly use such periods? They will assuredly afford us a test of holiness. And holiness is spiritual health.



#### OUR LORD (8)

IT'S a curious thing how often in the midst of controversy contenders fall into the errors of their opponents. This is true of theological controversy as much as any other and it comes, I suspect, of the tendency of the mind to be clouded by the passions during dispute. One who sets out to be a defender of the Faith seizes on the main point of his opponent's heresy and worries at it with great passion and excitement. In the process he forgets that the Faith is a balanced whole; that all dogmas are intimately interrelated with each other, and therefore no one can be neglected or falsified without endangering the whole. This, in fact, is the source of all heresy, no matter how it may arise — the selection and overemphasis on one doctrine to the detriment of others. This is what happened to Apollinaris, Bishop of Laodicea around the year 362.

Apollinaris was an ardent supporter of St Athanasius and his adherents in the battle against Arianism; a theologian of profundity, vigor, and usually of precision; but he lost his balance. He realized the danger of making our Lord into a half-God as the Arians had done. And he is above all anxious to affirm and maintain the perfect unity of Jesus Christ, for the sake of the doctrine of Salvation. A God alone could save us: man was unequal to such a task, both on account of the inferiority of his nature and of the weakness of his will.

He realized that the Gospel of Salvation necessitated the taking up of manhood into godhead, but he fell into error when he tried to explain how this was done. Western theologians were following the lead of Tertullian in speaking of the existence of two natures in one Person in our Lord. But the Easterners had not the advantage of this terminology yet, and Apollinaris believed that the existence of a complete human nature in Christ meant that there must be also a distinct and separate human person in Him. If this is so, it would follow that there were two persons in Christ, a sort of metaphysical schizophrenia; and therefore no true union of the divine and human, no real, but only an apparent incarnation.

So, he concluded, there could be no free and intelligent human soul in Christ. For it is the free intelligence which is the source of error and change in man. It is man's mind that sins, that rebels against God. Even the possibility of such rebellion is, for Apollinaris, unthinkable in our Lord. And this, combined with the belief that the existence of a human mind in Him would mean that He was composed of two persons, led him to deny that Christ took a complete human nature. He did not, said Apollinaris, take an intelligent and free soul.

Here is where his error parallels one of the errors of Arius. Arius had said that the created Word, the semi-divine nature, had supplanted the human mind in our Lord. Apollinaris says that it is the truly divine, omnipotent, sinless nature of the Second Person of the Holy Trinity, which supplants the human mind in our Lord. There is that difference in their views of the nature of the Word. But they both end up with a Savior who is not really a man, and therefore with no union of the two natures in one Person.

Apparently this theory solves two thorny problems. 1. The problem of the sinlessness of Christ. 2. The problem of the unity of His person. But what we have is a theory not of God becoming man, but merely of God being enshrined in flesh (for Apollinaris was no Docetist), — of taking on an animal nature, but not human nature. And this contains two fatal errors. 1. It is not true to the Christian tradition which always implies and speaks of the real humanity of Christ. For example: the Epistle to the Hebrews says, "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." 2. A horribly defective doctrine of redemption. It is a basic principle of the doctrine of salvation that

only that in man was redeemed which was assumed by the Word, and Apollinaris himself ascribes to this. But this leaves him in a three-horned dilemma (a) Only the body can be saved and not the soul; (b) The soul can be saved only by example — an inadequate, unsatisfactory and unchristian theory; or (c) worst of all, it can be saved only by being swallowed up and annihilated in the Divine Nature — and this would mean no personal immortality.

And so the pendulum has swung too far again. We began with Docetism which denied any humanity to our Lord except a ghostly "appearance," swung to the Arian denial of His divinity, and now back to the Apollinarian denial of part of His humanity. But the Church knows that the way to safeguard His divinity is not by denying His humanity, even partially, and another reaction set in. Of this we shall speak next time.

— E. B.



#### PARISH NOTES

ON the Second Sunday after Easter, May the fifth, we are privileged to have as preacher at High Mass Father Michael Fisher, Friar of the Order of Saint Francis in England. Father Michael is attached to the Franciscan House in Cambridge from which he has done a unique piece of work among students and has conducted Missions or has assisted in them in most of the universities of the British Isles. In his visit to our country he has been preaching primarily in universities and schools. We are particularly fortunate in his willingness to give us a Sunday.



ON the Third Sunday after Easter, May the twelfth, at eight in the evening, we shall hold our annual May Festival. Vespers of the Blessed Virgin Mary will be followed by a Procession to the Shrine of Our Lady for the coronation of the statue. The Festival will close with Solemn Benediction of the Blessed Sacrament. The preacher will be the Reverend John Taylor, a deacon from the Bahamas who before his ordination frequently served as an acolyte at our altars. We shall warmly welcome him to our pulpit.



THE Feast of the Ascension of our blessed Lord comes this year on Thursday, May the thirtieth. As we all know, this is one of the greatest Festivals of the year for it is the Coronation Day of Jesus. As victor over both sin and death He returned to heaven to

take His place of honor at the Father's throne. There as King of kings He pleads forever the merits of His Passion that He may share with us His victory which He won in our name and for our redemption. As grateful members of the whole family of the redeemed we shall go to Mass on Ascension Day, choosing if possible the High Mass with communions at seven or, failing that, a Low Mass at 8, 9:30 or 12:10. ★

**Y**EAR by year Father Taber is asked to give a Book Review under the auspices of Saint Mary's Guild of Help for the benefit of the Youth Consultation Service of the Diocese of New York and of the work of the Sisters of the Holy Nativity through Saint Mary's Mission House. This year a good friend of the parish, Miss Lillias Fonda has kindly offered her apartment at 1088 Park Avenue for the Review at three on the afternoon of Tuesday, May the twenty-first. At the close of the Review Miss Fonda will be our kind hostess at afternoon tea. The subscription is two dollars and fifty cents and tickets may be obtained from a member of the Guild of Help or from the Church Office. Your patronage will be greatly appreciated.

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**M**ONDAY, May the thirteenth, is Saint Mary's Station Day in the American Church Union Cycle of Prayer. The Blessed Sacrament will be exposed in the Lady Chapel at two in the afternoon and the Station Day will be closed with Benediction at five-thirty. Of course the Masses that morning will be offered with special intention for the work of the American Church Union. You are asked to list your name on the schedule posted on the Bulletin Board of the church vestibule for a half hour of prayer for the spread of Catholic Doctrine, Discipline and Worship throughout the Episcopal Church.

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**T**HE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall Friday afternoon, May the seventeenth, at three, followed by a Mission Tea from three-thirty until six at which Father DuBois, Executive Director of the American Church Union, will give a talk. There will be an interesting display of the winter work of the Auxiliary. A Corporate Communion will have been held at the nine-thirty Mass that morning.

The Evening Branch of the Woman's Auxiliary meets Tuesday evening, May the sixteenth at seven-fifteen in Saint Joseph's Hall. The program planned for this evening will include a talk on "Catholic Sociology." Refreshments will be served.

All the women of the congregation are cordially invited to attend both these meetings.



**Y**OUR parish representative on the Church Committee of Saint Luke's Hospital Auxiliary wishes to remind members of the parish that Saint Luke's Hospital Social Service Department needs your help for the support of its work. The Social Service Department is a regular department of the Hospital whose services are available to all patients. Its function is to focus on the personal and environmental problems related to the patient's illness and well-being and to help his adjustment to his illness and medical care.

The purpose of the Church Committee is to bring to the Episcopal churches an understanding of the function of the Social Service Department and to raise funds to support its work. Saint Luke's is *our* hospital. It is the only general Episcopal hospital in New York City and gives generously to those who are ill and in need of help and care. Of your generosity help Saint Luke's to heal the sick in body and soul.

Send your contributions to Mrs James R. English, 4 East 95th Street, New York 28, N. Y. Make checks payable to Saint Luke's Hospital Social Service.



#### FROM THE PARISH REGISTER

##### BAPTISM

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

March 31—Willard Liston Chase

##### CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

*"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."*

March 31—Virginia Lillian Branthoover	Willard Liston Chase
Edith Kennan Damon	Paul Morton Dorman
Florence Ophelia Greene	Harold Robinson
Dorothy Alcorn Roman	Marc David Schleifer
Sandra Jean Smith	Vernon Frederick Veader

## RECEIVED BY CANONICAL TRANSFER

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

March 12—William de Nieuwerkirk, Jr.

March 13—Ralph Burns Smith

March 31—Dorothy Mary Barbara Seador Lowndes



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

May 5—The Second Sunday after Easter. Emily Speir Arnold.

May 6—The Feast of St John before the Latin Gate. Departed members of the Fellowship of St John.

May 12—The Third Sunday after Easter. Emma Frances Taber.

May 19—The Fourth Sunday after Easter. Glover Crane Arnold.

May 26—The Fifth Sunday after Easter. A Thank Offering.

May 30—Ascension Day. Mary Selena Arnold.



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

Wednesday, May 1, 9:30, St Mary's Guild.

Sunday, May 5, 9:00, The Guild of St Mary of the Cross. The Woman's

Auxiliary (Evening Branch).

Sunday, May 12, 9:00, The Living Rosary of Our Lady and St Dominic.

Friday, May 17, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, May 26, 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: Dr Anna Skinkle Allen, \$2; Mr Randall Garrett, \$1; Miss Alice Harding, \$5; Miss Helen Hovde, \$1; Colonel Clair G. Irish, \$10; Mrs A. Marie Kegeris, \$5; Mrs Robert H. Martin, \$1; Miss Rebecca Paulding Meade, \$1.50; Miss Sue H. Meyn, \$1; Miss Helen Morgan, \$5; Mr Kaarlo Rautiainen, \$10; Mr John G. Riker, \$5; Mrs Phyllis Spiess, \$1; Mrs Leonore V. Thomas, \$3; Mr Ralph R. Tragle, \$2; Miss Nancy Jean Tutt, \$5; Mr V. Frederick Veader, \$1; Miss Ruth Winans, \$5.



## KALENDAR FOR MAY

1. W. SS PHILIP AND JAMES, APP.
2. Th. St Athanasius, B.C.D.
3. F. Finding of the Holy Cross. Com. SS Alexander I, Eventius, Theodulus, MM., and Juvenal, B.C. *Abstinence.*
4. Sa. St Monica, W.
- ✠ 5. Su. EASTER II. Com. St Pius, B.C.
6. M. St John before the Latin Gate, Ap.Ev.
7. Tu. St Stanislaus, B.M.
8. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, Patron of the Universal Church. Com. Vision of St Michael, Archangel.
9. Th. St Gregory Nazianzus, B.C.D. Com. Octave.
10. F. St Antoninus, B.C. Com. SS Gordian and Epimachus, MM. Com. Octave. *Abstinence.*
11. Sa. Of the Octave. Requiem 9:30.
- ✠ 12. Su. EASTER III. Com. SS Nereus, Achilles, Domitilla and Pancras, MM. and Octave.
13. M. St Robert Bellarmine, B.C.D. Com. Octave.
14. Tu. St Boniface, M. Com. St Pachomius, Ab., and Octave. Requiem 7.
15. W. St John Baptist de la Salle, C. Com. Octave.
16. Th. St Ubald, B.C. Com. St Simon Stock, C.
17. F. St Paschal Baylon, C. *Abstinence.*
18. Sa. St Venantius, M.
- ✠ 19. Su. EASTER IV. Com. St Peter Celestine, B.C.
20. M. St Bernadin of Siena, C. Requiem 8.
21. Tu. St Yves, P.C.
22. W. Feria.
23. Th. Feria.
24. F. St Vincent of Lerins, C. *Abstinence.*
25. Sa. St Gregory VII, B.C. Com. St Urban I, B.M.
- ✠ 26. Su. EASTER V. Com. St Philip Neri, C.
27. M. ROGATION DAY. Com. St Bede, C.D. and St John I, B.M.
28. Tu. ROGATION DAY. Com. St Augustine, B.C.
29. W. ROGATION DAY. Com. St Mary Magdalene of Pazzi, V., and Vigil.
- ✠ 30. Th. ASCENSION OF OUR LORD JESUS CHRIST. High Mass 7.
31. F. St Angela of Merici, V. Com. St Petronilla, V. Com. Octave. *Abstinence.*

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



## MUSIC FOR MAY

## MAY 5 — EASTER II

*Mass, Mass in D* ..... Otto Rehm  
*Motet: Dum transisset Sabbatum* ..... Thomas Tallis

*Evensong*

*Magnificat and Nunc dimittis (Second Service)* ..... William Byrd  
*Motet: Christus surrexit* ..... Felice Anerio  
*O salutaris hostia* ..... Robert Whyte  
*Motet: Adoramus te* ..... Vincenzio Ruffo  
*Tantum ergo (Four Voice)* ..... Luis Tomás da Victoria

## MAY 12 — EASTER III

*Mass, Missa brevis* ..... Antonio Lotti  
*Motet: Haec dies* ..... William Byrd

*Vespers of the Blessed Virgin Mary*

*Magnificat* ..... Thomas Tallis  
*Motet: Beata es, Virgo Maria* ..... Giovanni Gabrieli  
*O salutaris hostia* ..... Jean Langlais  
*Motet: Adoramus te* ..... Marco Antonio Ingegneri  
*Tantum ergo* ..... Joseph Kromolicki

## MAY 19 — EASTER IV

*Mass, Missa in honorem in Beatae Mariae Virginis* ..... William Craig  
*Motet, Alleluia* ..... Thomas Weelkes

*Evensong*

*Magnificat and Nunc dimittis* ..... Thomas Tallis  
*Motet: Haec dies* ..... Giovanni Maria Nanino  
*O salutaris hostia* ..... Giles Farnaby  
*Motet: O bone Jesu* ..... Tommaso Bai  
*Tantum ergo* ..... Hermann Schroeder

## MAY 26 — EASTER V (Rogation)

*Mass, Missa brevis* ..... Zoltán Kodály  
*Motet: Exultate Deo* ..... Giovanni Gabrieli

*Evensong*

*Magnificat and Nunc dimittis* ..... Percy Whitlock  
*Motet: Gloria in Excelsis* ..... Guillaume Dufay  
*O salutaris hostia* ..... Henry Carey  
*Motet: Adoramus te* ..... Giacomo Antonio Perti  
*Tantum ergo (No. 5)* ..... Zoltán Kodály



## SERVICES

## SUNDAYS

*Low Mass* . . . . . 7:00 a.m.  
*Morning Prayer* . . . . . 7:40 a.m.  
*Evening Service and Benediction, and address* . . . . . 8:00 p.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.

## WEEK DAYS

*Mass, daily* . . . . . 7, 8, and 9:30 a.m.  
 Also on greater Holy Days as announced  
 11:00 a.m. and 12:10 p.m.

## Exposition of the Blessed Sacrament and Intercessions

*Wednesdays* . . . . . 12:10-12:40 p.m.  
*Mass, Fridays* . . . . . 12:10 p.m.  
*Morning Prayer (with Litany, Fridays)* . . . . . 9:00 a.m.  
*Evening Prayer (with Litany, Wednesdays)* . . . . . 6:00 p.m.  
*Special Devotions, Fridays (St Francis' Altar)* . . . . . 8:15 p.m.

*Other Services during the Week, and on Festivals,  
 as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for the First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

*Mondays to Fridays* . . . . . 9:15 to 1 and 2 to 4:30



## 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.*