

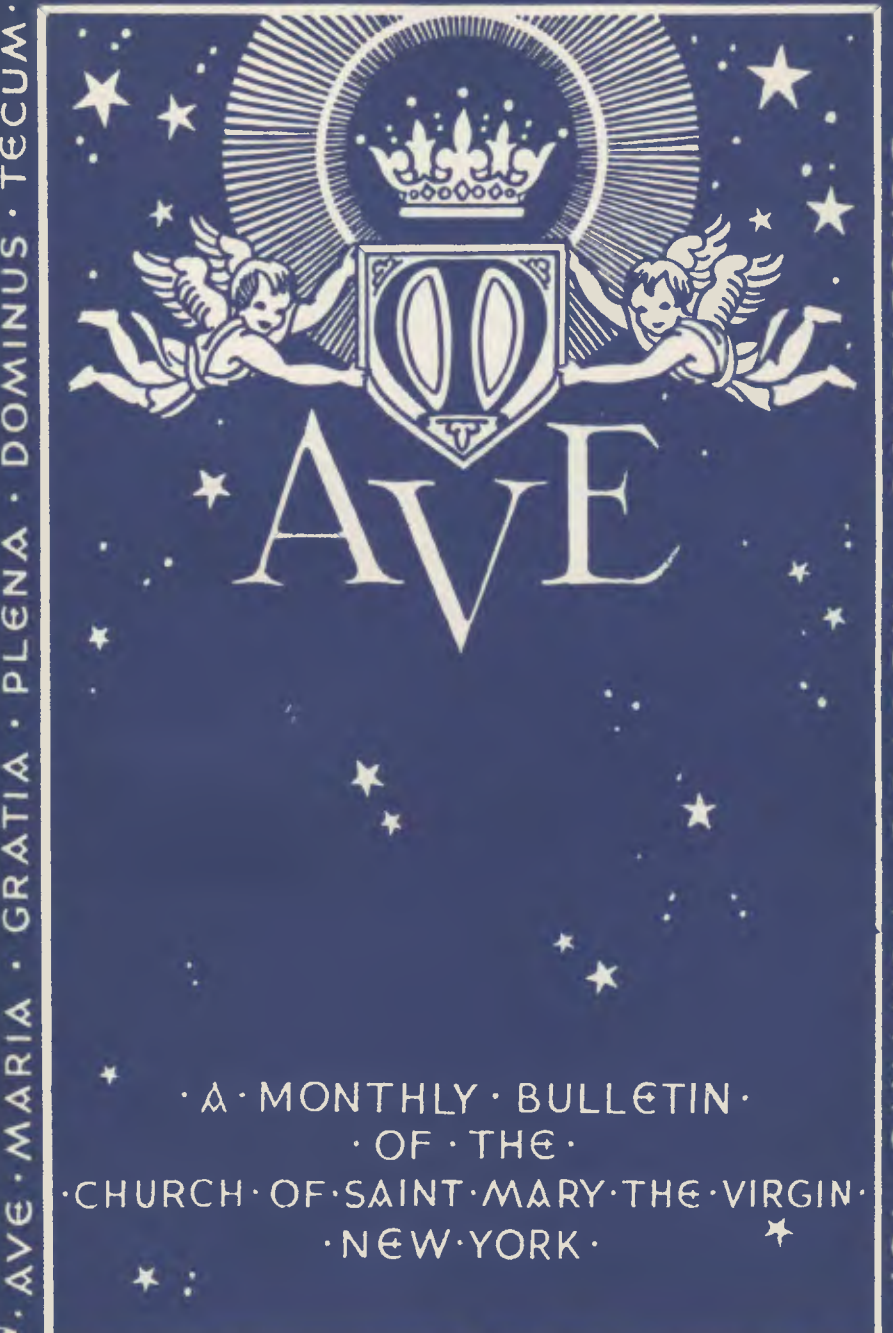
\* · BENEDICTA · TU · IN · MULIERIBUS · \*

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · \*



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# THE CHURCH OF SAINT MARY THE VIRGIN

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

## CLERGY

THE REV. GRIEG TABER, D.D., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. FREDERIC HOWARD MEISEL

THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and  
Dean of Saint Andrew's Theological Seminary,  
Quezon City, Philippine Islands

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# AVE

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

Vol. XXVII

February, 1958

No. 2

Dear Parishioners of St Mary's,—

The Bishop of New York has designated the evening of the Fourth Sunday in Lent, March the sixteenth, for the administration of the Sacrament of Holy Confirmation here at Saint Mary's. Surely you must know not only of unconfirmed boys and girls but of adults who have stopped their Christian career with baptism. All such are missing the spiritual strength and joy that come from the fullness of the sacramental life. Do invite them to accompany you (they will not come alone) to the pre-Confirmation Instructions in the church on six Sunday evenings as scheduled below. And do assure them that your priests will give much individual instruction to the men and older boys and that the Sisters of the Holy Nativity will give this instruction to the women and girls and younger boys. From experience we have found that one hour of individual instruction is worth ten hours of class instruction.

However, as a review for those already confirmed and as a breaking of the ice for those who may be a bit hesitant about offering themselves for the gift of the Holy Spirit at Confirmation the following instructions will be given in the place of the address at the regular Sunday evening service at eight:

February 2—The Christian and God

February 9—The Christian and the Church

February 16—The Christian and His Calling

February 23—The Christian and His Prayers

March 2—The Christian and His Sins

March 9—The Christian and His Worship

Pray for those of your family or acquaintance who are unconfirmed. Then invite them to reach out for grace and more grace and

for light and more light that they may happily progress along the way that leads to the life that knows no ending.

Affectionately,

*Giving Taber*



### RULE FOR LENT

**W**E shall be privileged to keep another Lent beginning on Ash Wednesday, February the nineteenth. The following Rule for Lent is again suggested. There is nothing new in it since the old is the "tried and true." If you have fully kept this Rule in the past add something to it of your own. If you have not kept this Rule tell God just what parts you will observe. And let your Lenten observance always be in the setting of the Church's Proper Preface for Lent "By our bodily fasting, Thou dost curb our sinfulness, dost raise our minds from things of earth, dost renew our strength and reward us with manifold blessings." In any event, keep an orderly Lent for the sole purpose of entering into closer union with God that you may live a life of pure devotion to His holy will. To your joy you will discover that you have found happiness with new energy.



### SHROVE TUESDAY CONFESSIONS

**O**N Shrove Tuesday, February the eighteenth, 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 Meisel: 11-12; 3-5; 7-8



### THE KNOW-HOW OF CATHOLIC LIVING

*How to Make a Good Confession*

**T**HE practising Catholic, and he alone is the happy Catholic, rejoices that God has chosen to deal with his sins within the framework and dignity of one of the Seven Sacraments of Holy Church. He is humbly grateful that on the day of Jesu's glorious resurrection from the dead the divine Saviour, now victorious over

both sin and death, appeared to His Disciples as they were huddled together in the Upper Room to bestow upon them the authority to forgive sins. This authority has ever been exercised by bishops and priests, upon whom the bishops have bestowed such authority, in the Sacrament of Holy Penance.

What is meant by *penance*? Penance is repentance, the root meaning of which is *change of mind*. Penance is seeing self in the light of the love of God instead of in the darkness of the love of self. In that light many thoughts and words and deeds are discovered to be an outrage against or an indifference to the love of God and therefore wrong (sinful), since the God of unchanging love toward His created beings has a right to their love.

The Sacrament of Holy Penance then is that Sacrament in which the sinner repents of his sins and therefore changes his mind about them as he sees them in a new light, acknowledges these sins honestly and declares his will to atone for them and is absolved by God through the priest administering that sacrament. The sinner's guilt is lifted. The sinner's indebtedness to God is wiped out. A new and fresh start begins!

It may readily be seen that penance means more than the listing of sins and asking forgiveness of their guilt. Penance is a moral virtue which may be fanned into flame by the Sacrament of Holy Penance. It is a virtue which inclines the human free will to turn away from sin and to render atonement or satisfaction to God for sin. Penance is indeed sorrow for sins, because they are an affront against God, but penance also includes a firm desire to make amends. So it happens that the virtue of penance outwardly manifests itself not only in the confession of sins, but also in the performance of penitential works of all sorts, such as prayer, fasting, almsgiving, mortification, and the patient bearing of all suffering and injustice allowed by the will of God. The Bible is full of exhortations to God's children to do penance.

It is not possible to make a good confession without a strong desire to do penance, or a willingness to grow in the virtue of penance and so to make progress in the penitential life. Without this desire coupled with the need for strength to live a better life, the grace of the Sacrament of Holy Penance would be inoperative since God "resists the proud but gives grace to the humble." When we make our confessions we use the Sacrament of Holy Penance that we may receive not only remission of our guilt but also the spiritual power to get up and go on along the way of salvation which

is the way of holiness and therefore the way of happiness. This way is honestly described as a steep but joyful ascent.

Now for the practical, — how does one make a good confession? The good confession presupposes a good preparation. Ask the Holy Spirit to enlighten your conscience and then take some one set of self-examination questions such as is provided in a good book of private devotion and put yourself through a “get-acquainted-with-self” session. Do not trust yourself to your own self-examination questions for you may be living in a fool’s paradise. On the other hand, do not use many sets of self-examination questions else you will not see the wood for the trees. In other words, be sane in your examination of self.

Having chosen your Priest-Confessor, then appear in the church at least ten or fifteen minutes before you hope to enter the confessional. During this time of quiet reflection, thank God in that He has made possible your reconciliation with Him through the merits of the Passion of the Crucified Saviour. Then review in your own soul the part you must play if you would appropriate the forgiveness that is offered through those merits. With the help of the Holy Spirit stir up contrition which really consists of three acts of will, — sorrow for your sins as seen in the light of God’s love, hatred of those sins for what they do to God, to your neighbor and to yourself, and firm intention to live a holy life and so to avoid sin in the future. Then determine to be thoroughly honest in your confession, not purposely omitting any sin and not excusing yourself for any sin, for such excuse means a new sin of pride. In your honesty you will be direct but not detailed in the naming of your sins. You will tell in a word or two what form the sin took, be it pride, dishonesty, impurity, irreverence or what not, but you will not describe in detail the carrying out of any sin. You do not need to explain how you happened to sin. You do not try to analyze your motives. You must not mention any other person in the confessional. Obviously you are not in the confessional to visit with your confessor. One very excellent priest-confessor was in the habit of advising his penitents thus, “Be blunt, be brief, be gone.”

After the priest has assigned you a penance and given such counsel as he may believe to be needed or helpful or for which you have made request and when God has given you forgiveness through the lips of the priest in the words of absolution, you return to one of the pews in the church where you will kneel down and thank God for His mercy in perfectly cleansing your soul from

guilt. You will not leave the church hastily but you will reflect on your promise to amend your life by using the sanctifying grace given you in this Sacrament of Penance. You will delight to make such atonement as is possible and as will be an expression of your gratitude, namely, you will avoid the occasion of sin, make restoration for any harm done where such restoration is possible, accept the penalties that naturally follow on your sinning, for all of which the penance assigned is but a token, a reminder. A good confession then is a confession which is well prepared for and which is based on true contrition and honesty and a strong desire to use God’s grace for leading a better life. Whenever you make your confession think of yourself as the Prodigal Son coming to himself and turning homeward with the words on his lips “Father, I have sinned against heaven and before Thee and am no more worthy to be called Thy son.” Above all think of God as the loving Father coming forth to meet you in the confessional to bestow on you the kiss of pardon and later to spread for you the Feast of His love in the Blessed Sacrament. There is great power and great joy for holy living through the Sacrament of Holy Penance!

*N.B.* To be ultra practical:

(1) Take your turn in going into the confessional else you will add another sin to your list and probably another sin to the list of those who by right should have preceded you.

(2) Do not make a first confession in the midst of a stream of penitents before one of the great festivals or on Shrove Tuesday. Make a special appointment for first confession at a time when you need not feel hurried.

(3) Do not use the Sacrament of Holy Penance merely to confess one sin, the weight of the guilt of which is overpowering. This sin will naturally head the list of your other sins but all mortal sins committed since your baptism or your last confession must be confessed, otherwise absolution may not be pronounced.

(4) Do not tie up a line of penitents by seeking to discuss at length with your confessor a spiritual problem. This is not fair to those waiting. Make a special appointment for spiritual direction.

(5) The average confession takes from three to five minutes. But do not time yourself!

## THE SHARERS

So hast thou given of thine heart,  
Unmeasured, outpoured, lavish, free—  
And hast received but stingy part  
Indifferently tossed back to thee?

And here hast got for bread a stone?  
Or knocked in vain at tight-closed door  
And hast thou coming to thine own  
Been scorned by those thou'st loved of yore?

Or hast thou been by one betrayed?  
Thy message on bare rock seemed sown?  
In time of trial no friend hath stayed?  
Hast suffered agony . . . alone?

Lift up thine heart and joyful be!  
Though chastened, thou art greatly blest.  
Knowest thou not Christ *shares* with thee,  
O heart, His crown of thorns deep pressed?

For unrequited love take *pride*;  
*Rejoice* in every earthly loss.  
Make thine the spear-wound in His side.  
Bliss waits for all who share His cross.

F.T.C.



## THE CHURCH, THE BODY OF CHRIST (1)

HAVING completed our discussions of the doctrine of the Person of Christ, it seems to me appropriate at the present time to go on next to a discussion of the Church which, as St Paul points out is the Body of Christ. We have been discussing what Christ is historically and theologically — He is the God-Man, one Person in two natures. Now we shall go on to discuss one of the

things He is, not only historically, but here and now, at work in the world today, in our very lives. And I indicated above that such discussion is appropriate at the present time because there is going on now a great deal of discussion and some activity with respect to the union or Christendom, or as some would say, the reunion of the Church. If the Church is ever to be visibly one — and we must not forget that it has not been visibly one at any time since the first century — then we who are its members must know what the Church is, what our Lord intended it to be, how He intended it to function. We must also know how the Apostles and first disciples carried out His intentions, how the best minds of the Church through the ages have interpreted these intentions, and how we are to do our part in working toward the ideal that Christ had for His Church.

All this becomes urgently important when reunion schemes are in the air as they are now. We must know how to judge them and how to take action in relation to them; whether to reject them, as we did the Presbyterian scheme; or whether to encourage them and how to guide them. The South India Scheme is before us. And we must ask ourselves, Is the Church of South India the Catholic Church of Christ or isn't it? Or in other words, Does it conform to the requirements of our Lord and His Apostles so that its members are members of His Body, or is there something lacking? In order to make these judgements and to act in conformity with the teaching of the Church about itself through the ages, we must first of all know the Doctrine of the Church. And I propose in this series of articles to discuss this doctrine in as simple and straightforward a manner as I can.

It seems to me that the greatest problem to be faced today by those who would unify the Christian Church is the question of what it is. Those working for union are not agreed on the answer to this question and consequently are continually talking at cross purposes, misunderstanding each other, and getting nowhere. Now this is a fairly modern question. In earlier days, indeed, for a thousand and five hundred years nobody asked this question because it wasn't necessary to ask it. All were agreed on the answer even when they did not agree on much else, so very few thought of it or discussed it and almost nobody at any great length. For example: In all the vast tomes of the work of St Thomas Aquinas in the 13th century you will find only a few paragraphs on the Church. And



in the attempt to reunite the Latin and Greek Churches after the schism of the 11th century, there was no discussion of this basic doctrine because both sides were agreed on the answer. The point of contention was essentially the purely practical one of who was to run the Church.

But since the upheaval of Christendom beginning in the 16th century which is sometimes called the Reformation, the situation has been far different. Not only were old heresies revived at this time, but new doctrines were formulated and one of them was a novel doctrine of the Church. There was more than one of these novel doctrines of the Church, but the one which has proved most influential and which gives us the most trouble today is the one which turned the Church into a purely human creation, a society formed by its members like any other society such as the Boy Scouts, or the General Motors Corporation. This, of course, meant the immediate fragmentation of the Church. Any group of like-minded people could get together and form a Church, and they did — and have been doing so ever since. The most extreme form of this doctrine is the Congregational, where each local parish determines its own doctrines and ordains its own minister, without reference to history, traditions, or any other local parish, much less any higher authority. Such local groups may, of course, get together for the sake of efficiency or administration and the carrying out of large projects, but without surrendering any basic powers. By this means there can be no true unity. Yet, I fear that practically all modern reunion schemes are based on this humanistic theory of the Church, implicitly if not explicitly. On such a base it will be impossible to reconstitute the Church as a divine creation, the Body of Christ.

—E.B.



#### PARISH NOTES

**W**HEN the Feast of the Presentation of Christ in the Temple, namely, the Feast of the Purification of the Blessed Virgin Mary, which is on February the second, occurs on Septuagesima Sunday it is transferred to the following day. However, the Solemn Blessings of Candles and Procession of Lights is held on the Sunday before at High Mass. It is from this Rite that the Feast is commonly called Candlemas. The Masses of the Feast will be celebrated

on Monday, February the third, at 7, 8, 9:30 and 12:10. Since Saint Blasius is commemorated on this day, the blessing of throats will precede each Mass.



**E**VERY woman of the Saint Mary's congregation is asked to "read, mark, learn and inwardly digest" the invitation card enclosed in this copy of Ave. The work of prayer is the great work of the Church, but there is the practical work which may well go under the heading of almsgiving. The lion's share of this work is carried on by all too small a minority of women of the congregation who need and deserve the help of the other women. You will not leave them stranded or unaided, will you? In Christ's dear name, respond!



**O**UR Annual Acolytes' Festival is being held this year on Saturday, February the fifteenth. Formerly this Festival was held on Lincoln's Birthday but since this holiday appears to be no longer a full holiday it has been decided to hold our Festival in the future on the Saturday nearest to Lincoln's Birthday. At this Festival the priests and acolytes of Saint Mary's are hosts to hundreds (literally) of visiting priests and acolytes from parishes in and near New York and farther afield. The women of Saint Mary's kindly serve a luncheon after the Festival service to which only priests and acolytes are invited because it is physically impossible to accommodate others. The Festival takes the form of High Mass, Procession of the Host and Solemn Benediction of the Blessed Sacrament with a five minute Charge to the acolytes just before the *Introit* of the Mass. The Charge this year will be given by Brother David of the Order of Saint Francis.



**O**N Ash Wednesday, February the nineteenth, there will be Imposition of Ashes before and after each Mass and hourly on the hour during the day. The Solemn Blessing of Ashes will take place before the High Mass at noon at which there will be a brief address by Father Taber. Low Masses will be celebrated at 7, 8 and 9:30. In the evening at eight the Penitential Office will

be read. Benediction of the Blessed Sacrament will be given and there will be an address by Father Bosshard.



**D**O you realize that your greatest privilege is that of being able to attend Mass any and every day? How many days do you begin in the strength that comes from the altar? Will you plan for more strong beginnings?



**T**HE Annual Lent Retreat for men and women will be given this year by Father Taber on Saturday, March the first. The Retreat Mass will be celebrated at the High Altar at eight, followed by breakfast in Saint Joseph's Hall. Meditations will be given at 10:15, 11:30 and 2:15, with luncheon following the 12:10 Mass. Benediction of the Blessed Sacrament will close the Retreat. All who will go apart from the world on this day and be still with Christ will kindly notify the Sister-in-Charge-of-the Retreat, 133 West 46th Street (PLaza 7-6464) before Wednesday, February twenty-sixth, that adequate provisions may be made.



**T**HE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall Friday morning, February the twenty-first at ten forty-five when Father Dalton, Chaplain of the Youth Consultation Service, will give a talk. A Corporate Communion at the ninety-three Mass will precede the meeting. All women of the congregation are invited to attend both the Mass and the meeting.



**Y**OU and your friends are invited to two organ recitals to be given by our Saint Mary's Organist and Choirmaster, Edward Linzel, on the Monday evenings of February the third and February the tenth at eighty-thirty.

## THE CATHOLIC MOUSE'S DEPRESSION

My heart is so heavy; what *shall* I do?

I'll go ask God; He knows the answer.

The Church was dark, and silent too.

God said only: I made you a dancer.

But I don't feel like dancing; I can't even start.

How can I dance with a heavy heart?

God spoke again: You dance with your feet.

Then the silence was very firm.

One-two and twirl; it's quite a feat

To spin like a top when you feel like a worm.

One-two and twirl, one-two and twirl,

That was a good one, my head's a-whirl!

Above, the Sanctuary Light

Was warm and friendly in the night.

ani mnc



## FROM THE PARISH REGISTER

### BAPTISM

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

December 15—Clay Gordon Goldman

### CONFIRMATION

By the RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

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

December 7—Mary Genevieve Hershey

## RECEIVED BY CANONICAL TRANSFER

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

December 9—Audrey Gordon Goldman

December 16—William Henry Hansen



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

February 3—The Feast of the Purification of the Blessed Virgin Mary. Ursula Dumont Arnold.

February 15—The Acolytes' Festival. Mrs Archibold Russell.



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

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

Wednesday, February 5, 9:30, Saint Mary's Guild.

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

Friday, February 21, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, February 23, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



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## MUSIC FOR FEBRUARY

## FEBRUARY 2—SEPTUAGESIMA

*Mass*, Missa Quarti toni ..... Tomás Luis da Vittoria  
 Motet, Tenebrae factae sunt ..... Anton Bruckner

*Evensong*

Magnificat and Nunc dimittis (Second Service) ..... William Byrd  
 Motet, Ave Maria ..... Sergei Rachmaninoff  
 O salutaris hostia ..... Joseph Noyon  
 Motet, O bone Jesu ..... Marco Antonio Ingegneri  
 Tantum ergo ..... Nicolas Gigault

## FEBRUARY 3—PURIFICATION OF THE BLESSED VIRGIN MARY

*Mass*, Missa Magnae Deus potentiae ..... Gregorian

## FEBRUARY 9—SEXAGESIMA

*Mass*, Missa revis ..... Antonio Lotti  
 Motet, Sicut cervus ..... Giovanni Pierluigi da Palestrina

*Evensong*

Magnificat and Nunc dimittis ..... Sixteenth Century Composer  
 Motet, O Jesu meek ..... Thomas Ravenscroft  
 O salutaris hostia ..... Franz Liszt  
 Motet, Adoramus te ..... Wolfgang Amadeus Mozart  
 Tantum ergo ..... Giovanni Paolo Colonna

## FEBRUARY 15—FESTIVAL FOR ACOLYTES

*Mass*, Messe basse ..... Gabriel Fauré

Motets: Pange lingua ..... Zoltán Kodály  
 Almighty and everlasting God ..... Orlando Gibbons  
 O salutaris hostia ..... George Henschel  
 O bone Jesu ..... Tomaso Bai  
 Tantum ergo ..... Léon Boëllmann

## FEBRUARY 16—QUINQUAGESIMA

*Mass*, Missa Jesu Redemptio ..... Giovanni Pierluigi da Palestrina  
 Motet, A prayer to Mary ..... Johannes Brahms

*Evensong*

Magnificat and Nunc dimittis in E minor ..... Thomas Tallis  
 Motet, Christus factus est ..... Johannes Brahms  
 O salutaris hostia ..... Otto Rehm  
 Motet, Adoramus te ..... Giovanni Pierluigi da Palestrina  
 Tantum ergo (4 voice) ..... Tomás Luis da Vittoria

## FEBRUARY 19—ASH WEDNESDAY

*Mass*, Missa Paenitentia ..... Gregorian

## FEBRUARY 23—LENT I

*Mass*, Missa brevis ..... Giovanni Francesco Anerio  
 Motet, Turn our captivity ..... William Byrd

*Evening*

The Litany in Procession ..... Plainchant  
 Motet, Crucifixus ..... Antonio Lotti  
 O salutaris hostia ..... Robert Whyte  
 Motet, Panis angelicus ..... Everett Titcomb  
 Tantum ergo (No. 1) ..... Zoltán Kodály



## KALENDAR FOR FEBRUARY

1. Sa. St Ignatius, B.M. Com. St Bridget, V.
- ✠ 2. Su. SEPTUAGESIMA. (Blessing of Candles at High Mass.)
3. M. THE PURIFICATION OF THE BLESSED VIRGIN MARY.  
Com. St Blase, B.M.
4. Tu. St Andrew Corsini, B.C. Com. St Gilbert of Sempringham, Ab.
5. W. St Agatha, V.M.
6. Th. St Titus, B.C. Com. St Dorothy, V.M.
7. F. St Romuald, Ab. *Abstinence.*
8. Sa. St John of Matha, C.
- ✠ 9. Su. SEXAGESIMA. Com. St Cyril, B.C.D., St Apollonia, V.M.
10. M. St Scholastica, V.
11. Tu. The Vision of the Blessed Virgin Mary.
12. W. The Holy Founders of the Servites, CC. Com. St Benedict  
Biscop, Ab.
13. Th. St Kentigern, B.C. Requiem 9:30.
14. F. St Valentine, P.M. *Abstinence.*
15. Sa. Of our Lady. Com. SS Faustina and Jovita, MM., Martyrs of  
Japan. At 11, Solemn Votive Mass of the Blessed Sacrament,  
Procession and Benediction (Acolytes' Festival).
- ✠ 16. Su. QUINQUAGESIMA
17. M. FERIA. Requiem 7.
18. Tu. St Simeon, B.M.
19. W. ASH WEDNESDAY. *Fast and Abstinence.*
20. Th. Holy Martyrs and Missionaries of Africa. Com. FERIA. *Fast.*
21. F. FERIA. *Fast and Abstinence.*
22. Sa. St Peter's Chair at Antioch. Com. St Paul, Ap., St Joseph of  
Arimathea, C. *Fast.*
- ✠ 23. Su. LENT I. Com. St Peter Damian, B.C.D.
24. M. ST MATTHIAS, AP. *Fast.*
25. Tu. FERIA. Requiem 8. *Fast.*
26. W. EMBER WEDNESDAY. *Fast and Abstinence.*
27. Th. St Gabriel, C. Com. FERIA. *Fast.*
28. F. EMBER FRIDAY. *Fast and Abstinence.*

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

## 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 MEISEL: 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.

## SERVICES

## SUNDAYS

Low Mass . . . . .	7:00 a.m.
Morning Prayer . . . . .	7:40 a.m.
Low Mass . . . . .	8:00 a.m.
Sung Mass (St Francis' Altar) . . . . .	9:00 a.m.
Low Mass (Lady Chapel) . . . . .	10:00 a.m.
High Mass, with sermon . . . . .	11:00 a.m.
Evensong, Benediction, and address . . . . .	8:00 p.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.

N.B. See enclosed leaflet for schedule of Lenten services from February nineteenth

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

## 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 Meisel

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.

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

Mr John M. Hamilton, *Sexton*. Telephone: PLaza 7-5958

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

*The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.*