

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

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



# AVE

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

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

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



# AVE

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

## 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

### THE SISTERS OF THE HOLY NATIVITY

#### BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*  
JOHN WHITELEY, *Vice-President*  
CALVIN NASH, *Secretary*  
LESLIE EVAN ROBERTS, *Treasurer*  
WILLIAM C. DICKEY  
HOXIE NEALE FAIRCHILD  
EDWARD GARLICK  
CARRINGTON RAYMOND  
ERNEST WHITE

---

*Director of Music:* ERNEST WHITE  
*Organist and Choir Master:* EDWARD LINZEL  
*Sacristan and Ceremonarius:* EDWARD GARLICK  
*Head Usher:* DR. ELDRED A. KERRY  
*Sexton:* JOHN CLIFFORD CISLER

# AVE

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

---

Vol. XXVII

April, 1958

No. 4

---

Dear Parishioners of St Mary's,—

This number of Ave should reach you during Holy Week while you are keeping close company with our most merciful Saviour in His Passion and Death. Because of this loving companionship you will be anticipating with genuine joy the Feast of Feasts, the glorious Day of Resurrection, when the living Saviour rose from the dead to bring life and immortality to light for us who otherwise would be victims of death and its darkness.

I sometimes wonder if we really appreciate what Christ's resurrection from the dead really means. It means that we, His dear followers, are not merely keeping alive the memory of a departed Friend, but that we are worshipping and living in union with a living Saviour over whom death and sin have no power and because of whom death and sin need have no power over us. It means that the gate of heaven is opened wide to us sinners who are trying to go into action over devotion to His will, for Jesus the Sin-bearer has opened that gate. It means that our beloved dead are on their heavenly journey and not waiting in some shadowy state of existence. It means that we can begin each week festively and joyfully for every Sunday is a memorial of Christ's resurrection. It means that when we go to Mass and receive Holy Communion we are keeping no mere memorial of His Passion, but rather we are in the presence of and receiving into ourselves the Body and Blood of the risen and glorified Saviour. It means that we can worship the Father with holy worship for we are privileged to re-present to Him His divine Son who offers Himself in our name eternally in heaven and in time at each Mass, joining our imperfect worship to the perfect worship of Jesus. It means that in the confessional our guilt may be forgiven because there the infinite merits of the living Christ can be applied to contrite souls. It means that as members of Christ's Mystical Body, that is, as branches of Him

who is the living Vine, we too may live unless we block the flow of His grace into our souls.

Surely we can affirm with St Paul "If Christ be not raised, your faith is vain; ye are yet in your sins."

Affectionately,

*Ernie Taber*

★

## HOLY WEEK AND EASTER DAY

### PALM SUNDAY, MARCH 30TH

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 3RD

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 4TH

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 5TH

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 6TH

Low Masses .....	6, 7, 8, 9 and 10:00
Morning Prayer .....	7:40
Procession, High Mass, and Sermon .....	11:00
Evensong, with Sermon and Benediction .....	8:00

## HOURS FOR CONFESSIONS

Wednesday in Holy Week	
FATHER TABER, 11-12, 5-6	FATHER BOSSHARD, 4-6
FATHER MEISEL, 12-1, 7-8	
Maundy Thursday	
FATHER TABER, 11-1, 5-6	FATHER BOSSHARD, 12-1, 4-5
FATHER MEISEL, 5-6, 7-8	
Good Friday	
FATHER TABER, 3-4	FATHER BOSSHARD, 1-3, 7-8
FATHER MEISEL, 11-1, 5-6	
Holy Saturday	
FATHER TABER, 2-4, 8-9	FATHER BOSSHARD, 3-5, 7-8
FATHER MEISEL, 4-6, 7-8	

★

## TENEBRAE TO EASTER

Empty! Empty!

In the silent, heart-breaking, empty dark  
The Last Candle flickers out its dying spark.  
The altar looms now stripped and bare,  
Its cold whiteness dusk-enshrouded there.  
From my heart a child's sudden cry of pain,  
"O God come back, come back to us again!"  
Then faith, a quieting mother, soothes the grief,—  
"He comes, and soon, to us who have belief."

Empty! Empty!

In the wondrous dawn an empty tomb behold,  
Empty of Death, — even as He foretold!  
On dew-wet grass He walks with pierced feet,  
Our risen Lord, His grieving ones to greet!  
That Easter sun has never set; once more  
To His beloved He comes while we adore.  
He gives His resurrection words, "All Hail!",  
To us who kneel before His altar rail.

—F. T. C.

## THE KNOW-HOW OF CATHOLIC LIVING

### *How to Pray*

**I**T was St Augustine, was it not, who defined prayer as "the lifting up of the soul to God." Prayer therefore means the taking of the soul with its faculties of understanding and memory and will and placing it in God's service. In other words, when a man prays he is taking his spiritual life away from self and putting it at the service of God. He who prays leaves self and goes to God. He forsakes the wretchedness of love of self and embarks upon the goodness of the love of God. He recognizes that his wretchedness has been due to his breathing of the dead air that surrounds self-love and he is determined to open the window of his soul to God's love and so to breathe in divine air. He is then relieved from the threat of suffocation.

Now blessed Paul did not go far afield when he bade his converts pray without ceasing. You see prayer is a constant activity for it is breathing. Just as the body will die when it ceases to breathe in natural air, so the soul will die when it ceases to breathe in supernatural air. So it happens that when a man stops praying he at the same time stops living the spiritual life. As God's children with whom He has shared the spiritual life by giving us souls, we must keep breathing though we need not breathe at all times in some fixed way or other. If we get away from self and approach God, then life for us can be described as a life of prayer. And if and when we say prayers, they will come alive and not be dead routine. It is because prayer is a means of approaching God that it is also for God's children the principal source of grace. And be it remembered God does not need our prayers but that we need to pray, for all of us are beggars in need of grace to live to the full the spiritual life.

How shall we pray? Jesus Himself has instructed us for He has given us the only perfect prayer, namely, the one affectionately and gratefully called "The Lord's Prayer." In that prayer all genuine good things are contained and they are in the order in which we should ask for them. When we say "Hallowed be Thy name," we are learning to adore God for His own sake and for who He is. We are giving Him the praise which is owed to Him by all the members of His family, be they angels or men. There can be no proper beginning of prayer without adoration and praise. In proceeding to "Thy kingdom come" we turn our thoughts to all the

riches and good things that God holds in readiness for us if we accept our citizenship in His Kingdom in a real and not a nominal fashion. Such riches and things will be ours here and hereafter but we may look for these only after God has been glorified and His name made holy through our adoring praise. We next pray "Thy will be done." After all there is a way to be trodden if we would glorify God and that way is His holy will. His will is our guide. It will show us what we must avoid and what we must accomplish if we are to stay on the way of eternal life, the way of salvation. It will guide us in giving glory to His name and in maintaining ourselves as good citizens of His Kingdom. When we beg, "Give us this day our daily bread," we are honest enough to see that it is one thing to know the way and quite another to walk in it without fainting by the way. As human beings and not angels we have bodies as well as souls and both require sustenance. When we beg for daily bread, we beg for all that we must have to walk in the way of God's will. Luxuries whether physical or spiritual are out of reckoning. As we come to finish the Lord's Prayer we humbly ask for the removal of all hindrances to keeping on the way of salvation. We ask for removal of guilt of our sins which guilt would keep us from our goal, that is from heaven itself. And we do not presume to ask this apart from our sincere willingness to maintain a forgiving spirit toward those who may either wittingly or unwittingly offend us. We beg too that we may not be overwhelmed by the dangers with which temptation surrounds us, dangers because we have become so weakened by turning in on self instead of out to God, dangers they are too which turn us aside from the way of God's will. We do not ask that the dangers be removed for temptation is the necessary exercise for our wills, but we do ask that we be not overcome by the dangers. Finally we pray to be delivered from all evil. There are evils both of the soul and of the body which deprive us of the means we need for progressing along the way of holiness. Sometimes these evils are physical, sometimes moral, sometimes intellectual. We humbly beg for deliverance from all of them. You see, the Lord's Prayer is all-inclusive. The good to be done is there, the evil to be avoided is there too. Small wonder that our praying habits, generally speaking, start us on our expressions of the lifting up of our souls to God with a perfect prayer, the Lord's Prayer.

If we are at home in saying the Lord's Prayer we have learned how to pray but too often we are in foreign territory. This is

shown by the fact that the prayers which we may utter after the Lord's Prayer are often confined to our personal, self-centered thoughts and feelings and discipline. We should rejoice therefore at our great privilege as Catholic Christians in having the opportunity on any day to be caught up into the greatness of the work of prayer of the whole Church, namely, the Liturgy. Here in the Mass, the Offices of Morning and Evening Prayer, the Breviary, and the Sacramental Rites, we children who are playing about in the shallows of the prayer life are privileged to launch forth into the depth of the doctrine and praise and discipline of the whole body of the faithful as set forth in the Church's Liturgy. Best of all the Liturgy keeps before us in a more detailed form all the greatness of the Lord's Prayer.

After we are at home while praying in the setting of the Lord's Prayer and the Liturgy, then and then only should we turn to prayers in devotional books with which the market is flooded, or even to our homemade prayers. When we would verbally express the lifting up of our souls to God we should say the Lord's Prayer. When we would emphasize our praise of God we should say the *Te Deum*. When we would stress our gratitude to God we should say the *Magnificat*. When we would express our penitence we should say the *Miserere* (Ps. 51).



### THE CHURCH, THE BODY OF CHRIST (3)

**W**E have investigated the Church's official statements about herself and found in the Nicene Creed that she is one, holy, catholic and apostolic. In the Apostles' Creed it is added that she is the Communion of Saints, and we have seen what that means through our discussion of the word "holy." So now it is time to go on and discuss the term that St Paul applies to her: she is the Body of Christ. (See Col. 1.24, I Cor. 12.12, 13,28.)

Now there are three kinds of bodies, and the first question we must answer is: What kind of body is the Church? There is first of all the *physical* body of Christ. Obviously the Church is not this kind. Our Lord's physical human body was born in Bethlehem, lived in Palestine, died on the Cross on Golgotha, was raised from the tomb in the garden, ascended to the right hand of the Father, where He reigns in glory. Or as the Article puts it, it is in heaven and not here. Until its glorification, this physical body was in all respects like our own bodies with all their limitations.

A second kind of body is what is called a *moral* body. And because the word, moral, refers to the will, in this case the human will, a moral body is one that exists by the will of its members. In other words such a body comes into existence and endures because its members want it to. They create it for a certain purpose, and when they no longer want it because it ceases to fulfill that purpose, it ceases to exist. It is a purely human organization, held together by the will of its members, and having no inherent life or unity of its own. Examples of such a body are a nation or other political body, a corporation, a club or society.

It is fairly obvious, I think, that the Church is not either a physical body or a moral body, though it has some of the characteristic features of both. Like a physical body it is an organism that has a life and unity of its own apart from its members and their desires. It is not a mere organization like a moral body. On the other hand, its members are intelligent beings who can choose whether or not to belong to the Body and are not mere arms and legs, liver or cells which function without choice in the matter, as members of a physical body, though, as we shall see, they do have certain characteristics and functions comparable to such physical members.

So the Church is a third kind of body. Exteriorly it appears much like a moral body, but interiorly it has features and functions, a life and unity more like a physical body. These interior features are hidden from the casual observer and yet they are the most important elements of its life and work. Because they are hidden, the term *Mystical* has been given to this third kind of body, for mystical means just that — hidden. (It has nothing to do with mysticism, or mystical states, or mystical phenomena.) So the Church is the Mystical Body of Christ, the Hidden Body of Christ.

This is not a mere abstraction or symbolic name but expresses a concrete reality. We see at a glance that it is not His physical body, and since it was founded by our Lord Himself and not by its members, it is not a moral body. It is a reality that is both visible and invisible, tangible and intangible, human and divine. It is an organism with a super-natural soul. It is the real Christ in the world today — a prolongation of His Incarnation beyond the limited space and time occupied by His physical body. It is the contemporary Christ and because of it we realize that we need not go back 1900 years to find Christ, for He is living here and now in His Church. He is its Life and its Head.

All too often we are inclined to think of our Lord as someone

who lived a long time ago, and so as separated from us by time. The more pious of us can think of Him as living at present in heaven — but still separated from us by His glorified state of life at the right hand of the Father. But we need Him here and now and we are not always able to see that He is here, now — not in his physical body, not even in its glorified state, but in His Mystical Body the Church of which we ourselves are integral members. This we must learn to do.

It is not enough for us to regard Him as an ancient teacher and example. There are plenty of those and even if we regard His teaching and example as nobler than most, it would still be just to think of Him as one more good man. Christ is not just a memory, but a living reality; not simply a teacher, but a Divine Redeemer. It is in His Mystical Body that our lives are united to His, that we are redeemed from our sins to partake of everlasting life in Him.

★

—E. B.

#### PARISH NOTES

**T**HE Parish Meeting at which are elected delegates to the Annual Convention of the Diocese of New York will be held in Saint Joseph's Hall on Monday afternoon, April the fourteenth at five-thirty, the polls remaining open until five-forty-five. Male communicants who are regular contributors to the support of the parish are eligible to vote.

★

**T**HE Day Branch of the Woman's Auxiliary will hold its Annual meeting for the election of officers in Saint Joseph's Hall on Friday morning, April the eighteenth, at ten-forty-five. A special Corporate Communion of all the members of the Auxiliary will have been held that day at the nine-thirty Mass in the Lady Chapel.

★

**T**HE Associates of the Sisterhood of the Holy Nativity are holding a Tea and Sale in Saint Joseph's Hall on Thursday, April the twenty-fourth from three until eight, with a buffet supper at six-fifteen. Tickets for the supper may be obtained from one of the Associates or from the Church Office. All the members of the congregation and all friends of Saint Mary's are invited to attend and thus show their gratitude for the wonderful devotional and charitable work carried on at Saint Mary's by our faithful Sisters.

**A** GAIN Father Taber has been pressed into service. He is giving a Book Review, for the benefit of the Youth Consultation Service in the Diocese of New York and of the work of the Sisters of the Holy Nativity through Saint Mary's Mission House, at the apartment of Miss Lillias B. Fonda, 1088 Park Avenue, on Monday afternoon, April the twenty-eighth, at three. Following the Review, Miss Fonda will be our gracious hostess at 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.

★

**W**E gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$10; \$2, \$2; Mr John S. J. Beach, \$2; Mrs Joseph Cabrera, \$1; Mrs Katharine Collins, \$2; Mrs C. G. Davids, \$5; Mrs Walter M. Drake, \$5; Mrs Joseph B. Erwin, \$5; Mrs Grover C. Fritts, \$2.50; Dr John Goss, \$5; Mrs Helen C. Harrington, \$5; Mr Albert G. Hayden, \$2; The Right Reverend Benjamin F. P. Ivins and Mrs Ivins, \$5; Miss Lilian Lasham, \$5; The Reverend Donald Lloyd, \$2; Mrs W. Robert Mann, \$3; Mrs Eugene W. Mason, \$10; Mr George W. Perkins, \$5; Mrs Harlan Perrigo, \$5; Mrs F. West Reinhardt, \$5; Mrs Kathryn Rice, \$2.50; Mr Alan S. Robbins, \$5; Miss Jane Rose, \$3; Mr Leon A. Saenger, \$1; Mr Henry B. Steffens, \$2; Mrs Joseph H. Villalta, \$2; Mr V. Frederick Veader, \$2; Mrs John Whiteley, \$5.

#### EASTER EVEN

No angel on feet of light  
 Entered the quiet room.  
 For her the Light of Light  
 Lay sealed in the rock tomb.  
 Utterly solitary,  
 Always bending her will  
 To God, Blessed Mary  
 Was very still.  
 Sunset; the Sabbath was over.  
 A little wind blew,  
 Touching the hands of the Mother.  
 In the dark she knew.  
 Beyond belief or desire  
 Death overridden.  
 The wind had a touch of fire;  
 Jesus is Risen. —A. D. S.

## FROM THE PARISH REGISTER

## BAPTISMS

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

February 20—Robert Samuel Malkin

## MARRIAGES

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

February 8—Edward Stewart MacLeod and Jacquelyn Elizabeth Anne Nelson

## RECEIVED BY CANONICAL TRANSFER

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

February 20—John MacMurray Wilson

February 21—Barbara-Jane Miller

## BURIALS

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

February 24—Harry Osmond Weed



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

April 3—Maundy Thursday. Emily Julia Arnold White.

April 6—Easter Day. Joseph Gayle Hurd Barry, Priest and Rector.

April 13—Low Sunday. Augusta Emma Dinter.

April 20—The Second Sunday after Easter. Emily Speir Arnold.

April 27—The Third Sunday after Easter. Glover Crane Arnold.



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

Wednesday, April 2—9:30, St Mary's Guild.

Sunday, April 6—9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch.)

Sunday, April 13—9:00, The Living Rosary of Our Lady and St Dominic.

Friday, April 18—9:30, The Woman's Auxiliary (Day Branch).

Sunday, April 27, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.

## CALENDAR FOR APRIL

1. Tu. Tuesday in Holy Week. *Fast.*
2. W. Wednesday in Holy Week. *Fast and Abstinence.*
3. Th. MAUNDY THURSDAY. *Fast.*
4. F. GOOD FRIDAY. *Fast and Abstinence.*
5. Sa. HOLY SATURDAY. *Fast and Abstinence until Noon.*
- ✠ 6. Su. EASTER DAY.
7. M. MONDAY IN EASTER WEEK.
8. Tu. TUESDAY IN EASTER WEEK.
9. W. Wednesday in Easter Week.
10. Th. Thursday in Easter Week.
11. F. Friday in Easter Week. *Abstinence.*
12. Sa. Saturday in Easter Week.
- ✠ 13. Su. EASTER I (Low Sunday).
14. M. St Justin, M. Com. SS Tiburtius and Comp. MM.
15. Tu. Feria. Requiem 7.
16. W. Feria.
17. Th. St Anicetus, B.M.
18. F. Feria. *Abstinence.*
19. Sa. Of St Mary. Com. St Alphege, B.M.
- ✠ 20. Su. EASTER II.
21. M. St Anselm, B.C.D.
22. Tu. SS Soter and Caius, BB.MM. Requiem 8.
23. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, Patron of the Universal Church. Com. St George, M.
24. Th. St Fidelis of Sigmaringen, M.
25. F. ST MARK, EV. *Abstinence.*
26. Sa. Of St Mary. Com. SS Cletus and Marcellinus, BB.MM.
- ✠ 27. Su. EASTER III. Com. St Peter Canisius, C.D.
28. M. St Paul of the Cross, C. Com. St Vitalis, M.
29. Tu. St Peter, M.
30. W. St Catharine of Sienna, V.

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

## MUSIC FOR APRIL

## APRIL 6 — EASTER

*Mass*, Messe Solennelle ..... Jean Langlais  
 Motet, Haec dies ..... William Byrd

*Evensong*

Magnificat and Nunc dimittis ..... William Byrd  
 Motet, Gloria in excelsis ..... Guillaume Dufay  
 O salutaris hostia ..... Otto Rehm  
 Motet, O Domine Jesu ..... Giovanni Pierluigi da Palestrina  
 Tantum ergo (Opus 11, No. 5) ..... Josef Kromolicki

## APRIL 13—LOW SUNDAY

*Mass*, Missa Sancti Josephi ..... Flor Peeters  
 Motet, Jubilate Deo ..... Alessandro Scarlatti

*Evensong*

Magnificat and Nunc dimittis ..... Healey Willan  
 Motet, Haec dies ..... Giovanni Maria Nanino  
 O salutaris hostia ..... Jean Langlais  
 Motet, Adoramus te ..... Giacomo Antonio Perti  
 Tantum ergo ..... César Franck

## APRIL 20—THE SECOND SUNDAY AFTER EASTER

*Mass*, Messe basse ..... Gabriel Fauré  
 Motet, O sacrum convivium ..... Gregor Aichinger

*Evensong*

Magnificat and Nunc dimittis ..... Richard Farrant  
 Motet, Ave verum ..... Anton Bruckner  
 O salutaris hostia ..... Ettore Desderi  
 Motet, Panis angelicus ..... Michel Richard de la Lande  
 Tantum ergo ..... George Henschel

## APRIL 27—THE THIRD SUNDAY AFTER EASTER

*Mass*, Missa O Crux benedicta ..... Johannes Meurerer  
 Motet, Gloria in excelsis ..... Robert Cooper

*Evensong*

Magnificat and Nunc dimittis ..... Thomas Tompkins  
 Motet, Ave Regina caelorum ..... Marc-Antoine Charpentier  
 O salutaris hostia ..... Josef Kromolicki  
 Motet, Adoramus te ..... Giuseppi Corsi  
 Tantum ergo (No. 5) ..... Zoltán Kodály

## 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.
Evensong, 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, 9:30 and 12:10 p.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
------------------------------	-------------------------

## 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 Meisel, *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 Taber *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 Meisel, *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 Meisel, *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. Father Bosshard, *Chaplain*.



### 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 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 Clifford Cisler, *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.*