

* · BENEDICTA · TU · IN · MULIERIBUS · *

* · AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM · *
* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *



AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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

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THE REV. EVERETT 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. XXVIII

March, 1959

No. 3

Dear Parishioners of St Mary's,—

Sometimes we quite easily join with others in rather glibly repeating certain clichés commonly heard in ecclesiastical circles. One of these is "No cross, no crown" which might otherwise be put "No battle, no victory."

Here we are in the midst of another Lent, with the observance of Passiontide coming along and immediately following that the celebration of Easter,— the Queen of Feasts. We all know, perhaps from sad experience, that the celebration of the Day of Resurrection is a mockery unless there has been a devoted observance of the Passion and Death of our Most Holy Redeemer. For Him the crown of victory followed on the battle. He won on the Cross the battle over sin and Satan. Now that battle was won in our names and on our behalf. But we may share in the victory only as we receive and appropriate all the benefits that come to us through the merits of the Passion,— the merits of the Lamb of Calvary.

It should be remembered that we can be blessed through the merits of the Passion only as we are sincere followers of our Redeemer, only as with Him we strive to rise to newness of life. To become new men and women means that we shall need to cast off the old and put on the new.

What a happy Easter we can have if we will make some progress in overcoming our besetting sin,— our pet sin. One of the best means toward this progress is to see this sin in its true light, the light of the love of the Lamb of Calvary. See it as another nail in His hands and feet, another thorn in His crown, added spittle on His sacred Face. Our difficulty is in seeing our besetting sin in our own light, seeing it as something we naturally enjoy or even seeing it in the light of our fellow men who enjoy the same sin and do not think it is too bad after all. But when we have seen our besetting sin in its true light we shall be humbly grateful for the forgiveness of its guilt that comes to us through the Sin-bearer of Calvary and for the grace to gradu-

ally withstand future temptations to repeat this sin until the happy day comes when it is no longer ours, when we shall have risen to newness of life in union with the Risen Saviour. We shall then happily share in His victory.

A blessed Easter to all, with a crown of victory following upon the battle against yielding to temptation. Our blessed Lord's victory on the Cross was complete. Ours though partial at present may one day be complete in Him.

Affectionately yours,

Ernie Taber



HOLY WEEK AND EASTER DAY
PALM SUNDAY, MARCH 22ND

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, MARCH 26TH

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, MARCH 27TH

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, MARCH 28TH

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, MARCH 29TH

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	



CHRISTIAN, COME ALIVE!

By Sacrifice

OF all the acts in the name of religion, the act of sacrifice is the most simple and direct. Indeed, sacrifice is the direct method in the field of religion. In the very act of sacrifice there is a naturalness and literalness that is so often lost to those whose idea is to commune with God, "to walk with God and talk with God." Such individuals live the religious life in a subjective manner and in abstract fashion whereas the Christian who values sacrifice is the matter-of-fact man of religion.

You see in sacrifice we go to God with a gift. What is more, we expect to bestow this gift without any regret, or any desire to still keep it. God in His lavishness may and probably will give something back to us, but the expectation of a return gift is purely incidental to that gift which constitutes the sacrifice. It is true that when blessed Peter gave his bold confession of faith in the divinity of the Son of Man he received back the privilege of becoming a shepherd of the sheep. It is also true that when the good thief on Calvary gave forth his humble and penitent

cry for mere remembrance as he recognized the Figure on the central cross as the ruler of a new kingdom, he received back immediate promise of Paradise. It is also true that whatever we give to God comes back to us forty, sixty, yes, one hundred fold. But it is the giving that matters. It is sacrifice that counts.

Now every Christian would doubtless affirm that the death of Christ on the cross is the true Christian sacrifice. The Catholic Christian knows that he can go forth from his home on any morning in the year to his parish church and see a sacrifice, partake of that sacrifice, yes, offer that sacrifice in just as natural and matter-of-fact a manner as if he were to pick a lamb out of the flock and bring it to the priest for sacrifice. To be sure the Catholic Christian knows that the sacrifice of the Son of God cannot be repeated in the natural and indeed terrible setting of the first Good Friday. But he recognizes that that great Sacrifice can be repeated in all truth and reality in a mystery, in a sacrament, yes, in the Holy Mass.

When the Catholic Christian goes to Mass he hears from the celebrant at the altar "Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." It is brought home to him that the celebrant is a priest offering a sacrifice and that he, a humble worshiper, is also a priest offering a sacrifice and that there is such a thing as the priesthood of the laity. Of course he knows that the priest-celebrant sacrifices for the people, in the name of the congregation, that he is their representative as well as God's, but he knows too that the sacrifice is as much his as it is the celebrant's. What he does not always know is that he sacrifices in a higher manner than did the patriarchs of old for he sacrifices in a mystery, in a sacrament. With them sacrifice was as the dawn. With him sacrifice is as the noontide sun. Indeed, he prays that the offering of the bread and wine become the Body and Blood of Christ and lo! by divine Power the sign becomes the reality, the Body and Blood have succeeded to the bread and wine.

All need constantly to remind themselves that at Mass the Christian worshiper does what Jesus his Lord did at the Last Supper and that the secret power in the Mass is none other than the Infinite Power of God Who steps in to turn the signs and symbols of bread and wine into the reality of the Body and Blood of Christ. Yes, Christ's conquering power still remains in

His Church and in the Mass which He instituted the night in which He was betrayed. The next day His Blood was to pour out on the mount of Calvary, the Blood of the Son of God, and in the Mass blood is poured at the Christian altar under a sign and yet in real truth. Yes, it happens that the Christian worshiper offers in sacrifice to his Heavenly Father the gift of the spotless Body and Blood of the Son of God.

But this is not all. The Catholic Christian does not go before his altar merely to hear or see Mass. The Mass is not a drama staged for the pleasure of an audience though it is too often attended upon as if it were. No, at every Mass there should be the personal sacrifice of self on the part of every worshiper since the Mass calls for the sacrifice of all the members of the Mystical Body of Christ. When we go to Mass what we see and hear is the external symbol of an interior sacrifice. Christ, still obedient unto death, is offering Himself anew and in utter surrender to the Heavenly Father. His obedience now means that each worshiper unites himself with Him in self-surrender and lowly subjection to the Father. Indeed, as the Head surrenders and obeys, so does the body. Now Christ's surrender to the Father in the Mass is perfect, but our surrender is imperfect for we hold back a bit and continue to want to have our own way and even retain some affection for sin. We know, however, from experience that we may be one in heart and soul with Christ only in proportion as we sacrifice ourselves. This sacrifice of self must turn our resentment against others into love and kindness toward them. Such sacrifice means too that we shall accept our own crosses and trials and disappointments with no thought or desire for self-gratification.

The sacrificing Christian will live the Mass in the world outside. With the surrender of self at Mass at frequent intervals he will make marked progress in the spiritual life. It may be almost unconscious progress and certainly an unmeasured one, but it will be real progress just the same. Indeed, the Christian who receives the Blessed Sacrament frequently finds himself strengthened from that heavenly banquet for the hard journey from self to God. This journey is a daily one and the Food for the journey might well be daily food. However, the mere receiving of Holy Communion will avail little without that preparation by way of interior sacrifice to God. Christ's whole life was one of such

sacrifice and on the Cross He gave external expression to this interior offering. What is more, He gave us the external sacrifice of the Mass so that in the Mass we might express our interior sacrifice to God. Now as Christians our sacrifice must be like that of Christ, — sincere, humble, complete abandonment to the Will of the Father in heaven. As sacrificing Christians we shall come alive and the words of blessed Peter may then genuinely apply to us "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."



"THIS IS YOUR HOUR"

Infinite Power Who curbs Thy might
That men themselves could choose the right,
How terrible that sovereign choice
Which spears Thy Heart Who would rejoice!

The Judas Kiss, the armed bands
Ensnaring Love Who quietly stands
And, patient, yields to Hate's brief power —
To Darkness says, "This is your hour."

O Love, so gentle, so sublime,
Who chose *Thine* hour on Cross Divine,
Grant me my chosen hour most sweet
To lay my will at Thy dear feet.

F. T. C.



THE CHURCH, THE BODY OF CHRIST (11)

THE first important characteristic of the Christian life is that it means being born again. The second important characteristic is that it is not a purely individual relation of the soul and God. Man is a social being not merely an individual, and this is just as true of his spiritual life as it is of his natural life. We cannot escape the fact that in His prayer, our Lord did not teach us to pray "My Father," or "Give me this day my daily bread," as if we were to have a purely private relationship to God.

We have been incorporated into a supernatural society, the Mystical Body of Christ, and this is now our religious environ-

ment. The supernatural order follows the same pattern as the natural order and the Christian is a part of a whole, a citizen of a Kingdom, a child in a Family, a cell in the organism of the Whole Christ. This is where we live. The Church does not stand between you and Christ any more than the nation stands between you and patriotism. The Church is the native environment of the soul in the state of grace. It is the family of "Our Father who art in heaven." And one cannot be related to the Father without also being related to His other children, our brothers and sisters.

But the relationship in a body, and in the Body of Christ, is closer even than family relationship. As cells in the Mystical Body we realize that we cannot live the Christ life without her. I live only as a part of her, as my arm lives only as part of my body. She could live without me, for I am only a cell in the body, but I could not live without her. No man is sufficient unto himself. He is not a speck in a moral void, a wanderer without a home, not an isolated unit in creation. He is dependent on the Body where he shares his love of God with others who love God in the unity of the Mystical Body.

The Church is the spiritual environment of our spiritual lives. There is where we live, there we learn the secrets of heaven. It is from her that we receive the Food of everlasting life. "Abide in me; and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in Me—I am the Vine and you the branches. He that abideth in Me and I in him, the same beareth much fruit: for without Me you can do nothing." (*John xiv*).

But we are not to suppose that because the fullness of our spiritual life is in the Church, she absorbs us and leaves no room for personal development. Though he is a cell in the Body, the individual Christian has his own personal growth and development. To each individual soul the Mystical Body gives its special life and beauty. Each one draws upon the common life and is animated by the common Soul, but retains its own personality. And there is no legitimate natural bent or leaning of any personality in the world that cannot find its development in the organism of the Church.

The lives of the Apostles and the Saints are a vivid illustration of this principle. Our Lord did not destroy the personalities of

the Apostles — He did not even destroy the passions of a Magdalene after her conversion. He merely changed the direction of their inclinations, transforming an impetuous Simon to a daring Peter, a hating Saul into a loving Paul; a flesh-loving Magdalene into a spirit-loving Mary.

There is never any destruction of nature by grace, but only its elevation to another order. It is not a different passion that makes a man into a saint or a devil; it is the same passion going in a different direction. The Church does not destroy our personalities or even our most wicked passions. She transmutes them by her Sacraments, provides new outlets, fixes new goals. She knows that a soul that can hate like Saul can love like Paul.

In our union with the common life of grace in the Body of Christ, we find the sublimation of our distinct personalities and the crown of our individual selves. And the beauty of each individual soul shines forth but at the same time blends with the beauty of all the others to form one harmonious whole. In the life of His Mystical Body, Christ dwells in His Church revealing Himself anew in each individual soul, and never in two wholly alike — here manifesting Himself in Peter, there in Paul; here in Mary, there in Martha; here in Francis the beggar, there in Louis the king. And so is fulfilled His prayer in Gethsemane: "That they may be one, as Thou Father, in Me and I in Thee; that they also may be one in Us." (*John xvii*). —EB



PARISH NOTES

THE Sacrament of Holy Confirmation is being administered here at Saint Mary's by the Right Reverend Charles Francis Boynton, Suffragan Bishop of the Diocese of New York on the evening of the Fourth Sunday of Lent, March the eighth, at eight. The church should be well filled on this happy occasion by parishioners eager to pray for the rich outpouring of the Holy Spirit on those who are being confirmed and to greet Bishop Boynton.

The members of the Confirmation Class of 1959 will have made their first confessions before their confirmation and they will receive first Holy Communion at the eight o'clock Mass on Passion Sunday, March the fifteenth, with a Communion Breakfast following in Saint Joseph's Hall. Pray that spiritual joy may abound for them throughout their Christian pilgrimage.

WE are happy to welcome as the preacher at High Mass on the Third Sunday in Lent, March the first, Father Williams, Superior of the Society of Saint John the Evangelist and former Rector of Saint Mary's. His many friends will rejoice to see him again.



THE Day Branch of the Woman's Auxiliary holds its Lenten meeting on Friday, March the twentieth, at ten forty-five in Saint Joseph's Hall. At eleven Father Meisel will give a Meditation before Saint Francis' Altar. A Corporate Communion will have been held at the nine-thirty Mass that day.



ARE you faithfully filling your Lenten Mite Boxes? And are you gratefully planning your generous Easter Offering?



THE CATHOLIC MOUSE

Lent is an annual garden
Where the flowers of Easter grow;
Sown or planted in pardon,
Watered by tears that go
The root and the stem to harden
Against the wind and the snow.

But the snow gives flowers their whiteness,
And wind bears the fragrance they raise
Up into the flickering lightness
Of candles and incense and praise;
And Lent is fulfilled in the brightness
Of the most holy Paschal days.

ani mnC



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

January 16 — Leon Paine

January 19 — Dorothy H. Cooke

MARRIAGES

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

January 3 — Yun K. Lee and
Cynthia Young

BURIALS

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

January 8 — Claire A. Travis



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

March 8 — The Fourth Sunday in Lent. Estelle Lightbourne.

March 26 — Maundy Thursday. Emily Julia Arnold White.

March 29 — The Feast of the Resurrection. Joseph Gayle Hurd Barry,
Priest and Rector. Edith Read Fancher.



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

Sunday, March 1, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Wednesday, March 4, 9:30, St Mary's Guild.

Sunday, March 8, 9:00, The Living Rosary of Our Lady and St Dominic.

Sunday, March 15, 8:00, The Confirmation Class of 1959.

Friday, March 20, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, March 29, 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: Miss Lucille Blinn, \$5; Miss Frances B. Coleman, \$2; Mrs Katherine Collins, \$2; Mr John Cousins, \$5; Mrs Lawrence Davis, \$2; Mr Clifton Fidler, \$1; Miss Dorothy Hahn, \$3; Mrs H. A. Howell, \$3; Mrs M. O. Melson, \$3; Mr George R. Nesbitt, \$1.50; Mr Robert F. Patch, \$1; Mr and Mrs Albert Tarbell, \$2; Miss Octavia Wenz, \$2; Mr Ernest Wilson, \$5.

KALENDAR FOR MARCH

- ✕ 1. Su. LENT III. Com. St David, B.C.
- 2. M. St Chad, B.C. Com. FERIA. *Fast*
- 3. Tu. FERIA. Requiem 7. *Fast*
- 4. W. St Casimir, C. Com. St Lucius I, B.M., FERIA. *Fast and Abstinence*
- 5. Th. FERIA. *Fast*
- 6. F. SS Perpetua and Felicitas, MM. Com. FERIA. *Fast and Abstinence*
- 7. Sa. St Thomas Aquinas, C.D. Com. FERIA. *Fast*
- ✕ 8. Su. LENT IV (Laetare.) Com. St John of God, C.
- 9. M. St Frances of Rome, W. Com. FERIA. *Fast*
- 10. Tu. The Forty Holy Martyrs. Com. FERIA. *Fast*
- 11. W. FERIA. Requiem 8. *Fast and Abstinence*
- 12. Th. St Gregory I, B.C.D. Com. FERIA. *Fast*
- 13. F. FERIA. *Fast and Abstinence*
- 14. Sa. FERIA. *Fast*
- ✕ 15. Su. PASSION SUNDAY (Lent V)
- 16. M. FERIA. Requiem 9:30. *Fast*
- 17. Tu. St Patrick, B.C. Com. FERIA. *Fast*
- 18. W. St Cyril of Jerusalem, B.C.D. Com. FERIA and St Edward, K.M. *Fast and Abstinence*
- 19. Th. ST JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast*
- 20. F. COMPASSION OF THE BLESSED VIRGIN MARY. Com. FERIA, St Cuthbert, B.C. *Fast and Abstinence*
- 21. Sa. St Benedict, Ab. Com. FERIA. *Fast*
- ✕ 22. Su. PALM SUNDAY
- 23. M. Monday in Holy Week. *Fast*
- 24. Tu. Tuesday in Holy Week. Com. St Gabriel, Archangel. *Fast*
- 25. W. Wednesday in Holy Week. *Fast and Abstinence*
- 26. Th. MAUNDY THURSDAY. *Fast*
- 27. F. GOOD FRIDAY. *Fast and Abstinence*
- 28. Sa. HOLY SATURDAY. *Fast and Abstinence until noon.*
- ✕ 29. Su. EASTER DAY
- 30. M. MONDAY IN EASTER WEEK
- 31. Tu. TUESDAY IN EASTER WEEK

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

MUSIC FOR MARCH

MARCH 1 — LENT III

Mass, Missa secunda Leo Hans Hassler

Motet — Tenbrae facta sunt Joseph Goodman

Evening

Litany in Procession Gregorian

Motet — O vos omnes Christophorus Morales

O salutaris hostia Robert Whyte

Motet — O Domine Jesu Giovanni Pierluigi da Palestrina

Tantum ergo (5 voice) Luis Tomás de Victoria

MARCH 8 — LENT IV (Laetare)

Mass, Mass in D George Henschel

Motet — O Pray for the Peace of Jerusalem Thomas Weelkes

The Sacrament of Holy Confirmation

Motet — And I saw a new Heaven Edgar Bainton

O salutaris hostia Otto Rehm

Motet — Panis angelicus Everett Titcomb

Tantum ergo George Henschel

MARCH 15 — PASSION SUNDAY

Mass, Missa brevis Giovanni Pierluigi da Palestrina

Motet — Crucifixus Antonio Lotti

Evening

Litany in Procession Gregorian

Motet — Caligaverunt oculi Joseph Goodman

O salutaris hostia Henry Carey

Motet — Adoramus te Giovanni Pierluigi da Palestrina

Tantum ergo Antonio Calegari

MARCH 22 — PALM SUNDAY

Mass, Missa secunda Leo Hans Hassler

Motets: In monte Oliveti Marco Antonio Ingegneri

Pueri Hebraeorum Luis Tomás de Victoria

When the Lord drew nigh Joseph Goodman

Tristis est Orlando di Lasso

Evening

Stations of the Cross

Motet — Miserere mei William Byrd

O salutaris hostia Josef Rheinberger

Motet — Jesu dulcis memoria Luis Tomás de Victoria

Tantum ergo Leon Böellmann

MARCH 25, 26, 27 — TENEBRAE

Responsoria

Nocturn I Marco Antonio Ingegneri

Nocturn II, III Luis Tomás de Victoria

MARCH 29 — THE SUNDAY OF THE RESURRECTION

Mass, Missa brevis in D Wolfgang Amadeus Mozart

Motet — Exsultate Deo Francis Poulenc

Evensong

Magnificat and Nunc dimittis Leo Sowerby

Motet — Dum Transisset Sabbatum Thomas Tallis

O salutaris hostia George Henschel

Motet — Panis angelicus Michel Richard de la Lande

Tantum ergo George Henschel

SERVICES IN LENT

SUNDAYS

Low Mass 7:00 a.m.

Morning Prayer 7:40 a.m.

Low Mass 8:00 a.m.

Sung Mass (St Francis' Altar) 9:00 a.m.

Low Mass (Lady Chapel) 10:00 a.m.

High Mass, with sermon 11:00 a.m.

Litany in Procession with Instruction and Benediction 8:00 p.m.

WEEK DAYS

Mass, daily 7, 8 and 9:30 a.m., 12:10 p.m.

Morning Prayer (with Litany, Fridays) 9:00 a.m.

Evening Prayer (with Litany, Wednesdays) 6:00 p.m.

Stations of the Cross (Fridays) 8:00 p.m.

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

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

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

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

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

Closed on legal holidays.

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER BOSSHARD: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER 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 Linzel, 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 Meisel, *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, third Saturdays, 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 Mary Joel, 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 Edward Linzel, *Director of Music*. Telephone: PLaza 7-8232

Mr John C. 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.