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· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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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. FREDERIC HOWARD MEISEL

THE REV. MICHAEL G. MAYER

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. XXIX

January, 1960

No. 1

Dear Parishioners of St Mary's,

Not infrequently we priests hear the statement "I love St Mary's and her worship and all that she offers in Christ's name but don't ask me to join any guild. I am not a joiner."

Why do we have guilds? Let it be said at the start that your Rector believes that guilds may come and guilds may go while the liturgy and the sacramental life go on and on. Guilds should come into being when need demands them and they should go out of existence when the need ceases. Guilds should never be solely for sociability and entertainment. The unsociable can learn to become sociable only as they learn to go joyfully on the giving line instead of waiting timidly on the receiving line. How often you hear "If so and so wishes greater sociability he will have to do his part." How true! And as for those who crave entertainment they need not go far afield to find it here in this city.

Now guilds are sponsored and encouraged at St Mary's that many may do their part both in the work and in the devotional life of the Church. Thus we have working guilds and devotional guilds and whereas either work or devotion may receive the emphasis, each is ideally complemented by the other.

The Church School needs no comment. It is THE important guild in any parish.

The working guilds are the Woman's Auxiliary, St Mary's Guild, the Guild of St Mary of the Cross, the Order of St Vincent and the Guild of St Stephen. If you would uphold the Church's missionary work, join either the day branch of the Woman's Auxiliary or the evening branch (St Martha's Guild). The Woman's Auxiliary is now officially but mysteriously called "Episcopal Churchwomen of the Diocese of New York." It is taking us some time to appreciate the significance of the new title. If you would make and care for Mass vestments for your parish and for struggling mission posts, join St Mary's Guild. Should your interests lie in the field of charitable work in general, join the Guild of St Mary of the Cross. So much for the guilds for women only.

Those young men who would serve at our altars at daily and Sunday worship should join the Order of St Vincent for acolytes. Those young men and young women who would meet together within the framework of the Church's teaching and of worthwhile projects should join the Guild of St Stephen.

There are also three devotional guilds. Those who would honor our blessed Lord in the Most Holy Sacrament of the Altar and spread this honor among all Christians are invited to join the Confraternity of the Blessed Sacrament. Should you wish to emphasize the spiritual work of mercy of praying for the departed, you may join the Guild of All Souls. Those who would more gratefully reflect on the Mysteries of the Incarnation and Our Lady's part in these should join the Guild of the Living Rosary or Our Lady and St Dominic.

Then there is a guild of such importance that it has become a "union," namely, the American Church Union. This great and rapidly growing organization witnesses throughout the Episcopal Church in this country (its counterpart in England is the English Church Union) to our Catholic heritage in doctrine, discipline and worship. Too often we of St Mary's take our heritage and all of its privileges for granted but this heritage must be propagandized and fought for if it is to be widely valued and used. Many of our congregation are already members of the American Church Union but your Rector enthusiastically hopes and prays that very many more will become members and thereby stand shoulder to shoulder with their fellow Anglican Catholics who are often bearing witness under persecution even by their bishops and parish priests who seem not to value joyfully the full Catholic faith and practice of the Episcopal Church. After all there is grace and more grace and light and more light and "damned be him that first cries 'Hold, enough!'"

Pray, enquire of your priests about these various working and devotional guilds and offer yourselves and your support as the Holy Spirit directs you.

Affectionately,

Ernie Taber

ANOTHER RUNG IN THE LADDER

Peace

As we continue our present series on the general subject of the ascent from earth to heaven let us mount the next rung in the ladder by growing in the virtue of peace.

What is peace? St Augustine once wrote: "When piety has established order in everything I rest in that tranquility of order which is peace." Yes, peace is the tranquility of order. It comes from well-ordered living, living in which the free human will is subject to the divine will of God. It is just such peace that our blessed Lord experienced in His Incarnate Life when He brought His human will in the midst of temptation into perfect harmony with His divine will. In Him God and man were in perfect harmony and He alone could call peace His own and offer it to others as their ideal: "My Peace I give unto you." You see peace is the gift of God and it becomes ours when we act according to God's will. It is then that we take His sweet yoke upon our shoulders and we discover to our joy that His yoke is easy and His burden is light in comparison with the hard yoke and heavy burden which we impose upon ourselves through self-will. And this easy yoke and this light burden bring peace to our souls.

One of the greatest aids to peace is righteousness. This means that we shall in all justice "Render unto Caesar the things that are Caesar's and unto God the things that are God's. Such righteousness as this inevitably issues in peace. Such righteousness on the part of all could indeed bring about the peace of the world. No wonder the Psalmist exclaimed "The mountains shall bring peace and the little hills righteousness unto the people." Indeed if we will cross over the hills of righteousness we shall surely get to the mountains of peace.

God Himself has made peace the handmaid of glory. His angels reflected Him as they sang that Christmas song "Glory to God in the highest and on earth peace to men of good will." After all, the whole purpose of the Incarnation was to procure through redemption the glory of God and the peace of man, — glory which man can render to God and peace which God can give to man. When our blessed Redeemer on the night before His crucifixion exhorted His followers in these words "Abide in Me and I in you," He proclaimed the interchange of glory and peace, — glory as they would be in union with Him and peace as He would dwell in them.

The same Incarnate Lord has said "Blessed are the peacemakers for they shall be called the children of God." Indeed He knew that only those who would develop the virtue of peace could act as God's children for only such would be eager to abolish all hatred and war, check all anger and tread under foot all haughtiness. He knew that only those who live as children of God would humbly deal with others, laying aside all self-assertion and self-esteem which give birth to discord and become gentle and moderate and conciliatory and capable of treating with respect the honest convictions of others. St Paul had learned this lesson from His master for he wrote to the Christians at Ephesus "I beseech you that ye walk . . . with all lowliness . . . endeavoring to keep the unity of the Spirit in the bond of peace."

We modern followers of Jesus Christ cannot hope for peace unless we have a proper appreciation of freedom. Freedom is the ability to choose for ourselves but it is more than this. It is also the ability to renounce choice. True freedom means that we choose God's will even when in so doing we must do that which we do not want to do. Thus we have made a higher choice while renouncing a lower choice. Our choice has then been according to grace and not according to nature. So it happens that we choose to accept whatever God sends with the certain knowledge that He may decide to impose slavery on us, that is, bondage to His will. When we choose to renounce our own will in favor of His will then He draws our will into His and we enjoy the freedom of the Father's House. We are at home with Him.

Our blessed Lord says to us His followers: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." Have you wondered why your requests made in prayer are often not granted? They would be if they were made truly in Christ's name and thus united to the Father's will. After all, God's will cannot be denied by God and so when our wills are His our prayers will be His and they will then not be rejected. So it happens that we are most free when we request the will of God in our prayers, that is when we truly pray in Christ's name. We are then free from self and this freedom we may enjoy even when the world with its worldlings and its trappings are against us. And in this setting of freedom peace is deepened and developed.

Remember the Gethsemane scene. Recall that strong prayer that issued from the divine Redeemer's lips as He lay prostrate on the

ground: "Father, if it be possible, let this cup pass from Me: nevertheless not as I will but as Thou wilt." In this prayer Christ chose not what was possible but what was willed. Of course it was possible that the cup of suffering should be removed for all things are possible with the heavenly Father. However, Christ with His human will chose what the Father willed and in His choice He was as the Son of Man pre-eminently free. Thus there in Gethsemane which was a veritable battlefield we see the tranquility of order which is peace, the peace of loving and acting in perfect accord with the will of the Father.

We all long for peace. It is a universal longing of the human soul. However, we shall not enjoy the virtue of peace except we be willing to remove in the stress and strain of our daily living its excessive activity. We must refuse to throw ourselves into everything that holds out the chance of pleasure if only the pleasure that comes from mere curiosity. We must stop wishing for anything that God does not will for our good. We must approach that spiritual height surmounted by St Francis de Sales when he said "I desire but few things and the little I desire I desire very little; and if I could be born again I should wish not to have one single desire." Now along with activity of desire there is activity of action which is also a barrier to peace. We need to stop being always on the run, to curb our impetuosity by supplanting it with moderation. You will recall that our blessed Lord frequently said to those who would urge Him into action "My hour is not yet come." He refused to hasten the hour or delay it. He simply waited patiently for it. If we would but possess our souls in patience we should enjoy some of His peace.

Now at our death peace will be the last hymn of triumph sung over our body as it lies before the altar at the Requiem Mass. Five words will fashion this hymn: "May he rest in peace!" What words are these! What desire is in them expressed! They are words which link time with eternity. They express the wish for eternity since peace can only be ultimately and perfectly enjoyed in heaven where the King of Peace reigns over His favored sheep who have striven to be peacemakers.

CHRISTIAN WORSHIP (4)

CHRISTIAN worship at its highest is, as we have seen, essentially a common, a corporate act, not just the sum of so many individual approaches to God. Because it is that, the form in which it is cast must of necessity be also a corporate one. Liturgical prayer is the prayer of the whole Church, represented by a particular congregation in a particular parish. If you take a look into the Prayer Book you will find no prayers there containing the words "I" or "me"; rather, all of them are expressed in terms of "we" and "us". These are the prayers of the Church as a whole and, as such, cannot include each and every special concern of you and me. Here a real difficulty is often felt. The collects, for instance, seem so objective, so impersonal and general: what possible relevance can they have to the particular desires and aspirations we, as individuals, long to express?

The ancient Church had an almost ideal solution to this problem, one which you now encounter only once a year in the so-called *Solemn Collects* of the Mass of the Presanctified on Good Friday. At one time this form of prayer was regularly part of every Mass. The Celebrant would bid prayers for particular objects: "Let us pray for the whole Church of God . . .", "Let us pray for all Bishops, Priests and Deacons . . .", "Let us pray for the Catechumens . . .", "Let us pray for the sick . . .", and so on. After each bidding the Deacon proclaimed, "Let us bow the knee", and silence was kept for a space to give all those present an opportunity to pray privately, and in their own words, for the particular people and circumstances they wanted to remember before God. At the end of this silent prayer the Deacon commanded, "Arise", and the Celebrant, as the liturgical spokesman for the Church there assembled, would sum up all these individual petitions in one official prayer of the Church, the form of which we now call a *Collect*. And, finally, the assembled worshippers expressed not only their assent, but also the fact that their own prayers were now joined to the prayer of the whole Church, in a loud and resounding "Amen". Thus in a series of biddings for all sorts of conditions of men, each with its own period of silence for private prayer and its final collect, in which the private intentions were, so to say, "collected" into one, the Church combined private prayer and official liturgical prayer.

Over the centuries this form of prayer, for various historical reasons, was lost, and even on the one day on which the archaic

usage was retained it lost much of its point when the original period of silent prayer was telescoped into a rather meaningless bobbing up and down. Recent liturgical reforms, however, have restored the original manner. The "collect" form of prayer is still with us, though, and when we are puzzled at its unspecific terseness and lapidary grandeur, we must remember that it presupposes a lot of prayer on the part of the worshippers; itself it is only the official summing-up of the prayers of many individuals.

As Anglicans we are fortunate in having another prayer which, in its way, stands in the place of the ancient Solemn Collects, where other liturgies have a gaping hole: the Prayer for the whole state of Christ's Church. It was both genius and, most likely, sound liturgical scholarship that made the compilers of our Prayer Book create such a prayer once more. Here we do have, again, petitions for all sorts and conditions of men. The silent pause between each of the clauses is not there, it is true, but the principle remains, as you will see if you read the rubric that precedes it: *Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.* We do not have to clutter up the Mass with new and special prayers for various occasions each day, but we may bring our own intentions, secret or announced, to the unvarying prayer of the Church. Our particular prayers are joined to the common prayer of the Church, just as our individual offerings of ourselves are joined to the oblation of the Church, in and with the great Oblation of Himself of our High Priest in the Canon of the Mass. In both cases we stand before God, not as X and Y and Z, but as the Body of Christ, through Whom alone we have access to the heavenly throne: one of the reasons why we end all our prayers and oblations with the words, "through Jesus Christ our Lord".

—M.G.M.



PARISH NOTES

FRIDAY, January 1st, is the Feast of the Circumcision. Low Masses will be celebrated at 7, 8, 9 and 10 with High Mass at 11 at which Father Meisel will give the sermon. In the evening at 8:15 Holy Hour will be observed. The best way to begin the new year is to offer the Holy Sacrifice of the Mass and, if possible, to attend Holy Hour.

The New Year of 1960 suggests also that you will have made your weekly pledge for the support of St Mary's and the missionary work of the whole Church and that you will have procured an Ordo Kalendar as your guide through the feasts and the fasts of the Christian year. One of these Kalendars may be obtained through the St Francis de Sales Shop or the Church office for 60c (75c if mailed).



WEDNESDAY, January 6th, is the Feast of the Epiphany when High Mass will be celebrated at 7 followed by Low Masses at 8, 9:30 and 12:10. On this happy festival the faithful unite in spirit with the Wise Men of the East in adoring their King and their God and their Savior.



THROUGHOUT the Episcopal Church on January 24th a special offering will be taken for the training of future priests in our theological seminaries. Special envelopes will be found in the pews on that day. Two-thirds of the St Mary's offering will be given to the General Theological Seminary, New York City where two of your priests were trained. The other third will go to the Seabury-Western Theological Seminary, Evanston, Illinois where your other priest received his training. Our seminaries are among the bulwarks of Holy Church and they should receive your generous support.



IN a Prayer Book rubric (page 320) your Rector is ordered to advise you while you are in health to make your Wills in which you will make provision for the disposal of your temporal goods, and wherever able, leave Bequests for religious and charitable uses. Surely you will wish to remember St Mary's in your Will thus making provision for her future witness to the Catholic Cause in the Episcopal Church as your token of gratitude for all the blessings you have received through your parish home.

THE day branch of the Woman's Auxiliary (Episcopal Church-women) will meet in St Joseph's Hall on Friday morning, January 15th at 10:45 at which time the budget for 1960 will be prayerfully planned. The meeting will be preceded by a Corporate Communion at the 9:30 Mass in the Lady Chapel.



YOU and your friends are most cordially invited to attend a January series of organ recitals to be given at St Mary's on the Monday evenings of that month at 8:30.



ST STEPHEN'S Guild invites the members of the parish to come to St Joseph's Hall on Sunday evening February 7th at 6:45 when the Rev. C. Kilmer Myers will give a talk on the work being done on the lower Eastside with interracial youth and family groups. Father Myers is Vicar of St Augustine's and St Christopher's Chapels of Trinity Parish and he has been doing a noteworthy work in the name of Holy Church and for the honor of her Lord.

At 5:30 that evening a 'smorgasbord' supper is planned to which all are invited but for which reservations must be made. It will be helpful if these reservations can be made early.



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

November 17—Calvin Gray

BURIALS

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

November 21—Irene Helen Williams

December 5—Nina Gertrude Ward

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

- January 3—The Second Sunday after Christmas — A thank offering.
 January 6—The Epiphany. Edwin S. Gorham, Caroline Faitoute Gorham, James H. Gorham, O.H.C., Priest.
 January 10—The First Sunday after the Epiphany.
 Warrington Griswold Lewis, Mary Lewis Hooker.
 January 17—The Second Sunday after the Epiphany.
 Mary Louise Raymond.
 January 24—The Third Sunday after the Epiphany.
 George Robinson Harding.
 January 31—The Fourth Sunday after the Epiphany.
 Charles Kirkpatrick Edgar.



THE Corporate Communion for the Month of January are as follows:

- Sunday, January 3, 9:00, The Guild of St Mary of the Cross. St Martha's Guild.
 Sunday, January 10, 9:00, The Living Rosary of Our Lady and St Dominic.
 Friday, January 15, 9:30, Woman's Auxiliary (Day Branch).
 Sunday, January 31, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



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KALENDAR FOR JANUARY

- ✕ 1. F. THE CIRCUMCISION OF OUR LORD. High Mass with Sermon 11.
2. Sa. Octave Day of St Stephen, D.M.
- ✕ 3. Su. THE HOLY NAME OF JESUS. Com. of Christmas II and the Octave Day of St John, Ap. Ev.
4. M. Octave Day of the Holy Innocents, MM.
5. Tu. Vigil of the Epiphany. Com. St Telesphorus, B.M.
- ✕ 6. W. THE EPIPHANY OF OUR LORD. High Mass 7.
7. Th. Of the Octave.
8. F. Of the Octave. Com. St Lucian, P.M. *Abstinence.*
9. Sa. Of the Octave.
- ✕ 10. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I and Octave.
11. M. Of Epiphany I. Com. St Hyginus, B.M. and Octave.
12. Tu. Of the Octave. Com. St Benedict Biscop, Ab.
13. W. Octave Day of the Epiphany.
14. Th. St Hilary, B.C.D. Com. St Felix, P.M.
15. F. St Paul the First Hermit, C. Com. St Maurus, Ab. Requiem 8. *Abstinence.*
16. Sa. St Marcellus I, B.M.
- ✕ 17. Su. EPIPHANY II. Com. St Anthony, Ab.
18. M. St Peter's Chair at Rome. Com. St Paul, Ap. and St Prisca, V.M.
19. Tu. SS Maris and Comp., MM. Com. St Canute, K.M.
20. W. SS Fabian and Sebastian, MM.
21. Th. St Agnes, V.M.
22. F. SS Vincent and Anastasius, MM. *Abstinence.*
23. Sa. St Raymond of Pennafort, C. Com. St Emerentiana, V.M. Requiem 9:30.
- ✕ 24. Su. EPIPHANY III. Com. St Timothy, B.M.
25. M. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.
26. Tu. St Polycarp, B.M. Requiem 7.
27. W. St John Chrysostom, B.C.D.
28. Th. St Peter Nolasco, C. Com. St Agnes, V.M.
29. F. St Francis de Sales, B.C.D. *Abstinence.*
30. Sa. St Martina, V.M. Com. Beheading of Charles I, K.M.
- ✕ 31. Su. EPIPHANY IV. Com. St John Bosco, C.

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

MUSIC FOR JANUARY

JANUARY 1 — CIRCUMCISION

Mass, Missa de angelis Plainsong

JANUARY 3 — THE HOLY NAME OF JESUS

Mass, Missa in honorem Sancti Josephi Flor Peeters

Motet, O magnum mysterium Luis Tomás de Victoria

Evensong

Magnificat and Nunc dimittis (Second Service) William Byrd

Motet, Dies Sanctificatus Joseph von Eybler

O salutaris hostia Flor Peeters

Motet, Adoramus te Vincenzo Ruffo

Tantum ergo Flor Peeters

JANUARY 6 — EPIPHANY

Mass, Missa Orbis factor Plainsong

JANUARY 10 — THE HOLY FAMILY, JESUS, MARY AND JOSEPH

Mass, Missa in honorem Beatae Mariae Virginis William Craig

Motet, Three Kings Healey Willan

Evensong

Magnificat and Nunc dimittis Healey Willan

Motet, Ave Maria Sergei Rachmaninoff

O salutaris hostia Otto Rehm

Motet, O bone Jesu Marco Antonio Ingegneri

Tantum ergo Josef Lechthaler

JANUARY 17 — EPIPHANY II

Mass, Messe solennelle de Sainte Cécile Charles Francois Gounod

Motet, Laudate Dominum Pietro Bonamico

Evensong

Magnificat and Nunc dimittis Robert Fayrfax

Motet, Jesu dulcis memoria Jakob Händl

O salutaris hostia Sydney H. Nicholson

Motet, Ave verum Wolfgang Amadeus Mozart

Tantum ergo Sydney H. Nicholson

JANUARY 24 — EPIPHANY III

Mass, Saint Luke's Mass Joseph Goodman

Motet, Reges Tharis Joseph von Eybler

Evensong

Magnificat and Nunc dimittis in E Thomas Tallis

Motet, O magnum mysterium Giovanni Pierluigi da Palestrina

O salutaris hostia Franz Liszt

Motet, Adoramus te Jakob Händl

Tantum ergo Franz Liszt

JANUARY 31 — EPIPHANY IV

Mass, Kronungs Messe Wolfgang Amadeus Mozart

Motet, O admirabile commercium Jakob Händl

Evensong

Magnificat and Nunc dimittis Thomas Tomkins

Motet, Omnes de Saba Joseph von Eybler

O salutaris hostia Luis Tomás de Victoria

Motet, Panis angelicus Everett Titcomb

Tantum ergo Luis Tomás de Victoria

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 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 9:00 to 1:00 and 2:00 to 4:30

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

FATHER MEISEL: Fridays, 4:30 to 5:30 and 7 to 8 p.m., Saturdays, 3 to 4 p.m.

FATHER MAYER: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 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*. St Martha's Guild (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 Mayer, *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.



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 Meisel

The Rev. Father Mayer

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 Teresa Margaret, S.H.N.

The Sister Mary Susan, 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 E. E. Lamar, *Parish Secretary*. Telephone: PLaza 7-5845

Mr Edward Linzel, *Director of Music*. Telephone: PLaza 7-8232

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.