

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·
· BENEDICTA · TU · IN · MULIERIBUS ·



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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AVE

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

Vol. XXIX

March, 1960

No. 3

Dear Parishioners of St Mary's,—

Have you ever stopped to think what St Mary's would be like without the daily, and several times daily, celebration of the Holy Mass? Supposing that you did not have the privilege of beginning any and every day at the altar, going forth to the work of the day and into the battle of life on the strength of heavenly food lest you faint by the way? Supposing that you did not have the opportunity each day to lift the littleness of your personal prayers into the greatness of the prayers of the Divine Liturgy, thus linking your prayers to the pleading of Jesus himself as he re-pleads before the Heavenly Father the merits of His Passion? Supposing that you did not have the joy of keeping the anniversary of your baptism, your confirmation, your first confession, your first communion, your marriage, your ordination; yes, your birthday by giving thanks for your blessings at the great act of thanksgiving, the Holy Eucharist? Supposing, too, that you could not keep the anniversary of the death of the members of your family or your beloved friends by commending their souls to the mercy of Jesus as He re-pleads His merits on their behalf in the Holy Mass that they may have a happy progress through purgatory and into heaven, the gates of which He alone can open? Supposing that you did not have the privilege of keeping a novena—a nine-day period of prayer, beginning each day at the altar with the same intention of seeking God's grace and light in the filling of one particular need? Can you imagine a day without a Mass? I cannot and we need not, for St Mary's provides daily celebrations.

How often do you attend Mass? Are you among the great number of the faithful who would like more often to begin the day at Mass but who find it too inconvenient? True, it is well-nigh impossible for some to frequent the altar, but impossibility and inconvenience are two totally different matters. Whenever you are tempted by the world, or the flesh, or the devil to find Mass attendance inconvenient, just remember that the Mass is the re-pleading and

re-presenting of Calvary's Sacrifice as the Lamb of Calvary promised, and that Calvary was not exactly a matter of convenience. It was the climax of redeeming love, sacrificial love, which overflowed from the Sacred Heart of Jesus.

It is not necessary to try to make our worship as difficult and as inconvenient as possible (Christ, on one occasion, did gather together His loved ones into a place where there was much grass) but do pray against a tendency increasingly prevalent amongst Catholic Christians to make their Mass attendance and their communions as convenient as possible. Such cannot enter truly into the sacrificial elements of the Holy Mass, and this element is its essential element.

How the spiritual life of this parish and of you as its communicants would be advanced if you were to plan your Mass attendance carefully and generously and, above all, sacrificially! Will you rejoice to be in your places before the altar? There is not only joy there, but power for holy living which knows no limit.

Affectionately yours,

Ernie Taber

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LENT

Holy Church gives her children the season of Lent as a commemoration of the Divine Redeemer's forty-day fast in the wilderness. She bids us fast, at least those of us who are of the ages of twenty-one through fifty-nine, that we may exercise godly discipline in our daily Christian pilgrimage. Fasting must be accepted as a positive and not a negative exercise. We say "no" to the demands of the body that we may give first place to the growth of the soul. The body is to be the servant of the soul but, as we know only too well, the body has a way of gaining a position of mastery over the soul. It therefore needs wholesome discipline. If such is exercised through fasting, we shall be able to enter into the joy of appreciating the true meaning of the proper preface for Lent "because, that by our bodily fasting, thou dost curb our sinfulness, dost raise our minds from things of earth, dost renew our strength and reward us with manifold blessings." May we experience positive joy through our fasting!

The special Lenten devotion, that of Stations of the Cross each Friday evening, should draw us all towards a deeper realization of the price of our redemption. It is at this devotion that we follow along the Way or Sorrows and thus kindle into flame our repentance.

The following suggestions, and they are mere suggestions, may help some to keep a holier Lent:

1. Receive Holy Communion at least once a week and attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of daily Mass.)
2. Make your confession at least on Shrove Tuesday and again before Easter Day.
3. Give up one favorite sin, and you will find to your joy that other sins will go with it.
4. Attend the Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal (Ages 21 through 59).
6. Abstain from meat on Wednesdays as well as Fridays (Ages 7 and over).
7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day, examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.

★

ANOTHER RUNG IN THE LADDER

Gentleness

ARE you willing to climb up on another rung in the ladder that reaches from earth to heaven? Then, by the power of the Holy Spirit, bring forth in your daily Christian living the fruit of gentleness. Gentleness suggests that we be gentlemen, with innate courtesy and politeness. Gentleness involves good manners.

There are multitudes of well-meaning individuals who have as their goal in life rugged honesty. They even boast of their outspokenness. They claim that if they are honest with themselves, it matters not how they behave outwardly since inner integrity is that which matters most. But those who have to live with these rugged individuals discover that they resemble the proverbial "bull in a china-shop." Yes, they crash about and shatter anything or, worse still, anyone in their way.

It is not enough to be honest. Gentleness is needed. As mercy seasons justice, so gentleness seasons honest convictions. Honest people too often claim that in all honesty they must act in an extremely disagreeable manner towards their fellows, and that, whereas their associates are forever demanding praise, they must in all honesty proffer blame. There can be, however, such a thing as an honest regard for the feelings of others. Think of our divine Saviour. He strongly blamed only the hypocrites for He knew that they could be cured of their hypocrisy only by being broken, but in all of His other dealings with the children of men He was gentle and tender and kindly. He befriended publicans and sinners, and with kingly courtesy drew the adulterous Magdalene towards sainthood.

Now gentleness issues in good manners. What do we mean by good manners? We mean the thinking lowly of self and highly of others. Good manners are to be distinguished from mannerisms. They are poles apart. Mannerisms are in essence peculiarities which come from thinking highly of self and lowly of others. They are practiced in an effort to get attention. Those whose outward actions are composed of mannerisms certainly get the attention they desire. They get it through pomposity or posed piety or clownishness or even by the important voice. Whether in the subway or at a buffet supper, they act like cavemen.

Gentleness is supernatural. That is why it is listed among the fruits of the Holy Ghost. Gentleness, like charity, seeketh not her own. It is disinterested, self-forgetting in favor of the other person. The gently courteous soul sees in every other soul a reflection of God's image. He knows that what he does or does not do to others he does or does not do to Jesus Christ. When he shakes hands with others, he thereby signifies his willingness to sacrifice for them and therefore for Christ. He doesn't talk too loudly for fear he may drown out the voice of the Holy Spirit which would make itself heard through another. He refuses to merely lounge about lest by

his example he start someone else down the road of dejection when God would urge that someone else forward. Even when heavily burdened he smiles that he may possibly give to others the notion that life when it puts one to a test is fun and brings joy if the test is accepted and not resented. Well we know that one genuine smile can convert a whole roomful of people.

There are those who are convinced that charitable acts or deeds of kindness are all that matters. Too often they forget that acts of kindness can be spoiled by the manner in which they are done. To say to one in need "Take this, but you have no business getting yourself into such a fix" spoils the giving. Sometimes the deed of kindness, if voiced, would sound something like this: "You have made your bed. Now lie in it but if I have time I'll make it a little more comfortable." You see, the good heart loses its charm when it is hidden beneath a cold, repulsive exterior. By the same token, if our religion is not presented in all of its gentleness it will drive others away. When you stop to think of it, rude men and hardened sinners and little children would never have flocked to Jesus if His bearing had not been gentle, polite, and courteous. Indeed, gentleness wars on ruggedness of character, crudeness in manners, and dryness in speech. It polishes the rough places and leaves politeness in the soul. It is like a clear fountain pouring forth clean water, for it scatters goodness all about.

Now courtesy, issuing from good manners, is priceless when it is elevated to the status of a supernatural act of virtue. It then becomes gentleness, a Fruit of the Holy Ghost. Shall we by His power set out to practice that virtue and so have the joy of taking another rung in the ladder that reaches heavenward? If we do, we shall discover that we are Christian gentlemen, innately so, and not dependent upon any book of etiquette but rather on the guidance of the Holy Ghost.



CHRISTIAN WORSHIP (6)

IN our consideration of Christian Worship we have emphasized, over and over again, its corporate nature. That has been so, not because it is a desirable thing, or a useful thing, that we should be doing things together rather than individually: the crux of the matter is, after all, that at the center of our worship stands the worship by Christ of His Father, and our worship, insofar as it is

Christian, is our joining with Him in His self-offering, made possible for us by our incorporation into His sacred Humanity by Baptism and Confirmation. We join with Him in offering His Holy Sacrifice.

When we hear the word *Sacrifice* we immediately think of death and perhaps envision some ancient priest standing before a blood-covered altar and slaughtered sacrificial animals. It is this kind of image which is, in part, responsible for the prejudice people have often shown to the idea of the Holy Eucharist as a Sacrifice. And, indeed, some of the cruder medieval eucharistic thought did try rather hard to find some connection between this one-sided idea of sacrifice and the Mass. But then, even in ancient times, when the worship of God still took place under "types and shadows," there were sacrifices other than animal ones and, furthermore, the death of the animals was not the main point of sacrifice: it was the necessary preliminary, carried out actually in the forecourt of the Temple, to the complete offering of the victim on the Altar.

We must remember all this when we think of the Sacrifice of our Lord Jesus Christ. His sacrifice, i.e. His complete self-offering of Himself to the Father, is inherent in the very nature of the Blessed Trinity. It has existed from all eternity, and will exist through all eternity, quite outside the bounds of time and space. In His incarnate life here among us it found its climax and completion in His death, even the death of the Cross, and this His death on Calvary for our salvation, together with His Resurrection and Ascension made possible the communication of his sacrificial response to God the Father to the humanity of which He is the Head. Calvary stands central in the history of our salvation, but it is simply the outward and visible sign of that complete self-offering which is Christ's by nature.

When we come together to celebrate Holy Mass, we "do shew forth the Lord's death till he come," i.e. this self-offering, culminating in His willing death, is made present to us and we are drawn to take our share in it. We make a Memorial of His saving sacrifice. The words *memorial* and *remember* have a much richer meaning in scriptural and liturgical language than the merely intellectual imagining that we understand by these terms today. They stand for bringing a past event into the present, making it a reality even now. We can make Christ's Sacrifice thus present, because it subsists eternally in Heaven. When we have "in remembrance his blessed

passion and precious death, his mighty resurrection and glorious ascension," the "innumerable benefits of the same" are there and then made available for us.

Towards the end of the Prayer of Consecration we say that "we are unworthy through our manifold sins, to offer unto thee any sacrifice"; and yet, earlier, we speak of "these thy holy gifts, which we now offer unto thee," words of such importance that in the first American Prayer Book of 1790 they were printed in capitals, "WHICH WE NOW OFFER UNTO THEE." If the Church were simply an association of like-minded people, such language would be highly presumptuous. But for Catholics she is the Mystical Body of Christ, and her offering is therefore Christ's own. He is the High Priest who does the offering through the instrumentality of his earthly priest and his priestly people, the Church. What we offer is not our own: we plead His Sacrifice, and only as members of His Body can we be bold to do so.

While the reality of Christ's Sacrifice is made present to us whenever Holy Mass is offered, the benefits to us depend on our disposition. There is nothing automatic about salvation. The other side of the coin of our offering the Holy Sacrifice as members of Christ's Body is that we must be Christ-like: only to the extent to which we are are we effectually joined with Him in this great act. Not only at Mass, but in everyday life, must we live sacrificially, putting self aside always and offering ourselves to God the Father completely and in everything. We cannot do this on our own, but the very Sacrifice which we join in offering gives us the supernatural power to do so. We cannot offer the Holy Sacrifice worthily unless we also offer and present unto God "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice" after the example which our Saviour Christ has set us.

—M.G.M.



PARISH NOTES

THE Lent Retreat for men and women will be conducted this year by Father Taber on Saturday, March 12th. The Retreat Mass will be celebrated at the High Altar at 8:00, followed by breakfast in Saint Joseph's Hall. Meditations will be given at 10:15,

11:30, and 2:15. Luncheon is at 12:45. The day closes with Benediction of the Blessed Sacrament at 3:00. Reservations for breakfast and for luncheon should be made before March 10th through the Sister-in-Charge-of-the-Retreat, 133 West 46th Street (PLaza 7-6464).



THE Bishop of New York, the Right Reverend Horace W. B. Donegan, will administer the Sacrament of Holy Confirmation at St Mary's on the evening of the Fourth Sunday in Lent, March 27th, at 8:00. Those looking forward to receiving the gift of the Holy Ghost in this sacrament have begun their preparation. The members of the congregation will set aside the evening of the 27th that they may be present to pray a rich blessing on the members of the Confirmation Class of 1960 and to welcome our beloved Bishop.



BY this issue of AVE, the Angelus Bell at St Mary's will have been renewed in part and repaired for faithful service. The considerable expense involved is borne by Mrs. Newbury Frost Read as a Thank Offering in loving memory of her sister, Beatrice Mary Farris. May she rest in peace!

St Mary's is most grateful for so practical a memorial. The Angelus Bell has been out of order for many weeks and it has been sorely missed as a call to prayer by the worshippers of our congregation and by not a few passersby.



A GIFT of a new set of red Low Mass vestments is gratefully received. The vestments honor the Holy Spirit in their design. They have been expertly fashioned in Saint Gall, Switzerland, and they are startlingly beautiful in their simplicity. They are given by a faithful communicant, Mrs R. H. Arnold, as a Thank Offering in loving memory of her mother and father, Laura B. (Williams) and John Litell Fales. May they rest in peace!

THE Day Branch of the Woman's Auxiliary (Women of the Church) will meet in Saint Joseph's Hall on Friday morning, March 18th, at 10:45. A Lenten Meditation will be given at 11:00 before St Francis' Altar by Father Mayer. All women of the congregation are invited to attend.

A Corporate Communion will have been held at the 9:30 Mass that morning.



ALL members of the congregation who are looking forward to the Ash Wednesday, Lenten and Holy Week services are invited to study the liturgy in its musical setting by attending the choir rehearsals on Tuesday evenings, 6:30 to 7:30, and Saturday mornings, 10:30 to 11:30, and to offer their worship by actively participating in these services.

No previous musical training is required. The rehearsals are held in the Choir Room on the 3rd Floor of the Parish House.



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 15 — John Doy Woods

January 22 — Mary Harriet Skeuse

January 26 — Joseph Graham Bernard

January 26 — Madeline Bernard



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

March 27 — The Fourth Sunday in Lent. Estelle Lightbourn.

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

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

Sunday, March 6, 9:00, The Guild of St Mary of the Cross. St Martha's Guild.

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

Friday, March 18, 9:30, Woman's Auxiliary (Day Branch).

Sunday, March 27, 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 Stella Bate-man, \$2; Miss Lucille Blinn, \$5; Mr Merton W. Bogart, \$2; The Reverend Jackson P. Braddy, \$2; Miss Edith K. Brown, \$2; Mr and Mrs Lawrence Bush, \$2; Mrs Joyce Charlton, \$1; Mrs Howell C. Dixon, \$4; Miss Ruth Hinckley, \$2; Miss Lillian M. Lasham, \$5; Miss Lucile LeBosse, \$2; Mr Walton K. Lentz, \$3; Mr Alan Robbins, \$5; Mr Roger Russell, \$1; Mrs Edward Soler, \$2; Mrs Fred Spiess, \$2; and Mr E. W. Wassman, \$2.



ASH WEDNESDAY PRAYER

"Remember, O man, that thou art dust and unto dust shalt thou return!"

When self deception would postpone reform,
Falsifying my true fearful state,
Pretending goodness where offence was born,
Disclaiming sin, my only slight mistake, —
Then, if for want of more pretentious day,
I still deny the terror of my sin,
Lord grant new life through ashen death Wednesday
That dust marked, my contrition, I begin.

FHM

KALENDAR FOR MARCH

1. Tu. S David, B.C. (Shrove Tuesday)
2. W. ASH WEDNESDAY. Com. S Chad, B.C. *Fast and abstinence.* Blessing of Ashes and High Mass 12 noon.
3. Th. Feria. *Fast.*
4. F. S Casimir, C. Com. S Lucius I, B.M. & Feria. *Fast and abstinence.*
5. Sa. Feria. Requiem 9:30. *Fast.*
- ✠ 6. Su. LENT I. Com. SS Perpetua & Felicitas, MM.
7. M. S Thomas Aquinas, C.D. Com. Feria. *Fast.*
8. Tu. S John of God, C. Com. Feria. *Fast.*
9. W. EMBER WEDNESDAY. Com. S Frances of Rome, W. *Fast and abstinence.*
10. Th. The Forty Holy Martyrs. Com. Feria. Requiem 7. *Fast.*
11. F. EMBER FRIDAY. *Fast and abstinence.*
12. Sa. EMBER SATURDAY. Com. S Gregory I, B.C.D. *Fast and abstinence.*
- ✠ 13. Su. LENT II.
14. M. Feria. *Fast.*
15. Tu. Feria. Requiem 8. *Fast.*
16. W. Feria. *Fast and abstinence.*
17. Th. S Patrick, B.C. Com. Feria. *Fast.*
18. F. S Cyril of Jerusalem, B.C.D. Com. S Edward, K.M. & Feria. *Fast and abstinence.*
19. Sa. S JOSEPH, SPOUSE OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.*
- ✠ 20. Su. LENT III. Com. S Cuthbert, B.C. & Feria.
21. M. S Benedict, Ab. Com. Feria. *Fast.*
22. Tu. Feria. *Fast.*
23. W. Feria. Requiem 9:30. *Fast and abstinence.*
24. Th. S GABRIEL, ARCHANGEL. Com. Feria. *Fast.*
25. F. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. High Mass 7. *Fast and abstinence.*
26. Sa. The Penitent Thief, C. Com. Feria. *Fast.*
- ✠ 27. Su. LENT IV (Laetare). Com. S John of Damascus, C.D.
28. M. S John Capistran, C. Com. Feria. Requiem 7. *Fast.*
29. Tu. Feria. *Fast.*
30. W. Feria. *Fast and abstinence.*
31. Th. Feria. *Fast.*

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

MUSIC FOR MARCH

MARCH 2 — ASH WEDNESDAY

Mass — *Missa paenitentia* Plainchant

MARCH 6 — LENT I

Mass — *Missa secunda* Hans Leo Hassler
Motet — *Miserere mei* William Byrd

Evening

Litany in Procession Plainchant
Motet — *O vos omnes* Luis Tomás de Victoria
O salutaris hostia Giles Farnaby
Motet — *O bone Jesu* Tomaso Bai
Tantum ergo Luis Tomás de Victoria

MARCH 13 — LENT II

Mass — *Missa brevis* Giovanni Pierluigi da Palestrina
Motet — *Animam meam* Luis Tomás de Victoria

Evening

Litany in Procession Plainchant
Motet — *Crucifixus* Antonio Lotti
O salutaris hostia George Henschel
Motet — *Ave verum* Josquin de Prés
Tantum ergo George Henschel

MARCH 20 — LENT III

Mass — *Missa Vidi speciosam* Luis Tomás de Victoria
Motet — *To Thee, O Lord, I cry* Sergei Rachmaninoff

Evening

Litany in Procession Plainchant
Motet — *Tenebrae factae* Luis Tomás de Victoria
O salutaris hostia Pierre de la Rue
Motet — *Adoramus te Christe* Giacomo Antonio Perti
Tantum ergo Zoltán Kodály

MARCH 25 — THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

Mass — *Missa orbis factor* Plainchant

MARCH 27 — LENT IV (Laetare)

Mass — *Missa Misericordias Domini* Josef Rheinberger
Motet — *Surge illuminare* Giovanni Pierluigi da Palestrina

THE SACRAMENT OF HOLY CONFIRMATION

Motet — *Laudate Dominum* Pietro Bonamico
O salutaris hostia Anton Bruckner
Motet — *O Domine Jesu* Giovanni Pierluigi da Palestrina
Tantum ergo Nicolas Gigault

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, 9:30 a.m. and 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 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

Mr William E. Robedee, *Parish Secretary*. Telephone: PLaza 7-5845

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

Mr William A. Boutté, *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.