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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

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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City 36

Vol. XXIX

April, 1960

No. 4

Dear Parishioners of St Mary's,—

Lent deepens into the two weeks called Passiontide. Of these two weeks, the latter is called Holy Week, during which the Church brings vividly to the memory of her children the events of the last week of the mortal life of Our Most Holy Redeemer. The faithful will be in their places in their parish church all during this blessed week and fortunate indeed are they if their parish church observes in full the Holy Week Rite. Not a few loving Anglican Catholics year by year reserve rooms in New York hotels for the entire week that they may attend the full Holy Week observance here with us at Saint Mary's. I sometimes wonder if some of us may be taking Holy Week ceremonies for granted, possibly as an annual routine, and so miss many of them.

If you would enter deeply into the Passion of our divine Saviour, do not miss the Holy Week Liturgy which will carry you truly and devotionally into an appreciation of the merits of Passion, yet without any mock sentimentality. Attend the Palm Sunday Liturgy at eleven, the Maundy Thursday Liturgy at seven, the Good Friday Liturgy at nine-thirty, and the Holy Saturday Liturgy at ten. You will then follow our blessed Lord in His Passion, beginning with the Palm Sunday procession and ending with the first Mass of Easter, for God the Father would not allow His Holy One to suffer corruption in the tomb. Arm yourselves with your people's edition of the Anglican Missal which contains the above Holy Week Liturgy in full.

You will not wish to spend the evenings of Holy Week in worldly pursuits. On Palm Sunday evening you may attend the Stations of the Cross at eight and on Wednesday, Thursday, and Friday evenings your place may well be found at the service of Tenebrae, at which the darkness of human sin is contrasted with the light of newness of life lived in union with the risen Saviour. The other evenings could be spent in reading the Gospel story of the Passion, with quiet reflection thereon.

You will wish to take your part in the Watch at the Altar of Repose between the Maundy Thursday High Mass and the Good Friday Mass of the Presanctified, the women making themselves responsible for the day hours of this watch and the men for the night hours. You will possibly wish also to keep your watch before the cross at part or all of the Three Hour Devotion on Good Friday, from twelve until three.

If we really plumb the depths of the deep love of Jesus for our individual souls, we shall become radiantly happy Christians by living in generous response to that love. We shall become victims with the divine Victim and die to self that we may live unto God. We shall attend our Masses, not with any feeling of obligation but rather with the glad acceptance of the privilege of re-pleading the merits of the Passion on our behalf and on behalf of our fellowmen. Our religion will then cease to be a respectable cloak thrown over our soiled souls but rather a positive means of changing our sins into virtues. All of this because our reply to Christ's sacrificial love, so strongly displayed on Calvary's cross, will honestly be sacrificial love, — love which makes God's will the all-in-all and our will nothing. His way, the way of holiness and peace, will then displace our way, the way of selfishness and disorder.

May God bring us all to the foot of the cross where, in devout contemplation of the deep love which there shines forth, we may fix our gaze on Jesus and upon Him alone!

Affectionately,

*Grieg Taber*

★

### HOLY WEEK AND EASTER DAY

PALM SUNDAY, APRIL 10TH

Low Masses .....	7, 8 and 10:00
Morning Prayer .....	7:40
Sung Mass .....	9:00
Blessing of Palms, Procession and High Mass .....	11:00
Evening Prayer .....	6:00
Stations of the Cross, with Sermon and Benediction .....	8:00

### MONDAY AND TUESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer .....	6:00

### WEDNESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer and Litany .....	6:00
Tenebrae .....	8:00

### MAUNDY THURSDAY, APRIL 14TH

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars .....	7:00
Morning Prayer .....	9:00
Evening Prayer .....	6:00
Tenebrae .....	8:00

### GOOD FRIDAY, APRIL 15TH

Morning Prayer and Litany .....	8:00
Mass of the Presanctified .....	9:30
Preaching of the Cross .....	12:00 to 3:00
Stations of the Cross (Church School) .....	3:15
Evening Prayer .....	6:00
Tenebrae .....	8:00

### HOLY SATURDAY, APRIL 16TH

Morning Prayer .....	8:00
Blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter.....	10:00
Evening Prayer .....	6:00

### EASTER DAY, APRIL 17TH

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

### HOURS FOR CONFESSIONS

Wednesday in Holy Week

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

## ANOTHER RUNG IN THE LADDER

*Goodness*

**A**RE you willing to continue your ascent heavenward? Then take another rung in the ladder that reaches from earth to heaven, — the rung of goodness.

Some spiritual writer has given us this truly wonderful expression: "Creation is a love song to the Most High and the melody of this song is God's goodness." Yes, God is not only good, He is goodness itself. Indeed, there is no good apart from Him. Whatever good may be found in any of the members of the human race and in individual souls sanctified by grace flows from divine goodness as its only source. When we are made one with God by love, which is the unifying principle, and we then partake of His goodness, we find ourselves strangers to others and ill-at-ease and restless until we can communicate that goodness all about us. After all, goodness is always diffusive and must be scattered about. The divine Saviour reminds us that "A good tree bringeth forth good fruit."

Now the Church, the Saviour's mystical body, has perpetuated the goodness of her Incarnate Lord Himself. Examine her history and you will find that amid all of her struggles with the world and its spirit of worldliness, her list of saints has grown longer and longer. The saints are they who have been downright good and their unannounced world-wide mission has been that of spreading goodness into the welter of man-made wickedness. Now many of the pages of the Church's history are yet to be written, but these too will tell of her opposition of good to the evil of nations and of men in high places as well as low.

Happily, we are members of the Church, having become so at our baptism. As such, each of us draws on the grace of Christ for we are branches of Him who is the vine. As we live by His grace, we in some sense become 'other Christs' who will communicate the goodness of Christ to those who approach us. We are, ideally speaking, 'Christophers,' that is, Christ bearers, in a society sadly characterized by its lack of orderly discipline and yet a society which can hope for salvation from Christ alone since He is its only Saviour. By any chance, are our thoughts and words and actions such that we would blush for shame if our Guardian Angel were to whisper in our ears, "Another Christ"?

You see, it is our privilege as Christians to radiate not the goodness of God in general but the goodness of that person of the

Triune God we best know, namely, Jesus Christ. In radiating His goodness there can never be any place found in our souls for detraction, hatred, injustice, lying, ill-will, uncharitableness, and all kindred sins. These do not communicate goodness.

It is well for us to keep in mind that for a Christian there is no such thing as 'solo' goodness. Christ's goodness overflows into every individual member of His mystical body and therefore the goodness of us who are members of His body, the Church, must overflow into the lives of others. Well-wishing will then cease to be wishful-thinking and become a deliberate, reasoned act of the will instead of a mere emotion or passing fancy. But to radiate Christ's goodness we must make that goodness our very own. We must be good. What does this involve?

To be good we must live by God's grace as we answer His call to holiness. We must do God's will. That is why we need His grace, for we cannot do His will without His help, — His strength for the soul. What failures we have been when we have tried to get along without God's grace. However there are not a few Christians who constantly query: "But how can I know God's will?" This is clearly made known through His teaching Church. To the Apostles Christ said, "He that heareth you, heareth me" and the Apostles and their successors have been heard from the beginning and right on into our century of the Church's life. Thus, when we carry out the Church's teaching regarding doctrine or discipline or worship, we are doing God's will. And as individual members of the Church we do God's will when we act reasonably. After all, God has given us our reason that it may guide us into action. We can glorify God by reasonable service. Faith, inspired by the Holy Spirit, guides us in giving us principles for action and with our reason we apply these principles to any given moment. For example, we know perfectly well that it is unreasonable before God to make our pleasure and our recreation the chief things in life, while we consider work a burden. This we know because God has revealed that work is His will for every man and so mere self-indulgence becomes unreasonable. Listen to our blessed Lord as He says "The Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work."

To be good, we must be positive, not merely negative. This means that whereas we must busy ourselves with rooting out our predominant sin, we must at the same time fill its place with its oppo-

site virtue. Recall that our blessed Saviour in his moral teaching in the great Sermon on the Mount turned 'Thou shalt not' into 'Thou shalt.' Supposing that our besetting sin were uncharitableness, we must not content ourselves with merely avoiding the temptation to uncharitableness when it comes, but we must increase day by day the little store we have of charity. Daily must be our practice of speaking kindly and acting kindly towards others. We must not be content with thinking kindly.

Above all, to be good we must live in Christ, for it is then only that we become new creatures, — no longer creatures of the old, fallen race of mankind but creatures of the new race of the redeemed. By nature, as members of the human race we tend towards self-love and no good can come from the fulfillment of this tendency. By the grace which flows into our souls from Christ, our nature is filled out and becomes super-nature. When a sculptor takes a rough block of stone and forms from it a beautiful form, the stone remains a stone but it has received an exquisite shape. So, when grace flows from Christ into us and we do not block that flow by reason of our proud self-sufficiency, our understanding remains our understanding but it thinks anew for it thinks thoughts that are the thoughts of God. Our will remains our will but it wills anew for it wills the will of God and loves with a love like unto that of God. In short, it is a newly shaped and divinely transformed will. Thus we see that nature is not destroyed by grace. We do not cease to be men nor do we become gods when we are recipients of grace. No, our human nature is by grace signed with the cross and therefore the self-centered *ego* is killed. Then the way is paved for supernatural greatness, despite our natural weakness. So, through the goodness of God as it flows into the poorest spiritual cripple, he can become a strong giant of goodness and can occupy a place of importance in the Kingdom of God for he is, in reality, numbered among the saints.

Will you take this rung of goodness in the ladder soaring heavenward?



### CHRISTIAN WORSHIP (7)

**L**AST month we considered the Holy Sacrifice as the very center and source of all our Christian worship and liturgy. By the atoning self-offering of our great High Priest is re-presented for us, by Him and at the hands of His earthly priests and His priestly

Church, and to it we unite our own self-offerings of ourselves. Yet this is not all: we not only are joined to Him in this by our intentions, we have the further awful privilege of a much more intimate union with Him, — the eating and drinking of His Body and His Blood in Holy Communion. The Mass is not only a sacrifice, it is also a sacrificial meal.

Archbishop Temple once said, "Christianity is the most materialistic religion in the world." And so it is. There is nothing falsely "spiritual" about it, but in it the most common and everyday material things are ordained to be the sacramental vehicles of the loftiest spiritual forces. This is true especially of food and drink. The Israel of the Old Testament already looked forward to a Day of the Lord, marked by an enormous Messianic Banquet. It is not surprising, then, to find meat and drink figuring prominently in the Gospels, the good news of the coming of the Messiah. Look, for instance, at the accounts of the appearances of the Risen Christ, and you will find a great many recorded to have taken place in connection with meals (Mk 16:14; Lk 24:30,41; Jn 21:5ff.). So important was this that St Peter, in one of his great sermons (Ac 10:41), inserts into his almost creed-like confession the fact that he and the Apostles "did eat and drink with Him after He rose from the dead."

Food has always been connected with religious observances, going back to the most remote times. We may feel very self-sufficient, we know that we can get along without a great many things, but when it comes to nourishment we realize that we cannot live very long without it. No wonder men throughout the ages have felt their dependence on something or someone outside themselves for their very life when they considered food, and have made meals part of the acknowledgement of that dependence, as we still do when we say Grace. A baby feeding at its mother's breast is entirely dependent on her; at the same time it has its first intimation, in that act, of union with another person, however subconscious. This leads us to another aspect of food: it is a wonderful means of cementing friendship. While it is always pleasant to get together with friends, what a different dimension is added to this when we do it over a meal. Eating and drinking somehow unites us in a way few other activities do.

We seem to have strayed a long way from the Mass, but have we really? We all yearn for union with God, a union thwarted by the wall of sin which we have erected between ourselves and him.

"Thou hast made us for thyself, O God, and our hearts are restless until they find rest again in thee," as St Augustine put it. Christ has broken down that wall of sin, and when He instituted the Sacrament of His continued union with us, He did it "that last night at supper seated," and within the context of that solemn Last Supper with His disciples. Eating and drinking are, as we saw, a kind of "natural sacrament" of the recognition of our dependence on something greater than ourselves, and of our union with other persons; there is nothing strange, then, in our Lord's choosing the form of a meal as the outward and visible sign of the Sacrament of our union with Him, and through Him with the other members of His Body, and making it the means by which our need for power from on high is supplied. The solemn Jewish religious meal at which He instituted the Holy Eucharist can still be discerned in the very structure of the Mass. As He companied with His disciples in His Resurrection Body, and ate and drank with them, so He still is present among us in His Resurrection glory at every Mass, and bestows upon us, faithfully receiving Him, the strength of His Resurrection power: He is known to us, too, in the breaking of bread.

While there are times when we shall assist at the offering of the Holy Sacrifice without partaking of the sacrificial meal, just as necessity will make us communicate at times from the Reserved Sacrament, outside the context of Holy Mass, still the two normally belong together. We need His power to direct our lives towards holiness, and our union with God through the Sacred Humanity which He shares with us is our ultimate aim. Eating and drinking His Body and His Blood are the sacramental means provided for achieving this. In our faithful obedience to His command to "do this" we constantly renew our very being as the Church, His Body, and He comes to dwell in us, and we in Him. There is that one word which will best describe us if we are true and loyal and complete members of His Body, and that is the word *Communicant*.



—M.G.M.

#### PARISH NOTES

**A** planned Easter Offering, planned on the basis of gratitude and sacrificial love, will be deeply appreciated by Saint Mary's. This parish, along with the vast majority of parishes, depends upon a very generous Easter Offering for meeting her expenses. Surely

you will not fail Saint Mary's since you fail her not in your prayers for her.



**O**N Wednesday, April 20th, from 3 until 8, a Benefit will be given in Saint Joseph's Hall by the New York Branch of the Associates of the Sisters of the Holy Nativity. The Benefit takes the form of a tea, dinner, and sale of miscellaneous articles. Tea, at 50c, will be served at 3:30 and dinner, at \$1.50, will be served at 6:30. Tickets for both may be obtained from the Sisters or from the Church Office. Reservations for the dinner should be made not later than Monday, April 18th.

This Benefit affords a happy opportunity for the members of the congregation to get together socially and to show their gratitude for the devoted work of the Sisters of the Holy Nativity through our Saint Mary's Mission House.



**T**HE Annual Parish Meeting for the purpose of electing delegates to the Convention to the Diocese in New York will be held in Saint Joseph's Hall on Monday afternoon, April 4th, at 5:30. The polls will close at 5:45. Male Communicants who are regular contributors to the support of the parish are eligible to vote.



**T**HE Day Branch of the Woman's Auxiliary (Women of the Church) will hold its annual meeting and election of officers in Saint Joseph's Hall on Friday morning, April 22nd, at 10:45. A Corporate Communion at the 9:30 Mass will precede the meeting that day.



**M**UCH spiritual energy has been built up by the faithful as they have kept an ordered Lent. Don't allow this energy to be wasted or to be not renewed as the days go on. Keep close to God and His grace and you will have many a happy triumph.

## FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

February 10—Christopher Bolton

February 10—Jeannette Bolton



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

April 14—Maundy Thursday, Emily Julia Arnold White.

April 17—The Feast of the Resurrection, Joseph Gale Hurd Barry, Priest and Rector; and Edith Read Fancher.

April 24—Low Sunday, Earle W. Stevenson.



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

Sunday, April 3, 9:00, The Guild of St Mary of the Cross. St Martha's Guild.

Wednesday, April 6, 9:30, St Mary's Guild.

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

Friday, April 22, 9:30, Woman's Auxiliary (Day Branch).

Sunday, April 24, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Mr Mills W. Baker, \$2; Mrs Katherine A. Collins, \$2; Mrs Ervin E. Ditmars, \$2; Mrs Dorothy E. Dye, \$5; Miss Arlene E. Gault, \$2; Mrs Alice Holden, \$1; Miss Alma C. Jones, \$10; Mrs Florence Lavoie, \$2; Miss Millicent McLaughlin, \$2; Mr Cuthbert Peterson, \$2; Mrs Martha Reese, \$1; Mr Forsythe Sherfese, \$5; Miss Elizabeth White, \$3; and Mrs Ruth Winans, \$10.

## KALENDAR FOR APRIL

1. F. FERIA. *Fast and abstinence.*
2. Sa. St Francis of Paula, C. Com. FERIA. *Fast.*
- ✠ 3. Su. PASSION SUNDAY (Lent V). Com. St Richard, B.C.
4. M. St Isidore, B.C.D. Com. FERIA. *Fast.*
5. Tu. St Vincent Ferrer, C. Com. FERIA. *Fast.*
6. W. FERIA. *Fast and abstinence.*
7. Th. FERIA. *Fast.*
8. F. COMPASSION OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast and abstinence.*
9. Sa. FERIA. *Fast.*
- ✠ 10. Su. PALM SUNDAY.
11. M. Monday in Holy Week. Com. St Leo the Great, B.C.D. *Fast.*
12. Tu. Tuesday in Holy Week. *Fast.*
13. W. Wednesday in Holy Week. *Fast and abstinence.*
14. Th. MAUNDY THURSDAY. *Fast.*
15. F. GOOD FRIDAY. *Fast and abstinence.*
16. Sa. HOLY SATURDAY. *Fast and abstinence until noon.*
- ✠ 17. Su. EASTER DAY.
18. M. MONDAY IN EASTER WEEK.
19. Tu. TUESDAY IN EASTER WEEK.
20. W. Wednesday in Easter Week.
21. Th. Thursday in Easter Week. Com. St Anselm, B.C.D.
22. F. Friday in Easter Week. Com. SS Soter & Caius, BB.MM. *Abstinence.*
23. Sa. Saturday in Easter Week. Com. St George, M.
- ✠ 24. Su. EASTER I (Low Sunday). Com. St Fidelis of Sigmaringen, M.
25. M. ST MARK, EVANGELIST. Com. Rogations.
26. Tu. SS Cletus & Marcellinus, BB.MM. Requiem 7.
27. W. St Peter Canisius, C.D.
28. Th. St Paul of the Cross, C. Com. St Vitalis, M.
29. F. St Peter Martyr. *Abstinence.*
30. Sa. St Catherine of Siena, V.

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

## MUSIC FOR APRIL

## APRIL 3 — PASSION SUNDAY

Mass, Missa ferialis ..... Otto Rehm  
 Motet, Crucifixus ..... Antonio Lotti

*Evening*

Litany in Procession ..... Plainchant  
 Motet, Come unto me ..... Johann Sebastian Bach  
 O salutaris hostia ..... Robert Whyte  
 Motet, Jesu dulcis memoria ..... Luis Tomás de Victoria  
 Tantum ergo ..... Sixteenth Century

## APRIL 10 — PALM SUNDAY

Mass, Missa secunda ..... Hans Leo Hassler  
 Motets: In monte Oliveti ..... Marco Antonio Ingegneri  
 Pueri Hebraeorum ..... Luis Tomás de Victoria  
 When the Lord drew nigh ..... Joseph Goodman  
 Tristis est anima mea ..... Orlando di Lasso

*Evening*

Stations of the Cross ..... French Church Melody  
 Motet, Emendemus in Melius ..... Christophorus Morales  
 O salutaris hostia ..... Henry Carey  
 Motet, Jesu dulcis memoria ..... Josef Rheinberger  
 Tantum ergo ..... Leopold Hoffmann

## APRIL 13, 14, 15 — TENEBRAE

## Responsoria

Nocturn I ..... Joseph Goodman  
 Nocturn II ..... Raymond Nold  
 Nocturn III ..... Luis Tomás de Victoria  
 Benedictus ..... Giovanni Pierluigi da Palestrina  
 Christus factus est ..... Felice Anerio  
 Miserere mei ..... Gregorio Allegri

## APRIL 17 — THE SUNDAY OF THE RESURRECTION

Mass, Mass in C ..... George Henschel  
 Motet, Haec dies ..... Giovanni Maria Nanino

*Evensong*

Magnificat and Nunc dimittis (Second Service) ..... William Byrd  
 Motet, Jubilate Deo ..... Giovanni Gabrieli  
 O salutaris hostia ..... George Henschel  
 Motet, Panis angelicus ..... Everett Titcomb  
 Tantum ergo ..... George Henschel

## APRIL 24 — LOW SUNDAY

Mass, Missa in honorem Sancti Josephi ..... Flor Peeters  
 Motet, Alleluia ..... Thomas Weelkes

*Evensong*

Magnificat and Nunc dimittis ..... Richard Farrant  
 Motet, Exsultate Deo ..... Alessandro Scarlatti  
 O salutaris hostia ..... Hermann Schroeder  
 Motet, O bone Jesu ..... Tomaso Bai  
 Tantum ergo ..... Zoltan Kodaly

## 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.*