

* · BENEDICTA · TU · IN · MULIERIBUS · *

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

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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

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THE REV. MICHAEL G. MAYER
THE REV. ROBERT DANIEL DUFFY

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. XXX

November, 1961

No. 8

Dear Parishioners of St Mary's:

We live in an age wherein all things must be made new. Like the proverbial Greeks of old, men and women spend much of their time hearing or telling some new thing, be it true or no. Startling new medicines alay, miraculously almost, physical troubles while not infrequently they stir up new woes for the body. New time-pieces appear to be bent on concealing rather than revealing the time. New mechanical devices recondition God's air but when they fail the situation resembles that of the infamous Black Hole of Calcutta. New buses roll smoothly but close in their roofs so that we may no longer on a summer night get reacquainted with the stars and the refreshing breezes. New ferryboats are so constructed that the delightful open spaces on the decks have disappeared. Fortunately small boys can still find a window in the door of the first car of the subway train through which to guide the destinies of the many passengers through labyrinthian ways illuminated by red, yellow and green lights. New methods there are for freezing foods for timeless use, but more often than not they successfully obliterate the real flavor of the food products. New methods too there are for processing foods and often the identity of the product is lost, for example, processed cheese becomes rubbery but does not even taste like rubber for it has no taste. New literary efforts flood the market as well as new plays, which too often succeed in making the readers or the members of the audience feel that life is solely a sordid business and that all living souls should honestly be angry with life. There is new music in the rendition of which you feel certain that the singer is sure that life should soon end, for the singing resembles a prolonged wail. New art leaves one mystified, speechless, irritated, or laughing out loud. One wonders which is the result anticipated. Now just because a thing is new doesn't mean that it is necessarily good.

Well, why all this nonsensical falderal? Just this, that which really needs to be made new is ourselves. Such renewal is always worthwhile.

All Saints' Day which ushers in the month of November is that happy festival on which we praise God for the grace and virtue declared in all of His saints who now reign in glory with the King of Saints, Jesus Christ. This great festival should remind us that the call to sainthood is not a special but a common call. There is a niche in heaven reserved by the King of Saints for you and for me and no one else can fill it. You and I can fill it, however, if we use the grace offered us by our blessed Lord daily, yes, every moment, and if we live by the light which He sheds upon us through His Gospel. Such grace and such light we do not deserve, but He deserved them for us and they are offered to us freely through His merits. When we live by His grace and walk in His light, then in Him we become new creatures. What does this mean? Simply that we are becoming saints. The road to holiness is the road to happiness. If we take this road, we shall indeed appreciate what is set forth in the opening words of a much loved hymn:

Let saints on earth in concert sing
With those whose work is done;
For all the servants of our King
In heaven and earth are one.

May we be true and faithful servants of the King of Saints! New life in Christ is always good.

Affectionately,

Eriny Taber

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The Requiem Masses in November are as follows:

Friday, November 3, 8:00 — (Clergy of St Mary's)
Saturday, November 4, 9:30 — (Trustees of St Mary's)
Monday, November 6, 7:00 — (A, B)
Tuesday, November 7, 8:00 — (C, D)

Thursday, November 9, 9:30 — (E, F)

Friday, November 10, 7:00 — (G, H)

Saturday, November 11, 8:00 — (Those who have given their lives in the service of their country)

Monday, November 13, 9:30 — (I, J, K)

Wednesday, November 15, 7:00 — (L, M)

Thursday, November 16, 9:30 — (St Mary's Guild and Women of the Church)

Friday, November 17, 8:00 — (N, O)

Saturday, November 18, 9:30 — (P, Q, R)

Monday, November 20, 7:00 — (S, T, U, V)

Wednesday, November 22, 8:00 — (W, X, Y, Z)

Saturday, November 25, 9:30 — (All those who have died in November)

Monday, November 27, 8:00 — (All those whose names are enrolled in the Chantry Book)

Tuesday, November 28, 9:30 — (Benefactors of St Mary's)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals *sending in* the lists for remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves impossible for your attendance, kindly specify at which Mass on the schedule you prefer to have your names read.

★

"AS DYING AND BEHOLD WE LIVE"

Dead to sin and alive to righteousness

AFTER reading the first article under the above heading possibly you said, "Mortification is not for me. I will have none of it." If so, do change your mind! If you do not, you cannot fulfill the purpose of your creation, which is to know, to love and to serve God, and to be happy with Him in this life and the next. Unless you die to self you cannot live to God.

After all there are just two motives which can lead you to mortification. The first is hatred of sin, yes, fierce hatred of that which turns you in on self and away from God. Sin is the doing of your own will as over against doing the will of God. Sin is missing the mark of your high calling, namely, that of subjecting your understanding to the wisdom of God and your will to the will of God.

You have a soul, you are made in the image of God, and it is your high calling to reflect as brightly as you can that divine image. The second motive tending toward mortification is love of God. But you say, "How can I love God unless I can know Him?" You can know Him for He became incarnate in the person of Jesus Christ. You can follow Him from the manger to the cross and into heaven. You can see Him day by day veiled beneath the pure white Host in the Holy Mass. You can hear Him every time you hear the Gospel sounding forth the good news of redemptive love. How can you help but love Him?

Well, mortification is a necessity for all who would live unto righteousness, and how this world needs those who would live justly and rightly. Mortification is necessary because we are all afflicted with the consequences of original sin, which inclines us toward that which is evil. Mortification becomes necessary for us whenever we face up to the result of our own actual sins, to that unhappiness which they cause to the Sacred Heart of Jesus, to those with whom we live and to ourselves. Sinners are always miserable, always wretched and unhappy no matter how many superficial pleasures and pastimes are entered into in the effort to drown out this misery and unhappiness. Mortification becomes necessary whenever we recognize the loftiness of our supernatural end, namely, that we are bound for heaven, that state in which only the will of God is done and only the love of God prevails. Mortification too becomes necessary for Christians who unless they belie their name are imitators of Jesus crucified. His cross spells death to love of self, and our cross when shouldered must spell death to self-love. One spiritual writer has put it "Wherever you find yourself, leave yourself." Yes, herein is the shortest way to God and to a life of spiritual joy and radiance.

One of the most important forms of mortification is the control of our imagination. Many of us live in an imaginary world rather than in a real world. Our thoughts become exalted opinions which get out of alignment with the truth. We do not plan such thoughts, but they come so easily and so surreptitiously as a result of disorderly imagination. Thus our intellect becomes nullified and the truth is not in us. We live in a fool's paradise in which we ourselves are the fool. Then again uncontrolled imagination leads to wrong willing as well as wrong thinking. We escape from reality and we *will* to live the imaginary life. It is so much easier. Sooner or later we rudely wake up to the fact that our happiness too is

imaginary and not real. It depends on that which happens from moment to moment and not on the steady living as God's children. So it is that imagination must serve the intellect and the will, not rule them; otherwise we shall ourselves be living in only a make-believe world. God's world is not make-believe. It is real. In God's world, if we give over everything to Him except our intellects and our wills we give nothing.

Shall we practice mortification in the prayer life? This will mean that our prayers must never be such as to be truthfully described as "I want what I want when I want it" prayers. May we be lost in adoration and be busy in thanksgiving and have as our chief motives for praying love for God and love for others for His sake and love for ourselves for His sake.

Shall we practice mortification in the life of discipline? This will mean that our fasting and abstinence must never be self-advertising. It will mean that we shall control our bodily appetites, not to appear to the world as he-men who can take it but rather to make our body to be always the servant of our soul. It will mean that we shall control the tongue, that unruly member of the body, by avoiding sharpness of words, false show, flattery, overeager blame and detraction, and in preference speaking the truth as it is in Christ Jesus, speaking of high things and not of low things and keeping silence whenever silence is golden.

Shall we practice mortification in our almsgiving? This will mean that we shall do good not for any self-satisfaction that it may give to us but for the pleasure and honor of God. It will mean that anyone in need becomes our neighbor whether we like him or not. God loves him just as much as He loves us and God counts on us to bend every loving effort to bring him to the cross whence flows redeeming love. Now redeeming love works quietly and patiently!

Mortification is rugged, is it not? It has an air of finality about it. It must have for it kills. It kills everything that the world most prizes and cherishes for it breaks off all attachment to creatures and possessions and riches. However, he who mortifies himself finds his heart lightened simply because the burden of the body is taken off it. This is why the mortified person is full of mirth, holy mirth. This is why the saints who practiced mortification could sing even amid what the world called bitter suffering. There was a lilt in their lives. Yes, mortification is unworldly and, because of it, it leads always to spiritual joy.

EVENING MASS

IT has been the rule of the Church from time immemorial to offer the Holy Sacrifice during the morning hours only. The Midnight Mass of Christmas is no exception to this, for it is the first Mass of Christmas Day and not of its Eve; similarly, where the restored Easter Vigil is observed, the Mass which brings that rite to completion is the first Mass of Easter Day. Yet here is another Catholic tradition which seems in the process of being set aside. We are often asked, "Why don't we have an Evening Mass?"

As usual, there is good reason for the Catholic tradition. The Eucharist was instituted by our Lord at the Last Supper on a Thursday evening; He consummated His Sacrifice on a Friday afternoon; the traditional day of rest and worship for the Jew (and the first Christians were still Jews in a sense) was Saturday, the Sabbath. Yet the first Christians did not meet on any of those days for the celebration of the Holy Sacrifice. They met, as the New Testament abundantly testifies, "upon the first day of the week." An ordinary day, without as yet any special name, but not ordinary to the Christian: it was the day on which the Lord rose victorious from the grave.

As we can see, there was from the beginning a very close connection between the Eucharist and the Resurrection of our Lord. The Resurrection determined not only the day of the week which became "of obligation", as we would say, for the faithful, but also the hour of the day. Christ had risen from the dead in the early hours of Sunday morning, for the women found the tomb empty "upon the first day of the week, very early in the morning." The Resurrection was the seal on the redemptive work of Christ, the completion of His victory over sin and death; how appropriate that the re-presentation of that His redemptive work in the Holy Sacrifice of the Mass should take place at the hour of His Resurrection, in the morning, and that His risen Life should be imparted to us at the rising of the sun.

We know instinctively, I think, that morning is the right time for Mass. It is not something to be squeezed in between a trying day at the office and cocktails at home; it is not something after which you go to bed to sleep. Having taken part in the re-enactment of Christ's work of salvation, and filled with His grace and power, we should want to "depart in peace" into the world to help

transform it to His purpose by our own transformation in Him. Rising, light, life, — these are all natural symbols of His redemptive work in us and therefore its source, the Holy Sacrifice. It is sometimes said that afternoon or evening Masses would be so much more convenient to many and would bring greater crowds into church. Numbers alone, of course, mean nothing in the Christian Faith and, anyway, the present attendance at afternoon or evening services does not hold out much promise for this predicted crowding. Convenience is not a criterion of what is right or wrong, and those who are really among the faithful never find it inconvenient to come at the traditional times. Our attendance then is limited only by the willingness of priest and people to rise for their Lord.

If the Eucharist were simply a fellowship-meal among believers, an evening hour such as that of the Last Supper would be most appropriate, and Protestants have been both right and consistent in holding Communion Services at that time. For us Catholics it is the re-presentation of the whole work of our salvation, with the Risen Christ in our midst; through it we share in the Resurrection victory. It is for this reason, and not only for the sake of fasting communion (although this too is relevant), that the Church in her wisdom has held to the morning hours as the proper time for Mass; another truly Catholic tradition to which, except for utter necessity, we should always hold fast.

— M. G. M.



PARISH NOTES

WEDNESDAY, November the first, is All Saints' Day. On this glorious festival in honor of all God's saints High Mass with communions will be celebrated at seven, followed by Low Masses at eight, nine-thirty, and twelve-ten. All the faithful will plan to make a good communion on this blessed day.



NOVEMBER the second is All Souls' Day when all the faithful departed are commemorated. High Mass, followed by Absolution of the Dead, will be celebrated at noon when Father Taber will give a brief address.

On All Souls' Day itself no names of the departed are read, but throughout November, the month of souls, at many requiems the names handed in of your beloved dead are read and prayer offered

for their happy progress in Life Eternal. Surely you will not fail to be present when your own beloved ones are remembered. To pray for the dead is a spiritual act of mercy.



BISHOP Sterling of Montana has answered an S.O.S. to help with confirmations in the Diocese of Long Island during the illness of Bishops De Wolfe and Sherman, and therefore he will not be with us at Saint Mary's on the first Sunday in November as previously announced.



ON Thursday, November the twenty-third, our national Thanksgiving Day, a High Mass will be celebrated at eleven with a sermon by Father Mayer. At this time as many as possible will gather before the altar to join with their fellow citizens who by presidential proclamation are called upon to render thanks to Almighty God for His many blessings on us as a nation and as individuals.



THE Fall Tea of the Women of the Church will be held on Thursday afternoon, November the sixteenth, in Saint Joseph's Hall from three until six. The Tea will open with a showing of a Youth Consultation Service film "Unafraid of Tomorrow." All women of the congregation are most cordially invited to attend the delightful Tea and to see this interesting film.

There will be a Corporate Communion of the women at the ninety-third Mass that morning.



CALLING all railroad enthusiasts! The Saint Mary, Saint Joseph and Northern Railway is unashamedly running before the public eye on Monday evenings, November the sixth and twentieth, from six-thirty until nine, and on Saturdays, November the fourth, eleventh, and eighteenth, from 10:30 A. M. to 5:30 P. M., and from 6:30 P. M. to 9:00 P. M.



ADVANCE notice is given of the Advent retreat for men and women, which will be conducted by the Bishop of Maine, the Right Reverend Oliver L. Loring, on Saturday, December the ninth.

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."

September 18 — Byron Douglas Gallup.

BURIALS

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

October 7 — Beatrice Irwin Packington.



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

November 1 — All Saints' Day — Departed members of St Mary's Guild.

November 5 — The Twenty-third Sunday after Trinity, Charles Kirkpatrick Edgar.

November 12 — The Twenty-fourth Sunday after Trinity, Reginald Cadney.

November 19 — The Twenty-fifth Sunday after Trinity, Rufus McIntosh.

November 23 — Thanksgiving Day, Isaac Bradley Johnson.

November 26 — The Sunday next before Advent, Christopher J. and Mary A. Warrell.



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

Wednesday, November 1 — St Mary's Guild.

Sunday, November 5 — The Guild of St Mary of the Cross, St Martha's Guild.

Sunday, November 12 — The Living Rosary of Our Lady and St Dominic.

Thursday, November 16 — The Women of the Church.

Sunday, November 26 — The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$10; Anonymous, \$10; Anonymous, \$2; Anonymous, \$2; Anonymous, \$1; Mrs Wallace C. Brackett, \$5; Mrs John J. Brennen, \$10; The Rev John O. Bruce, \$5; Mr Benton J. Case, \$50; Dr Jessie Reed Cockrill in memory of Mrs Martha Lewis, \$5; Mr and Mrs Charles S. Coster, \$2.50; Mrs Marie Gihon, \$5; Mrs George A. Gordon, \$25; Mr Roland Holroyd, \$5; Mrs Jane Purney, \$2; Miss Margaret L. Rigler, \$2; Mr and Mrs Joseph H. Schuman, \$5; Miss Mabel Wade, \$4.50; Mr Harold A. Warrell, \$5; Mr Allen D. Weeks, \$50.

KALENDAR FOR NOVEMBER

- ✕ 1. W. ALL SAINTS. High Mass with Communions 7.
 2. Th. COMMEMORATION OF ALL THE FAITHFUL DEPART-
 ED. High Mass with Sermon 12.
 3. F. St Winifred, V.M. Com. Octave. *Abstinence.*
 4. Sa. St Charles Borromeo, B.C. Com. Octave & SS Vitalis & Agri-
 cola, MM.
 ✕ 5. Su. TRINITY XXIII. Com. St Elisabeth, Mother of St John Bap-
 tist, & Octave.
 6. M. St Leonard, Ab. Com. Octave.
 7. Tu. St Willibrord, B.C. Com. Octave.
 8. W. Octave Day of All Saints. Com. Four Crowned Martyrs.
 9. Th. Dedication of the Archbasilica of Our Saviour. Com. St Theo-
 dore, M.
 10. F. St Andrew Avellino, C. Com. SS Tryphon & Comp., MM.
Abstinence.
 11. Sa. St Martin, B.C. Com. St Mennas, M.
 ✕ 12. Su. TRINITY XXIV. Com. St Martin I, B.M.
 13. M. St Didacus, C. Com. St Britius, B.C.
 14. Tu. Bestowal of the American Episcopate. Com. St Josaphat, B.M.
 15. W. St Albert the Great, B.C.D.
 16. Th. St Gertrude, V. Com. St Edmund, B.C.
 17. F. St Hugh, B.C. Com. St Gregory the Wonder-worker, B.C.
Abstinence.
 18. Sa. St Hilda, Abb. Com. Dedication of the Basilicas of SS Peter
 & Paul, App.
 ✕ 19. Su. TRINITY XXV. Com. St Elisabeth of Hungary, Q.W., & St
 Pontianus, B.M.
 20. M. St Edmund, K.M. Com. St Felix of Valois, C.
 21. Tu. PRESENTATION OF THE BLESSED VIRGIN MARY.
 22. W. St. Cecilia, V.M.
 23. Th. THANKSGIVING DAY. Com. St Clement I, B.M., & St
 Felicitas, M. High Mass with Sermon 11.
 24. F. St John of the Cross, C.D. Com. St Chrysogonus, M. *Absti-
 nence.*
 25. Sa. St Catherine of Alexandria, V.M.
 ✕ 26. Su. SUNDAY NEXT BEFORE ADVENT. Com. St Sylvester,
 Ab., & St Peter of Alexandria, B.M.
 27. M. Feria.
 28. Tu. Feria.
 29. W. Vigil of St Andrew, Ap. Com. St Saturninum, M.
 30. Th. ST ANDREW, AP.

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

MUSIC FOR NOVEMBER

- NOVEMBER 1 — ALL SAINTS DAY
Mass — Missa Orbis factor Gregorian Chant
 NOVEMBER 2 — ALL SOULS DAY
Mass — Missa pro defunctis Gregorian Chant
 NOVEMBER 5 — TRINITY XXIII
Mass — Mass in D George Henschel
 Motet — Ego sum panis vivus William Byrd
Evensong
 Magnificat and Nunc dimittis J. H. Ossewaarde
 Motet — Justorum animae William Byrd
 O salutaris hostia Edward Elgar
 Motet — Pie Jesu Georges Renard
 Tantum ergo Léon Boëllmann
 NOVEMBER 12 — TRINITY XXIV
Mass — Missa in Honorem Sanctae Lutgardis Flor Peeters
 Motet — Blessed is the man William Croft
Evensong
 Magnificat and Nunc dimittis Sixteenth Century
 Motet — Ave verum Josquin Després
 O salutaris hostia George Henschel
 Motet — O sacrum convivium Everett Titcomb
 Tantum ergo Zoltán Kodály
 NOVEMBER 19 — TRINITY XXV
Mass — Mass in B Flat Franz Xaver Süssmayer
 Motet — Who shall separate us? Heinrich Schütz
Evensong
 Magnificat and Nunc dimittis Robert Fayrfax
 Motet — Cantate Domino Hans Leo Hassler
 O salutaris hostia Andre Caplet
 Motet — O Domine Jesu Christe Giovanni Pierluigi Palestrina
 Tantum ergo César Franck
 NOVEMBER 23 — THANKSGIVING DAY
Mass — Missa simplex Hermann Strategier
 Motet — Turn our captivity William Byrd
 NOVEMBER 26 — SUNDAY NEXT BEFORE ADVENT
Mass — Mass in C Josef Rheinberger
 Motet — Surge Illuminare Giovanni Pierluigi Palestrina
Evensong
 Magnificat and Nunc dimittis (Short Service) William Byrd
 Motet — Ave Maria Sergei Rachmaninoff
 O salutaris hostia Hermann Schroeder
 Motet — Adoramus te, Christe Wolfgang Amadeus Mozart
 Tantum ergo Tomás Luis de Victoria

THE CATHOLIC MOUSE

The Catholic Cat
 Of course will frat-
 Ernize with the Catholic Mouse;
 For both can stay
 And pray and play
 In and around God's house.
 Then having made merry
 With a ripe old sherry,
 They'll eat from the very same dish,
 (After thanking God)
 Pike, shad and cod,
 Or another well-boned fish.

A. D. S.



THE CATHOLIC MOUSE

In summer I think of the fall,
 (When the heat makes the street flatten out at my feet)
 The crispness and sparkle of fall.
 Bright-colored leaves and chrysanthemum sheaves,
 In the woods, in the florists', in fall.
 And the Star is high over all, —
 Christ is born at the end of the fall.
 In winter I hope for the spring,
 (Ice and snow in their going are slippery and slow)
 The grace and freshness of spring,
 Nests are new, violets blue
 In the grass, in the green, in spring.
 And wonder above everything,
 Christ is risen, the glory of spring.

A. D. S.

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 Con-
 fession, 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 MAYER: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

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

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangements with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

SICK CALLS.—Holy Unction and Communion of the Sick, on application to the clergy, in person, by telephone, or by post.

BURIALS.—The clergy should always be consulted *before* any arrangements are made. The bodies of baptized persons may be brought to the Chantry of the church at any time before the day of the funeral. It is the usual custom of St Mary's to have the funeral service a requiem Mass.

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Linzel, the Director of Music.

PARISH GUILDS AND ORGANIZATIONS

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMEN OF THE CHURCH.—Third Thursdays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Father Mayer, *Chaplain*.

ST MARTHA'S GUILD.—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. Meetings as announced. Corporate Communion, first Sunday, 9 a.m. Father Duffy, *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 as announced. Corporate Communion, last Sunday, 9 a.m. Father Duffy, *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 Duffy, *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 Mayer
The Rev. Father Duffy



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

Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *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.