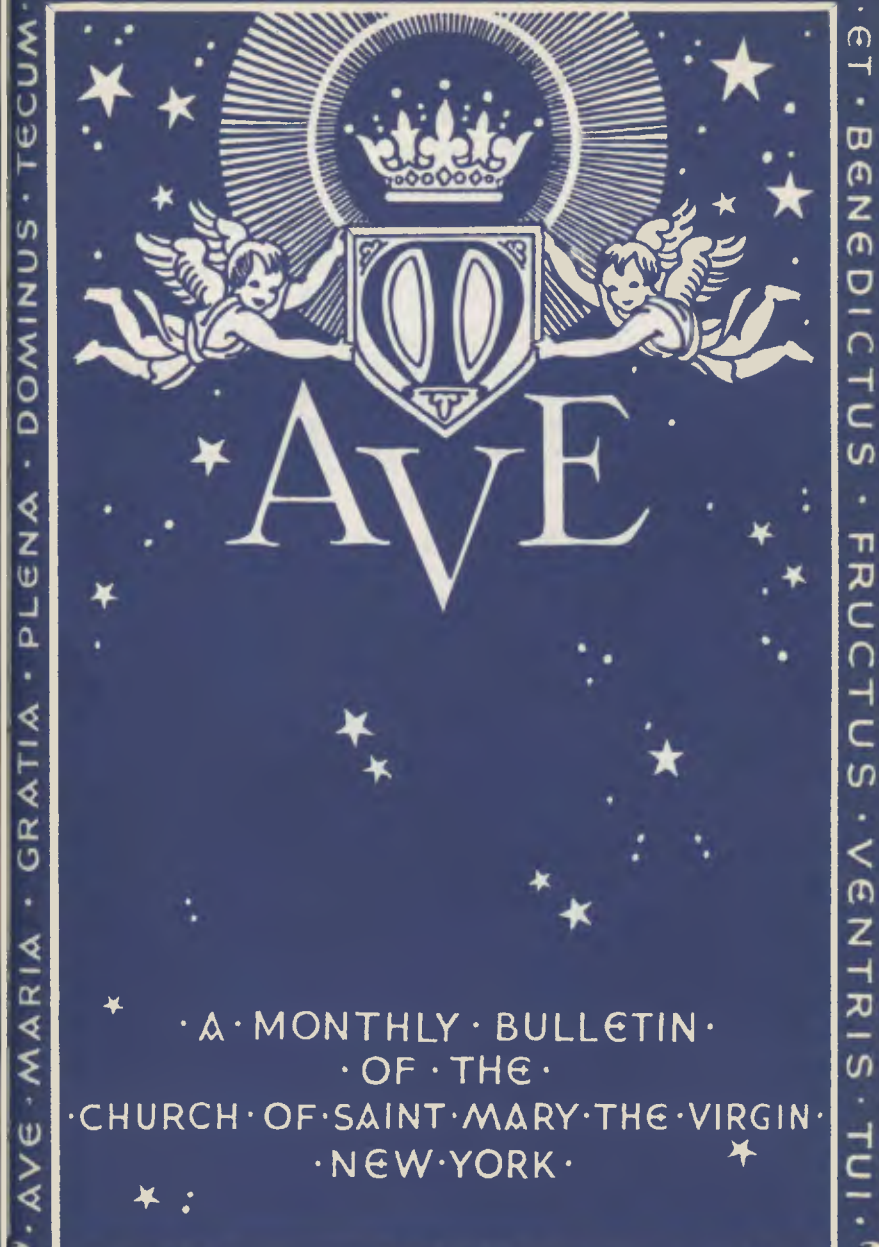
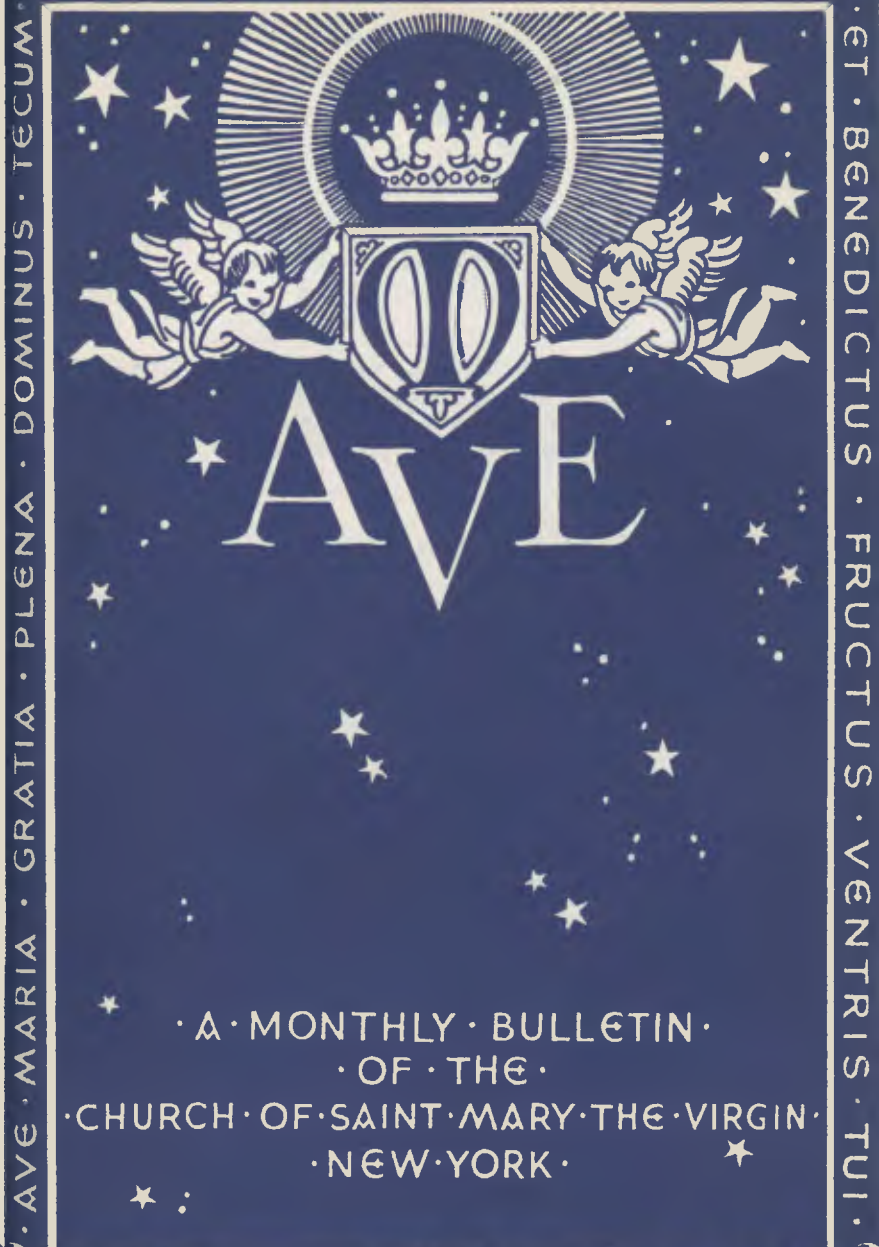


·BENEDICTA·TU·IN·MULIERIBUS·



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

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·A·MONTHLY·BULLETIN·
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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

THE SISTERS OF THE HOLY NATIVITY

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXX

February, 1961

No. 2

Dear Parishioners of St Mary's:

We are soon to enter together another season of Lent. God gives us this season that we may enter into great happiness as a result of greater order and generosity in our Christian living. Some suggestions for keeping Lent are given elsewhere in AVE. I beg of you, do not make your own Lenten rule using any of those suggestions in picayunish fashion. Too many Christians end Lent each year only to discover that they have been mournfully playing on the surface instead of launching forth joyfully into the depth.

Would you enter into the happiness of a well-spent Lent? Then keep to the Church's laws of fast and abstinence according to your age, accepting dispensations only by reason of ill health. Renew the fervor of your customary prayers and consider your morning prayers, in view of facing the day, as of greater importance than your evening prayers. Make time for these and know that there is plenty of time, for it is God's lavish gift to you. Receive the sacraments of Holy Penance and Holy Communion not casually but regularly and with grateful hearts. Observe more silence and be more recollected, avoiding much idle conversation which so often becomes ungodly. Relive Christ's journey to Calvary — that journey that ended with your salvation — by faithfully attending on Friday evenings the Stations of the Cross. Meditate daily on the Passion and Death of Jesus Christ lest you forget that you are "bought with a price" — the price of every drop of the blood of the Lamb of Calvary. Act like a Christian out in society and not like a

pampered weakling, that is, patiently endure trials and difficulties and disappointments and heartbreaks — all in union with the Patient Jesus on His cross.

A happy Lent to each and every one of you.

Affectionately,

Greg Taber



CHRIST'S SPLENDOR OUR SPLENDOR

Through spiritual manhood

THE distinctive characteristic of genuine Christianity is manhood. The Church has a sacrament whereby she may confer this manhood on her children in order that as matured Christians they may further the common welfare and the mission of the whole Mystical Body of Christ.

This sacrament is the Sacrament of Holy Confirmation. When confirmed by a bishop, there is given to the confirmand the power of the Holy Ghost that he may come of age in his Christian living. He has been born into the Christian life at the font in Holy Baptism, but now in Holy Confirmation he enters into Christian manhood and is given as a mandate a manly mission in the service of the whole Mystical Body of Christ, the whole Catholic Church.

What is his mission? It is to personally defend against any mutilation or desecration that Mystical Body of Christ and to bear a glowing witness to Christ by his own example of holy living — living made strong by the gift of the Holy Ghost. He does not set forth on his mission in any position of prominence. He is not to head the Mystical Body of Christ but rather to be a manly member of that Body. Thus Christ's splendor will be his, not his splendor Christ's. Need he be afraid? By no means, for just as the Holy Ghost transformed some apostles at Pentecost from shrinking

cowards into heroes, so the same Holy Ghost will plant courage into his personal life in proportion as he wills to grow into manhood and not to remain a mere infant in the Christian life.

Now, the Christian child at Baptism is not expected to contribute to the well-being of the whole community. He is merely given the innate virtues of faith and hope and love wherewith to start the fight against his interior enemies, namely, sin and Satan. However, at Confirmation the Christian goes forth into the community to make his Christian contribution. True, he will go forth to govern the State or teach its citizens or form public opinion or take his place in industry, agriculture or some profession, yet in doing so he will be active only in the setting of Christian virtue and not in the setting of purely selfish gain. Chiefly, however, will the newly confirmed Christian go forth to contribute to the life of the Church Catholic as a visible body and in plain view of the whole world. He will be expected to fight and resist the enemies of Christ and to refuse compromise because of the principles of Christ which have become his avowed principles. He has been made strong at Confirmation so as to courageously stand foursquare for Christian principles as against the principles set forth by the world, which generally speaking are those of opportunism and acquisitiveness. He will strive to keep God's offer of salvation open to all with whom he comes into contact, remembering that this offer will appear to be a paltry offer if he is ashamed of it or timid about making it. If he decides it is not worth dying for, it will appear to be just one more quick-remedy for all ills.

You see, the confirmed Christian is made strong for the profession of the Catholic Faith under the banner of the cross. The cross is ever the symbol of annihilation of self, acceptance of injury, love of humiliation, and preference for contempt. Scarcely a popular symbol then, is it? Yes, he who would in manly fashion profess the Faith will be laughed at for his seeming weakness in forgiving his enemies, called a fool for not caring so very much about money, deemed unreasonable for insisting that it is better to be unemployed than to hold a merely safe job, and considered to be empty-headed for insisting that the day on which he has not enough to eat may well be the day on which he really tastes of life. Who would dare to take such stands as these save by the power of the Holy Ghost? How else could one join Saint Paul in affirming "I am not ashamed

of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek”?

The manly Christian is ever the soldier engaged in daily warfare. The life of the Captain of his salvation, Jesus Christ, was indeed a life of warfare with Satan and sin, and both are still in that Christian's midst and their work simply must be destroyed by him. Christ triumphed on the cross but His manly follower must triumph under the cross as his standard on life's battlefield. Enrolled in the army for holy warfare and given fighting power at Confirmation, the manly Christian recognizes that so great a gift imposes a great duty, that of fighting as he professes his faith and lives up to it. He will calmly and courageously expect opposition, for did not his Captain once say "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you." And after thus speaking, Jesus went on to assure His followers that when the Holy Ghost should come they would be able to bear faithful witness to Him.

Let us be sure of this — the world does not want to be saved in Christ's way but is more than pleased to be master in its own sordid house and without interference. However, you and I and every Christian are pledged to spread the redeeming love of Christ throughout a loveless world. We can only do so if we are manly enough, and we can enter into real manhood only as we use the power of the Holy Ghost to die to the ruling motive of self-interest and to be uncompromising since the cause of salvation is far too precious to be merely sold or bargained for.

The splendor of Christ will become our splendor as we share in His redemptive work. This is not poetry, it is reality.



CHRISTIAN WORSHIP (14)

THE Christmas cycle of the Church's year, just come to an end, reminds us most forcibly of the fact that history is important to the Christian faith. Not only because on a certain date and at a certain place in history our Lord was born into this world, but

because in the Incarnation God actually entered the historical process of the world which He had made and, through the Church, continues to indwell that process. We are not to be snatched from an alien world of history, but to be transformed in and with it. In this interaction of God's redemptive work and the natural history of mankind the Church has left her abiding mark on history; but specific historical events and situations have also left their mark, in turn, on the Church Militant, reminding us of her inextricable involvement with time and space as well as with eternity.

The liturgy of the Church is no exception to this truth. We already saw that at the very beginning of the Christian Church no Liturgical Committee sat down to think up some services that might be suitable for the new religion: no, the historically given, in this case chiefly the traditional Jewish liturgical forms, was made the vehicle of the new dispensation and transfigured into the specifically Christian rites. Many events of which we now may know almost nothing have been the immediate occasion of the creation of some particular liturgical formula or phrase. Trivial though some may be, they are still with us and are important just because they speak to us of our oneness with the Church at all times and in all places. To take just one such trivial example from our own Prayer Book: when in the final section of the Litany (usually omitted when said) we pray, "From our enemies defend us, O Christ", and exhort God to "arise and help us", we most likely think of spiritual enemies; but in 1544, when the Litany in English was first promulgated, that meant real enemies, namely the Scots with whom England was at war that year!

Some of the most interesting historical allusions, however, will be found in those formularies which go back to Christian antiquity, and in none more than in those of the Lenten liturgy upon which we are about to embark. Each day of that season has its own "proper", a reminder of the fact that regular daily Mass first arose in Lent. Each Mass has prefixed to it the name of a "stationary church", the church where on that day the entire Christian Roman community assembled for Solemn Mass presided over by their bishop. The very titles of these churches often give us a clue to the understanding of the propers themselves. On the third Thursday, for instance, we assemble at the church of SS Cosmas and Damian, the great physician-saints, located in the medical quarters

of ancient Rome. Not only does the collect mention their names, but the propers allude extensively to healing (or salvation — the same word in Latin); they contain references, in fact, to the inscription under the mosaic representation of these saints in the apse of the church. On the fourth Sunday in Lent (Laetare) we are at "St Cross in Jerusalem" or simply "Jerusalem", where a relic of the True Cross was venerated. The abundant references in the propers for that Sunday to the heavenly Jerusalem are obvious, and the many instances of the words "light" and "rejoice" remind us that these propers were first formulated for the dedication, on this day, of a new spacious and light basilica over the older basement church. The patron of the stational church on the third Saturday, the Roman martyr St Susanna, suggested the Old Testament lesson of Susanna and the Elders. The fact that the gospel for that day is the story of the Woman taken in Adultery speaks to us of the early Christian use of the Old Testament as furnishing anti-types for the New. There are many such parallels in the lections for Lent, Esau selling his birthright and the Prodigal Son, the Shunnamite woman's son and the son of the widow of Nain, Naaman the leper and our Lord's reference to him, and innumerable more. The Lenten liturgy is one of the richest sources we have for links with Christian worship and piety and practice of an earlier age.

The Priest himself, as he approaches the altar not only in Lent but every day, symbolizes in his outward appearance this link of the Church with all Christian history. He wears a modern suit, with its tight-fitting trousers, the heritage of the dress of the Northern barbarians whom Christianity civilized; he wears a cassock, the descendant of the monastic habit of the middle ages when most clerics were monks; and over this the alb and other Mass vestments, the stylized heirs of the beautiful, flowing garments of the man in the street in classical times. What better reminder of the Church's catholicity, and of her continuing involvement in the history of all mankind.

—M.G.M.

PARISH NOTES

THE Right Reverend Charles Francis Boynton, Suffragan Bishop of the Diocese of New York, will visit Saint Mary's on the evening of the Fourth Sunday in Lent, March the twelfth, at eight, to administer the Sacrament of Holy Confirmation. Individual instructions in preparation for this sacrament are already being given by your priests and by the Sisters of the Holy Nativity. In addition to and as a setting for these individual instructions a series of instructions are being given by Father Taber on Sunday evenings at eight in the place of the usual Sunday night address and according to the following schedule:

January 29 — The Believing Christian
 February 5 — The Praying Christian
 February 12 — The Reading Christian
 February 19 — The Receiving Christian
 February 26 — The Worshiping Christian
 March 3 — The Living Christian

Try and bring with you to these instructions some un-churched friend who is, whether consciously or unconsciously, groping for God's light and grace. Be a missionary or you cannot be called a Christian.



WE are rejoicing in the gift of much-needed Hymnals and Prayer Books for the pews. A full supply of these aids to our worship has been given in loving memory of Emily Cooper Campbell by her son Ernest. May she rest in peace!



SAINT Mary's acolytes each year are hosts to visiting acolytes from many parishes in and near New York at an Acolytes' Festival, which this year is being held on Saturday, February the eleventh, at eleven. The Right Reverend Richard Roseveare, S.S.M., Bishop of Accra, Ghana, will preside and give the charge to the acolytes. The Festival consists of Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Solemn Benediction of the Blessed Sacrament, followed by a luncheon in Saint Joseph's

Hall, at which only priests and acolytes can be squeezed in. Many good ladies of Saint Mary's prepare this luncheon. Who will volunteer her help to the Chairman of the Luncheon Committee, Mrs William C. Dickey (TE 8-2889)?



WE gratefully acknowledge the gift of two sets of much-needed violet Low Mass vestments. One set has on the chasuble a tracery of Christ receiving His cross, and the other a tracery of Christ receiving the cup of suffering in the Garden of Gethsemane. Both sets are products of Swiss vestment manufacturers in Saint Gall. They are given by Mrs Henry Paust and Miss Elizabeth Nugent in loving memory of their brother, Howard C. Nugent, who for long years was a faithful communicant of Saint Mary's. May he rest in peace!



OUR annual Lent Retreat for Men and Women, will be given on Saturday, March the fourth, by Father Taylor, Superior of the Order of the Holy Cross. The Retreat Mass will be celebrated at eight, with meditations at ten-fifteen, eleven-thirty and two-fifteen. Benediction of the Blessed Sacrament at three will close the Retreat. Those who will accept the blessing of this day kindly notify before March the first the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464), in order that reservations may be made for the Retreat breakfast and luncheon.

Father Taylor also preaches at High Mass on the Third Sunday in Lent, March the fifth.



THE Day Branch of the Woman's Auxiliary meets in Saint Joseph's Hall on Friday, February the seventeenth, at ten-forty-five, when the guest speaker will be Mrs R. Mattesich, Diocesan Director of the Church Periodical Club. This affords a fine opportunity for the women of our congregation to learn of the good use to which are put their gifts of books, magazines, etc., placed in the large box in the rear of Saint Joseph's Hall.

A Corporate Communion will be held at the nine-thirty Mass that day in the Lady Chapel.

YOU are invited by the members of Saint Stephen's Guild to come to Saint Joseph's Hall after the evening service on Sunday, February the twelfth, to hear Mr Henry Reed, author of "The Golden City," give a talk on contemporary art and architecture. His talk will be illustrated "on the spot" by drawings made by Mr John Bayley, an architect and communicant of Saint Mary's. Bring your friends with you.



THE annual Sale, Tea and Supper given by the Associates of the Sisters of the Holy Nativity is being held this year on Wednesday, February the eighth, in Saint Joseph's Hall. Tea at fifty cents will be served at three-thirty and supper at \$1.75 will be served at six-thirty. Tickets for the supper may be secured through the Church Office or from one of the Sisters of the Holy Nativity or from an Associate. The Sale will include miscellaneous articles contributed by those interested.

The members and friends of Saint Mary's year by year welcome this opportunity to gather happily together in gratitude for the devotions and works of the Sisters of the Holy Nativity.



FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

November 26—Jane Humphrey

December 6—Patricia Harley

December 31—Carol Irwin

January 4—Gilbert Farley

BURIALS

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

December 19—Marion Newcombe

December 24—Fannie Murray

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

February 11—The Acolytes' Festival, Mrs. Archibald Russell.

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

Wednesday, February 1—St Mary's Guild.

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

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

Friday, February 17—Woman's Auxiliary (Day Branch).

Sunday, February 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, \$6, \$5, \$2; Mrs Clarence Becker, \$1; Miss Lucille Blinn, \$5; Mr Merton W. Bogart, \$5; The Reverend Charles H. Brown, \$5; Miss Sophie T. Cambria, \$5; Mr Robert F. Carpenter, \$20; Miss Helene Champlain, \$2; Mr and Mrs Jonathan B. Craig, \$2; Miss Margaret W. Daily, \$2; Mr James T. Dutton, \$5; Mrs Richard Giles, \$5; Miss Alice Harding, \$5; Mr Howard Hershberger, \$5; Mrs Hubert Alexander Howell, \$4.25; Mrs Horace Glidden Hufcut, \$2; Mr Arthur K. Hyde, \$5; Mrs Alberta Ruth Karkheck, \$5; Miss Lillian M. Lasham, \$5; Mr Jesse P. Ludington, \$2; Mrs John C. McKim, \$1; The Reverend Christopher Morley, Jr., \$5; Mr Harry C. Morris, \$2; Mrs Jane Purney, \$2; Mr Forsythe Sherfese, \$5; Mrs David L. Smith, \$3; Mrs Leonora V. Thomas, \$3; Mrs Edward C. Tripp, \$2; Mr Allen D. Weeks, \$5; Mrs Frank A. Wickenhauser, \$2; Mrs Richard Wilson, \$2; Mrs Henry M. Wreszin, \$5.



(A ready if cryptic response to "THE BISHOP'S SONG" published in January AVE.

I wouldn't know a rochet from a rocket,

The mitre in my eye may be a mote;

The cricket on the hearth could be a crocket;

Should C in alt be called an alto note?

Though a Temple might (or not) be like a Gore,

Why does a Pirate steal a Pinafore?

Retribution

KALENDAR FOR FEBRUARY

1. W. St Ignatius, B.M. Com. St Bridget, V. Requiem 8.
2. Th. THE PURIFICATION OF THE BLESSED VIRGIN MARY. Ceremonies of Candlemas 12 noon.
3. F. St Blase, B.M. Com. St Ansgarius, B.C. *Abstinence.*
4. Sa. St Gilbert, Ab. Com. St Andrew Corsini, B.C.
- ✕ 5. Su. SEXAGESIMA. Com. St Agatha, V.M.
6. M. St Titus, B.C. Com. St Dorothy, V.M.
7. Tu. St Romuald, Ab.
8. W. St John of Matha, C.
9. Th. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
10. F. St Scholastica, V. *Abstinence.* Requiem 9:30.
11. Sa. THE VISION OF THE BLESSED VIRGIN MARY. Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival) 11.
- ✕ 12. Su. QUINQUAGESIMA. Com. Holy Founders of the Servites, CC.
13. M. St Kentigern, B.C.
14. Tu. St Valentine, P.M. (Shrove Tuesday)
15. W. ASH WEDNESDAY. Com. SS Faustinus & Jovita, MM. *Fast and abstinence.* Blessing of Ashes and High Mass 12 Noon.
16. Th. FERIA. *Fast.* Requiem 7.
17. F. FERIA. *Fast and abstinence.*
18. Sa. St Simeon, B.M. Com. FERIA. *Fast.*
- ✕ 19. Su. LENT I.
20. M. FERIA. *Fast.* Requiem 8.
21. Tu. FERIA. *Fast.*
22. W. St Peter's Chair at Antioch. Com. St Paul, Ap., & Ember Day. *Fast and abstinence.*
23. Th. St Peter Damian, B.C.D. Com. FERIA & Vigil. *Fast.*
24. F. ST MATTHIAS, AP. Com. Ember Day. *Fast and abstinence.*
25. Sa. EMBER SATURDAY. *Fast and abstinence.*
- ✕ 26. Su. LENT II.
27. M. St Gabriel, C. Com. FERIA. *Fast.*
28. Tu. FERIA. *Fast.* Requiem 9:30.

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

MUSIC FOR FEBRUARY

FEBRUARY 2 — PURIFICATION OF THE BLESSED VIRGIN MARY
Mass, Missa Lux et origo Plainchant

FEBRUARY 5 — SEXAGESIMA
Mass, Missa brevis Zoltán Kodály
 Motet, *Sicut cervus* Giovanni Pierluigi da Palestrina

Evensong

Magnificat and *Nunc dimittis* (Second Service) William Byrd
 Motet, *As the Hart panteth* Benedetto Marcello
O salutaris hostia Joseph Noyon
 Motet, *O Domine Jesu* Giovanni Pierluigi da Palestrina
 Tantum ergo Max Reger

FEBRUARY 11 — ACOLYTES' FESTIVAL

Mass, Missa in G Franz Schubert
 Motet, *Caro mea* Antonio Caldara

FEBRUARY 12 — QUINQUAGESIMA

Mass, Messe en sol Francis Poulenc
 Motet, *Jubilate Deo* Giovanni Gabrieli

Evensong

Magnificat and *Nunc dimittis* Robert Fayrfax
 Motet, *O Lord, the Maker of all thing* King Henry VIII
O salutaris hostia Hermann Schroeder
 Motet, *Ave verum* Josquin de Près
 Tantum ergo Léon Boëllmann

FEBRUARY 15 — ASH WEDNESDAY

Mass, Missa Paenitentia Plainchant

FEBRUARY 19 — LENT I

Mass, Missa ferialis Otto Rehm
 Motet, *Is God for Us?* Heinrich Schütz

Evening

Litany in Procession Plainchant
 Motet, *Jesu dulcis memoria* Jakob Händl
O salutaris hostia Josef Kromolicki
 Motet, *Panis angelicus* Everett Titcomb
 Tantum ergo Joseph Goodman

FEBRUARY 26 — LENT II

Mass, Missa Jesu nostra Redemptio Giovanni Pierluigi da Palestrina
 Motet, *Turn our captivity* William Byrd

Evening

Litany in Procession Plainchant
 Motet, *O Jesu meek* Thomas Ravenscroft
O salutaris hostia Giles Farnaby
 Motet, *Jesu dulcis* Joseph Rheinberger
 Tantum ergo José Maria Beobide

SERVICES

(Beginning Ash Wednesday, February 15,
 as per enclosed leaflet)

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

THE CATHOLIC MOUSE

Christmas: the heaviness of sin,
I am the dark, close-shuttered inn;
Forgiveness too is Bethlehem,
The Holy Child, the Holy Name.

Easter: thorns and nails and spear,
My cruelty for God to bear;
Forgiveness is the empty tomb,
The Presence in an upper room.

All the feasts and fasts reveal
Love's holy energy to heal;
To repent and be forgiven
Is the first step into Heaven.

ani mnC



JOINT-HEIRS THROUGH PAIN TO GLORY

When the last sin at length is sinned
And Satan's claimed his last lost soul,
When Calvary's cup is filled to brim
And pain has wrung its last full toll,
Then Time will wind its finished scroll
When trumpets' peal rings wide across
All creation's travailed role —
And Suffering Love can leave His Cross.
The saints who suffered with Him here
In Heaven shared Christ's pain o'er sin,
Joint-heirs with Him, in joy now hear
The call of Glory fold them in.

N.N.

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.

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 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.