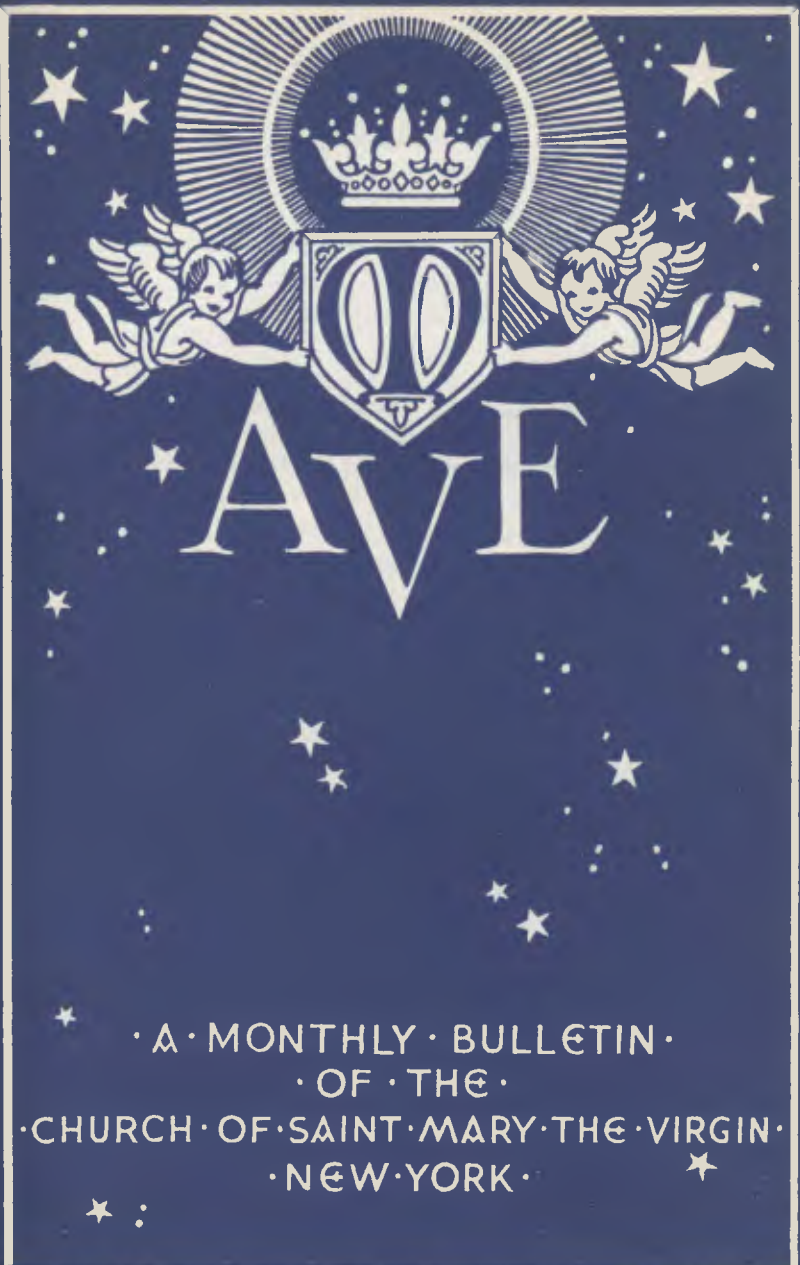
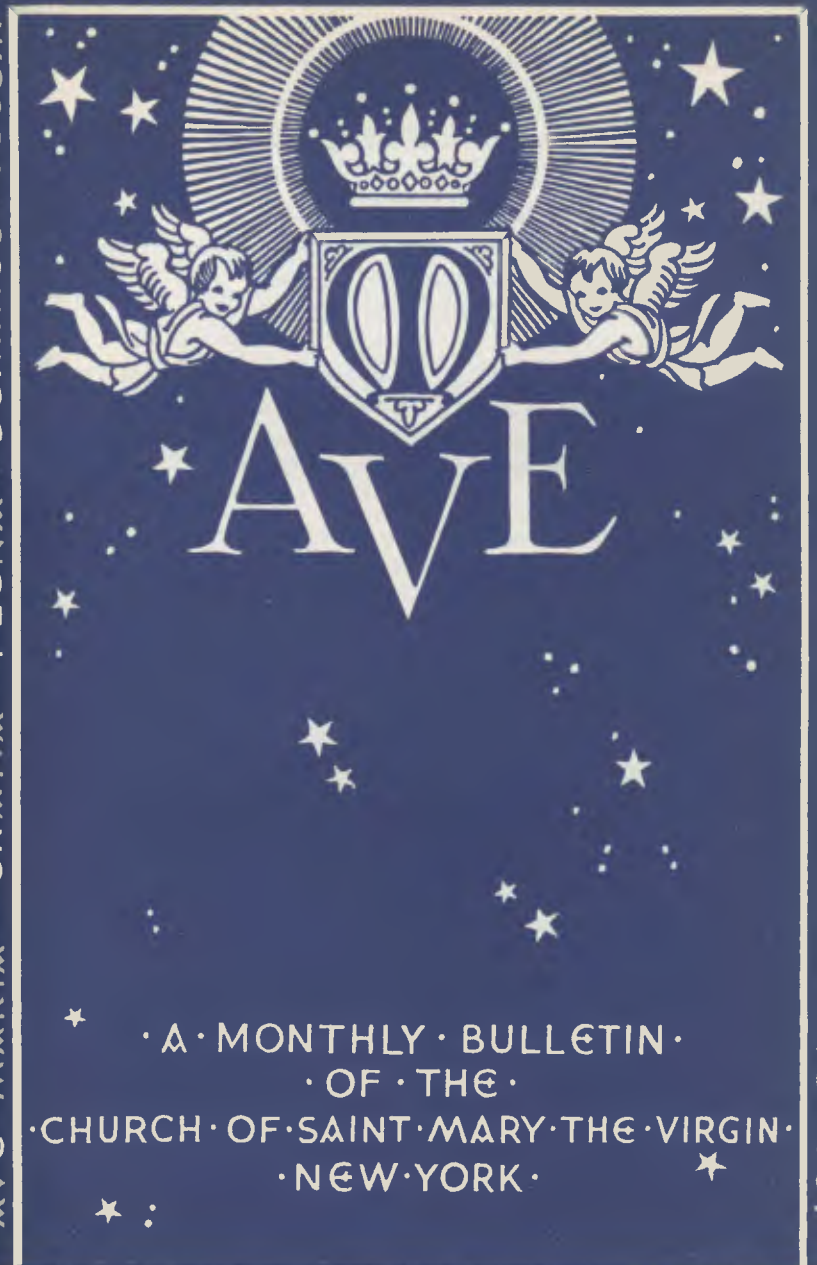


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# THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

## CLERGY

THE REV. GRIEG TABER, D.D., *Rector*

THE REV. 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

## 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

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Vol. XXX

April, 1961

No. 4

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Dear Parishioners of St Mary's:

The Queen of Feasts is with us again. It is Eastertide. Alleluia! What does this mean for us? It means that we do not leave Christ dead upon his cross. It means that He is alive forevermore. It means that as He lives, so may we live for we are branches of Him who is the living Vine.

Saint Paul tells us, "If any man be in Christ, he is a new creature." Long since we have learned and at great depletion of our pocket-books that new clothes do not make new creatures. We can become new creatures only as we are *in* Christ, in Him who is the living Vine. We can be renewed only as we welcome into our souls His light and His grace. Then we may expect to be branches of the Vine, putting forth fresh leaves, bursting into flower and becoming the fruit of righteousness. But if we even partially block the flow of the risen Saviour's light and grace into our souls, we shall bear few leaves and only an occasional blossom and therefore very little fruit. Should we entirely block the flow of light and grace through deliberately planned rebellion and indifference, we shall become such brittle branches as to break off from the Vine and fall helpless to the ground—of the earth, earthy.

Saint Paul also tells us, "If ye then be risen with Christ, seek those things which are above." Now the wonderful part of the whole matter is that when we were first made branches of Christ the Vine at our Baptism we were given three gifts—three virtues, namely, faith, hope and love. These gifts were for our use, not merely for our safekeeping. Eastertide challenges us to use these gifts. By using the gift of faith we shall share in God's truth as it comes to us through Christ's holy Gospel. By using the gift of hope we shall confidently expect divine assistance on our Christian

journey. By using the gift of love we shall will to unite our thoughts and words and actions with those of Christ and so become His more completely. We shall then know the joy of coming "unto the measure of the stature of the fullness of Christ" and so growing up "unto Him in all things which is the head, even Christ." Then we shall indeed "put on the new man which after God is created in righteousness and true holiness."

Would you have great joy? Then, although the Lenten Fast is over, hold all your spiritual gains that have grown out of this fast and increase them as you strengthen your union with Christ for "as in Adam all die, so in Christ shall all be made alive." Yes, alive, not dead: new, not old. But you must be willing to be alive, willing to be renewed. Love answers love. No force is used.

Affectionately,

*Ernie Taber*



THE TRIDUUM AND EASTER DAY  
MAUNDY THURSDAY, MARCH 30TH

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, MARCH 31ST

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 1ST

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 2ND

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



CHRIST'S SPLENDOR OUR SPLENDOR

*In and through His priests*

WHEN our blessed Lord left His heavenly glory to come to earth to take human nature upon Himself and thus to become incarnate, He did so for a high purpose. He came to be our Great High Priest and thus His mission was a priestly mission. He would be the mediator between God the Father and His wayward children. He would reunite men with their God for in Him God would unite Himself with men. He would change the world of the lost into the world of the redeemed. Ever since the Incarnation of Jesus Christ this world of the redeemed has been a hymn of praise to the Redeemer as His splendor has become the splendor of men. Yes, the splendor of the Redeemer has become and is daily becoming the splendor of the redeemed.

Now the great sacrificial offering whereby our Great High Priest became the Redeemer was made on the cross of Calvary. Ever since the first Good Friday this offering, though never to be repeated, has been renewed or perpetuated through the hands of His priests. What is more, the grace that Christ brought from heaven to earth to pour into souls of men has been offered through the ministration of priests. Yes, Christ catches up and offers to the Father the souls of men in union with Himself in the perpetuation of the great act of Calvary in the Holy Mass and as He tenderly and humbly bends over men's souls He fills them with grace through His Sacraments—the grace of childhood and the grace of manhood and the grace of union here and hereafter. He does all these things through His priests.

How are priests made? They are set apart in the Sacrament of Holy Order. True, in this Sacrament some are made deacons who normally expect to and do become priests. Others are made priests and given priestly functions and powers, principally the administering of the Sacraments of Holy Baptism, Holy Penance, Holy Communion, Holy Matrimony and Holy Unction. Still others are made bishops who are essentially priests with certain added functions and powers, principally those of administering the Sacraments of Holy Confirmation and Holy Order and of the shepherding of a larger flock, symbolized by the pastoral staff of the bishop.

Since Christ, the High Priest, was linked with God by His divinity and with man by His humanity, He became from the moment of His Incarnation the perfect bridge between sinners and their God. He has willed that His priests who share in His official act of linking God with man should also share in His character of the 'living link.' Thus every priest of the Church Catholic is meant to be a hymn of praise to the glory of Christ the High Priest. If by chance any priest wills to be anything that is not Christ, he then and there becomes a living and shameful tribute to one false god or another. So it is that a priest's main calling is to be subject to the living holiness of Christ. He can say sincerely "This is my Body" only if he himself is the very embodiment of the whole Christ. He can say the "I absolve thee" without strain of insincerity only if he himself is striving to be a reproduction of Christ who forgives while hating sin and loving the sinner. How does anyone dare to offer himself for the priesthood? Only because he is confident that if he is sincere and if God wants him to be His priest then God through the Sacrament of Holy Order will give him the grace to be another Christ and to represent Him in as shining a fashion as is possible.

You see the essence of the priesthood is mediation, that is, union of God and man. So it is that the priest is first and last a mediator, one whose sole aim should be to unite sinners with God. If he fails in this, his life as a priest is a barren waste. He therefore should act not only validly but under the positive direction of the mind of Christ. When he stands at the altar to celebrate the Holy Mass he should think of the rushing enthusiasm of the Crucified Saviour both for God the Father and for His prodigal sinners. When he is administering any other sacrament he should be mindful of the

fact that any sacrament is a deep channel through which the life of Christ flows richly into the souls of men. Indeed Christ through His priest is aflame to give Himself to souls and His priest should always be aflame to give souls in his care to Christ.

Can anyone need your prayers more than your parish priest? He belongs neither to himself nor to you for he properly belongs to his and your High Priest, Jesus Himself. Pray then that he will always "be about the Father's business." Pray too that he will ever "care for the things that belong to the Lord, how he may please the Lord." Pray too that he may show a marked preference for a life of prayer and contemplation and for the carrying out of the Liturgy in all of its fullness. Pray that he may prize above all else the love of God as being sent through him to the children of men. Pray for him in every phase of his priestly work and devotion.

Your priest as your example simply must be in the world yet not of the world. He is not to shun the world and live in his little ivory tower or at the country club, for the world binds him to the Mystery of the Incarnation and in the world he is to carry on the purpose of the Incarnation, namely, mediation. He must offer to God continually the prayers and the sacrifices of men and so be the happy agent for restoring the world to God. He must carry on Christ's work of redemption as he communicates to men the life and the mercy and the truth and the grace of Christ the Redeemer. Whereas he is ordained primarily for Eucharistic Sacrifice, he must produce all sacramental rites which carry the faithful happily along the way of salvation. He must be at home in the pulpit as well as at the altar that through his preaching he may link up the members of his congregation with the God of Truth. Just as the compassion of Jesus found expression in His teaching and in His parables, so the compassion of your priest as he feels deeply the misery of mankind and desires in its place the glory of God must find expression in his preaching and teaching. As a bridge over which the words of God may pass to human souls, he must keep this bridge alight with faith and love.

As one ordained a "priest in the Church of God" and not merely a priest in such and such a diocese and parish, so your priest is called upon to pray and act in the name of the whole Christian community. The whole Body of Christ, the whole Church Catholic, prays and acts with him. As a shepherd he must accomplish his

priestly mission as did Christ through acts of charity unbounded. He is a priest wherever he is and he should be honored to wear his priestly garb wherever he is. He may never step out of the role of priest. You will recall that our blessed Lord said to His apostles, his first priests, "As the Father hath sent me, even so send I you." Yes, your priest is sent!

You will pray for your priest, will you not? Above all else, pray that he may be holy. Pray that his innermost soul may be conformable with Christ—with His humility, His meekness, His obedience to the Father, His detachment from the world, His purity, His spirit of sacrifice and His depth of love. Yes, pray always that he may be another Christ and that by the grace given him at his ordination he may bring Christ to you in order that the splendor of Christ may veritably be your splendor.



#### CHRISTIAN WORSHIP (16)

WE are all still very much familiar with the distinction, or even complete opposition, which it was customary in the past to make between "Worship" and "Service." Worship was held to be the performance of archaic ceremonies which were perhaps not even edifying, and certainly not very relevant to daily life, whereas Service, a general attitude of philanthropy, was considered the very meat of a useful religion, something which warranted the attention of all our energies as Christians. Of course, we hope that philanthropy will always be with us; we must feed the hungry, clothe the naked, prophetically denounce social injustice, work for the reconciliation of warring individuals and nations. But in so doing we are only alleviating symptoms without ever touching the root of the matter. The cause of social disorder and of human strife is sin; sin can only be overcome by grace; and grace is found in the worship of the Church. Liturgy is indeed relevant to daily life.

The liberal age which is now coming to an end thought that if men could only be educated and left to the pursuit of their several particular ends without constraint, the world would get better and better. The events of the era which includes the last two great wars have shattered that dream. Nor do man-made schemes, be they economic or political, seem to fare much better, good though they may be as far as they go. Secular schemes do not take account of sin or of God, the root causes of disruption and re-union.

"You, have you built well, have you forgotten the corner stone?

Talking of right relations of men, but not of relations of men to God?"

(T. S. Eliot, *The Rock*)

The best-laid schemes o' mice and men will gang a-gley without grace which alone can make men truly brothers. Who, when watching a session of the U.N. on television, is not reminded of the tower of Babel where sin caused men to fight and to misunderstand each other in a thousand tongues? Or think of the remedy shown in the story of Pentecost, when the Holy Ghost overcame that sin and made men praise God and love each other in the same thousand tongues?

We have seen that the Liturgy is in a sense the Church's own peculiar mode of activity; it is the form in which she expresses *par excellence* her unique nature and function. She is there manifested as a Body, not just a federated society of individuals. A Body of which we are limbs as are other Christians all over the world. There she proclaims that unity between individuals and between nations is to be found only in Christ, for unity is itself a grace given by God for the restoration of our fallen nature. The Church must, of course, proclaim that truth not only in word but in deed, and any particular church which is true to her nature will show this. As you look around you at St Mary's on a Sunday morning you ought to, and indeed do see the poor and the middle-class and the rich, black and white and yellow, Americans and foreigners, saints and sinners, — all united not because someone has benevolently organized them but because they are there worshipping God in one Body, the Body of Christ. A church for just one race, or one economic class, or one class of respectability is not only sinful, it is sacrilegious.

Our economic disorder, too, is shown redeemed in the Liturgy. The secular economy is organized not for distribution to those who need but for profit for those who produce. In our worship we acknowledge that nothing belongs to us by right and, when we give, "of thine own have we given thee." We offer ourselves and what we own and produce for God's purposes, not our selfish ends. We must make sure, of course, that what we offer is suitable for God's work and not tainted by being the product of sinful activity. God

returns to us His power and His grace not in accordance with what we have given but in accordance with what we need. "From each according to his ability, to each according to his need" may be a dictum that is suspect because it occurs in the constitution of the U.S.S.R., but it is also good Thomas Aquinas.

The Christian Liturgy is not a talisman by which our political and economic order may be magically converted; but it is the standard and criterion by which the ways of the world must be judged. The Catholic Faith, far from being an irrelevant "religion made for the interior consolation of a tiny number of elect" (Renan) is the sole means of salvation for the entire world and all the varied occupations of men. The Liturgy, far from being an esoteric performance of archaic and unintelligible rites, is itself the pith of revelation and redemption, presenting dramatically to all who will see them the pattern of living for the whole world and the power to solve all its problems.

★

—M.G.M.

#### PARISH NOTES

**W**E are happy to welcome to the clergy staff the Reverend Robert Daniel Duffy, who took up his priestly duties with us the Fourth Sunday in Lent. He comes to Saint Mary's from the clergy staff of Christ Church, Lincoln, Rhode Island. He is a graduate of Brown University and the General Theological Seminary. Saint Mary's is not a stranger to him for he was a frequent worshiper before her altars while a student at the seminary. All will pray God's rich blessing on him.

**T**HE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York in May will be held in Saint Joseph's Hall on Monday afternoon, April the tenth, at five-thirty. The polls will remain open until five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible to vote.

★

**T**HE following are open days on the Flower Kalendar, namely:  
 May 11, Ascension Day  
 June 1, The Feast of Corpus Christi  
 June 11, Saint Barnabas  
 July 30, The Ninth Sunday after Trinity  
 December 31, The Sunday after Christmas Day

If you would accept the privilege of providing flowers for the High Altar as a memorial or a thank offering on one of these days, kindly write or telephone the Chairman of Saint Mary's Flower Fund, Mrs Newbury Frost Read, 277 Park Avenue, New York 17 (PLaza 5-7600).

★

**T**HE women of the congregation are invited to attend the Annual Tea and Sale given by Saint Gertrude's Guild for the benefit of Saint Mary's-in-the-Field, Valhalla. The benefit takes place at the home of Mrs William C. Dickey, 200 East 66th Street, New York City, on April the twentieth from three until six in the afternoon.

★

**T**HE Spring Presentation of the United Thank Offering will be the sixth and last in this Triennium. It will be at the Cathedral of Saint John the Divine on Saturday, May the sixth, at a Corporate Communion at the ten-thirty Mass. This will be followed by a box luncheon in the Undercroft at the Synod House (coffee and sandwiches may be obtained there) after which at one-thirty will be held the Annual Meeting and election of Officers of the Episcopal Women of the Diocese of New York. All the women of the parish are cordially invited to attend.

Contributions for the United Thank Offering may be sent to the Parish Custodians of the Day Branch and the Evening Branch (Saint Martha's Guild) of the Episcopal Women of the Church of Saint Mary the Virgin, Mrs James R. English, 4 East 95th Street, New York 28, and Miss Jeanette C. Caldwell, 70-35 Broadway, Jackson Heights 72. Your Parish Custodians will be in the vestibule of the church after High Mass on Sunday, April the thirtieth, in order to receive your offering personally if you so desire. Checks should be made payable to "The United Thank Offering."

★

**T**HE Annual Meeting and election of Officers of the Women of the Church of Saint Mary the Virgin (Day Branch of the Woman's Auxiliary) will be held in Saint Joseph's Hall on Friday, April the twenty-first, at ten-forty-five, preceded by a Corporate Communion at the nine-thirty Mass.

## FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

February 14—Frances E. Casey

February 28—Edith Vicker Hamblen



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

April 2—Easter, Joseph Gayle Hurd Barry, Priest and Rector and Edith Read Fancher.

April 9—Low Sunday, Earle W. Stevenson.

April 16—The Second Sunday after Easter, Augusta Emma Dinter.

April 23—The Third Sunday after Easter, A thank offering.

April 30—The Fourth Sunday after Easter, Isobel Robinson Harding.

N.B. The flowers for the Feast of the Annunciation of the Blessed Virgin Mary were given in loving memory of Emma V. Headley.



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

Sunday, April 2—The Guild of St Mary of the Cross, St Martha's Guild,

Wednesday, April 5—St Mary's Guild.

Sunday, April 9—The Living Rosary of Our Lady and St Dominic.

Friday, April 21—Woman's Auxiliary (Day Branch).

Sunday, April 30—The Church School, Order of St Vincent, Guild of St Stephen.

## CALENDAR FOR APRIL

1. Sa. HOLY SATURDAY. *Fast and abstinence until noon.*
- ✠ 2. Su. EASTER DAY.
3. M. MONDAY IN EASTER WEEK.
4. Tu. TUESDAY IN EASTER WEEK.
5. W. Wednesday in Easter Week. Com. St Vincent Ferrer, C.
6. Th. Thursday in Easter Week.
7. F. Friday in Easter Week. *Abstinence.*
8. Sa. Saturday in Easter Week.
- ✠ 9. Su. EASTER I (Low Sunday).
10. M. Feria. Requiem 9:30.
11. Tu. St Leo the Great, B.C.D.
12. W. Feria.
13. Th. St Hermenegild, M.
14. F. St Justin, M. Com. SS Tiburtius & Comp., MM. *Abstinence.*
15. Sa. Of our Lady.
- ✠ 16. Su. EASTER II.
17. M. St Anicetus, B.M.
18. Tu. Feria, Requiem 7.
19. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor & Patron of the Universal Church. Com. St Alphege, B.M.
20. Th. Feria.
21. F. St Anselm, B.C.D. *Abstinence.*
22. Sa. SS Soter & Caius, BB.MM.
- ✠ 23. Su. EASTER III. Com. St George, M.
24. M. St Fidelis of Sigmaringen, M.
25. Tu. ST MARK, EV. Com. Rogations.
26. W. SS Cletus & Marcellinus, BB.MM. Requiem 8.
27. Th. St Peter Canisius, C.D.
28. F. St Paul of the Cross, C. Com. St Vitalis, M. *Abstinence.*
29. Sa. St Peter Martyr.
- ✠ 30. Su. EASTER IV. Com. St Catherine of Siena, V.

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

WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$10; Mr Graham G. Berry, \$5; Deaconess Agnes R. Bradley, \$5; Mr Michael Clark, \$1.75; Mr Louis C. Culver, \$3; Mrs Ervin E. Ditmars, \$2; Mr Robert Gozzard, Jr., \$2; The Reverend Arthur H. Laedlein, \$5; Mrs James L. McLane, \$5; Miss Millicent McLaughlin, \$2; Mr A. G. M. Miller, \$2; Mrs Martin A. Miller, \$5; Mrs John Whiteley, \$5; Mr Arthur B. Williams, Jr., \$5.

## MUSIC FOR APRIL

## APRIL 2 — THE SUNDAY OF THE RESURRECTION

*Mass*, Missa brevis in D ..... Wolfgang Amadeus Mozart  
 Motet, Haec dies ..... Giovanni Maria Nanino

*Evensong*

Magnificat and Nunc dimittis ..... J. H. Ossewaarde  
 Motet, Christus surrexit ..... Felice Anerio  
 O salutaris hostia ..... Anton Bruckner  
 Motet, Verbum caro ..... Tomás Luis de Victoria  
 Tantum ergo ..... Francesco Antonio Calegari

## APRIL 9 — LOW SUNDAY

*Mass*, Mass in G ..... Franz Schubert  
 Motet, Easter Hymn ..... Ralph Vaughan Williams

*Evensong*

Magnificat and Nunc dimittis ..... Healey Willan  
 Motet, Alleluia ..... Thomas Weelkes  
 O salutaris hostia ..... George Henschel  
 Motet, O Domine Jesu ..... Giovanni Pierluigi da Palestrina  
 Tantum ergo ..... Ettore Desderi

## APRIL 16 — EASTER II

*Mass*, Missa brevis ..... Zoltán Kodály  
 Motet, Surrexit pastor bonus ..... Tomás Luis de Victoria

*Evensong*

Magnificat and Nunc dimittis ..... Harold Friedell  
 Motet, Alleluia, tulerunt Dominum ..... Giovanni Pierluigi da Palestrina  
 O salutaris hostia ..... Pierre de la Rue  
 Motet, Pange lingua ..... Joseph Kromolicki  
 Tantum ergo ..... George Henschel

## APRIL 23 — EASTER III

*Mass*, Messe en Sol ..... Francis Poulenc  
 Motet, Jubilate Deo ..... Francis Poulenc

*Evensong*

Magnificat and Nunc dimittis ..... Leo Sowerby  
 Motet, Laudate Dominum ..... Pedro Bonamico  
 O salutaris hostia ..... Hermann Schroeder  
 Motet, Jesu dulcis memoria ..... Jakob Händl  
 Tantum ergo ..... Hermann Schroeder

## APRIL 30 — EASTER IV

*Mass*, Mass in E minor ..... Anton Bruckner  
 Motet, Christ rising again ..... William Byrd

*Evensong*

Magnificat and Nunc dimittis ..... Searle Wright  
 Motet, Laudate caeli ..... Orazio Benevoli  
 O salutaris hostia ..... Sidney Nicholson  
 Motet, Ave Maria ..... Flor Peeters  
 Tantum ergo ..... Sidney Nicholson

## 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 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. 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

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.*