

* · BENEDICTA · TU · IN · MULIERIBUS · *

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



AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 36, N. Y.
(East of Times Square)

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

Vol. XXX

October, 1961

No. 7

Dear Parishioners of St Mary's:

As Catholic Christians we are Sacramentalists. The chief doctrine of the Church is the doctrine of the Incarnation of our Lord and Saviour Jesus Christ. Again and again we hear at the close of Mass "and the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Yes, you and I behold that glory even while we apprehend the outward signs of the Church's sacraments—water, oil, the hands of the bishop, bread and wine, the words of absolution, and the lifelong vows of man and wife. Now two of these sacraments, Holy Penance and Holy Communion, may be received on any day. Daily we may share in the glory of Jesus and in His grace and truth.

What is your plan for receiving the Sacrament of Holy Penance, for making your confession? But you may say, "I really don't know how often I should make my confession." Most of us with the prodigal son get ourselves into the really far country unless we make our confession monthly at least. You see, when we make our confession we are the prodigal son coming home for the kiss of pardon. If within the month we find ourselves way off from home, then a more frequent confession may be made, except by those who are afflicted with scrupulosity and look for sin where no sin is. These should not make their confession too frequently and they should consult with their spiritual director.

What is your plan for receiving Holy Communion? Normally there would be many more communions during a year than confessions. The only time you should not receive Holy Communion

is when you are in a state of planned rebellion against the will of God concerning some important matter. Then by all means postpone your communion until you can make a good confession. But such is not often the case. Every Catholic needs the Bread of Life, Holy Communion, if his soul is to be kept alive. He needs the food for the journey lest he should faint by the way and give up the journey. Now the journey is that from earth to heaven, from self to God, from sin to righteousness. This you will recognize to be a daily journey and so the Church Catholic provides daily Masses with daily Holy Communion. How often do you start your daily pilgrimage fortified with the Body and Blood of your Saviour?

My prayer for each of you is that you may enter more and more into the joy of the sacramental life, that you may be encouraged by the pardon of the all-merciful God and strengthened by the Bread of Heaven.

Affectionately,

Ernie Taber



REQUIESCAT IN PACE

IN His infinite mercy God called through the gate of death the soul of Leslie Evan Roberts on Sunday, August the twenty-seventh. Mr. Roberts had been a Trustee of Saint Mary's for eleven years and during those years held the post of Treasurer of the parish. As such he labored faithfully and effectively, refusing to give up his work even amid years of painful illness. To serve Saint Mary's was his first and most privileged duty. We do thank God that He has given him a blessed release from his sufferings and we pray that his soul may have a happy progress in Life Eternal.

May he rest in peace!

"AS DYING AND BEHOLD WE LIVE"

Dead to self and alive to God

DO you wish to live the spiritual life? Then you must die. But you reply, "I do not wish to die nor am I ready to die." Then you cannot live. You see the spiritual life depends on dying to self that we may live unto God, and there is no other way of living as God's children. The life of the old man, the old Adam, Christ Jesus, must die before the life of the new Man, the new Adam, Christ Jesus, can be put on. In Christ alone can we become new creatures.

Now our blessed Lord has this to say to all, "If any man will come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?" And the whole galaxy of saints, those who have become new creatures in Christ, have believed in and practiced mortification, namely, death to self in honor of Him who died to self on the cross in order that He might set redeeming love loose upon a world in utter bondage to self-love. Indeed blessed Paul exclaimed, "I die daily," for he knew there was no other way of becoming new in Christ. This same apostle has exhorted his fellow Christians thus, "Ye are dead and your life is hid with Christ in God . . . mortify therefore your members upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." On another occasion blessed Paul pleaded, "And Christ died for all that they which live should not henceforth live unto themselves but unto Him which died and rose again." What does this manner of living demand? It demands mortification, or call it renunciation if you prefer. It demands that the natural tendencies of our human nature be not allowed to serve self but rather that they be brought into the service of God. It demands the crucifying (and here the cross comes in) of our proud and egoistic nature so often tending to make us 'self-made.' It demands that our thoughts be those of Christ. It demands that our feelings be no longer those of a selfish heart or of a nature given over to passions but that they be of Christ as we feel like and with Christ. It demands that our wills be no longer our own but that they be surrendered over to the holy purposes of the all-holy Jesus.

After all, mortification is a remedy for us in our chronic illness. It is a remedy which we must daily apply to our wounded human nature if we would keep it from dying to God. It is not a luxurious remedy simply for those rich in spiritual power but rather a necessary remedy for every single child of God if he would really leave the race of the lost and enter the race of the redeemed. Indeed mortification replaces disorder with order, the disorder of the lives of those who descend from Adam with the order of the lives of those who ascend to Christ.

Why is mortification so seldom believed in and even more seldom practiced? One reason is that it is too often associated with that which is unpleasant, namely, with certain bodily disciplines such as fasting. However, these disciplines are not chosen because they are more virtuous than pleasant disciplines such as prayer. They are chosen as an aid in stripping off the old man with his vices and in putting on the new man. This is a major operation which sometimes requires drastic steps. Another reason for the avoidance of mortification is the belief that such a practice destroys human nature which is God's gift to man. It does nothing of the sort. Indeed it liberates human nature, sets it free from self, restores it, heals it, and re-presents it to God the Giver for His service. To serve God is to reign, remembering with Saint Paul that "if by one man's offence death reigned by one [Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Yes, by the grace of our Lord Jesus Christ in proportion as we let go of the service of self we freely reign over our passions, over the spirit of the world and its false principles, over the devil and his perversity. We reign with God by sharing in His life on the very principle that if life does not descend it ascends. But all ascent follows only upon mortification, only upon the surrender of self.

Strange it is that surrender of self is so willingly made to reach an earthly goal and so unwillingly made to reach a heavenly goal. Self is surrendered in war, in courtship, in the acceptance of some new political or social order, or in gaining a desired position. Indeed a man will correct his gauche manners in order to move into a higher social circle (witness the number of books sold on etiquette) or he will join Alcoholics Anonymous and exercise self restraint to be cured of a bad habit. Now all these things are not

necessarily mortification for they too often leave those practicing them as mere citizens of this natural world. Mortification belongs to the super-natural order. It springs from faith in the gaining of the Kingdom of God and in becoming its citizens. It is a substitute and the only substitute for God's gift of integrity which was lost to man through his sin, his enthronement of self.



THE EUCHARISTIC FAST

ONE of the most cherished of devout Catholic practices has always been the fasting reception of Holy Communion,—the abstention from any form of food or drink from midnight of the day on which the Blessed Sacrament was to be received. Now that there has been a relaxation—some would say, an abolition—of that primitive and universal rule in some parts of the Church Catholic, the question is often asked, What should we do? How does all this affect us? Let us look at the whole problem a little more closely.

Some fifteen hundred years ago St Augustine also considered this question. In a letter to Januarius he noted, first, that the Apostles at the Last Supper obviously did not receive fasting; we might add that the generation after them did not, either, as long as there remained a trace of a meal in connection with the celebration of the Liturgy. But he goes on to say: "Nevertheless, from that time it has seemed good to the Holy Ghost that in honor of so great a Sacrament the Body of the Lord should enter the mouth of a Christian before other food: that custom, therefore, is observed throughout the world."

Here we see the whole point of the Eucharistic Fast. The Blessed Sacrament is to be the first food of the day in the mouth of the Christian. The length of the fast is, therefore, immaterial. If we communicate at noon, our fast will be at least twelve hours long; if we communicate soon after midnight (as we so often do at Christmas) it need only have lasted from midnight, technically speaking. Here, however, it has always appeared unseemly to devout Catholics to come to their Christmas Communion with a full stomach, and they have customarily observed a "fast of devotion;" certainly no one should approach the Altar straight from

a bout of gluttony, or under the influence of drink. But the main point remains: the Sacrament is to be the first food of the day. We not only honor our Lord in this way but also bear witness to the fact that in our scale of values spiritual nourishment is of greater importance than ordinary food and drink, good and necessary though these are. Whatever hardship such a fast may be to us is a sacrifice infinitesimally small compared to the great Sacrifice for the celebration of which it is a preparation.

Now we can see why any "relaxation" of the ancient rule is really an abolition of it. When we take any nourishment after midnight, no matter what the length of our fast afterwards, the Blessed Sacrament will no longer be the *first* food of the day. Some new discipline may have been substituted, but the old rule is gone altogether. That is a serious matter for those who value truly Catholic tradition. Of course, we must not be rigorists about the old rule, remembering that our Lord taught us that the Sabbath was made for man, not man for the Sabbath. We observe the law for the glory of God, not the ruination of our health. There will always be people,—the aged, the infirm, those whose work-day falls during the night,—who will need some accommodation, and they can always receive it from their priest. We must also remember that it is a question of the first *food* of the day and should not be overscrupulous about swallowing some drops while brushing our teeth, or similar petty considerations. Sanctified common sense should rule here, as everywhere. In fact, the present Latin rule which makes water permissible at all times will most likely find acceptance generally, for only Puritan countries really think of water as part of a meal! In all cases, however, we must never take dispensing powers into our own hands: our confessor or parish priest will adjust the rules to our necessity, if there really is necessity.

The rule of fasting Communion is one of those truly Catholic and almost Apostolic traditions. We should think more than twice before wishing it terminated after 1900 years. As devout Catholics we shall want to do the maximum for our Lord (as we are physically able) and not seek for new ways by which we may get away with as little as possible. The ancient rule "has seemed good to the Holy Ghost;" it should seem good to us, too.

—M.G.M.

PARISH NOTES

THE full fall and winter schedule of Masses, confessions and guild meetings is happily resumed on Sunday, October the first. We do not like any lessening of worship and activity, necessary as it is during the summer months.



THE first Sunday in October is observed year by year as the Feast of the Dedication, a festival on which we give joyful thanks for our privilege in worshipping in this Church of Saint Mary the Virgin where the beauty of worship challenges us to bring forth in our lives the beauty of holiness. It is hoped that as many as possible will gather at the High Mass of the Dedication that we may offer corporate thanks to God for our many privileges.



THE Church school reopens at the nine o'clock Mass on Sunday, October the first, followed by an instruction period. Every boy and girl of the parish should be enrolled in the Church School and parents and godparents should see to it that their charges worship regularly at the nine o'clock Mass each Sunday and receive instruction in the Faith and Practice of our holy religion. Such instruction should be supplemented in every Christian home in every way possible, especially in the way of prayer.



THE members of the parish will have received through the mail an invitation to our annual Parish Dinner which takes place this year on Monday evening, October the second, at Schrafft's, Fifth Avenue at 46th Street, at six-forty-five. If through some good reason you have not already made your dinner reservation, you should telephone the Parish Office immediately. No one can be seated without a reservation.

The principal speaker will be the Reverend Henry C. Beck. Father Beck is Editor of the American Church News, which he has brought to a high standard of excellence. His efforts have been attended by much hard work, many rebuffs, but not a little humor, which he happily radiates. You will want to greet him as well as one another at our dinner party.

THE Very Reverend Cuthbert Simpson, Dean of Christ Church, Oxford, has been revisiting Saint Mary's and preaching on September the twenty-fourth. He also is the celebrant of the High Mass of the Feast of the Dedication on October the first and only regrets that he cannot remain in this country long enough to be with us at our Parish Dinner. It is always a joy to have him with us since for many years while a professor of Old Testament Theology and Literature at the General Theological Seminary he regularly celebrated Mass at our altars. We all know him and love him.



THE parish house kitchen is resplendent with a new stove, largely made possible through the Saint Stephen's Guild smorgasbord benefit of last spring, together with another gift or two. The old stove, much maligned, has been received by a charitable organization where it has taken on a new lease of life and promises years of exciting service in a noble cause.



THE Women of the Church of Saint Mary the Virgin hold their first meeting of the fall on Friday, October the twentieth, at ten-forty-five in Saint Joseph's Hall. Mrs. William L. Leidt, former diocesan UTO officer will speak on the work accomplished through this great offering. A corporate communion at the nine-thirty Mass that day will precede the meeting.



ADVANCE notice is given of the visit to Saint Mary's on the Twenty-third Sunday after Trinity, November the fifth, of the Right Reverend Chandler Winfield Sterling, Bishop of Montana, who will preside at the High Mass that morning and preach.



FROM THE PARISH REGISTER

BAPTISMS

"As many of you as have been baptized into Christ, have put on Christ."

May 10 — Richard Francis David Margesson
 May 20 — Stuart Ellsworth Avery Hibbard
 June 2 — Edgar Henry Dousé
 June 11 — Theodore Julius Nemeth, III
 August 2 — Arthur Irwin Ellenbogen

CONFIRMATION

BY THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.

"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."

June 3 — Edgar Henry Dousé
 Wesley First
 Stuart Ellsworth Avery Hibbard
 Patricia Therese Lambert
 RECEIVED FROM THE ROMAN COMMUNION:
 Manuel Hettler Garza

RECEIVED BY CANONICAL TRANSFER

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

May 28 — Zachariah Macubin Waters
 May 30 — Patricia Weese
 May 31 — Margaret Gaines
 May 31 — Sylvia Gaines
 June 13 — Lillian Dougher

MARRIAGES

"Those whom God hath joined together let no man put asunder."

August 5 — Peter Frederick Gross and
 Harriet Emma Hope

BURIALS

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

May 10 — Norman Falconer Cushman
 May 20 — Lois Rogers Hayden
 June 7 — Harold F. Rocks
 July 29 — Dudley G. Cozier
 August 5 — Whitney J. Blake
 August 29 — Leslie Evan Roberts
 September 1 — Joseph B. Thornell



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

October 1 — The Eighteenth Sunday after Trinity, John Michael Root.
 October 8 — The Nineteenth Sunday after Trinity, Hallie Wilson.
 October 15 — The Twentieth Sunday after Trinity, Frances Nash.
 October 18 — St Luke, Wallace Clark Brackett.
 October 22 — The Twenty-first Sunday after Trinity, Mathilde Matthews.
 October 29 — Our Lord Jesus Christ the King, John Gilbert Winant.

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

Sunday, October 1 — The Guild of St Mary of the Cross, St Martha's Guild.

Wednesday, October 4 — St Mary's Guild.

Sunday, October 8 — The Living Rosary of Our Lady and St Dominic.

Friday, October 20 — The Women of the Church.

Sunday, October 29 — 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, \$5; Anonymous, \$5; Anonymous, \$5; Miss Ada Beazley, \$4; Mrs Clarence Becker, \$1; Mr B. Bryan Brown, \$20; Mr Jerome J. Brush, \$2; Mr & Mrs Lawrence V. Bush, \$5; The Rev W. Michael Cassell, Jr., \$2; Mr Daniel Chorzempa, \$5; Mr & Mrs Michael K. Clark, \$5; Mrs William C. Dickey, \$5; Mr Charles L. Eberly, \$5; Mrs James R. English, \$15; Miss Emilie L. Fiero, \$3; Mrs Richard Giles, \$3; Mr Albert G. Hayden, \$2.50; Miss Dorothy Hahn, \$5; Mr & Mrs J. Richard Iander, \$5; Mrs Edwin H. Keith, \$5; Miss Agnes Lloyd, \$2; Miss Virginia L. McCutchen, \$3; Mr Tomas M. McLean, \$10; Mr Arthur C. Morel, \$3; Mr Alan S. Robbins, \$5; Mr & Mrs Herbert H. Roder, \$5; The Rev Edward A. Rouffy, \$5; Mrs Jerrio G. Sakurai, \$2; Mr William R. Sears, \$1; Mr Harvey Waugh, \$5; Mr Edgar Wilson, \$50; Mr Oscar Wilson, \$50.

KALENDAR FOR OCTOBER

- ✕ 1. Su. FEAST OF THE DEDICATION. Com. Trinity XVIII.
- 2. M. The Holy Guardian Angels.
- 3. Tu. St Teresa of the Child Jesus, V.
- 4. W. St Francis of Assisi, C.
- 5. Th. SS Placidus & Comp., MM. Requiem 9:30.
- 6. F. St Bruno, C. Com. St Faith, V.M. *Abstinence.*
- 7. Sa. HOLY ROSARY OF THE BLESSED VIRGIN MARY. Com. St Mark, B.C., & SS Sergius & Comp., MM.
- ✕ 8. Su. TRINITY XIX. Com. St Bridget, W.
- 9. M. SS Denys & Comp., MM. Com. St John Leonard, C.
- 10. Tu. St Paulinus, B.C. Com. St Francis Borgia, C. Requiem 7.
- 11. W. MOTHERHOOD OF THE BLESSED VIRGIN MARY. Com. St Philip, Dea.
- 12. Th. St Wilfrid, B.C.
- 13. F. St Edward, K.C. *Abstinence.*
- 14. Sa. St Callistus I, B.M.
- ✕ 15. Su. TRINITY XX. Com. St Teresa, V.
- 16. M. St Hedwig, W.
- 17. Tu. St Etheldreda, V. Com. St Margaret Mary, V.
- 18. W. ST LUKE, EV.
- 19. Th. St Frideswide, V. Com. St Peter of Alcantara, C.
- 20. F. St John Cantius, C. Requiem 8. *Abstinence.*
- 21. Sa. St Hilarion, Ab. Com. SS Ursula & Comp., VV.MM.
- ✕ 22. Su. TRINITY XXI.
- 23. M. FERIA. Requiem 9:30.
- 24. Tu. St Raphael, Archangel.
- 25. W. SS Chrysanthus & Daria, MM. Com. SS Crispin & Crispinian, MM.
- 26. Th. St Evaristus, B.M.
- 27. F. Vigil. *Abstinence.*
- 28. Sa. SS SIMON & JUDE, APP.
- ✕ 29. Su. OUR LORD JESUS CHRIST THE KING. Com. Trinity XXII.
- 30. M. Of Trinity XXII. Requiem 7.
- 31. Tu. Vigil of All Saints. *Fast and abstinence.*

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

MUSIC FOR OCTOBER

OCTOBER 1 — FEAST OF THE DEDICATION

Mass, Missa Festiva in D Alexandre Gretchaninoff
Motet, Tu es Petrus Giovanni Pierluigi da Palestrina

Evensong

Magnificat and Nunc dimittis Percy Whitlock
Motet, Cantate Dominum Heinrich Schütz
O salutaris hostia Pierre de la Rue
Motet, Panis angelicus Everett Titcomb
Tantum ergo Zoltán Kodály

OCTOBER 8 — TRINITY XIX

Mass, Missa Misericordias Domini Josef Gabriel Rheinberger
Motet, Salve Regina Orlando di Lasso

Evensong

Magnificat and Nunc dimittis Searle Wright
Motet, Turn our captivity, O Lord William Byrd
O salutaris hostia Giles Farnaby
Motet, Verbum caro Tomás Luis de Victoria
Tantum ergo Giovanni Paolo Colonna

OCTOBER 15 — TRINITY XX

Mass, Missa Sanctae Clarae Assisiensis Licinio Refice
Motet, Exultate Deo Francis Poulenc

Evensong

Magnificat and Nunc dimittis Thomas Hunt
Motet, Let thy merciful ears, O Lord Thomas Weelkes
O salutaris hostia Flor Peeters
Motet, Adoramus te, Christe Giuseppe Corsi
Tantum ergo Unknown Composer

OCTOBER 22 — TRINITY XXI

Mass, Missa brevis Healey Willan
Motet, And I saw a new Heaven Edgar Bainton

Evensong

Magnificat and Nunc dimittis Healey Willan
Motet, Laudate Dominum Pietro Bonamico
O salutaris hostia Josef Gabriel Rheinberger
Motet, Ave Maria Jacob Arcadelt
Tantum ergo Josef Kromolicki

OCTOBER 29 — FEAST OF CHRIST THE KING

Mass, Missa brevis in D Wolfgang Amadeus Mozart
Motet, Te Deum Ralph Vaughan Williams

Evensong

Magnificat and Nunc dimittis Harold Friedell
Motet, Jesu dulcis memoria Josef Gabriel Rheinberger
O salutaris hostia Tomás Luis de Victoria
Motet, Benedictus qui venit Joseph Noyon
Tantum ergo Tomás Luis de Victoria

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.—Day Branch, third Thursdays, Corporate Communion 9:30 a. m. Business Meeting, 10:45 a. m. Father Mayer, *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

....., *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.