

BENEDICTA · TU · IN · MULIERIBUS ·

BENEDICTA · TU · IN · MULIERIBUS ·



AVE

AVE

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

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

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*

HOXIE NEALE FAIRCHILD, *Vice-President*

HAROLD M. LINDSTEDT, *Treasurer*

CALVIN NASH, *Secretary*

ROBERT L. COE

EDWARD GARLICK

RAYMOND P. HUGHES

CARRINGTON RAYMOND

JOHN WHITELEY

Director of Music,

Organist and Choir Master: EDWARD LINZEL

Sacristan and Ceremoniaris: EDWARD GARLICK

Head Usher: ROBERT L. COE

AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXI

January, 1962

No. 1

Dear Parishioners of St Mary's:

December the third last, the First Sunday in Advent, was New Year's Day in the Christian Kalendrar and now January the first is New Year's Day in the secular calendar (spelling must be different), beginning the year 1962. However, whether it is the Christian year or the secular year, its days comprise God's good gift of time.

I sometimes wonder if we really appreciate the importance of the gift of time. If we do, we shall not waste it nor fritter it away over useless matters but rather make good use of it. Now to use time well is to recognize it to be the purchase-money of eternity. Time well used buys grace and salvation and leads to the possession of God Himself as Creator and man's best Friend. After all, time well spent is in a very real sense payment for the possession of God as well as for the happiness of heaven. When time is well used we find ourselves happily working out our own salvation.

True, each of us can live out the time allotted to him by God and no more, for death will mark for us the end of time. We may live for a few or for many years, but it is how we live that determines our future home for all eternity, and that home will be either heaven or hell.

What better use of time can we find than employing it out of love for God and our fellow men, His children! Indeed we are entrusted with the precious gift of time to do just this. We hold time in trust from God.

What is more, we hold all things in trust, whether spiritual or temporal, for all come from God. We shall be called upon to give an account of our use of all that God has bestowed upon us, our spiritual powers and even our very possessions. These latter we are to use as we are to use the former, namely, for the good of others and for the glory of God.

- February 4 — The Catholic Idea of God
 February 11 — The Catholic Idea of Man
 February 18 — The Catholic Idea of the Church
 February 25 — The Power of Prayer
 March 4 — The Power of Confession
 March 11 — The Power of the Mass

These instructions will form a general setting for much individual instruction by your priests and the Sisters of the Holy Nativity in preparing those who are to be confirmed when the Bishop comes to Saint Mary's to administer the Sacrament of Holy Confirmation on the Second Sunday in Lent, March the eighteenth, at 8:00 P. M.

Plan now to invite at least one other person to accompany you to these instructions. The Holy Spirit may then reward you by leading that soul into the acceptance of the full light of grace and joy that are to be found in the happy practice of the Catholic religion. What is more, you will have the joy of unselfishly acting as a missionary by helping along the work of God's redeeming love.

Affectionately,

Eriny Taber

★

"AS DYING AND BEHOLD WE LIVE"
Dying to anger and living unto meekness

THE greatest enemy to peace and mutual love is anger and yet anger is not always sinful. It is a sin to be angry when we should not be angry, but it is also a sin not to be angry when we should be angry. Indeed Saint Paul felt it his duty to urge the early Christians in Ephesus thus, "Be ye angry and sin not." Yes, there is righteous indignation just as there is unrighteous indignation.

Let us deal first with righteous indignation. Jesus, our perfect model of meekness and One "led as a sheep to the slaughter," displayed righteous indignation during His ministry here on earth. He made a scourge of ropes and drove out of the Temple those who were chiefly concerned in trafficking in the Temple. Indeed he flung the tables of money-changers down the front steps of the Temple. And we are told by Saint Mark that Jesus looked with

anger on those who proclaimed it a violation of the Sabbath to heal the sick and then lovingly performed the miracle of healing a cripple on the Sabbath Day.

When are we, as dear followers of Christ, to be righteously indignant? We are to be angry when the honor of God is assailed or when the just interests of our neighbor are at stake or when personal injustice is done to us. We are to be angry when hypocrisy raises its ugly head and when flattery empties onto the scene its insincere words and gestures and when uncharitable gossip dominates the conversation and when criticism is bent on being perpetual and when filth is paraded for filth's sake and when children delight in being insolent and when politics reeks with scandal and extravagance. Under the foregoing circumstances it is only the lazy-minded who refrain from speaking out and acting. Under such circumstances meekness is uncalled for but rather righteous indignation, if expressed in a controlled manner.

Anger, however, is usually a sin. It is always a sin when it is directed against a person who has given no proven offense. It is always a sin when it inflames the soul immoderately, issues in clamors and uncontrolled gestures and cutting remarks, or, worse than these, speeches which are eloquent in the wrong sense. It is always a sin when it results in the use of unnecessary physical force. More particularly is anger a sin when it results in constant irritability which happens to be the commonest form of anger. Actually blows are easier to take than that feeling of permanent resentment at the hands of a modern Achilles who would "sulk in his tent." Have you not often wished that a sullen, irritable individual would do something drastic and get his anger out of his system?

Now when anger gives vent to revenge it is always wrong simply because revenge is always sinful. Revenge on the part of man is a mean, low thing for it belongs to God. "Vengeance is mine; I will repay," saith the Lord. Yes, vengeance belongs to God because He only is able to judge justly the guilt of an offense since He only sees the inmost soul of man, whereas you and I see only that which appears on the surface. We never fully know the facts or motives behind most of what we see. If we take revenge into our own hands, then we steal from God, for vengeance is His prerogative and His only. What is more, when revengeful we become hypocrites then and there, for we pray, "Forgive us our trespasses as

we forgive those who trespass against us," while hoping to get even with those who sin against us.

Yes, revenge is unchristian. The attempt to get even with others, the harsh language, the clever retort, the deeply wounding attitude of disdain, the false politeness — all must be swept aside in the light of Christ's great prayer on the cross "Father, forgive them for they know not what they do." This is the prayer of meekness, that spirit which saturates the great Sermon on the Mount.

Meekness is powerfully exemplified in the life of Job who could exclaim "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord," and again "Though He slay me, yet will I trust in Him." We too can be meek in proportion as we accept the trials and difficulties of our daily lives and use them as did Job for self-dethronement. This acceptance is not to be confused with the fatalistic approach of "Whatever will be, will be," which engenders despair. No, such acceptance places self in the background and God, the source of everything save sin, in the foreground. This acceptance does not mean that we must no longer be impulsive but rather that we are to thank God for our impulses and to seek His grace to control them and direct them toward that which is good. As we grow in meekness we grow in that control. Impulsively we do fly into quick displays of temper, but meekness keeps us from raving all morning long over the burned toast or brooding for days on end over what is probably a fancied slight. You see sullenness is deliberate. It is anger deliberately prolonged, and it is much more serious than that purely temporary and impulsive outburst of anger. Meekness must be its antidote.

How wonderfully Saint Paul has set forth both the glory and the practicality of meekness:

"If a man be overtaken in a fault, restore such an one in the spirit of meekness."

"In meekness, instruct those that oppose themselves."

"Put them in mind to speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men."

Think on these godly admonitions.

Oh, may we die to anger! May we die to that which according to Holy Scripture "shortens man's days." (Indeed we not infre-

quently bid someone cease from anger lest he have a heart attack or a stroke or burst his fever thermometer.) May we die to anger which clouds our intelligence by heavy mists of feeling and so permits the temporary to take control of that which is lasting. May we die to anger which causes the suicide of families, of states, yes, of parishes. May we die to anger as we refuse to lay bare the nerve of self while hoping that someone will give a blow so that we may squirm and fulminate. May we die to anger as we follow Jesus who is meek and lowly in heart and in Whom only we shall find rest for our souls.



THE KALENDAR (2)

FOR a beginning of the "Proper of Saints" in our kalendar we must go back all the way to the days of the persecution of the Church, to the age of the martyrs. The word martyr is a Greek one meaning simply witness. Martyrs, in the technical sense, are those Christians who, in the face of persecution, witness to their faith without stint, even unto death. No wonder that the martyrs have always had a pre-eminent place in the devotion of the Church. They followed their Lord by taking up His Cross in the most literal sense of the word and, by identifying themselves so closely with Him in showing forth that love than which "greater love hath no man," they were transformed into His likeness in greater measure than any other human beings. Christ was present in them in a very special sense. When St Felicitas, on the eve of her martyrdom, shrieked in labor pains, her jailers sneered and asked how, if she could not even take those pains, she would be able to endure death by wild beasts in the morning. She replied: "Now I suffer what I suffer; then another will be in me who will suffer for me, as I shall suffer for him." Here we have the first statement of what has been called the doctrine of co-inherence, expressing the very strong sense of the early Church of a kind of Real Presence of Christ in His martyrs. It is the basis of the cult of the martyrs then, and the cult of all saints later on: what we honor in the saints is not their personal achievements but the work of Christ in and through them.

Local Christian congregations would, of course, do anything they could to collect whatever remained of the earthly bodies of their martyrs and inter them with the Church's rites. Any community possessing the burial place of a martyr would not only be proud of

that fact but would assemble at the tomb on the anniversary of the death or burial of the martyr and there offer the Holy Sacrifice in his or her honor. The record kept in each local church of the *natalis*, or "heavenly" birthday, of each of her martyrs is the beginning of the Kalendar of Saints. These lists were strictly local at first, of course, and communities such as, for instance, the city of Rome, where martyrs were plentiful, had more extensive kalendars than others. But soon famous martyrs of other regions were commemorated in churches that did not actually possess their tombs; Rome adopted the anniversaries of some of the North African and Gaulish saints and, as Rome became more and more the center of Christendom in the West, the Roman list became the basic norm of the entire Church in Western Europe.

At first only martyrs were accorded liturgical observance. Next, those who had endured the severe physical and moral sufferings of persecution and had remained steadfast even though not actually giving their lives were termed Confessors. When the age of persecution and martyrdom came to an end, others whose lives had obviously been transformed by Christ, and who had shown forth His holiness in theirs, were added to the list and the word Confessor became a catch-all category for all saints not martyrs. In every case their *natalis*, their birthday into heaven (which on earth we call death), furnished the date for their commemoration, although some adjustments had to be made later. Since the origin of the saint's day is the celebration of Mass at the tomb on the anniversary, a re-interment would usually mean a change in date also. When persecution ceased it was possible to move the remains of some of the more illustrious heroes of the faith from the catacombs and other obscure resting places to new churches often especially built in their honor. Then the day of the removal and re-interment of their bodies (technically known as "translation") would become their new day in the kalendar. The feast of the Conversion of St Paul, for instance, had originally nothing to do with remembering his conversion; the date is, most probably, that of St Paul's "translation" to his new basilica of St Paul's-outside-the-Walls. Sometimes the date for a specific observance was determined by the consecration of a church. There can be no "date of death" for someone like St Michael the Archangel, of course; but on September 29, c.530, a church in his honor was dedicated on the Via Saleria in Rome. Many interesting historical side-lights could be thrown on almost

any day in our kalendar in this way. The basic development of the kalendar, however, has been this: the day of death of a martyr, later of any saint; the day of his "translation" or of the dedication of a church in his honor; at first only in the local community involved; then in the sphere of influence of a great church or patriarchate, which in the West means Rome.

There was of course no machinery for any official "canonization" at first and, even in the Roman Church, there was none until the Middle Ages. The martyrs were, obviously, holy as we have seen. As for other saints, the Church spontaneously recognized their holiness; what is known as a "popular cultus" developed and was given liturgical expression, so that for the first centuries of the Church's history a seemingly tautological definition holds true: "A saint is a person who has a day in some kalendar." Once a canonical process for canonization was established a subtle change took place. The majority of saints canonized by Rome during the more recent centuries have come from religious orders; these orders have the interest, and the material resources, and the persistence required to push ever onward through the maze of red tape and other intricacies of any legal process. Yet even then real holiness has always managed to rise to the surface — we need only think of the Curé d' Ars. (To be continued)

—M.G.M.



PARISH NOTES

AT the annual meeting of the Board of Trustees of the Church of Saint Mary the Virgin, held on December the eleventh last, Robert L. Coe and Raymond Palmer Hughes were unanimously elected to membership on that Board. Mr. Coe is Vice President in Charge of Television Station Relations of the American Broadcasting Company, and Mr. Hughes is a partner of the firm of Hurley and Hughes, Architects. Both of our new Trustees are faithful communicants who live the sacramental life richly.

Pray God's special blessing on them that they may serve solely for His honor and glory and for the witness of Saint Mary's to His holy religion.

ON February the second the Feast of the Presentation of Christ in the Temple, also known as the Feast of the Purification of the Blessed Virgin Mary, commonly called Candlemas, the full solemnity of the Feast will be observed at noon. This Solemnity consists of Solemn Blessing of Candles, Procession of Lights, and High Mass. (The sermon will be omitted as we wish to include as many of the working people as possible during a not too prolonged noon hour.) Low Masses will be celebrated at seven, eight, and nine-thirty.

Father Taber's Friday confession hour will be eleven until twelve that day and not the usual twelve to one.



WE are grateful to Anne Roig for the gift of some much needed kneeling cushions at the Communion rail and sanctuary step in the Lady Chapel. Mrs. Roig made these cushions as a labor of love and a thank offering to God.



OUR annual festival for acolytes takes place this year on Saturday, February the tenth, at eleven, with a Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Solemn Benediction of the Blessed Sacrament. (Before the Introit of the Mass a five-minute charge will be given from the pulpit by the Reverend Thomas J. Talley of the Diocese of Dallas and at present doing graduate work at the General Theological Seminary.) Following upon the great service of devotion to Jesus in the Most Holy Sacrament of the Altar a luncheon (popularly known as the survival of the fittest) will be served in Saint Joseph's Hall by the members of Saint Mary's Guild and many other willing helpers. All are invited to the service but the luncheon, because of lack of space, must necessarily be limited to priests and acolytes.



MARK a large red asterisk in your appointment book against Wednesday, February the twenty-first, which is the date chosen by the New York Branch of the Associates of the Sisterhood of the Holy Nativity for their annual Sale, Tea and Dinner. At this happy benefit, held in Saint Joseph's Hall, tea will be served at three-thirty, dinner at six-thirty, and the sale will be in progress from three-thirty until eight-thirty. A donation of fifty cents is hoped for at the Tea, and dinner reservations may be made at \$2.25

each by Monday, February the nineteenth, from the Sisters or the Church Office or from an Associate during the coffee hour after High Mass on the Sundays preceding the benefit. Here is afforded a good opportunity for the members of the parish and their friends to show appreciation of the dedicated work done by the Sisters through Saint Mary's Mission House. Your patronage is confidently anticipated.



THE Women of the Church will meet in Saint Joseph's Hall Thursday morning, February the fifteenth, at ten-forty-five, when the guest speaker will be Mrs. Woodson D. Scott, Diocesan Chairman of Youth and College Work. The women of the congregation and their friends are warmly invited to be present.

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



ADVANCE notice is given of the Lent Retreat for Men and Women, which will be held on Saturday, March the tenth, with Father Pedersen, S.S.J.E., as conductor.



FOLLOWING upon innumerable but polite complaints over the years from parishioners and visitors about the difficulty of hearing the words of the Liturgy and sermons, your Trustees have installed a public address system, which has thus far been greeted with almost unanimous approval.

Do you like it? If you do, would you like to send your parish treasurer a contribution toward helping to pay for it? It is not inexpensive.



AT the annual meeting of Saint Mary's Guild the following were elected officers for the ensuing year: President, Mrs. Douglas MacMillan; Vice-President, Sister Mary Angela, S.H.N.; Recording Secretary, Mrs. John Whiteley; Corresponding Secretary, Mrs. Harlan S. Perrigo; Assistant Corresponding Secretary, Miss Edith K. Brown; Treasurer, Mrs. Charles A. Edgar; Flower Fund Treasurer, Mrs. Newbury Frost Read; Representative to the New York Altar Guild, Mrs. William C. Dickey.

FROM THE PARISH REGISTER

BAPTISMS

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

December 17 — Douglas Francis Gallup
January 7 — Theodore George Thomas Callaway, Jr.

RECEIVED BY CANONICAL TRANSFER

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

December 6 — Richard S. Wilson
December 15 — Patricia C. Carstens
December 16 — Eugene Myers Cadieu
December 28 — Gates Wray

BURIALS

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

December 14 — Jeannette Bolton
January 10 — Everett Phelps Irwin



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

February 2 — The Purification of the Blessed Virgin Mary, A Thank Offering.
February 10 — The Acolytes' Festival, Mrs. Archibald Russell.



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

February 4 — Guild of St Mary of the Cross, St Martha's Guild.
February 7 — St Mary's Guild.
February 11 — Living Rosary of Our Lady and St Dominic.
February 15 — The Women of the Church.
February 25 — 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, \$5, \$2; Mr Raydon Alexander, \$1.20; Miss Ada Beazley, \$2; Mrs Gustave Chartrand, \$3; Mrs James H. Cook, \$2; Mrs Jonathan B. Craig, \$2; Miss Margaret Daily, \$1; Mr Ruddart Davidson, Jr., \$1; Mr Alson B. Dougherty, \$5; Mrs Henry P. Dye, \$5; Miss Mary C.

Edgar, \$10; Mrs Edward H. Everett, \$10; Mr Donald Fenn, \$5; Mrs Charles E. Frey, \$2; Mrs Flavius H. Gregory, \$5; Miss Alice M. Harding, \$5; Mrs Hubert A. Howell, \$5; Mr Arthur K. Hyde, \$5; Mrs Eloise Janke, \$5; Mrs Alberta Ruth Karkheck, \$5; Mrs Richard W. Landolt, \$2.60; Mr Dudley Laselve, \$6; Mr A. D. Mellor, \$2; Miss Ruth Nall, \$3; The Rev John H. Rettger, \$3; Mrs E. D. Riley, \$5; The Rev Robert N. Smyth, \$10; Mr Thomas J. Taylor, \$5; Mr C. Lloyd Tyler, \$5; Mr Henry T. Wilhelm, \$10; The Rev Thomas J. Williams, \$1; Mrs Richard W. Wilson, \$2.



CALENDAR FOR FEBRUARY

1. Th. St Ignatius, B.M. Com. St Bridget, V.
2. F. THE PURIFICATION OF THE BLESSED VIRGIN MARY.
Ceremonies of Candlemas 12 noon. *Abstinence.*
3. Sa. St Blase, B.M. Com. St Ansgarius, B.C.
- ✕ 4. Su. EPIPHANY V. Com. St Gilbert, Ab., & St Andrew Corsini, B.C.
5. M. St Agatha, V.M.
6. Tu. St Titus, B.C. Com. St Dorothy, V.M.
7. W. St Romuald, Ab.
8. Th. St John of Matha, C. Requiem 9:30.
9. F. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
Abstinence.
10. Sa. St Scholastica, V. Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival) 11.
- ✕ 11. Su. EPIPHANY VI. Com. Vision of the Blessed Virgin Mary.
12. M. The Holy Founders of the Servites, CC.
13. Tu. St Kentigern, B.C.
14. W. St Valentine, P.M.
15. Th. SS Faustinus & Jovita, MM. Com. Holy Martyrs of Japan.
16. F. Feria. *Abstinence.* Requiem 7.
17. Sa. Of our Lady.
- ✕ 18. Su. SEPTUAGESIMA. Com. St Simeon, B.M.
19. M. Feria.
20. Tu. Feria. Requiem 8.
21. W. Feria.
22. Th. St Peter's Chair at Antioch. Com. St Paul, Ap., & St Joseph of Arimathea, C.
23. F. St Peter Damian, B.C.D. Com. Vigil. *Abstinence.*
24. Sa. ST MATTHIAS, AP.
- ✕ 25. Su. SEXAGESIMA.
26. M. Feria.
27. Tu. St Gabriel, C.
28. W. Feria. 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 cum jubilo Gregorian

FEBRUARY 4 — EPIPHANY V
Mass, Missa Gotica Hans Gebhard
 Motet, Estote fortes Luis Tomas de Victoria

Evensong
 Magnificat and Nunc dimittis Percy Whitlock
 Motet, Jesu dulcis memoria Josef Rheinberger
 O salutaris hostia Hermann Schroeder
 Motet, O Domine Jesu Giovanni Pierluigi da Palestrina
 Tantum ergo Nicolas Gigault

FEBRUARY 10 — ACOLYTES' FESTIVAL
Mass, Missa brevis in D Wolfgang Amadeus Mozart
 Motets, Panis angelicus Michel Richard de la Lande
 A Prayer to Mary Johannes Brahms

FEBRUARY 11 — EPIPHANY VI
Mass, Messe Solennelle Jean Langlais
 Motet, Who shall separate us? Heinrich Schütz

Evensong
 Magnificat and Nunc dimittis Harold Friedell
 Motet, Cherubim Song Sergei Rachmaninoff
 O salutaris hostia Flor Peeters
 Motet, Adoramus te, Christi Wolfgang Amadeus Mozart
 Tantum ergo Flor Peeters

FEBRUARY 18 — SEPTUAGESIMA
Mass, Mass in C George Henschel
 Motet, Out of the deep Wolfgang Amadeus Mozart

Evensong
 Magnificat and Nunc dimittis (Second Service) William Byrd
 Motet, Crucem tuam adoramus Joseph Goodman
 O salutaris hostia Franz Liszt
 Motet, Ave verum Anton Bruckner
 Tantum ergo George Henschel

FEBRUARY 25 — SEXAGESIMA
Mass, Missa secunda Hans Leo Hassler
 Motet, Is God for us? Heinrich Schütz

Evensong
 Magnificat and Nunc dimittis Thomas Hunt
 Motet, Marion Litany Seth Bingham
 O salutaris hostia Josef Rheinberger
 Motet, Adoro te Josef Kromolicki
 Tantum ergo Giovanni Paolo Colonna

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 Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:

Mondays to Fridays 9:00 to 1:00 and 2:00 to 4:30

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

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

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

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.
A Priest can always be seen after any service.

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

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

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

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

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

PARISH GUILDS AND ORGANIZATIONS

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

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

ST MARTHA'S GUILD.—Third Tuesdays, 7:15 p.m. Corporate Communion first Sundays, 9 a.m. Father Taber, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:45 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—For charities and for missions of the Church. Meetings as announced. Corporate Communion, first Sunday, 9 a.m. Father Duffy, *Chaplain*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, as announced. Corporate Communion, last Sunday, 9 a.m. Father Taber, *Chaplain*.

GUILD OF ST STEPHEN.—For young people, ages twenty to thirty-five. Meetings as announced. Corporate Communion, last Sunday, 9 a.m. Father Duffy, *Chaplain*.

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward. Corporate Communion, second Sundays, 9 a.m. Meetings second Fridays, 8:15 p.m. Father Duffy, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m. Father Mayer, *Chaplain*.

THE FRIENDS OF SAINT MARY'S

A group of Anglican Catholics here and abroad, who love Saint Mary's but who for geographical reasons cannot be communicant members of the parish, make up the Friends of Saint Mary's.

Would you like to become a Friend of Saint Mary's? The only requirements are, first, prayer for God's blessing on Saint Mary's and, second, an annual thank offering at the Patronal Feast, December the eighth. If you have said "It is a source of encouragement to me to know that Saint Mary's is always there," here is your chance to encourage that which encourages you. Write Father Taber today and receive your membership card.



OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communion, December 27th and May 6th. Father Taber, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, third Saturdays, 8 a.m., in the Sisters' Chapel in the Mission House.



THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, immediately after High Mass and before Evensong.



REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

"I hereby give, devise and bequeath to THE SOCIETY OF THE FREE CHURCH OF SAINT MARY THE VIRGIN, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, (here stating the nature or amount of the gift)."

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Taber
The Rev. Father Mayer
The Rev. Father Duffy

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*
The Sister Mary Joel, S.H.N.
The Sister Teresa Margaret, S.H.N.
The Sister Mary Susan, S.H.N.

THE PARISH HOUSE, 145 West 46th Street
The Rector's Office. Telephone: PLaza 7-5845

Harold M. Lindstedt, <i>Treasurer</i> .	Telephone: PLaza 7-5845
Mr Forrest D. Wolfe, <i>Parish Secretary</i> .	Telephone: PLaza 7-5845
Mr Edward Linzel, <i>Director of Music</i> .	Telephone: PLaza 7-8232
Mr William A. Boutté, <i>Sexton</i> .	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.