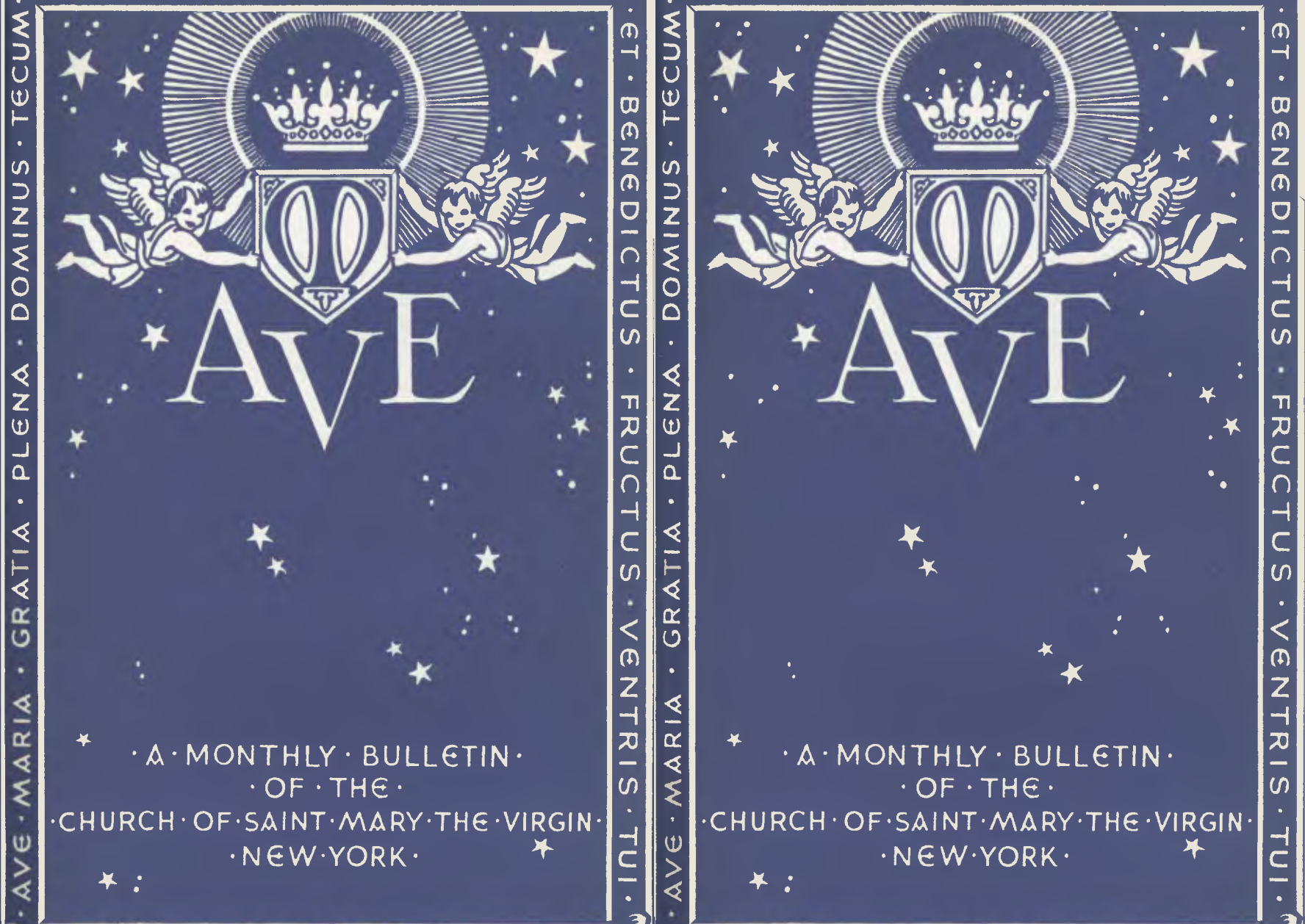


BENEDICTA TU IN MULIERIBUS



AVE MARIA GRATA PLENA DOMINUS TECUM

ET BENEDICTUS FRUCTUS VENTRIS TUI

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ET BENEDICTUS FRUCTUS VENTRIS TUI

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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

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THE REV. 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

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Head Usher: ROBERT L. COE

AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXXI

March, 1962

No. 3

Dear Parishioners of St Mary's:

Ash Wednesday, March the seventh, marks the beginning of another Lent. Too often Lent appears as a challenge to formulate a rule for Christian living which is quantitative rather than qualitative — a rule which calls for multitudinous external acts. Such a rule is soon broken or in despair relinquished. It has been undertaken as a stunt. Unfortunately there is too much "stunt" religion during Lent which resembles a skyrocket that flares forth brilliantly but briefly and then sinks into total insignificance.

I beg of you all together with me to make this Lent qualitative by having just one motive for its observance, namely, the enthronement of God following upon the dethronement of self. To put it differently, let us place God first above all things — in our worship, in our discipline, and in our almsgiving. This will not be easy but it will be oh so rewarding. We do get into all of our troubles through the enthronement of self, that is, the placing of self in the first place. After all, that is what sin is. Every sin is a form of self-love, of self enthroned. Now no series of stunts will get and keep self off the throne but rather a calm and persistent determination to do so. This will require a genuine sense of humor, which is the ability to laugh at ourselves upon seeing ourselves neatly enthroned and to say, "How silly! There is myself, my little self, where God should be. How ridiculous I appear to be! I am turning life upside down and bringing into it woe after woe, and what is worse, deliberately. How foolish!"

Progress in the spiritual life is always measured from the dethronement of self. Indeed God can give His gracious invitation "Friend, come up higher" only to those who take the lowest place of self-dethronement. Now God's invitation is frequently given because of His infinite patience with us His children, but it cannot be so given unless we frequently dethrone ourselves, simply because

the *higher* is always measured from self-dethronement. You see God and self cannot occupy the throne of our hearts at one and the same time. God cannot be first when self is first. There cannot be two firsts.

Therefore, may your motive and mine in keeping our Lenten rule be the enthronement of Jesus and the dethronement of self. If this be our dominant and persistent motive in observing the Lenten fast or getting rid of a besetting sin or going to that extra Mass or even daily Mass early in the morning or making our meditations and doing our Bible and other spiritual reading or being kind to some difficult person or attending the Stations of the Cross on each weekly memorial of the Crucifixion or making our confession, then we shall discover to our joy that we shall not be parading our Lenten rule or talking about it but rather calmly and radiantly keeping it. We shall rejoice too in the fact that God has taken over and that He holds the reins and that as a result we are going higher and higher in His light and by His power. Oh, may we be free from the enthronement of self!

Affectionately,

Eriny Taber

★

"AS DYING AND BEHOLD WE LIVE"

Dying to covetousness and living unto generosity

A very great Father-Confessor once made this remark, "Covetousness is in all probability the sin after pride most commonly committed and yet it is almost never confessed." What is this covetousness which as faithful Christians we must kill in us? Covetousness means in general the setting up of our own welfare as an idol in the place of God. More specifically covetousness is the piling up of goods and making the gaining of these goods the supreme object of life. It is the acquiring of riches without care for the rights of others. It is the hoarding of goods which one cannot possibly use.

Why is all this wrong? Our blessed Lord tells us: "Beware of covetousness: for a man's life consisteth not in the abundance of

the things which he possesseth." After this remark our blessed Lord in His Gospel tells the parable of the rich farmer who had such bumper crops that his barn could not contain them and so he gave orders to pull down that barn and build greater ones. Then he mused within himself, "Soul that hast much goods laid up for many years, take thine ease, eat, drink and be merry." However, God said to him, "Thou fool, this night shall thy soul be required of thee, then whose shall those things be which thou hast provided?" And our blessed Lord closed this telling parable with these words, "So is he that layeth up treasure for himself and is not rich toward God." Yes, covetousness is wrong because it makes fools out of us.

We become fools because if money is the end of life we easily become machines to earn money. We become fools for it is a fact that nothing can be done with or for the man who has not conquered gold. We become fools because easy gains inevitably lead to the sole desire to reap quick benefits from the least work. We become fools because the appetite for gain leads to the will to dominate and only God rightfully holds dominion. Indeed as a nation we become fools as our civilization, built up by discipline, becomes luxurious and soft through riches and heads for destruction, while history repeats itself.

Who are the covetous? They are covetous who immoderately give themselves over to recreation, insisting on seeing every show on Broadway or in spending much of their time idling about luxuriously. They are covetous who as tradesmen long for scarcity in their particular product so that they may have less rivalry in their business. They are covetous who would gladly see their neighbors reduced to dire poverty so that they themselves may gain power over these neighbors. They are covetous who as physicians would wish for the spread of disease whereby they may increase their practice. They are covetous who as undertakers long for a wide-spread epidemic issuing in thousands of deaths. They are covetous who as lawyers are eager for as many people as possible to get into the throes of the law and not only under its protection. They are covetous who are looking forward to the deaths of relatives or friends from whom a legacy is expected. They are covetous whose closets are stuffed with treasures which they neither can nor will ever use. They are covetous who gloat over every increase in their bank account and wonder if the bank will be large enough to con-

tain it. In short they are covetous who are greedy and set their hearts on the results of their greed.

Now wealth *per se* does not imply covetousness. Sometimes riches pour into our hands through inheritances, our own work, or just luck. To all such the psalmist so wisely has said, "If riches increase, set not your hearts upon them." Yes, it is not riches but the love of these that constitutes the sin of covetousness. Indeed God enriches us lavishly and He has made it possible for us to get wealth. It is what we do with, that which we possess that matters. Here is where 'detachment' is the magic word. We must detach our own hearts' love of our riches and set about to attach that love to our neighbors out of love for God and to give generously for the relief of the poor.

But is it only the rich who can be covetous? By no means. The poor are covetous if they resent their poverty instead of bearing it with patience and with holy joy in that it brings them closer to Jesus who "had not where to lay His head," but who as a model Workman was ever worthy of His hire.

How can covetousness be overcome? Largely through generosity. Neither the rich nor the poor must place their happiness in earthly goods but rather think of themselves as administrators of these goods who must render an account to the Supreme Master. It is what we do with what we have that matters. The widow's mite lovingly offered is equal in God's eyes to the large offering lovingly given. Both are generous offerings if they represent love for God and His children.

It is not easy to be generous. Delusion and inconstancy are the two strong foes of generosity. We sometimes fool ourselves into thinking we are generous with God when we are merely following our own bent. Often our generous deeds are not so much gifts to God as offerings to self. We resemble the boy who spent all his money on a birthday gift for his mother and when his father asked him why the gift took the form of a box of jelly beans replied, "Oh, I like jelly beans." The test of our generosity is "Do we give God that which He wants of us? Do we give to our neighbors that which God would have us give to them?" Our gifts then should come from our love for God and all that that love can and will mean.

Not only does delusion block our generosity but inconstancy forms a barrier as well. With an early burst of enthusiasm we give

ourselves to God and to works of charity. Then the enthusiasm dies down. We omit certain good resolutions for giving and begin to slip back into our old ways. Sooner than we think self-indulgence with its attending flabbiness becomes the rule of the day and the joy of living as outgoing children of God is gone. We have eased ourselves away from the side of Jesus because of the monotony of striving to stay close to Him. We have become governed by feeling and so have become inconstant since feeling comes quickly and as quickly goes.

If we are really ready and willing to conquer these foes of generosity, we shall discover to our joy that God will never allow anyone of us to outdo Him in generosity. His gifts to us will always be greater than our gifts to Him or to His children, our neighbors. His grace will so abound that we may grow by that grace in generosity and thus gradually wipe out the stain which covetousness leaves on our souls.



THE KALENDAR (3)

SAINTS' days, as we have seen, are not arbitrarily distributed over the kalendar so that every day of the year may have such a commemoration; no, what is observed is the actual day of death, or "heavenly birthday," of each saint, with some exceptions. Now it would be miraculous indeed if on any one day of the year one saint, and one saint only, had entered into life eternal; moreover, through the twenty centuries of her existence, the Church has obviously produced more than 365 saints. There are, in fact, anywhere from ten to thirty saints for every day of the year, some of whom were actually canonized and others whose popular cult the Church has approved. For Western Catholics a convenient day-by-day listing is provided by the Roman Martyrology, although even that exhaustive catalog does not even begin to list some of the many saints who are venerated in the more obscure corners of Christendom.

Let us take a look at this Martyrology for one day of the year only, e.g. March 1. On that day we find the names of St Eudocia of Heliopolis, the Holy 260 Martyrs of Rome, SS Hermes and Adrian, St Luperulus of Tarbes, SS Leo and his Companions, St Felix III, St David of Wales, St Albinus of Angers, St Marnock of Annandale, St Swithbert of Kaiserswerth, St Siviard of St-Calais, St Monan of St Andrew's, St Leo of Rouen, St Rudesind of Celanova,

Bl Roger Le Fort, Bl Bonavita, Bl Christopher of Milan, Bl Jane Mary Bonomo, and Bl Peter Roque, spanning the centuries from A.D. 117 to 1796. Reading this list you will ask at once, who on earth are they? Who has ever heard of them? You may be sure that in the regions from which they came, and in towns where churches are dedicated to them, these saints and blessed receive as much devotion as others whose place in the Church's history is more conspicuous; but they also obviously mean little to the Church at large. We do have to make a selection from these daily lists of those saints who either enjoy or deserve more general veneration. In the West this selection is known as the Universal Kalendar. No saint is chosen simply that there may be a commemoration on a given day; if such a day has no saint of universal importance, then such a day is a Feria, even though conceivably there are dozens of names in the Martyrology's listing for that day. On the other hand, some days may provide two or more saints' names for general observance. These may be commemorated together, as is the case with SS Vincent and Anastasius, for example; although they died over four hundred years apart and at opposite ends of what was then the known world, their names are forever joined in this way. In other cases one saint may give way to another, as do SS Perpetua and Felicitas to St Thomas Aquinas, the former being celebrated on the previous day.

While the Universal Kalendar is a suitable basis for our observance of saints' days, it does not do justice to the needs of local churches. March 1, it happens, is a Feria in the Universal Kalendar; yet you may have noticed one fairly familiar name in the list for that day, namely that of St David of Wales. We should want to (and do) keep his feast day, as we do those of SS Alban and Columba and Dunstan and Kentigern and those many other lights of the church in the British Isles from which, as Anglicans, we are descended. None of these feasts appear in the Universal Kalendar. As we supplement it with the names of saints of our particular local tradition, so we must sometimes excise some others. Not every commemoration, particularly when it is a modern Roman addition, is necessarily relevant to us. It is only with tongue in cheek, for instance, that we could really keep the feast of a St Pius V — he excommunicated Elizabeth I and the English Church! The Universal Kalendar is a useful basis for our kalendar since it represents, in broad outline, the Catholic tradition of the West; yet we must

treat it with common sense and also enrich it with those saints who belong to our Anglican heritage.

Almost all Anglican Prayer Books have fairly extensive kalendars of saints, and modern revisions have often enriched them with an eye on both universal heritage and local traditions. Our American book is still bare, but proposals for black-letter saints' days have repeatedly been made by liturgical commissions. Unfortunately such commissions have not always been concerned with sanctity as such; it is easy to turn a kalendar of saints into a list of persons who have been influential in the course of Church history, or to make sure, simply, that a saint from every country is included. Many real saints have made their mark on our history, of course, but there are many others about whom we may know very little except that their lives and works prompted the Church to deepest veneration from time immemorial; we shall want to continue to give glory to God for His work in them.

— M.G.M.



REPORT FROM YOUR PARISH TREASURER

Dear Fellow Parishioners:

Thank you for your generous response to my December letter. I am sure you will be interested in the following report for 1961:

Operating receipts	\$86,337.56
Operating expenses	\$97,788.78

Operating deficit	\$11,451.22
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Again fortunately for Saint Mary's we were recipients of several cash bequests totaling \$11,605.38.

While the pledges received for 1962 were higher than for 1961, which is greatly appreciated, it is anticipated that expenses will also be higher.

The public address system recently installed, which enables all of us to hear the Good News as preached from our pulpit, cost \$878.00. Several parishioners have graciously sent in extra contributions to help defray this expense. Will you?

Do bring a friend into Saint Mary's, which will both help solve our financial problems and bring blessings to your friend.

Sincerely,
Harold M. Lindstedt
Treasurer

PARISH NOTES

SHROVE Tuesday, March the sixth, is shricing day when the faithful will plan to accept the Sacrament of Holy Penance as the best approach to a good Lent. The schedule of confessions on that day is:

Father Taber: 11-1, 2-3, 5-6, 8-9

Father Mayer: 12-1, 4-6, 8-9

Father Duffy: 11-12, 3-5, 7-8



ON Ash Wednesday, March the seventh, at noon there will be the Solemn Blessing of Ashes and High Mass with a brief address by Father Taber. Low Masses will be celebrated at seven, eight, and nine-thirty. Ashes will be imposed before and after each Mass and on the hour throughout the day. In the evening the Penitential Office will be read at eight, followed by an address by Father Duffy and Benediction of the Blessed Sacrament.



THE Lent fast is observed by those of ages twenty-one through fifty-nine and consists of a light breakfast, a one-course meal, and one full meal. Abstinence from meat is observed by those of all ages on Wednesdays and Fridays.



WE shall welcome as special preachers during Lent at the Stations of the Cross and Benediction of the Blessed Sacrament on Fridays the following:

March 9 — Father Purnell, of the Staff of the Church of St Matthew and St Timothy, New York City.

March 16 — Father Adams, of the Staff of the Church of St Michael and St Mark, Brooklyn.

March 23 — Father Horner, of the Staff of St Andrew's Church, The Bronx.

March 30 — Father Treathan, of the Staff of St Luke's Chapel, New York City.

April 6 — Father Wright, Vicar of the Church of the Resurrection, East Elmhurst, N. Y.

April 13 — Father MacKillop, of the Staff of St John's Church, New York City.



THE Lent Retreat for men and women will be conducted on Saturday, March the tenth, by Father Pedersen, S.S.J.E., according to the following schedule:

Mass 8:00 (followed by breakfast).

Meditations 10:15, 11:30 and 2:15 (with luncheon at 12:45).

Benediction of the Blessed Sacrament 3:00.

Reservations for breakfast and luncheon should be made before March the eighth through the Sister-in-Charge-of-the Retreat, 133 West 46th Street, New York 36, N. Y. (PLaza 7-6464)



WE shall be happy to welcome as preacher at High Mass on the First Sunday in Lent, March the eleventh, Father Pedersen, S.S.J.E.



ON Sunday, March the fourth, the American Red Cross asks for your annual contributions for the support of its charitable work. Miss Rena Garlick, our parish chairman for the Red Cross, will be in the vestibule of the church that Sunday to happily receive your gifts.



THE Bishop Suffragan of New York, the Right Reverend James Stuart Wetmore, will visit Saint Mary's on the evening of the Second Sunday in Lent, March the eighteenth, at 8:00 P. M., to administer the Sacrament of Holy Confirmation and preach. You will wish to be present to pray for the outpouring of the Holy Spirit upon those who have been preparing for Confirmation and to greet Bishop Wetmore on this his first visit to Saint Mary's.



THE Women of the Church will meet briefly in Saint Joseph's Hall on Thursday morning, March the fifteenth, at ten-forty-five, after which Father Duffy will conduct a meditation before Saint Francis' Altar. All women of the congregation are invited to avail themselves of this opportunity for deepening the spiritual life.



THE Confirmation Class of 1962 will receive their first communions at the eight o'clock Mass on the Third Sunday in Lent, March the twenty-fifth, after which there will be a communion breakfast in Saint Joseph's Hall for the class and their families and intimate friends. First confessions will have been made before their confirmation.

THE members of the Guild of Saint Mary of the Cross will attend their Lenten Quiet Evening on Wednesday, March the twenty-eighth, with Father Duffy as conductor. Evening prayer at six will be followed by supper, after which two meditations will be given.



FROM THE PARISH REGISTER

BAPTISMS

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

January 21 — Julia Anne Blaut
January 28 — Margaret Claire McIntosh
February 5 — Martha Scanio

RECEIVED BY CANONICAL TRANSFER

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

January 15 — Eugene R. Radtke
January 23 — John B. Lancaster
January 26 — Elva Hawkins
February 6 — Howard Davis Silberer
February 9 — Lucile Hering



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

March 26 — Annunciation of the Blessed Virgin Mary, Emma V. Headley.



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

March 4 — Guild of St Mary of the Cross, St Martha's Guild.
March 7 — St Mary's Guild.
March 11 — Living Rosary of Our Lady and St Dominic.
March 15 — The Women of the Church.
March 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: Anonymus, \$25, \$1; Miss Lucille Blinn, \$5; Mr Robert F. Carpenter, \$25; Mr John Cousins, \$5; Mrs Ervin E. Ditmars, \$2; Miss Helen E. Hawkes, \$2; Mrs Richard P. Hines, \$2; Mrs Rebekah S. Hufcut, \$2; Miss Lilian M. Lasham, \$5; Miss Agnes Lloyd, \$2; Mrs Alfred Nardecchia, \$2; Mr and Mrs George Schaffer, \$5; Miss Martha R. Townroe, \$2; Mrs Edward C. Tripp, \$2.

CALENDAR FOR MARCH

1. Th. St David, B.C.
2. F. St Chad, B.C. *Abstinence.*
3. Sa. Of our Lady.
- ✠ 4. Su. QUINQUAGESIMA. Com. St Casimir, C., & St Lucius, B.M.
5. M. FERIA. Requiem 7.
6. Tu. SS Perpetua & Felicitas, MM. (Shrove Tuesday)
7. W. ASH WEDNESDAY. Com. St Thomas Aquinas, C.D. *Fast and abstinence.* Blessing of Ashes and High Mass 12 noon.
8. Th. St John of God, C. Com. FERIA. *Fast.*
9. F. St Frances of Rome, W. Com. FERIA. *Fast and abstinence.*
10. Sa. The Forty Holy Martyrs. Com. FERIA. *Fast.*
- ✠ 11. Su. LENT I.
12. M. St Gregory I, B.C.D. Com. FERIA. *Fast.*
13. Tu. FERIA. *Fast.*
14. W. EMBER WEDNESDAY. *Fast and abstinence.*
15. Th. FERIA. *Fast.* Requiem 8.
16. F. EMBER FRIDAY. *Fast and abstinence.*
17. Sa. St Patrick, B.C. Com. Ember Saturday. *Fast and abstinence.*
- ✠ 18. Su. LENT II. Com. St Cyril of Jerusalem, B.C.D., & St Edward, K.M.
19. M. ST JOSEPH, SPOUSE OF THE B.V.M. Com. FERIA. *Fast.*
20. Tu. St Cuthbert, B.C. Com. FERIA. *Fast.*
21. W. St Benedict, Ab. Com. FERIA. *Fast and abstinence.*
22. Th. FERIA. *Fast.*
23. F. FERIA. *Fast and abstinence.* Requiem 9:30.
24. Sa. ST GABRIEL, ARCHANGEL. Com. FERIA. *Fast.*
- ✠ 25. Su. LENT III.
26. M. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. FERIA. *Fast.* High Mass with Communion 7.
27. Tu. St John of Damascus, C.D. Com. FERIA. *Fast.*
28. W. St John Capistran, C. Com. FERIA. *Fast and abstinence.*
29. Th. FERIA. *Fast.*
30. F. FERIA. *Fast and abstinence.*
31. Sa. FERIA. *Fast.* Requiem 7.

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

MUSIC FOR MARCH

MARCH 4 — QUINQUAGESIMA

Mass, Missa Dona pacem Ettore Desderi
 Motet, Jubilate Deo Giovanni Gabrieli

Evensong

Magnificat and Nunc dimittis Orlando Gibbons
 Motet, Deus non refugium N. Bernier
 O salutaris hostia Sydney H. Nicholson
 Motet, Jesu dulcis memoria Josef Rheinberger
 Tantum ergo Sydney H. Nicholson

MARCH 7 — ASH WEDNESDAY

Mass, Missa Deus Genitor alme Gregorian

MARCH 11 — LENT I

Mass, Missa ferialis Otto Rehm
 Motet, Turn our captivity William Byrd

Evensong

Litany in Procession Gregorian
 Motet, Jesu dulcis memoria Jakob Händl
 O salutaris hostia George Henschel
 Motet, O Domine Jesu Giovanni Pierluigi Palestrina
 Tantum ergo Ettore Desderi

MARCH 18 — LENT II

Mass, Missa brevis Healey Willan
 Motet, But thou requirest truth Benedetto Marcello

The Sacrament of Holy Confirmation

Motet, Come thou, Light of gladness H. von Herzogenberg
 O salutaris hostia Otto Rehm
 Motet, Create in me a clean heart Christian Schlegel
 Tantum ergo George Henschel

MARCH 25 — LENT III

Mass, Missa Quinti Toni Orlando di Lasso
 Motet, To thee, O Lord, I cry Alexandre Gretchaninoff

Evensong

Magnificat and Nunc dimittis William Byrd
 Motet, Ave Maria Sergei Rachmaninoff
 O salutaris hostia Hermann Schroeder
 Motet, Ave verum Wolfgang Amadeus Mozart
 Tantum ergo Hermann Schroeder

MARCH 26 — ANNUNCIATION OF THE BLESSED VIRGIN MARY

Mass, Missa de angelis Gregorian

SERVICES IN LENT

(Note: Services March 1 to 6 inclusive are according to the regular schedule.)

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass, Daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 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	9:15 to 1 and 2 to 4:30
Closed on Legal Holidays	

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

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

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

A Priest can always be seen after any service.

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

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

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

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

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

PARISH GUILDS AND ORGANIZATIONS

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

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

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

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

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

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

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

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

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

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

THE FRIENDS OF SAINT MARY'S

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

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



OTHER ORGANIZATIONS

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

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



THE PARISH LIBRARY

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



REMEMBER ST MARY'S IN YOUR WILL

The following is the form of bequest:

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

DIRECTORY

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

THE RECTORY

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

The Rev. Father Taber

The Rev. Father Mayer

The Rev. Father Duffy



THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Angela, S.H.N., *Sister-in-Charge*

The Sister Mary Joel, S.H.N.

The Sister Teresa Margaret, S.H.N.

The Sister Mary Susan, S.H.N.



THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

Harold M. Lindstedt, *Treasurer*.

Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *Parish Secretary*.

Telephone: PLaza 7-5845

Mr Edward Linzel, *Director of Music*.

Telephone: PLaza 7-8232

Mr William A. Boutté, *Sexton*.

Telephone: PLaza 7-5958



Louis Fellowes, *Funeral Director*.

Telephone: PLaza 3-5300



The Church of St Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes. Persons desiring the Duplex Envelopes for the support of the Parish and Missions are requested to apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.