

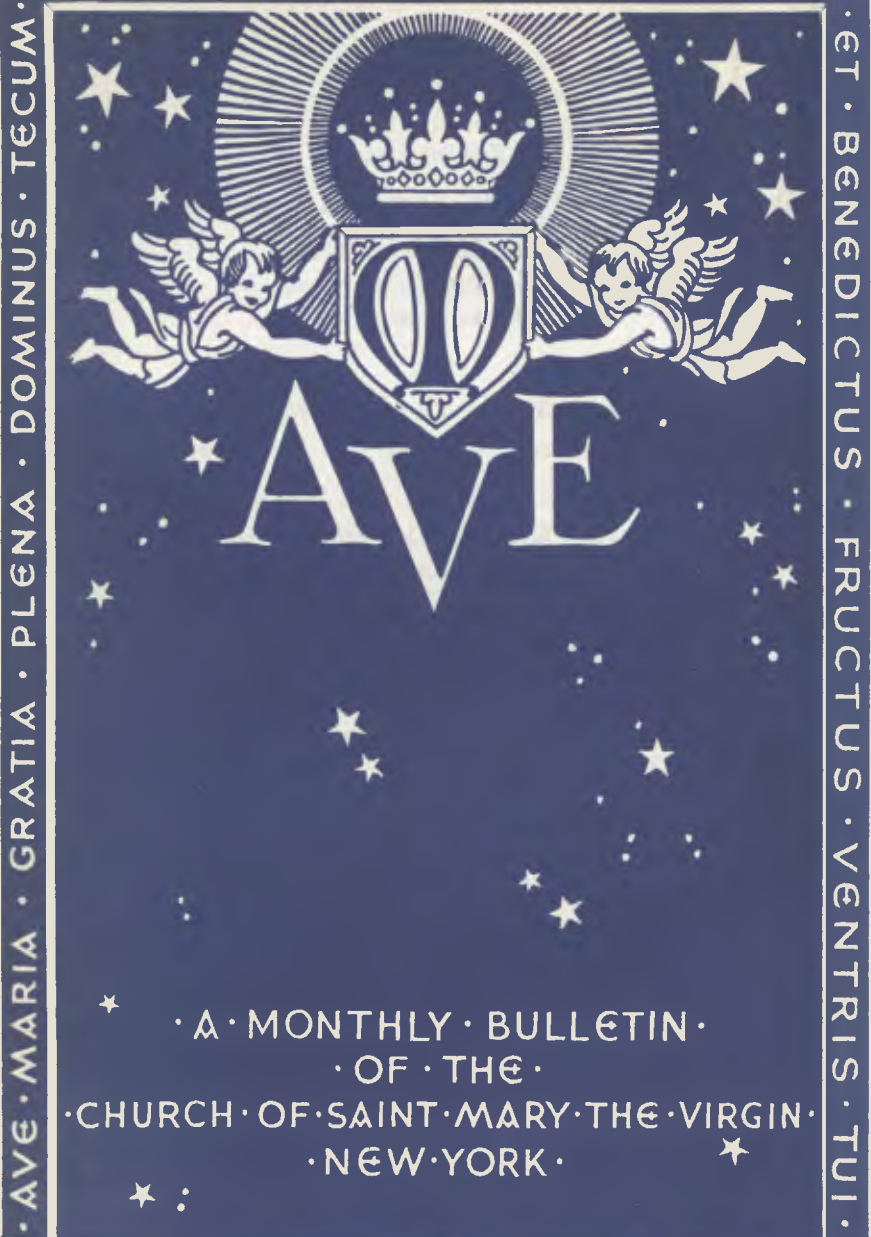
·BENEDICTA ·TU ·IN ·MULIERIBUS ·

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



·ET ·BENEDICTUS ·FRUCTUS ·VENTRIS ·TUI ·

·BENEDICTA ·TU ·IN ·MULIERIBUS ·



·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

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THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary, and*  
Dean of Saint Andrew's Theological Seminary,  
Quezon City, Philippine Islands

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# AVE

A Monthly Bulletin of  
THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

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Vol. XXXI

April, 1962

No. 4

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Dear Parishioners of St Mary's:

Every time we say the Angelus — three times each day of our lives — we pray that by Jesus' "cross and passion we may be brought unto the glory of His resurrection." Holy Church calls us this month to a devout observance of Passiontide that we then may keep a joyful Eastertide.

Now our salvation, our entering into glory with Jesus living and risen from the dead and ascended into heaven, has been bought at a tremendous price, namely, the passion and death of Jesus Himself. Blessed Paul reminds us of this: "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

Oh, may we learn this Passiontide as never before the worth which God has placed upon our individual souls. If we would truly learn this joyful lesson we must go in spirit with Jesus to Gethsemane and into the judgment hall and to His scourging and to His bearing of His cross and to His crucifixion. We must keep really close company with Him if we would learn our worth aright.

To this end Holy Church gives us the richest Liturgy of the entire Christian year, the Liturgy of Holy Week. May we miss none of this Liturgy for it reveals so very poignantly Jesus Himself in that series of acts, the acts of His passion whereby He wrought our salvation. He thought and He still thinks that you and I are worth saving!

If we keep very close to Jesus in the commemoration of His passion and death, if we watch with Him at the Altar of Repose on Maundy Thursday and again before the cross on Good Friday, and if we replead His merits in the sacrifice of the Holy Mass each day of Holy Week, we shall indeed so value the worth of our own souls as to lift them willingly and lovingly into newness of life, into the freshness of the flowering of virtue and so be with Jesus in the glory of His resurrection. "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand

of God. Set your affection on things above, not on things on the earth."

Very probably during Lent we have been learning to redirect our affection from earth to heaven. May we hold fast to this direction and not allow it to reverse itself. And if on Easter Day and every day thereafter we can lift to the risen Saviour that prayer first uttered by Saint Augustine, "Give me strength, O Lord, to do what You command, and command what You will," we shall happily find ourselves appropriating the merits of our most holy Redeemer and we shall be brought by His cross and passion to the glory of His resurrection.

A truly blessed Easter to you all.

Affectionately,

*Ernie Taber*

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### HOLY WEEK AND EASTER DAY

#### PALM SUNDAY, APRIL 15TH

Low Masses .....	7, 8 and 10:00
Morning Prayer .....	7:40
Sung Mass .....	9:00
Blessing of Palms, Procession and High Mass .....	11:00
Evening Prayer .....	6:00
Stations of the Cross, with Sermon and Benediction .....	8:00

#### MONDAY AND TUESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer .....	6:00

#### WEDNESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer and Litany .....	6:00
Tenebrae .....	8:00

#### MAUNDY THURSDAY, APRIL 19TH

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars .....	7:00
Morning Prayer .....	9:00
Evening Prayer .....	6:00
Tenebrae .....	8:00

### GOOD FRIDAY, APRIL 20TH

Morning Prayer and Litany .....	8:00
Mass of the Presanctified .....	9:30
Preaching of the Cross .....	12:00 to 3:00
Stations of the Cross (Church School) .....	3:15
Evening Prayer .....	6:00
Tenebrae .....	8:00

### HOLY SATURDAY, APRIL 21ST

Morning Prayer .....	8:00
Blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter .....	10:00
Evening Prayer .....	6:00

### EASTER DAY, APRIL 22ND

Low Masses .....	6, 7, 8, 9 and 10:00
Morning Prayer .....	7:40
Procession, High Mass, and Sermon .....	11:00
Evensong, with Sermon and Solemn Benediction .....	8:00

### HOURS FOR CONFESSIONS

Wednesday in Holy Week

FATHER TABER, 11-12, 5-6 FATHER MAYER, 4-6

FATHER DUFFY, 12-1, 7-8

Maundy Thursday

FATHER TABER, 11-1, 5-6 FATHER MAYER, 12-1, 4-5

FATHER DUFFY, 5-6, 7-8

Good Friday

FATHER TABER, 3-5 FATHER MAYER, 1-4, 7-8

FATHER DUFFY, 11-1, 4-6

Holy Saturday

FATHER TABER, 2-4, 8-9 FATHER MAYER, 3-5, 7-8

FATHER DUFFY, 4-6, 7-8

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"AS DYING AND BEHOLD WE LIVE"

*Dying to gluttony and living unto temperance*

**W**HAT is this gluttony to which all must die? The sin of gluttony is the inordinate (intemperate) desire for mere pleasure connected with the sense of taste which leads to excessive eating and drinking. Now of course food and drink are necessities. God has given them to us to fill our needs. In themselves they are not sinful. Indeed God has given us as one of our senses the sense of taste that we may enjoy that food and drink which we need for our well-being. However, food and drink do offer, do they not, a very strong temptation to our fallen nature, our self-love. They make it easy for us to go to excess over their use, to become intemperate. And then we find that our self-control is reduced and our bodies get beyond

the control of our will and of our reason. Yes, gluttony exalts the body at the expense of the soul.

Like every other sin gluttony takes many, many forms. He is a glutton who eats and drinks solely for the pleasure of doing so. He is a glutton who is dainty and squeamish in his choice of food at the table and he is a nuisance as well. He is a glutton who eats more than he needs for his good health and for strength to do his work. He is a glutton who is overanxious about his meals, so much so that they become a chief subject of his conversation. He is a glutton who eats and drinks ravenously after the manner of animals and who indeed outrivals them in their performance at their hungriest and thirstiest. (Such a glutton feeds his face and guzzles his liquor.) He is a glutton who will have nothing to do with the Church's laws of fasting and abstinence but rather excuses himself from keeping these laws. He is a glutton who takes more liquor than he can stand up under, be he in the drawing room or in the tavern. He is a glutton who according to the popular expression lives to eat rather than eats to live.

Gluttony, a very common sin, becomes a very serious sin when through intemperance in eating and drinking a man flaunts the Church's laws of fasting and abstinence. The Church true to her Lord and His teaching requires of her children the discipline of the keeping of fast and abstinence days and the paying of honor to Jesus in the Blessed Sacrament by keeping the strict fast before receiving Holy Communion. Gluttony is also very serious when by excessive indulgence a man impairs the rights of others, especially them of his own household. Such a man is forever complaining about the high cost of living while at the same time he fails to recognize that he is immersed in the cost of high living. The difficulty is that he immerses his family in unjust hardship and want simply because he insists on living so intemperately as to be living beyond his means. Gluttony is also a very serious sin whenever it leads to injury of health or still worse to the obstruction of reason. How often it happens that an individual has eaten so much or drunk so much that you cannot reason with him about anything or appeal to him profitably.

How can one avoid falling into the sin of gluttony? The first requirement is the practice of self-denial and the welcoming of the

Church's directives concerning fasting and abstinence. These directives are not issued for the pious but for the tempted, and who is not tempted? It is necessary also to be willing to avoid the occasions of sin. This means a willingness to keep out of the pantry and away from the bar. It is necessary also to frequently think of our blessed Lord's forty-day fast in the wilderness. And it is a wholesome and not a morbid practice to keep before the mind's eye the wretched results of gluttony such as poor health, an untimely death, the beclouding of the intellect, the weakening of the will, the bringing on of lazy habits of mind and body such as the inability to think and the inability to get up out of bed, and the leading to various excesses such as impurity.

Where is our hope? It is in the exercise of the virtue of temperance or moderation. Such exercise is necessary before "Eat, drink and be merry for tomorrow we die" becomes a *fait accompli* and not just a philosophy of life. Temperance like all other virtues is a gift of God. Ask Him for this gift whenever you know that you need it and use this gift through an act of your will that it be not wasted. Be temperate in ways other than eating and drinking so as to grow in wholesome moderation. Be temperate in sleep. Begin each day early. Begin it with attendance at Mass. Begin it well if you would end it better. Be temperate at every meal, mortifying your taste if ever so little and you will discover a marked progress in the virtue of moderation. Be temperate in curiosity. Do not try to absorb all the news whether through excessive reading of newspapers or magazines or excessive attendance on radio or television or too eager listening to every bit of gossip. You will then have more time for Good News through the reading of the Gospel or through sound spiritual reading and meditation and edifying conversation. Be temperate in the use of your tongue every time you speak and so have breath left for the praise of God and the wholesome encouragement of your fellow men. Be temperate in work. Do not think that you can safely burn the candle at both ends. Be temperate in theatre going. There are Broadway shows that can well be missed. Be temperate in cleanliness. There are bugs about and on you that are needed for victory "in the battle of the bugs." In short, follow blessed Paul's injunction to the indulgent Corinthians, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

## TOGETHERNESS

ONE of our favorite modern fallacies (some would say, heresies) is the assumption that what is done by a great many people together is better than the same thing done by a few. It is the same sort of fallacy as the one which once made people take half-understood evolutionary concepts from biology and apply them to every other field, holding that development was always for the better, the new always an improvement over the old. Two world wars, among other things, have perhaps cured us of that mistaken notion of everything getting better all the time, but our fascination with numbers and mere quantity is still very much with us. We lower our academic standards and, if more individuals than may obtain college degrees, imagine that we are a better educated nation; we assemble a group of people in a "buzz session" where they pool their ignorance, and imagine that truth must somehow emerge; we devise liturgical gimmicks, stunt sermons, or a watered-down theology and, if our churches are fuller because of these, imagine that a religious revival has taken place; we do away with a great deal of Christian discipline, we make things more "convenient," and, if there is a great increase in the number of communions, imagine a deepening of holiness in Christian people. This does not mean that there is special virtue in small numbers: it means that quantity as such does not count. We do want the whole world to worship God of course, but unless the worship is there it profiteth nothing. A handful of real worshippers in a small chapel give more glory to God than an overflow congregation of self-satisfied Pharisees in the largest cathedral; a few worthy communions mean more than a thousand superficial ones. If a cathedral full of real worshippers and throngs of devoted communicants are a glorious thing, it is because of quality and not of quantity.

While we must decry the importance of mere man-made aggregation, there is a kind of "togetherness" which is most important because it is the outward expression of a God-given reality: the reality of our membership one with another in the Body of Christ. The story is told of a pious young Protestant, a Y.M.C.A. worker, who was travelling through remote parts of the Middle East in company with a Greek Orthodox monk. The pious young man was meticulous in saying his prayers every morning and evening but was perplexed by the fact that the monk never seemed to pray at all.

At last he decided to ask the monk directly why he never prayed, and he received this reply: "How can I, when I am not with my brethren?" We may think that this was carrying things a little too far, but it does point up the truth that we are Christians only by virtue of our membership in a Body, and that even our private prayers have meaning only within the context of the prayer of the whole Church: the only prayer acceptable to God is that prayer offered in and through His beloved Son, whose outward and visible Body now is His Church.

We meet as a body for worship because we are a Body, not just because the necessity of a building set aside for this purpose or of the presence of a priest for the offering of the Holy Sacrifice forces us to gather together with others. We are most truly the Church when we outwardly express our corporate nature by our assembly. Our manners and actions in church, too, should be outward and visible signs of this our organic relatedness one to another. Do we act as if others present with us are a necessary evil to be tolerated with resignation? Do we outwardly express the charity which is the inward bond that binds us together in the Body of Christ? Do we despise our fellow-churchmen, or do we avoid them like the plague as soon as we can get away? Are the words and actions of our worship an expression of our relationship, or do we make even our worship an occasion for the expression of our stark individualism? Do we try to drown with self-centered noise the praise of others or, at the other extreme, declare by our stony silence our intention to have nothing to do with them? Do we mumble under our breaths the responses which are meant to establish rapport among liturgical fellow-worshippers? Do we make the psalms or the creed or other things said in common an exercise in self-assertion by trying to get to the end before anyone else? Some of these things are perhaps of small consequence, but it is the apparently unimportant things that often are the vehicles of expression of underlying dispositions which are of the greatest importance. Our answer to even these questions will show whether we are setting ourselves apart from the greater whole or whether we are giving ourselves gladly to the only togetherness that really counts: our corporate togetherness, in faith, in worship, in Christian living, as members not of an aggregation of individuals, but of the organism of the Body of Christ.

— M. G. M.

## PARISH NOTES

**A**N Easter offering planned as a practical expression of gratitude for all of the grace and light and blessing brought through our union with the Risen and Living Saviour will be a generous offering, indeed a sacrificial offering. Your parish counts on such an offering to help her pay all bills connected with maintaining a high standard of Catholic worship and witness in the Times Square area, which in a sense is the crossroads of America.



**D**URING the week of April eighth all communicants of the parish will receive through the mail cards of admission to the High Mass on Easter Day. Additional cards may be obtained by applying for them in person at the parish office or by written request, thoughtfully enclosing a self-addressed, stamped envelope.



**T**HE mite boxes that have been in use during Lent to gather up some coins representing Lenten abstinences should be returned by the adults on Palm Sunday and by the members of the Church School on Good Friday afternoon at their service of Stations of the Cross at three-fifteen. The contents of the former introduce the parish Easter offering and the contents of the latter go for the support of the missionary work of the whole Church.



**W**E welcome the following visiting preachers at the eight o'clock Friday night service of Stations of the Cross and Benediction of the Blessed Sacrament:

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.



**P**LAN to spend very much of your time at your devotions in Church during Holy Week. You will then find it a truly *holy* week. What is more, you will then have a glorious Easter feast.

**O**N Sunday evening, April the fifteenth, at six-forty-five, Saint Stephen's Guild will present a performance of Henri Gheon's "The Way of the Cross," to which members of the congregation and their friends are invited. The play will be enacted in Saint Joseph's Hall by the Marble Collegiate Young Adults under the direction of Mr. Donald Schaunting.



**T**HE Women of the Church hold their Annual Meeting with election of officers in Saint Joseph's Hall on Thursday morning, April the twenty-sixth, at ten-forty-five. A Corporate Communion will have been held at the nine-thirty Mass that morning in the Lady Chapel.



## FROM THE PARISH REGISTER

## BAPTISMS

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

February 18 — Mark William Miller

March 4 — James Pozoli

## BURIALS

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

February 28 — Willis O. Warren



**T**HE altar flowers for the month of April are given in loving memory of the following:

April 1 — The Fourth Sunday in Lent, John Grimes Walder Thomas.

April 19 — Maundy Thursday, A thank offering.

April 22 — The Feast of the Resurrection, Joseph Gale Hurd Barry, Priest and Rector; and Edith Read Fancher.

April 29 — The First Sunday after Easter, Earle W. Stevenson.



**T**HE Corporate Communion for the month of April are as follows:

April 1 — Guild of St Mary of the Cross, St Martha's Guild.

April 4 — St Mary's Guild.

April 8 — Living Rosary of Our Lady and St Dominic.

April 19 — The Women of the Church.

April 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: Anonymus, \$5, \$3, \$1; Miss Mildred Blakeslee, \$5; Miss Janet P. Coleman, \$3; Mr Ernest Cooper, \$2; Mrs Daniel L. Coulbourn, \$1; Mrs Richard Giles, \$5; Miss Christine Hume, \$3; Mrs Frances N. Kahn, \$5; Mr Jesse P. Ludington, \$2; Mrs Mary M. Miller, \$3; Mr Arthur C. Morel, \$1; Mrs George A. Oxx, \$5; Miss Eleanor F. Smith, \$2; Miss Irene E. Soehren, \$2.



### CALENDAR FOR APRIL

- ✠ 1. Su. LENT IV (Laetare).
- 2. M. St Francis of Paula, C. Com. Feria. *Fast.*
- 3. Tu. St Richard, B.C. Com. Feria. *Fast.*
- 4. W. St Isidore, B.C.D. Com. Feria. *Fast and abstinence.*
- 5. Th. St Vincent Ferrer, C. Com. Feria. *Fast.*
- 6. F. Feria. Requiem 8. *Fast and abstinence.*
- 7. Sa. Feria. *Fast.*
- ✠ 8. Su. PASSION SUNDAY (Lent V).
- 9. M. Feria. *Fast.*
- 10. Tu. Feria. Requiem 9:30. *Fast.*
- 11. W. St Leo the Great, B.C.D. Com. Feria. *Fast and abstinence.*
- 12. Th. Feria. *Fast.*
- 13. F. Compassion of the B.V.M. Com. St Hermenegild, M., & Feria. *Fast and abstinence.*
- 14. Sa. St Justin, M. Com. SS Tiburtius & Comp., MM., & Feria. *Fast.*
- ✠ 15. Su. PALM SUNDAY.
- 16. M. Monday in Holy Week. *Fast.*
- 17. Tu. Tuesday in Holy Week. *Fast.*
- 18. W. Wednesday in Holy Week. *Fast and abstinence.*
- 19. Th. MAUNDY THURSDAY. *Fast.*
- 20. F. GOOD FRIDAY. *Fast and abstinence.*
- 21. Sa. HOLY SATURDAY. *Fast and abstinence until noon.*
- ✠ 22. Su. EASTER DAY.
- 23. M. MONDAY IN EASTER WEEK.
- 24. Tu. TUESDAY IN EASTER WEEK.
- 25. W. Wednesday in Easter Week. Com. Rogations.
- 26. Th. Thursday in Easter Week. Com. SS Cletus & Marcellinus, BB. MM.
- 27. F. Friday in Easter Week. Com. St Peter Canisius, C.D. *Abstinence.*
- 28. Sa. Saturday in Easter Week. Com. St Paul of the Cross, C., & St Vitalis, M.

- ✠ 29. Su. EASTER I (Low Sunday). Com. St Peter, M.
- 30. M. ST MARK, EV. Com. St Catherine of Siena, V.

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



### MUSIC FOR APRIL

#### APRIL 1 — LENT IV (Laetare)

Mass — Mass in C ..... Josef Rheinberger  
Motet — Laudate Dominum ..... Pietro Bonamico

#### Evening

#### Evensong

Litany in Procession ..... Gregorian  
Motet — Miserere mei ..... William Byrd  
O salutaris hostia ..... Anton Bruckner  
Motet — Verbum caro factum est ..... Gaspar van Weerbeke  
Tantum ergo ..... Francesco Antonio Calegari

#### APRIL 8 — PASSION SUNDAY

Mass — Missa brevis ..... Giovanni Pierluigi da Palestrina  
Motet — Emendemus in melius ..... William Byrd

#### Evening

#### Evensong

Litany in Procession ..... Gregorian  
Motet — Tenebrae factae sunt ..... Luis Tomas de Victoria  
O salutaris hostia ..... Robert Whyte  
Motet — Adoramus te, Christe ..... Giovanni Pierluigi da Palestrina  
Tantum ergo (Four Voice) ..... Luis Tomas de Victoria

#### APRIL 15 — PALM SUNDAY

Mass — Missa secunda ..... Hans Leo Hassler  
Motets — In monte Oliveti ..... Marco Antonio Ingegneri  
Pueri Hebraeorum ..... Luis Tomas de Victoria  
When the Lord drew nigh ..... Joseph Goodman  
When the Lord drew nigh ..... Joseph Goodman  
Tristis est ..... Orlando id Lasso

#### Evening

#### Evensong

Stations of the Cross  
Motet — Caligaverunt oculi mei ..... Luis Tomas de Victoria  
O salutaris hostia ..... Giles Farnaby  
Motet — Adoramus te, Christe ..... Giacomo Antonio Perti  
Tantum ergo ..... Giovanni Paolo Colonna

## APRIL 18, 19, 20 — TENEBRAE

## Responsoria

Nocturn I .....	Marco Antonio Ingegneri
Nocturn II and III .....	Luis Tomas de Victoria
Benedictus .....	Giovanni Pierluigi da Palestrina
Christus factus est .....	Felice Anerio
Miserere mei .....	Gregorio Allegri

## APRIL 22 — THE SUNDAY OF THE RESURRECTION

Mass — Kronungs-Messe .....	Wolfgang Amadeus Mozart
Motet — Easter Hymn .....	Ralph Vaughan Williams

## Evensong

Magnificat and Nunc dimittis .....	Harold Friedell
Motet — Haec dies .....	William Byrd
O salutaris hostia .....	George Henschel
Motet — O bone Jesu .....	Tomaso Bai
Tantum ergo .....	Hermann Schroeder

## APRIL 29 — LOW SUNDAY

Mass — Mass in C .....	George Henschel
Motet — Te Deum .....	Ralph Vaughan Williams

## Evensong

Magnificat and Nunc dimittis .....	Leo Sowerby
Motet — Alleluia .....	Thomas Weelkes
O salutaris hostia .....	Sydney H. Nicholson
Motet — Adoramus te, Christe .....	Francesco Rosselli
Tantum ergo .....	Flor Peeters



## EASTER

Up from the depths of darkness rose a Dawn  
 Of such transcendent beauty all creation dimmed before it.  
 The very stars knelt down in adoration,  
 Planets stood transfixed within their orbits,  
 The great winds hushed their shouting to a quiet murmur,  
 And earth, transfixed with joy,  
 Donned her bright verdure bejewelled with gay flowers.  
 While to man, rebellious and unworthy, lost in a morass of sin,  
 The arms of Love past understanding,  
 Leaned down and gently lifted him — Oh wonder!  
 To be a son of God.

Awake my soul, awake — it's Easter!

ELSIE GERTRUDE DICKEY

## SERVICES IN LENT

(Note: Services April 22 to 30 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 Confession, 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, <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, <i>Funeral Director</i> .	Telephone: PLaza 3-5300
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*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.*