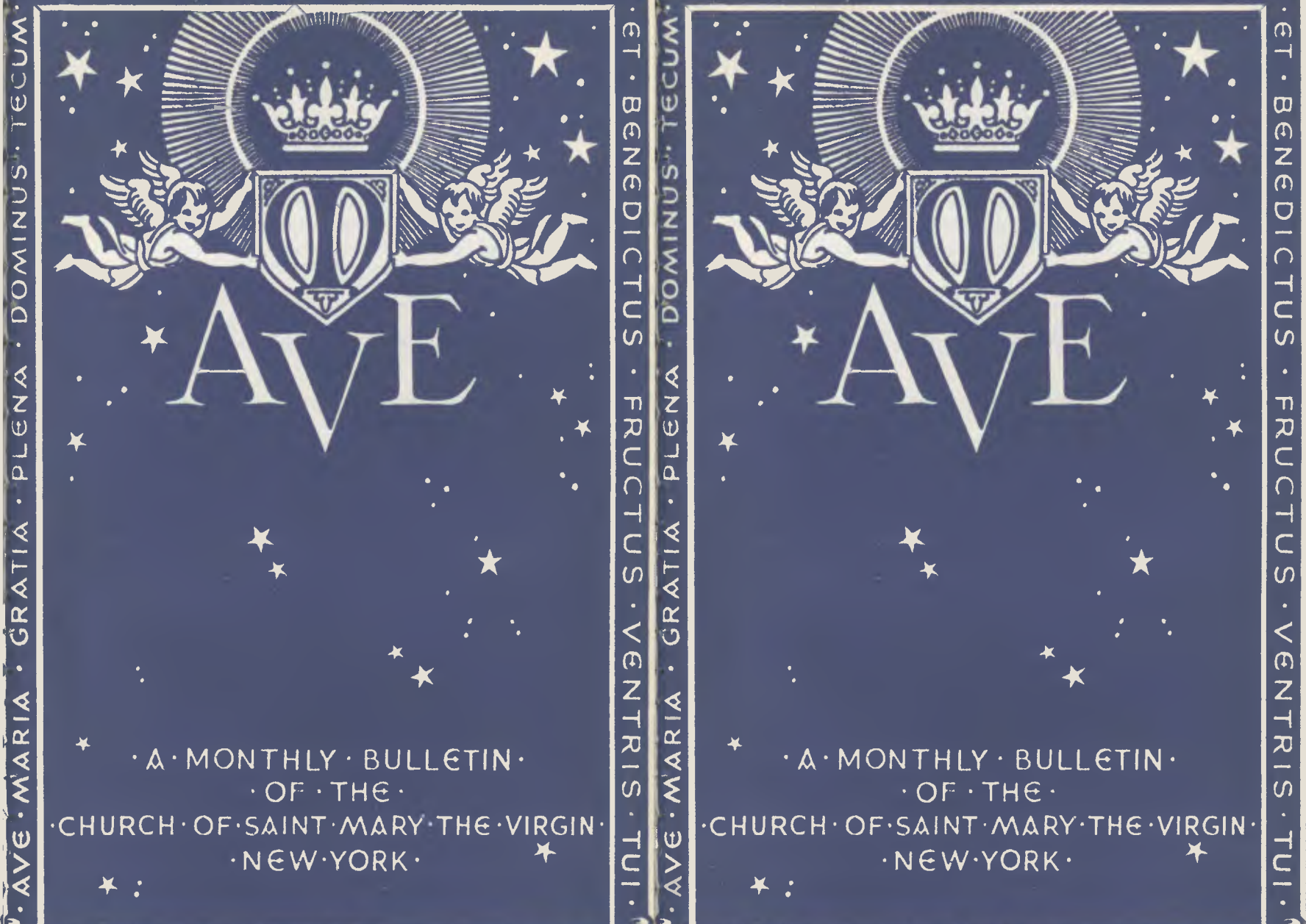


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THE CHURCH OF SAINT MARY THE VIRGIN

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

(East of Times Square)

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AVE

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

Vol. XXXI

May, 1962

No. 5

Dear Parishioners of St Mary's:

Welcome to May, the month of Mary, when we rejoice one and all as her children. It is obedient children that are happy children. May we in spirit join ourselves to the servants at the marriage feast at Cana who unwittingly became children of Mary as they obeyed her command "Whatsoever He saith unto you, do it." And they did what Jesus commanded and as a result witnessed the power of God. Shall we as children of Mary have the same experience, yet over and over again?

This year May also brings us a great festival of our blessed Lord, the Feast of the Ascension, which falls on May the thirty-first. This feast commemorates the glorification of Christ's sacred humanity by His heavenly Father and it is therefore a feast that rightly fills the faithful with joy and thanksgiving. Such glorification is the hope of all of us Christians since in Christ our humanity has reached the throne of God and such glorification ever increases our hope of the eternal happiness which Christ Himself has promised His dear followers through the infinite merits of His Passion. Saint Paul reminds us of our sure hope as he reminded the Christians of Philippi to whom he addressed these words: "Our conversation is in heaven from whence also we look for the Saviour the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself."

But we need to remember too that the glorification of Christ's humanity followed upon His humiliation. As "God of God, Light of Light, Very God of very God" He had emptied Himself of heavenly glory in order that He might live here on this earth in the nothingness of the creature, and He suffered the pains of us outcasts even though He had no sin and His suffering ended in death, namely, the death of the cross. However, in His ascension

He took possession again of the fullness of God and so He sent forth the Holy Ghost as the great principle of power to all of His followers. Yes, through His human nature in glory at the right hand of the Father all of Jesus' divine work is done. So it happens that divine power is given to be the strength of those subject to the human infirmities which He bore and so it happens too that His work triumphs in its spiritual results as He lifts us out of the dominion of death by the sacraments of grace as well as by the vision of Himself in glory.

To each of us who plan to keep the Feast of the Ascension Jesus says, "If any man serve me, let him follow me: and where I am, there shall my servant be: if any man serve me, him will my Father honor." Who would miss Mass on Ascension Day? Not one of us, I pray.

Affectionately,

Giving Taber

★

I saw a dandelion today,
Gold in the wind, bright in the sun,
Under foot for anyone.

I saw faces in the crowd,
Laughter lines and quiet eyes,
God to them is no surprise.

Take two verses from the book,
Blessed the pure in heart, the meek,
They find and know what they seek.

Axioms of Catholic living,
Giving is receiving,
Seeing is believing.

— A.D.S.

"AS DYING AND BEHOLD WE LIVE"

Dying to lust and living unto purity

WHEN lust is on the rampage, all is upside down in man's life. The body then becomes the master of the soul whereas God created it that it might be the servant of the soul. That which leads to this situation, the very reverse of that which God has purposed, is a tug of war callously engaged in, a tug of war such as described by blessed Paul in his letter to the overindulgent Christians in luxurious Galatia: "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Yes, such a tug of war is to be avoided for it renders him who engages therein helpless. Indeed the soul must be the master else the lust of the flesh will be fulfilled.

What is lust? It is an inordinate love of bodily pleasure. To put it differently, it is the desire for impure and excessive indulgence, and it takes many forms which are all too familiar to the children of men.

Now lust begins in the mind or more particularly in the imagination. This is why daydreaming is a dangerous pastime during which too often impure pictures are retained in the mind. A help toward lustful daydreaming is the reading of sensuous books and magazines and the viewing of indecent pictures and the attendance at plays and movies overflowing with that which is intended to fan into bright flame the lust of the eyes. He who is a slave to lust delights in hearing and repeating sexy stories and more especially in rehashing these stories with devilish embellishments. Such an individual seeks out impure companions. He delights in immodest dress and even in immodesty in walking. He frequents penny arcades and studies theatrical posters which appeal to his lustful imagination. He begins perhaps with solo impurity but often dissatisfied with such he causes others to live impurely.

We live in an age when the cry too often is heard "Everybody does it." The argument is put forth that God gave man a body with its passions and that therefore the fulfillment of these passions is not wrong. Those who argue thus fail to appreciate that everything God has given to man, whether his soul with its faculties of understanding, memory and will or his body with its senses and its passions, has been given to be used and enjoyed in His service,

namely, for a holy purpose, and that any selfish purpose is unholy.

Lust is always a serious sin. It inspires animal selfishness and cruelty and injustice. It makes the sinner lazy both in body and soul for it renders him soft and flabby. It weakens and not infrequently destroys health. It breaks up families and homes, bringing pain and disgrace to the innocent as well as to the guilty. It fills our asylums and our prisons with its victims. It goes so far as to drive grace, God's life in the soul, out of a man and turns him against prayer and good works. Worst of all it sets up a very real distaste for religion while it fills the soul with despair as it weakens faith and darkens the spiritual outlook, that gaze Godward and heavenward. All this because once lust is begun it well-nigh fatally propagates itself and its victim drifts here and there, tugging at the anchor which holds him in God's embrace. Finally the anchor is uprooted and the sinner becomes utterly apathetic toward God.

How may man tempted to lust die to that form of self-love and grow in the virtue of purity? Well, he must needs avoid, as he would avoid leprosy, places, people, situations and times where he knows he will be strongly tempted to yield to the sin of lust. During any ordinary temptation to lust he must pray for strength to win the victory. Indeed in advance of likely temptation he should pray for that strength. He must be a beggar in need of God's help and as such he will turn to God and His Church and place confidence in both. He will find in frequent confession and communion his greatest help. He will ever be *on duty* in the guarding of his senses of sight, hearing and touch. He will avoid daydreaming but rather will keep busy with work or with an interesting hobby or with wholesome exercise.

Now those who would answer the call to purity will meet up with leaders in society who insist that yielding to bodily lust is necessary for release from physical tension which might lead to a "crack-up." The fact remains, however, that continence with a proper motive has never hurt anyone. Its practice makes strong the will. The denial to self of little things builds up will power. The Church helps forward such denial with her rules for fasting and abstinence. And thanks be to God, thousands upon thousands of His children know of a surety that release from physical tension comes through a sane combination of prayer and wholesome recreation and works of charity rather than through the plunging into bodily passion.

In his masterpiece "The Divine Comedy" the poet Dante describes a trip to hell, purgatory and heaven. On arriving at the second circle of hell, he experiences utter darkness. An unceasing wind roars. In the darkness souls of lustful sinners resemble flocks of starlings as they are blown about in the strong wind. Some of these souls fly in solo flight, others in couples, but all alike are whirled this way and that and frequently dashed against huge rocky cliffs. None are at rest. The roaring gale is pierced only by their moans and curses. However, on coming to purgatory the poet finds souls of those who had sinned against purity but who had repented and sincerely tried to correct their lustful way of living. In purgatory they find themselves on the highest terrace of the mountain since their sin of lust is the last sin of which man is able to rid himself. From the side of the mountain flames of fire are seen as they shoot forth. Through these flames the sinners walk, atoning for their impurities, and as they walk they sing to the God of purity. The flames they encounter cause them pain but no harm, in utter contrast to the earthly fires of lust which had caused them pleasure but pain as well. Finally these sinners are seen coming to an Angel of God who greets them briefly with "Blessed are the pure in heart."

May we lustful sinners — and who has not sinned against purity — not find ourselves at the last in hell but rather in purgatory, having penitently entered here and now the struggle for purity. Indeed purity is the virtue of valiant souls. It means their consecration wholly to the Sacred Heart of Him who says "Blessed are the pure in heart for they shall see God." Yes, they shall see because they love with a love that burns away the dross of lust.

Open our eyes, dear Lord, that we may see because we love!



FISH ON FRIDAY

IF you heard the statement made that Catholics must eat fish on Fridays and other days of abstinence, you would probably hasten to agree. Yet nothing could be further from the fact! The Church may tell us what kinds of food *not* to eat on certain days, but she never prescribes the precise kind that *must* be eaten. On days of abstinence we abstain from eating flesh-meat (the correct term, since "meat" in scriptural and ecclesiastical language usually means simply "food" in general); if we want to substitute fish for this meat, that

is perfectly legitimate but in no way required. The eating of fish on such days has, of course, been urged at various times, but not always for religious reasons. In the reign of Edward VI, in 1548, there was issued "A proclamation for the absteining from flesh in the lent time" which was intended to enforce "that abstinence, which of long tyme hath been used in this his majestie's realm, upon the fridays and saturdays, and the tyme commonly called lent . . . both that men should on those days abstein and forbear their pleasures, and the meats wherein they have more delight, and also for worldly and civil policy, to use fish for the benefit of the commonwealth, whereof many be fishers and men using that trade of living." It is difficult to see which is thought more important here, the spiritual health of the people or the commercial health of the English fishing industry!

As we all know, fasting refers to the quantity of food taken, and in modern times a fast day permits one full meal. Abstinence refers to the quality of the food and forbids us to consume any flesh-meat, the quantity of our meals being unaffected (except that we are always enjoined from gluttony!). In former days the rule was much more rigorous. A fast day permitted one meal only, taken after Vespers; and every fast day was always automatically a day of abstinence also. The Eastern Church, in theory, still holds to that earlier rule and in Lent goes even further by excluding not only flesh-meat but all other animal products such as butter, cheese and eggs. The Proclamation quoted above does not distinguish, you may notice, between different days in Lent — on all of them abstinence from meat is ordered; the rubrics of the Prayer Book (page 1i) also do not distinguish between fast and abstinence, and if you want to follow them literally you will, for instance, take no meat on any day of Lent and keep every Friday as a fast day as well. The modern rules, however, are well adapted to the exigencies of modern living and to our changed eating habits.

Abstinence from flesh-meat is, therefore, in the first place, a form of fasting, since meat is usually the most substantial and richest part of our meals, and was even more so in ancient days. But that is not all. You may have been puzzled, at times, at scriptural references to "meats offered to idols," particularly by St Paul's lengthy discussion of the matter in I Corinthians 8. The fact is that in the Roman world at the beginning of Christian history the only normal

and regular way of slaughtering animals for human consumption was in connection with pagan cults, so that meat offered for public sale would almost inevitably have been involved in pagan ritual slaughter. St Paul, of course, says that since idols (pagan gods) do not exist, this should not bother Christians — only if someone's conscience should be disturbed by that fact should we, for his sake, abstain from such meat. You can see, however, that flesh-meat as such would be inextricably associated with sacrifices. How appropriate that on Friday, the weekly remembrance of Christ's great Sacrifice which superseded all merely human attempts at offering sacrifice, Christians should abstain from flesh-meat, so closely associated with mere types and shadows of that Sacrifice. The Friday abstinence (and by extension that ordered for other penitential days) is then both practical, as a form of fast, and symbolic, as taking our minds away from all that is connected with imperfect sacrifices.

In our age flesh-meat is, of course, no longer the most sumptuous dish we can think of; nor is it associated with religious sacrifices. But the disappearance of the reasons for the origin of a custom do not make such a custom necessarily superfluous, especially when it has become the expression for something laudable. Just think of our many gestures of politeness, shaking hands, tipping hats, and the like: their peculiar origins have long since been forgotten, but they remain to express respect. In St Paul's day only harlots went about with uncovered heads, but the covering of heads in church by women has become so much a mark of good manners that any departure from that custom today is a sign of very bad church manners. Those who would say that abstinence from flesh-meat on Fridays and other days of abstinence has very little meaning today might be asked what *they* do on these days on which the Prayer Book orders them to show "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." What better way is there than the time-honored way of the whole Church, with all its traditional associations, of honoring the memory of our Lord's Sacrifice with that very simple and easy token of self-sacrifice: abstaining from flesh-meat.

— M.G.M.

PARISH NOTES

ONE of our happiest devotions here at Saint Mary's is our annual May Festival which we purposely set on the secular Mother's Day that above all other mothers we may venerate the mother of Jesus and therefore the mother of us all, blessed Mary. On the evening of the Third Sunday after Easter Day, May the thirteenth, at eight, we shall assemble before the High Altar for Solemn Vespers of the Blessed Virgin Mary, Procession to and Crowning of the statue of Our Lady and Solemn Benediction of the Blessed Sacrament. The sermon will be preached by the Reverend C. H. Dunlap Brown, Rector of Saint Mark's Church, Mendham, New Jersey. In some measure this will be a homecoming for Father Brown since, while a student at the seminary, he faithfully and devotedly served at our altars.



THURSDAY, May the thirty-first, is the glorious Feast of the Ascension which in a real sense is our blessed Lord's coronation day. In gratitude for His eternal pleading on our behalf of His merits as our great High Priest in heaven we shall join Him as He pleads these merits also here on earth in the Holy Mass. High Mass with communions will be celebrated at seven, followed by Low Masses at eight, nine-thirty and twelve-ten — all at the High Altar.



THE Women of the Church of Saint Mary the Virgin hold their Annual Spring Tea in Saint Joseph's Hall on Thursday afternoon, May the seventeenth, from three until six. The speaker will be Miss Margaret Roillion, Directress of Social Service Work at Saint Luke's Hospital. The women of the congregation are most cordially invited to be present and to hear of the many works of love performed in our own Episcopal hospital.

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



AT the annual Parish Meeting the following men of the congregation were elected to serve as delegates and alternates to represent Saint Mary's at the Convention of the Diocese of New York, which will be in session at the Cathedral of Saint John the Divine on Tuesday, May the eighth:

Delegates: Calvin Nash, Charles Coster, John Dvorak.

Alternates: Douglas Keaton, William Nalle, Forrest Wood.

Pray for the guidance of the Holy Spirit in the Convention that all may be done solely for the honor of God and the spiritual strength of His Church.



SAINT Martha's Guild announces the Fourth Annual Anglican Catholic Pilgrimages, which will take place on the second Saturday of the months of May to October, inclusive. Men, women and children are invited to be pilgrims, bringing their own picnic lunch. Tickets to cover the cost of transportation by bus may be obtained at five dollars each for adults and three dollars each for children from a representative of Saint Martha's Guild stationed in the church vestibule after High Mass each Sunday or from the Sisters of the Holy Nativity in the Saint Mary's Mission House or by mailing a check, payable to Saint Martha's Guild, together with a self-addressed return envelope to Miss Nancy Tutt, 288 Lexington Avenue, New York 16. The pilgrimage schedule follows:

May 12 — The Convent of the Order of St Helena, Newburgh, N. Y.

June 9 — The Monastery of the Order of St Francis and the Convent of the Order of the Poor Clares, Mt. Sinai, N. Y.

July 14 — The Convent and School of the Community of St John the Baptist, Mendham, N. J.

August 11 — The Retreat House and Rest Home of the Sisters of the Holy Nativity, Bayshore, N. Y.

September 8 — The Convent and School of the Community of St Mary, Peekskill, N. Y.

October 13 — The Monastery of the Order of the Holy Cross, West Park, N. Y.



YOU and your friends are invited to three organ recitals to be given by our Saint Mary's Director of Music, Edward Linzel, on the Monday evenings, May 7, 14 and 21, at eight-thirty, and to a program of Liturgical music rendered by our Saint Mary's Choir and including Benediction of the Blessed Sacrament on Monday evening, May 28, at eight-thirty.

THE Spring Ingathering of the women's United Thank Offering will take place at the Cathedral of Saint John the Divine on Saturday, May the twelfth, at a Corporate Communion at the tenthirty Mass. This will be followed by a box luncheon in the undercroft of the Synod House (coffee and sandwiches may be purchased there), after which will be held the Annual Meeting and Election of Officers of the Episcopal Women of the Diocese of New York with an address and installation of officers by Bishop Donegan. All of the women of the parish are cordially invited to attend.

Contributions for the United Thank Offering may be sent to the Parish Custodians of the Day and Evening Branches of the Episcopal Women of the Church of Saint Mary the Virgin, Mrs James R. English, 4 East 95th Street, New York 28, and Mrs Madolin Cervantes, 675 West End Avenue, New York 25. (Checks should be made payable to "The United Thank Offering.") These Parish Custodians will be in the vestibule of the church after High Mass on Sunday, May the sixth, to receive any offerings made at that time.



THE Social Service Department of Saint Luke's Hospital begs for your support. Last year 5,442 patients received help where illness created difficulties which the individual or family could not cope with alone. To restore the sick and the discouraged to health of mind and body and spirit is indeed working for our Lord. You can help in this work by sending a contribution to Mrs James R. English, 4 East 95th Street, New York 28, (check payable to Saint Luke's Hospital Social Service) and/or by donating rummage to Everybody's Thrift Shop, 1139 Second Avenue, (marked for Saint Luke's Hospital). Telephone ELdorado 5-9264 for free Manhattan pickup service.



FROM THE PARISH REGISTER
BAPTISMS

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

March 11 — Mark MacNamara

April 1 — Victoria Elizabeth Carstens

CONFIRMATIONS

BY THE RIGHT REVEREND JAMES STUART WETMORE, D.D.

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

February 21 — William Lowson Schwartz (By Bishop Boynton)

March 18 — Martha Mathiesen Bernard
Melanie Laura Burrows
Jean Cummings
Margaret Elizabeth First
Pauline Olive Faith Gallup
Mark MacNamara
Katherine Morgan McAfee
Stuart Whitehead Nickolds
James Pozoli
Elizabeth Ann Weigel



BURIALS

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

March 15 — Kenneth Lawrence Seaman



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

May 6 — The Second Sunday after Easter, Augusta Emma Dinter.

May 13 — The Third Sunday after Easter, A thank offering.

Lady Chapel, Hallie Miller Orr.

May 20 — The Fourth Sunday after Easter, Reginald Cadney.

May 27 — The Fifth Sunday after Easter, Emma Frances Taber.

May 31 — The Ascension Day, George Anderson Gordon.



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

May 2 — St Mary's Guild.

May 6 — Guild of St Mary of the Cross, St Martha's Guild.

May 13 — Living Rosary of Our Lady and St Dominic.

May 17 — The Women of the Church.

May 27 — 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, \$5, \$1; Mr S. Wilson Cash, \$3; Miss Marjorie S. Dunning, \$1; Miss Florence Langworthy, \$3; Capt and Mrs John C. McCutchen, \$5; Miss Millicent McLaughlin, \$2; The Rev. Frederic H. Meisel, \$5;

Mr Keith Nosworthy, \$5; Mr and Mrs Herbert H. Roder, \$5; The Rev. Joseph L. Slagg, \$2; Mr Robert H. Snyder, \$2; Miss Mabel Wade, \$1.



CALENDAR FOR MAY

1. Tu. SS PHILIP & JAMES, APP.
2. W. St Athanasius, B.C.D.
3. Th. FINDING OF THE HOLY CROSS.
4. F. St Monica, W. *Abstinence.*
5. Sa. Conversion of St Augustine, B.C.D. Requiem 9:30.
- ✠ 6. Su. EASTER II. Com. St John before the Latin Gate, Ap. Ev.
7. M. St Stanislas, B.M.
8. Tu. Vision of St Michael, Archangel.
9. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor & Patron of the Universal Church. Com. St Gregory of Nazianzus, B.C.D.
10. Th. St Antoninus, B.C. Com. SS Gordian & Epimachus, MM.
11. F. Feria. *Abstinence.* Requiem 7.
12. Sa. SS Nereus & Comp., MM.
- ✠ 13. Su. EASTER III. Com. St Robert Bellarmine, B.C.D.
14. M. St Boniface, M.
15. Tu. St John Baptist de la Salle, C.
16. W. St Ubald, B.C.
17. Th. St Paschal Baylon, C. Requiem 8.
18. F. St Venantius, M. *Abstinence.*
19. Sa. St Dunstan, B.C. Com. St Peter Celestine, B.C., & St Pudentiana, V.
- ✠ 20. Su. EASTER IV. Com. St Bernardin of Siena, C.
21. M. St Yves, P.C.
22. Tu. Feria.
23. W. Feria. Requiem 9:30.
24. Th. St Vincent of Lerins, C.
25. F. St Gregory VIII, B.C. Com. St Urban I, B.M. *Abstinence.*
26. Sa. St Augustine of Canterbury, B.C. Com. St Philip Neri, C., & St Eleutherius, B.M.
- ✠ 27. Su. EASTER V (Rogation Sunday). Com. St Bede the Venerable, C.D., & Rogations.
28. M. ROGATION MONDAY.
29. Tu. St Mary Magdalene of Pazzi, V. Com. Rogations. Requiem 7.
30. W. Vigil of the Ascension. Com. Rogations.
- ✠ 31. Th. THE ASCENSION OF OUR LORD JESUS CHRIST. High Mass 7.

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

MUSIC FOR MAY

MAY 6 — EASTER II

Mass — Mass in G Ralph Vaughan Williams
 Motet — The Lord is my Shepherd Thomas S. Dupuis

Evensong

Magnificat and Nunc dimittis Percy Whitlock
 Motet — Lauda Sion Claudio Monteverdi
 O salutaris hostia Anton Bruckner
 Motet — Adoramus te, Christe Unknown Sixteenth Century Composer
 Tantum ergo Léon Boëllmann

MAY 13 — EASTER III

Mass — Messe Solennelle Jean Langlais
 Motet — Jubilate Deo Giovanni Gabrieli

Vespers of the Blessed Virgin Mary (May Festival)

Magnificat Healey Willan
 Motet — A Prayer to Mary Johannes Brahms
 O salutaris hostia Otto Rehm
 Tantum ergo Josef Kromolicki

MAY 20 — EASTER IV

Mass — Missa Dorica Hermann Schroeder
 Motet — O sing unto the Lord Maurice Greene

Evensong

Magnificat and Nunc dimittis Giovanni Pierluigi da Palestrina
 Motet — Christus factus est Anton Bruckner
 O salutaris hostia Jean Langlais
 Motet — Adoramus te, Christe Vincenzio Ruffo
 Tantum ergo Zoltán Kodály

MAY 27 — EASTER V (Rogation Sunday)

Mass — Mass in A César Franck
 Motet — Christ rising again William Byrd

Evensong

Magnificat and Nunc dimittis (Second Service) William Byrd
 Motet — Christus surrexit Felice Anerio
 O salutaris hostia George Henschel
 Motet — O bone Jesu Tommaso Bai
 Tantum ergo George Henschel

MAY 31 — THE ASCENSION OF OUR LORD JESUS CHRIST

Mass — Missa Lux et origo Gregorian

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 9:15 to 1 and 2 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.

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.



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.