

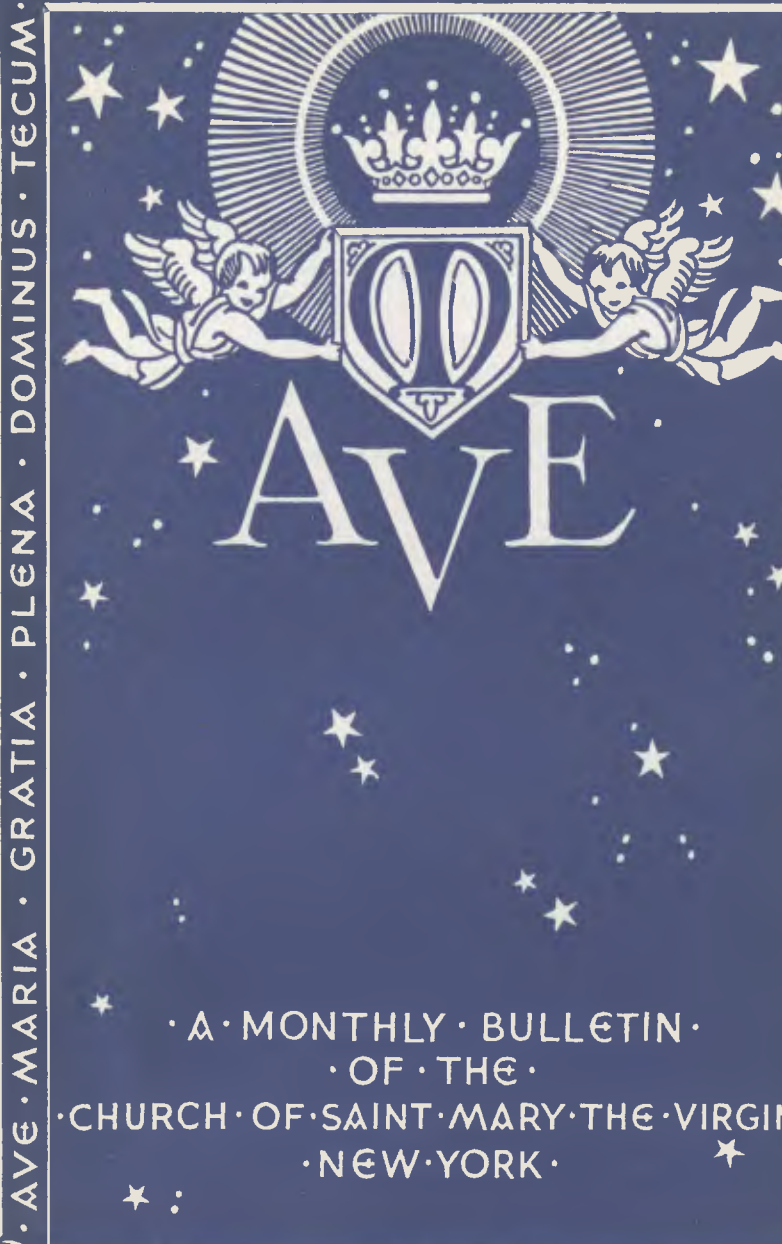
·BENEDICTA·TU·IN·MULIERIBUS·

·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

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

Vol. XXXI

November, 1962

No. 8

Dear Parishioners of St Mary's:

A little boy at the "why" stage of his boyhood was entering with his mother a beautiful church. On either side of the imposing entrance were two empty niches. Asked the boy, "Mother, why are those two holes on either side of the door without saints in them?" His mother replied, "One is waiting to be filled by you and the other by me." What a lesson and one never to be forgotten!

The glorious Feast of All Saints ushers in the month of November. Gladly do we honor God as we sing the praises of the stalwarts of His family, the saints in glory. They have found their true home in heaven and forever in the company of the King of Saints. They have answered to their high calling while here on earth. They belong where they are and they are very much at home.

Does it often occur to us that there is a place, a niche so to speak, reserved for each one of us in heaven? No one else can fill that place. If each of us is not in his place it will remain empty, but it need not remain so. All that we need to do is to answer to our high calling, the call to holiness, the call to relive Christ's life here on earth, a life of obedience and abandonment to the Father's will.

You see we do not have to force open the gate of heaven. It has been flung wide open by Jesus, the King of Saints, through the spotless and infinite merits which He offered once for all on the cross and which He eternally repleads in heavenly glory before the Father and which He repleads here on earth every time the Holy Mass is celebrated. Through His graciousness these merits will supplant our demerits as we stumble through life by sinning provided that we get up and go on answering to the call to holiness. After all, the Christian life is a series of new starts. True, we shall probably need the experience of purgatory before entering the bliss of heaven for without that preparation we might feel ill at ease. However, heaven is ours if we *will* to obey God's holy will day by day.

Oh may we not put off the job of preparing for our niche, our true home in heaven. Without accepting that job we cannot even call ourselves Christians. That work is the only truly happy work. Don't worry for fear that you may become one of those disgusting "holier than thou" individuals. Genuine holiness is never on parade!

Affectionately,

Grieg Taber

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The Requiem Masses in November are as follows:

- Saturday, November 3, 9:30 — (Clergy of St Mary's)
 Monday, November 5, 7:00 — (Trustees of St Mary's)
 Tuesday, November 6, 8:00 — (A, B)
 Wednesday, November 7, 9:30 — (St Mary's Guild and Women of the Church)
 Friday, November 9, 7:00 — (C, D)
 Saturday, November 10, 8:00 — (E, F)
 Monday, November 12, 9:30 — (Those who have given their lives in the the service of their country)
 Tuesday, November 13, 7:00 — (G, H)
 Thursday, November 15, 8:00 — (I, J, K)
 Friday, November 16, 9:30 — (L, M)
 Saturday, November 17, 7:00 — (N, O)
 Monday, November 19, 8:00 — (P, Q, R)
 Tuesday, November 20, 9:30 — (S, T, U, V)
 Friday, November 23, 8:00 — (W, X, Y, Z)
 Monday, November 26, 9:30 — (All those who have died in November)
 Tuesday, November 27, 7:00 — (All those whose names are enrolled in the Chantry Book)
 Wednesday, November 28, 8:00 — (Benefactors of St Mary's)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals *sending in* the lists for remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves impossible for your attendance, kindly specify at which Mass on the above schedule you prefer to have your names read.

"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

Observe interior silence

MOST people are silent only when they are asleep and even then they are not too silent. How many of the hours in your day do you spend in interior calm, that recollection of the soul?

It is true that the outward quiet in which interior silence best flourishes is very hard to come by. We do live in a noisy world and one which daily becomes noisier. Even our homes no longer shut out this noisy world for it penetrates their sanctity in the form of loud conversation and raucous radio and television programs. The city with its roar which swallows up various noises into a symphony of sound is often preferable. Strange as it may seem, the city is comparable in some measure to the country where despite those unusual sounds which arrest the attention there is the silent working of nature in the rising of the sap, the budding of the trees, and the bearing of fruit. In any event we shall find that it will require a conscious effort on our part to observe that interior silence of the soul when recollection can penetrate the truth. However, it is only by such reflection that we can hope to get to know God, ourselves and our fellow men. In the Psalms we are thus enjoined "Be still then and know that I am God." It is equally necessary to be still if we would know ourselves and know others with whom we come into contact. When we engage in quiet reflection on God we come to know Him as our very best friend and when we merely sit quietly in the company of a friend we come to know that friend better than if we had spent all the time in his company in conversation and when we calmly face ourselves we get acquainted with ourselves sufficiently to see what is the real direction of our lives.

Do you ever think how much God must love silence? He reveals Himself powerfully to him who sits quietly on a mountainside watching the sun rise or set or the stars appear and to him who sits by the seashore witnessing the sea in its many moods while the clouds never assume the same pattern. And when in the person of the Incarnate Lord Jesus God came to earth that coming was best described by the author of the Book of Wisdom "For while all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty word leaped down out of thy royal throne." And when Jesus began His active three year ministry with forty days of silence in the wilderness He did so after a thirty year

period of silent preparation, so silent that almost nothing could be written concerning it. Think too how often He spent the night in prayer on a mountain top and think how today in the midst of His Church He as our Sacramental Sentinel watches silently over us from many a tabernacle throne speaking more powerfully to us in His quiet sacramental presence even than through His glorious Gospel.

Well, we present day Christians too often form the habit of rushing about in our church activity. Ostensibly we are seeking God, but we often discover that we are really seeking ourselves, our own satisfaction, and our own glorification. When such is the case we sooner or later wake up to find nothing but ourselves chasing after ourselves. This is a noisy and futile busy-ness. Oh may we recognize our need for silence wherein to properly find God, our fellow men and ourselves.

We need to think quietly on God and thus to gain knowledge of Him. We need to know not merely the crucifix but the Crucified. By calm recollection we may plumb the depths. In doing so suggestions for meditations may be helpful, such as those given by the masters of the spiritual life, provided that we do not slavishly confine ourselves to those meditations. Finally we must cooperate with God as we know Him that He may reward us as He wills. In silence we must extend our innermost desire toward heavenly riches. If we do so we shall find new energy and a rewarding serenity and our life will be God's life — the life of the Spirit.

Then again we need to think quietly about our fellow men. We shall see in them souls for whom Christ died and in whom He lives or would live. They will appear to us to be stones in the City of God and cells in the Mystical Body of Christ, each with a very special and holy mission. We shall thereby avoid the danger of always talking when with others and we shall rule out those endless discussions that run afoul in the noise of self-love and likewise those hair-splitting arguments in matters theological which usually by-pass the love of God. Yes, we shall omit all those words which do not enlighten but which rather plunge both the speaker and the hearer into either darkness or pettiness.

We also need to think quietly about ourselves. It is only in silence that we shall discover ourselves to the extent of becoming aware of the meaning and purpose of our lives. Silence must precede

action for as one spiritual writer has put it "Silence is the father of action." It is in silent reflection that we put things in order. All is then planned and done for a purpose and that purpose a holy one — knowing, loving and serving God and being happy in union with Him. In silence we look on ourselves from God's viewpoint. After all, He did not need us but created us for His glory. Of His goodness He has shared His happiness with us and the very sharing of that happiness manifests that goodness. Now the happiness of heaven is the Beatific Vision, the intellectual vision of God as He is. As a result of such a vision, union with God can only be a union in love. For that vision and that union we must prepare here on earth. We see ourselves as both pilgrims and strangers here and yet as fellow citizens of the saints in light. Thus all that we think or say or do must be in love.

It is in silence that we learn what detachment means. There is nothing sinful about the body or flesh and blood or passions and natural appetites as such. Then too eating, drinking, amusements, friendships do not constitute what we call worldliness. No, it is only the abuse of these that makes us worldly. They must be used according to God's will and for our salvation. In other words, they may not be an end but rather a means. When they become ends in themselves they only serve to destroy eternal happiness and lead to the loss of the life of the soul. Our Blessed Lord has said "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" It is only by silent reflection that we come to know that the soul's true health consists in being bound to God only and without any reservation.

Plan to spend silently at least fifteen minutes a day (thirty minutes is better still) with the noises of the world and self shut out. Love to be quiet as you kneel before the Tabernacle. Experience the joy of spiritual growth which can take place only through interior silence.

—G.T.



MASSES FOR THE DEAD

DURING the month of November, beginning with All Souls' Day, Catholic Christians apply themselves especially to the offering of the Holy Sacrifice for the repose of the faithful departed, like Judas Maccabeus "doing therein very well and honestly, in that

he was mindful of the resurrection: for if he had not hoped that they . . . should have risen again, it had been superfluous and vain to pray for the dead" (2 Macc. 12:43). As we have an increased opportunity to attend Requiem Masses, we are aware more than usually of their peculiarities.

Some of the features of the Mass for the Dead are immediately recognizable as appropriate for the occasion; on the other hand, some of the features of the usual Mass seem to have been left out. Yet that is not necessarily so; they may simply never have been put in. There is a general liturgical law by which the rarer and less frequently celebrated services retain primitive features longer than others, and the Requiem is no exception to this law. To start with All Souls' Day: if you attend High Mass that day you will notice how stark and simple the proper music for that day is; how fittingly sober for the remembrance of man's mortality. But this is simply the oldest form of Gregorian chant, once used on all occasions, and now retained only in Masses for the Dead, with the chant on other days used in its more developed, florid form. The Preparation, too, is much shorter, since Psalm 43 is omitted. Is it because on such an occasion it seems silly to ask, "Why art thou so heavy, O my soul?" Perhaps, but probably also because that psalm was not necessarily part of the Preparation in the early Middle Ages. No *Gloria Patri*, that joyful doxology, is used; but then, the custom of ending psalms, or portions of them, with the doxology is not very primitive either. It is now said that no living thing should be blessed at a Mass devoted to the dead, and so no Blessing is given at the end of a Requiem. However, only Bishops and not Priests pronounced that Blessing at the end of any Mass until the 15th century. The water is not blessed at the Offertory: again, that blessing developed only comparatively late out of the earlier practice of pouring the water into the chalice in the form of a cross.

Some features are, of course, expressly designed for the occasion. The alteration of the *Agnus Dei* into a supplication for the peace of the departed rather than the living; the change from "Depart in peace," addressed to the living, to the prayer "May they rest in peace." The pause between the *Agnus Dei* and the Prayer of Humble Access is missing, for there the Priest usually says a prayer for the peace and unity of the Church on earth. Among the more modern additions is the *Dies Irae*, that powerful hymn of judgment, orig-

inally written as a meditation on the Last Judgment for use in Advent, but by the addition of a non-original final stanza adapted as a Sequence Hymn for the dead; and the Preface of the Dead (based on 2 Cor. 5:1), written only in 1919, and a witness to the fact that prefaces in the classical style can still be composed today.

The Masses for the Dead are a liturgical symphony of the old and the new, the archaic and the timeless. As in a beautiful church building, the various elements, no matter what their origin, fall into place in a coherent whole, expressing the Church's acknowledgement of man's nakedness before the throne of God; her trust in God's mercy and her hope of glory; and the belief in the powerful effectiveness of her prayer for all her children.

—M.G.M.



THE RECONCILIATION OF CHRISTIANS (2)

THE major efforts since the schisms of the sixteenth century to come to terms with the problems of a divided Christendom have taken place with pressing urgency especially during the last fifty years. The fragmentation of old securities, particularly with the onset of the First World War, urged what we now call the Ecumenical Movement on to a vitality which in our own day has assumed world-wide proportions and enlists the interest, with varying degrees of active participation, of all the major bodies of the Christian world.

Perhaps the most important factor motivating and stimulating a genuine interest in the concern for Christian unity was the growing awareness that future generations would be increasingly less willing to accept with ease the contradiction of Christians divided into opposing confessions of faith. This fact was and still is painfully obvious in the area of Christian missionary efforts. The hostility of the non-Christian, particularly in the regions where the Christian faces countless masses of de-Christianized and pagan peoples, brought home to the missionaries the imperative need for unity. As Roger Schutz, the Prior of the Taizé Community, has rightly pointed out, unity and the missionary enterprise committed to Christians are forever linked. In the present decade of our century the cause of unity has been further enhanced by the ever present

threat of the Communist Movement. It remains still to be recognized adequately by the majority of Christians, however, that as important as may be the strengthening of the Christian apologetic in mission lands produced by the uniting of ranks and the powerful force to stem the tide of Communism brought about by Christian unity, these reasons fall far short of the only adequate reason for working at Christian reconciliation at all. That reason is simply this: Christ wills it and demands it! Until we let that one supreme reason become the dominant motive in our efforts towards unity, our labors shall indeed be in vain and come to naught.

There is an analogy between the conversion of souls to God in the wholeness of Faith and the restoration of unity to all the separated brethren in the Lord. Many souls are driven to the love of Christ by the discontent and disgust with life brought on by existence apart from conscious union with God, the seeking of ultimate happiness in pursuits that can bring at best only momentary satisfaction. As finite goals prove their transitory worth and jade the appetite of a man's spirit for what is infinite, that man becomes restless within himself with a restlessness that can only be pacified by a true union with God Who alone can bring to perfection the innate human desire for perfect and infinite happiness. At this moment the restless soul recognizes the stark nakedness of its nothingness and is thereby ready to receive and be received by the God Who says of Himself, I AM WHO I AM.

In a similar fashion, as Christians become increasingly aware of the painful contradiction of their divisions they will be ever more desperately driven to repentance for the uncharities and centuries of blind ignorance and hatred which caused divisions and to this day maintain them. Jesus said that if He be lifted up He would draw all men unto Himself. And the cross, whereon He was indeed lifted up, is the standard which marks the beginning of the path to holiness and the power for sanctity. Thus, if it is our sins which divide us, it will be reparation for those sins at the feet of the Crucified which will mend the brokenness of Christendom. This is what is meant by saying that the Mystery of Unity is to be found in the Mystery of the Cross. Reparation made by each Communion of the Christian world for its share and responsibility in producing the conditions fostering schisms is the very first step towards completing the fulness of time when God can give us unity. For only

then will we be ready to pray earnestly and with integrity that our divisions be healed, and then only will we be properly disposed to receive unity — as a Divine Gift!

—R.D.D.



PARISH NOTES

THURSDAY, November the first, is the Feast of All Saints. A 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. This is a happy festival on which all the faithful will find themselves before God's altar.



FRIDAY, November the second, is All Souls' Day with a High Mass of Requiem, Absolution of the Dead, and a brief address by Father Duffy at twelve. Low Requiem Masses will be celebrated at seven, eight and nine-thirty at the altar of Our Lady of Mercy. All during the month of November there are many requiems at one of which your beloved dead may be remembered by name. By being personally present you will fulfill a work of mercy, namely, praying for the dead.



ON our national Thanksgiving Day, Thursday, November the twenty-second, we shall gladly join with our fellow citizens in giving thanks to Almighty God for His many blessings to us as a nation and as individuals. At the High Mass at eleven Father Taber will be the preacher.



ADVANCE notice is given of the Advent Retreat for Men and Women, which will be held this year on Saturday, December the eighth, with Father Spencer of the Order of the Holy Cross as conductor.



THE Women of Saint Mary's hold a Mission Tea on Thursday afternoon, November the fifteenth, from three until six. The speaker at the Tea will be Mrs Ira Stoughton, who will give an ac-

count of the work at Saint Christopher's Indian Mission at Bluff, Utah. Colored slides will illustrate her talk. All women of the congregation and their friends are warmly invited to be present.

A Corporate Communion of the women will be held at the ninety-third Mass that morning.



YOU will be happy to learn that Saint Mary's has invited our fellow Catholics of the Russian Orthodox Church of New York to hold their weekly lectures in Saint Joseph's Hall for the benefit of Saint Sergius Theological Seminary in Paris. This seminary (in exile) is the only source of future priests of the Russian Orthodox Church. You would be welcome at the lectures, but they are in the Russian language with which you may possibly not be conversant.



A VERY beautiful gold cope with rich green orphreys has been presented to Saint Mary's by Benton Case in loving memory of his mother, Helen J. Case, for many years one of the Friends of Saint Mary's from Minnesota.



FROM THE PARISH REGISTER

CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D. D.

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

October 6—Marcia May Belden

RECEIVED BY CANONICAL TRANSFER

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

September 14—Thomas W. Schweizer

September 18—Arthur Irwin Ellenbogen

MARRIAGES

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

June 2—Morton Douglas Stewart Presting and Elizabeth Crawford

BURIALS

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

October 10—Stephen Waterman Mason



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

November 1—All Saints' Day, Departed members of St Mary's Guild.

November 4—The Twentieth Sunday after Trinity, Frances Nash.

November 11—The Twenty-first Sunday after Trinity, Matilde Mathews.

November 18—The Twenty-second Sunday after Trinity, John Gilbert Winant.

November 22—Thanksgiving Day, Isaac Bradley Johnson.

November 25—The Sunday next before Advent, Christopher J. and Mary A. Warrell.



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

November 4—St Martha's Guild.

November 7—St Mary's Guild.

November 11—Living Rosary of Our Lady and St Dominic.

November 15—The Women of the Church.

November 25—The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$50, \$10, \$5, 50c; Mrs Laurence Batchelder, \$4; Mrs John J. Brennan, \$10; Miss Shirley W. Carswell, \$5; Dr Jessie Reed Cockrill in memory of Mrs Martha Lewis, \$5; Miss Gwendolen M. Coldham, \$5; Miss Mary E. Edgar, \$5; Mrs George A. Gordon, \$25; Mr Jan B. Hudgens, \$3; Mr Dudley Laselve, \$4; Mrs Eugene W. Mason, \$6; Mr A. G. M. Miller, \$2; Mrs Jane Purney, \$2.50; Miss Margaret L. Rigler, \$2; Mrs Fred Spiess, \$1; Mr Adolph H. Teichert, \$5; Mr John Uhrig, \$5; Mrs Jere R. Wickwire, \$5; Mr Peter C. Williamson, \$5.

CALENDAR FOR NOVEMBER

- ✕ 1. Th. ALL SAINTS. High Mass with Communions 7.
 2. F. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. *Abstinence*. High Mass with Sermon 12.
 3. Sa. St Winifred, V.M. Com. Octave.
 ✕ 4. Su. TRINITY XX. Com. St Charles Borromeo, B.C., & Octave.
 5. M. St Elisabeth, Mother of St John Baptist. Com. Octave.
 6. Tu. St Leonard, Ab. Com. Octave.
 7. W. St Willibrord, B.C. Com. Octave.
 8. Th. Octave Day of All Saints. Com. Four Crowned Martyrs.
 9. F. Dedication of the Archbasilica of Our Saviour. Com. St Theodore, M. *Abstinence*.
 10. Sa. St Andrew Avellino, C. Com. SS Tryphon & Comp., MM.
 ✕ 11. Su. TRINITY XXI. Com. St Martin, B.C., & St Mennas, M.
 12. M. St Martin I, B.M.
 13. Tu. St Didacus, C. Com. St Britius, B.C.
 14. W. Bestowal of the American Episcopate. Com. St Josaphat, B.M.
 15. Th. St Albert the Great, B.C.D. Com. St Machutus, B.C.
 16. F. St Gertrude, V. Com. St Edmund, B.C. *Abstinence*.
 17. Sa. St Hugh, B.C. Com. St Gregory the Wonder-worker, B.C.
 ✕ 18. Su. TRINITY XXII. Com. St Hilda, Abb., & Dedication of the Basilicas of SS Peter & Paul, App.
 19. M. St Elisabeth of Hungary, Q.W. Com. St Pontianus, B.M.
 20. Tu. St Edmund, K.M. Com. St Felix of Valois, C.
 21. W. Presentation of the Blessed Virgin Mary.
 22. Th. THANKSGIVING DAY. Com. St Cecilia, V.M. High Mass with Sermon 11.
 23. F. St Clement I, B.M. Com. St Felicitas, M. *Abstinence*.
 24. Sa. St John of the Cross, C.D. Com. St Chrysogonus, M.
 ✕ 25. Su. THE SUNDAY NEXT BEFORE ADVENT. Com. St Catherine of Alexandria, V.M.
 26. M. St Sylvester, Ab. Com. St Peter of Alexandria, B.M.
 27. Tu. Feria.
 28. W. Feria.
 29. Th. Vigil of St Andrew, Ap. Com. St Saturninus, M.
 30. F. ST ANDREW, AP. *Abstinence*.

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

MUSIC FOR NOVEMBER

- NOVEMBER 1 — ALL SAINTS' DAY**
Mass, *Missa Orbis factor* Gregorian Chant
- NOVEMBER 2 — ALL SOULS' DAY**
Mass, *Missa pro defunctis* Gregorian Chant
- NOVEMBER 4 — TRINITY XX**
Mass, *Missa secunda* Hans Leo Hassler
 Motet, O salutaris hostia Otto Rehm
Evensong
 Magnificat and Nunc dimittis Thomas Tallis
 Motet, Ave verum Josquin Després
 O salutaris hostia Tomás Luis de Victoria
 Motet, Jesu dulcis memoria Jacob Händl
 Tantum ergo José Maria Beobide
- NOVEMBER 11 — TRINITY XXI**
Mass, *Missa Cantabo Domino* Ludovice de Viadana
 Motet, Cantate Domino Hans Leo Hassler
Evensong
 Magnificat and Nunc dimittis (Short Service) William Byrd
 Motet, Salve Regina Orlando di Lasso
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, Ego sum panis vivus Antonio Caldara
 Tantum ergo Zoltán Kodály
- NOVEMBER 18 — TRINITY XXII**
Mass, *Missa Misericordias Domini* Josef Gabriel Rheinberger
 Motet, Ego sum panis vivus William Byrd
Evensong
 Magnificat and Nunc dimittis Sixteenth Century
 Motet, Ave verum Healy Willan
 O salutaris hostia Hermann Schroeder
 Motet, Pie Jesu Georges Renard
 Tantum ergo Zoltán Kodály
- NOVEMBER 22 — THANKSGIVING DAY**
Mass, *Messe Brevis* Guy J. Ropartz
 Motet, The Lord is my shepherd Thomas S. Dupuis
- NOVEMBER 25 — THE SUNDAY NEXT BEFORE ADVENT**
Mass, *Mass in D* George Henschel
 Motet, Turn our captivity William Byrd
Evensong
 Magnificat and Nunc dimittis Thomas Tomkins
 Motet, Ave Maria Sergei Rachmaninoff
 O salutaris hostia Franz Liszt
 Motet, Adoramus te Vincenzio Ruffo
 Tantum ergo Giovanni Paolo Colonna

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass (St Francis' Altar)	9:00 a.m.
Low Mass (Lady Chapel)	10:00 a.m.
High Mass, with sermon	11:00 a.m.
Evensong, Benediction, and address	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Also on greater Holy Days as announced	12:10 p.m.
Exposition of the Blessed Sacrament and Intercessions	
Wednesdays	12:10-12:40 p.m.
Mass, Fridays	12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Special Devotions, Fridays (St Francis' Altar)	8:15 p.m.

*Other Services during the Week, and on Festivals,
as announced on the preceding Sunday.*

The Church is open daily from 6:30 a.m. till 9 p.m.

Adults or children can be prepared at any time for the First Confession, Baptism, Confirmation and First Holy Communion.

The Parish Secretary's office is open at the following times:
Mondays to Fridays 9:00 to 1:00 and 2:00 to 4:30

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

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

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

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

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

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

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

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Hilliar, 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 Susan, S.H.N.
The Sister Scholastica, S.H.N.
The Sister Boniface, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

Mr Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845
Mr Forrest D. Wolfe, *Parish Secretary*. Telephone: PLaza 7-5845
Mr Edgar Hilliar, *Director of Music* Telephone: JUDson 2-5330
Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958

Mr 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.