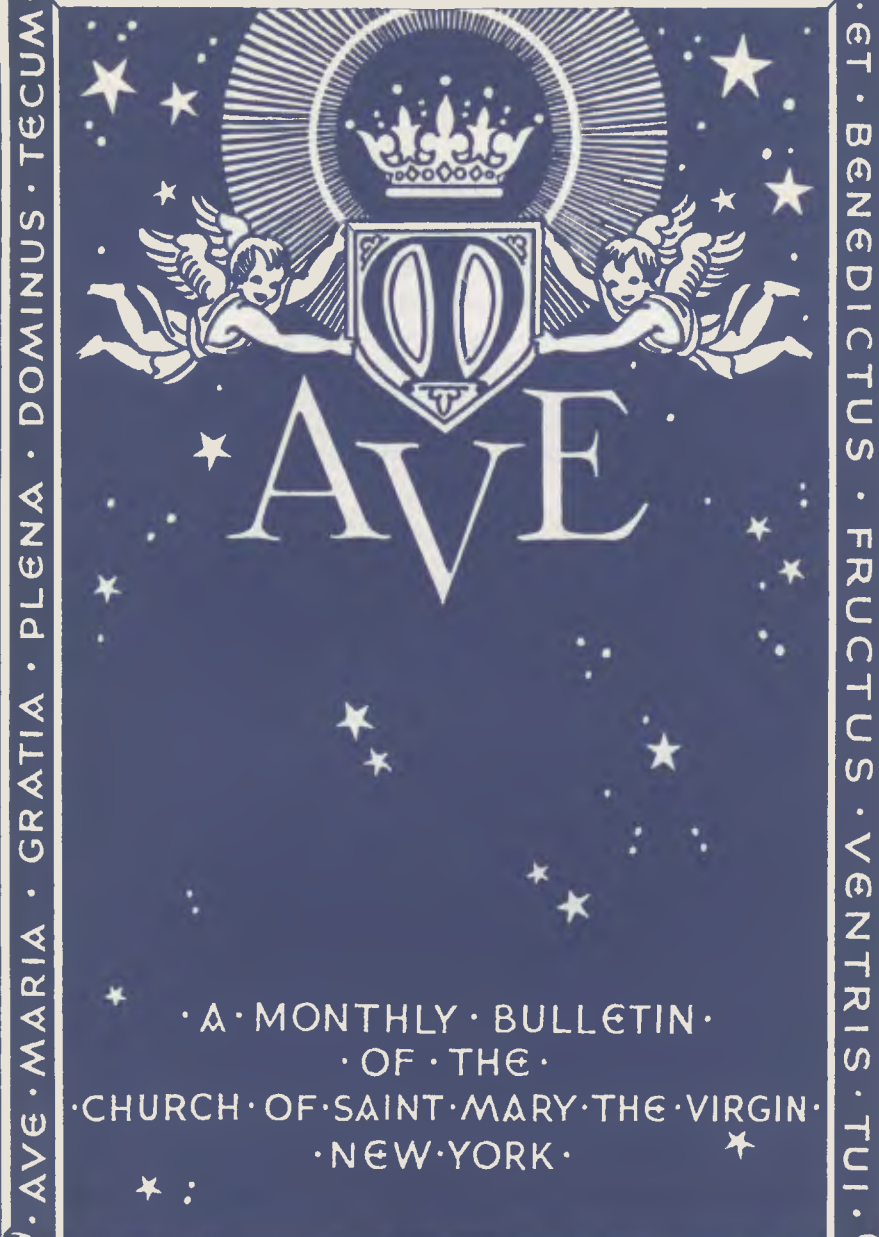
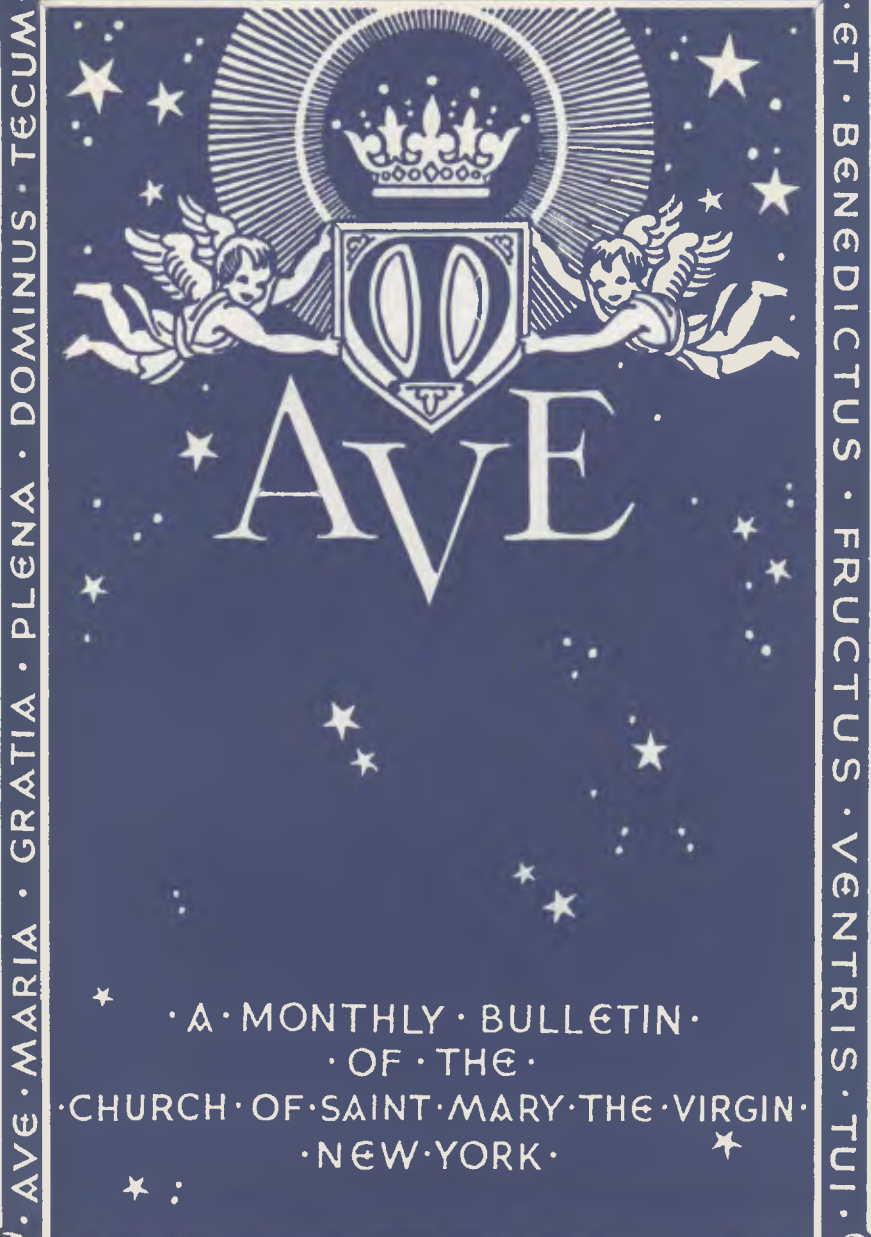


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## THE CHURCH OF SAINT MARY THE VIRGIN

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

### CLERGY

THE REV. GRIEG TABER, D.D., *Rector*  
THE REV. MICHAEL G. MAYER  
THE REV. ROBERT DANIEL DUFFY

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

### THE SISTERS OF THE HOLY NATIVITY

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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

December, 1962

No. 9

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Dear Parishioners of St Mary's:

During the season of Advent the Church turns our thoughts to the coming of Christ. She prepares us for the commemoration of His coming in the manger of Bethlehem at Christmas as our saviour. She reminds us of His coming again and again at the Holy Mass to renew and refresh our life as we receive Him in Holy Communion. She also tells us of His coming at the end of the world for the Last Great Judgment.

When will the world come to an end? There are those in these days of uncertainty who express the wish that it would end. There are others who are frightened at the very thought of its end together with the conclusive judgment that must inevitably accompany this end.

In the first place no one knows when the end will come. Our Blessed Lord Himself has told us that the last day will come suddenly upon an unexpectant world absorbed in itself. He has warned "Watch ye for ye know not the day nor the hour." We may not know when the end of the world will happen but we do know what will happen when the end comes. Yes, we profess briefly in the Creed "And he shall come again, with glory, to judge both the quick and the dead; Whose Kingdom shall have no end." Indeed the end of the world and the Last Judgment given by Jesus as Judge will be for God's glory as He manifests to all men who have ever trodden the face of this earth His wisdom and justice and mercy. Then the goats, the damned in hell, will glorify God's justice for all eternity, and the sheep, the saved in heaven, will glorify His mercy for all eternity.

What of you and me? As members of Christ's mystical body, Holy Church, be it remembered that we shall be judged by Jesus as united to Him, that is, those for whom He has given His life and those whom He has welcomed into His fold that we might live a life of intimate companionship with Him. For what will He look in us? By His own teaching He has made clear to us that He will

judge us on our acts of charity towards our fellow men, not on the outward show of such acts but on our purity of intention, our generosity of heart and all those lovely motives and dispositions that could not possibly make the public press of the world.

Oh, may our acts of love toward God and our fellow men be for God's glory only and not for man's applause. Then we shall have nothing to fear.

Affectionately,

*Eriny Taber*

★

### CHRISTMAS SCHEDULE CONFESSIONS

FATHER TABER

December 21: 12-1  
December 22: 2-3, 8-9  
December 24: 11-1, 2-3, 8-9

FATHER MAYER

December 21: 2-3  
December 22: 4-5, 7-8  
December 24: 2-3, 4-5, 7-8

FATHER DUFFY

December 21: 4:30-5:30, 7-8  
December 22: 3-4  
December 24: 12-1, 3-4, 8-9

### CHRISTMAS SERVICES

Christmas Eve, Monday, December 24

Blessing of Creche, Benediction of the

Blessed Sacrament ..... 4:00 p.m.

(followed by Church School Festival in  
Saint Joseph's Hall)

Evening Prayer (Lady Chapel) ..... 6:00 p.m.

Midnight Mass and Holy Communion ..... Midnight

Christmas Day, Tuesday, December 25

Low Masses ..... 7:00, 8:00, 9:00, 10:00 a.m.

Morning Prayer ..... 7:40 a.m.

High Mass and Sermon ..... 11:00 a.m.

Evening Prayer ..... 6:00 p.m.

NOTE: Cards of admission to the Christmas Midnight Mass are mailed to each communicant of Saint Mary's and upon application to the Church Office they will be supplied to others who would

worship the newborn King at His Christmas altar throne. If application is by mail, kindly send with it a self-addressed stamped envelope.

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### "WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

*Abound in hope*

THE world is overpopulated with pessimists who cast their gloom wherever they may be. Sorry for themselves, they are ready victims of self-pity. They are easily discouraged and serve only to discourage others for they are always looking for the worst in life and in people. Their philosophy is deceitful. It is usually the "Eat, drink and be merry for tomorrow we die" philosophy, which for them really represents their hopelessness and their futile efforts to forget. Oh, these pessimists are often to be found masquerading under the guise of Christians. They will tell you that they are so unworthy that God can never be pleased with them, that He is always angry with them and that He therefore never hears their prayers. They find nothing attractive and buoyant about the Christian life and they fear death in the bargain. When you talk with them you find that they can outmourn any mourner.

The world needs more optimists. This does not mean that she needs any more blithering idiots who wear a sanctimonious smile as they feebly tell you that all is well, when they and you know that all is not well. No, the world needs genuine optimists, genuine because they abound in the Christian virtue of hope. They hope for what in God's eyes is the best. They are cheerful, courageous, and even resigned when things turn out otherwise than planned. Their hopeful attitude happily shows itself in twinkling eyes, the smiling face, and the really merry laughter.

Now we Christians belong to a religion which constantly inspires in us the growth of hope. Our religion encourages her devotees to rise above difficulties and to look with confidence to God's help and His promise of eternal life. The Christian religion teaches how to make treasure out of trials, for if we never knew pain of any kind we should resemble kittens playing with a ball of dust. Whereas our religion calls upon us to think seriously of hell she would have us think even more seriously of heaven. As one great spiritual writer has put it "When you think of hell, think ten times more of heaven."

As Christians then let us abound in hope. Be hopeful in the **confessional**. When the devil tempts us to set up as an impassable wall between ourselves and God the obstacle of our sins, let us restore our contact with God's merciful kindness and experience that kindness as we receive His forgiveness. Let us continue our hopeful attitude after we have left the confessional with the knowledge that we have repented and thus have given joy to the angels in heaven and also with a sincere wish that we had never sinned, together with the heartfelt desire to sin less and less in the future. We shall keep hope aflame as we reflect on God's mercy. It is His infinite mercy which lifts us on His shoulders as the Good Shepherd and brings us back to His sheepfold, even when we have left that fold through our own stupidity or willfulness.

Be hopeful when we consider how much pleasure God takes in us. Most religious writers, to say nothing of preachers, confine themselves to God's displeasure in us mortals. It becomes a question of "Oh, how I hate myself, and oh, how God hates me." The truth of the matter is that God approves of us for He has given each of us a soul whereby we might share in His life, the spiritual life. He has given in His own divine son Jesus Christ a glowing example whereby we should walk. He has given us as well the grace, the spiritual power, to walk in those sacred footsteps. He has revealed in Holy Scripture that He desires not the death of the sinner but that he may turn from his evil ways and live and that though his "sins be as scarlet, they shall be as white as snow."

The greatest blessing that flows from hope lies in the fact that hope causes us to expect with confidence the beatific vision, the sight of God as He is in all of His glory. After all the object of hope is God and the motive for hope is the goodness and the power of God. Indeed the means of attaining to the beatific vision is God's goodness, which is nothing other than a share in God's power offered to us by reason of His goodness.

So it happens that through hope we may be certain that our life may be custom-made, that is, made by God's will according to His grace bestowed individually upon each one of us. Everything except sin will be a means to perfect us for the beatific vision, that is, a means to union with God both in this life and that which is to come. Our homes and families and parish and friends and talents and successes, yes, our trials such as sickness and failure and heartbreaks

and death, not to mention bad weather and spiritual dryness and monotony and restlessness — all are means to the beatific vision. As we abound in hope we shall have such courage as to say and mean "Our help is in the name of the Lord," remembering that in the night in which He was betrayed Jesus instituted the sacrament of His love and that whereas we as members of the human race were helpless He died for us.

We may as well admit it, we live in a time in which security is the chief goal, conformity the most popular exercise, comfort the chosen setting, and mediocrity the achievement. Oh, may we abound in hope that our sight may be aimed at the beatific vision and that we may confidently expect from God the best means to this end. Shall we place our hope in God who has placed His hope in us? If we do, we shall be sustained in weariness and guided in obscure trial and urged on in the hours of enthusiasm so as to inherit eternal life.

—G.T.



#### TAKE, EAT

**W**HAT is the "Catholic" way of receiving Holy Communion? In the early days of the Church, and for some centuries thereafter, the Eucharist was received into the hand, the communicant standing — standing, because in honor of the Resurrection one never knelt on Sundays or throughout Eastertide, a rule still observed by the Eastern Churches. St Cyril of Jerusalem, about the year 350 A.D., instructed the newly-confirmed as follows: "Approaching, therefore, come not with thy wrists extended, or thy fingers open; but make thy left hand as if a throne for thy right, which is on the eve of receiving the King. And having hollowed thy palm, receive the Body of Christ . . . Then after having partaken of the Body of Christ, approach also the Cup of His Blood." The custom of placing the Host directly into the communicant's mouth first appeared in the 6th century and became prevalent after the 9th, when the thin, unleavened wafers which we still use today were being introduced. For a long time, however, both methods existed side by side until at last the second one became universal in the West. The Prayer Book, intending to return to the primitive usage, directed the Host to be placed into the communicant's hand, and most Anglicans

observe the rule as described by St Cyril. Whichever method you prefer, both are "Catholic" and have many centuries of tradition behind them, with the Prayer Book way being of rather greater antiquity. And, should age or infirmity make it necessary for you to receive standing, you need not feel self-conscious about that: you are then being truly primitive!

Down to about the 12th century it was normal for everyone to receive in both kinds in some way or another, save in the exceptional cases of the sick or Communion outside Mass. For a variety of reasons the use of the Chalice for the laity disappeared in the following century, and Communion in one kind only became Roman canon law in 1415, a little over a century only before the Chalice was restored by the Book of Common Prayer. We do receive the whole Christ, who cannot be divided, when we receive in one kind only: "Wine is poured and Bread is broken, but in either sacred token Christ is here by power divine." But the normal way is to receive the Precious Blood also, in obedience to Our Lord's command, "Drink ye all of this."

There are some common-sense rules to be observed in making your Communion, which will also make your priest's lot a happier one. If you receive on the hand, you will wear no glove, of course. Put your hands forward, right on left, as described by St Cyril, and after the priest has placed the host in your palm, consume it immediately. The custom, sometimes seen, of extending the arms upward while lowering the head presents a double hazard: the Host is apt to slide off the slanted hand, and the communicant's eyes, buried as they are between the arms, will not see it. If you receive on your tongue, open your mouth wide enough so that the priest can conveniently place the Host there without encountering your teeth or, if you are a lady, getting his fingers full of lipstick. Extend your tongue slightly for this purpose, but not as far as you would for a medical examination. In receiving from the Chalice, there are two special rules for ladies: raise any veil that may cover your face, and do not use lipstick before communicating. God loves you just as you are, you may improve on nature later on, and lipstick leaves an unsightly deposit on the rim of the chalice. Touch the foot of the chalice only and thereby help guide it to your mouth; drink from it the way you would from any cup, closing your lips on the rim of the chalice so that the Precious Blood will not accidentally run down its outside. And while you will actually drink from it, and not just

wet the lips, you will remember that there are other communicants after you and will confine yourself to a small sip. All these methods and rules are important, of course, though they are only accidental to the really "Catholic" way of receiving: with sins forgiven and in a state of grace, fasting, with devotion and thanksgiving, and frequently.

—M.G.M.



### THE RECONCILIATION OF CHRISTIANS (3)

**I**T is a peculiar characteristic of us Americans that much of our living is aimed at "getting results." It should be no surprise to us, therefore, to discover in the ecumenical efforts of our times this same stamp of "practicality" manifesting itself in some of the solutions offered to the question of Christian unity. Quite understandably, man's zeal frequently outstrips his wisdom, and this is especially true when he feels the tense pressure of an urgent problem goading him on to a solution which will resolve all the anxious strains of the pressing issue.

To clear the way for renewing our perspective on what George Tavad, the notable Roman Catholic ecumenist, has called "the greatest event of our century in the field of religious history" (i.e., the movement to reconcile all Christians in a unity of faith and love), we must glance at some of the inadequate solutions proposed to this burning issue in the haste of impatience. For, in spite of their manifest inadequacy, the proposals have contributed to our own understanding of the depth of the mystery of unity and have helped subsequent Christian leaders to approach the situation with greater honesty and love.

The desire to get at the work of Christian unity in a practical and speedy way expressed itself some thirty years ago in an impatience with theology. "Just provide a more or less universal program of social and philanthropic activities fostering charitable good works and we'll have the problem licked." At least so thought unity enthusiasts of a generation ago. The underlying assumption of this plan of attack is simply this: the "practical" man cannot bother himself with theological niceties, and a common service aimed at world-wide needs of charity will provide such a spirit of brotherhood and fellowship that the result will be the lifting up of Christians above their differences. True as it may be that a brotherly sharing of the burdens of global needs will unite men against common foes such as

poverty, to leave the matter with brotherly fellowship is painfully naive and quite insufficient. It ignores the really big issues at stake. It forgets that unity is principally a theological matter concerned with God's will and God's revelation of Himself. If the theological issues divide Christians, the ignoring of those issues will not make them vanish any more than the pretending that a cancer does not exist will prevent that malignancy from destroying vital organs of the human body. Disunity is a cancer which destroys the effectiveness of the Gospel witness to the unbelieving world, and the roots of that malignancy are most certainly theological. The best that common service in a fellowship of good works can accomplish is to clear away some of the weeds of hatred and suspicion that choke the garden of Christendom and thereby make smoother the pathway to ultimate unity in faith. At its worst, the pragmatic solution which contents itself with substituting a humanitarian camaraderie for a deep unity in faith is dishonest.

—R.D.D.

*(to be continued)*



#### PARISH NOTES

**S**ATURDAY, December the eighth, the Feast of the Immaculate Conception of the Blessed Virgin Mary is the Patronal Festival of our beloved parish. How grateful we are that the founders of Saint Mary's chose Our Lady, the Mother of God, as patron under whose prayers the work of the parish should go forward. Our gratitude will show itself as we make our communions if possible at the High Mass of the Patronal Feast, which will be celebrated at eight, and our attendance at the High Mass on the Sunday in the Octave, December the ninth, at eleven, when Father Spencer of the Order of the Holy Cross will preach the Patronal Festival sermon.

On the feast itself, December the eighth, Low Masses will be celebrated at seven and nine-thirty in the Lady Chapel, and at twelve-ten at the High Altar.



**T**HE Advent Retreat for Men and Women will be held on Saturday, December the eighth. Following upon Holy Communion at the Patronal Festival High Mass at eight, breakfast will be served to retreatants in Saint Joseph's Hall. Retreat addresses will be given by Father Spencer, O.H.C., at ten-fifteen, eleven-thirty, and two-

fifteen, with luncheon at twelve-forty-five. Benediction of the Blessed Sacrament at three brings the retreat to a close.

Those who would avail themselves of the spiritual privilege of this day of quiet worship and meditation will kindly notify the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464), by Wednesday, December the fifth.



**T**HE presentation of the Advent United Thank Offering from the women of our diocese will take place on Tuesday, December the fourth, at the ten-thirty Mass in the Cathedral of Saint John the Divine. The Right Reverend Richard S. M. Emrich, Bishop of Michigan, will preach. At twelve noon there will be a box luncheon in the undercroft of Synod House. The Advent meeting of the Episcopal Churchwomen of the Diocese of New York will follow in Synod House. Reports will be heard from our five delegates to the November Provincial Synod in Haiti. All women of the parish are cordially invited to attend the Mass, the box luncheon, and the meeting. All offerings should be sent to Mrs. James R. English, 4 East 94th Street, New York 28, N. Y., or handed to her after High Mass on Sunday, December the second. Checks should be made payable to "The United Thank Offering."



**O**N Thursday, December the twentieth, at ten-forty-five in Saint Joseph's Hall the Women of Saint Mary's will hold a miscellaneous Christmas shower for the patients of the Bird S. Coler Memorial Hospital and Home. The guest speaker will be Father Cromey, Chaplain of the Hospital and Home. All women of the congregation are warmly invited to have a share in this work of love. There will be a Corporate Communion at the nine-thirty Mass in the Lady Chapel that morning.



**Y**OU may wish to do some of your Christmas shopping in our Saint Francis de Sales Shop, where you will find Christmas cards bearing a picture of our Christmas High Altar, medals, rosaries, crucifixes, missals, books of devotion, and many objects of religious art.

You will also find Ordo Kalendars for 1963, which bear an excellent picture of the Calvary in our Saint Mary's Sanctuary arch. These Kalendars sell for sixty cents each (eighty cents if mailed).



**D**O you wish to see the High Altar and Sanctuary of Saint Mary's resplendently adorned, yet not overly so, with flowers and greens at the Christmas feast? Then perhaps you will place your offering in the box in the church vestibule marked "For Altar Flowers."



FROM THE PARISH REGISTER  
RECEIVED BY CANONICAL TRANSFER

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

October 15 — Georgiana Talbot  
October 19 — Rose Macchia  
October 19 — Robert G. Tyrrell  
October 22 — Delbert L. Barker  
November 7 — Ernest Bement Renfrew  
November 9 — Joseph A. E. Steele



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

December 8 — The Conception of the Blessed Virgin Mary.  
Deparated Trustees.  
December 9 — The Second Sunday in Advent, Rufus McIntosh.  
Lady Chapel, A thank offering.  
December 16 — The Third Sunday in Advent, Helen Janet and  
Lois Marie Warrell.  
December 25 — Christmas Day, Thomas McKee Brown, Priest,  
Founder, and First Rector.  
December 30 — The First Sunday after Christmas Day,  
Gerard Holsman Coster.

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

December 2 — St Martha's Guild.  
December 5 — St Mary's Guild.  
December 9 — Living Rosary of Our Lady and St Dominic.  
December 20 — The Women of the Church.  
December 30 — The Church School, Order of St Vincent, Guild of St Stephen.



**W**E gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$10, \$1; Mr Irving W. Baldwin, \$5; Miss Mildred Blakeslee, \$2.50; Mr and Mrs Russell G. Booth, \$5; Mr S. Wilson Cash, \$2; Mrs W. P. Clement, \$3; Mrs Frank L. Dries, \$3; Miss Mary E. Fargher, \$5; Mrs Marie Gihon, \$5; Mrs R. P. Hines, \$2; Mrs Horace Glidden Hufcut, \$1; Mr Raymond H. Julian, \$5; Mr Robert E. Lea, \$3; Miss Charlotte Lickell, \$5; The Rev Christopher Morley, Jr., \$5; Mrs Eugene E. Moore, \$2; Miss Kathryn Mulholland, \$3; Miss Mabel Wade, \$3; Miss Thelma Watne, \$3; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25.



KALENDAR FOR DECEMBER

1. Sa. Feria.
- ✕ 2. Su. ADVENT I. Com. St Bibiana.
3. M. St Francis Xavier, C. Com. Feria.
4. Tu. St Peter Chrysologus, B.C.D. Com. St Clement of Alexandria, C.D., & Feria.
5. W. St Sabas, Ab. Com. Feria. Requiem 7.
6. Th. St Nicholas, B.C. Com. Feria.
7. F. St Ambrose, B.C.D. Com. Feria & Vigil. *Abstinence.*
- ✕ 8. Sa. THE CONCEPTION OF THE BLESSED VIRGIN MARY.  
Com. Feria. High Mass with Communion 8.
- ✕ 9. Su. ADVENT II. Com. Octave. (At High Mass: Solemnity of the CONCEPTION OF THE B.V.M. Com. Advent II.)
10. M. Of the Octave. Com. St Melchiades, B.M., & Feria.
11. Tu. St Damasus I, B.C. Com. Octave & Feria.
12. W. Of the Octave. Com. Feria.
13. Th. St Lucy, V.M. Com. Octave & Feria.
14. F. Of the Octave. Com. Feria. *Abstinence.*
15. Sa. Octave Day of the Conception of the B.V.M. Com. Feria.

- ✕16. Su. ADVENT III (Gaudete). Com. St Eusebius, B.M.  
 17. M. FERIA.  
 18. Tu. FERIA. Requiem 8.  
 19. W. EMBER WEDNESDAY. Com. FERIA. *Fast and abstinence.*  
 20. Th. Vigil. Com. FERIA.  
 21. F. ST THOMAS, AP. Com. Ember Friday & FERIA. *Fast and abstinence.*  
 22. Sa. EMBER SATURDAY. Com. FERIA. *Fast and abstinence.*  
 ✕23. Su. ADVENT IV.  
 24. M. Vigil of the Nativity. *Fast and abstinence.*  
 ✕25. Tu. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 Midnight. Com. St Anastasia, M., in Second Mass. High Mass with Sermon 11.  
 26. W. ST STEPHEN, PROTOMARTYR. Com. Octave.  
 27. Th. ST JOHN, AP.EV. Com. Octave.  
 28. F. THE HOLY INNOCENTS, MM. Com. Octave.  
 29. Sa. St Thomas of Canterbury, B.M. Com. Octave.  
 ✕30. Su. SUNDAY IN THE OCTAVE OF THE NATIVITY.  
 31. M. St Sylvester, B.C. Com. Octave.

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



## MUSIC FOR DECEMBER

### DECEMBER 2 — ADVENT I

Mass — Missa brevis ..... Healey Willan  
 Motet — Obsecro Domine ..... Jakob Händl

#### Evening

Litany in Procession ..... Gregorian  
 Motet — Zion hears her watchmen singing ..... Dietrich Buxtehude  
 O salutaris hostia ..... Seth Calvisius  
 Motet — Verbum caro factum est ..... Gasper van Weerbeke  
 Tantum ergo ..... Unknown Composer

### DECEMBER 8 — CONCEPTION OF THE BLESSED VIRGIN MARY

Mass — Missa Alme Pater ..... Gregorian

### DECEMBER 9 — SUNDAY WITHIN THE OCTAVE OF THE CONCEPTION

Mass — Missa "Jesu nostra Redemptio" ... Giovanni Pierluigi da Palestrina  
 Motet — Beata es Virgo Maria ..... Antonio Gabrieli

#### Evensong

Litany in Procession ..... Gregorian  
 Motet — Beata viscera ..... Ettore Desderi  
 O salutaris hostia ..... Jakob Händl  
 Motet — O bone Jesu ..... Marco Antonio Ingegneri  
 Tantum ergo ..... Anton Bruckner

### DECEMBER 16 — ADVENT III (Gaudete)

Mass — Missa Cantabo Domino ..... Ludovico de Viadana  
 Motet — E'en So, Lord Jesus, Quickly Come ..... Paul Manz

#### Evensong

Litany in Procession ..... Gregorian  
 Motet — Rorate caeli ..... Giovanni Pierluigi da Palestrina  
 O salutaris hostia ..... Josef Gabrieli Rheinberger  
 Motet — Ave Maria ..... Anton Bruckner  
 Tantum ergo ..... Gabriel Fauré

### DECEMBER 23 — ADVENT IV

Mass — Missa Ferialis ..... Otto Rehm  
 Motet — Ave Maria ..... Anton Bruckner

#### Evensong

Litany in Procession ..... Gregorian  
 Motet — E'en So, Lord Jesus, Quickly Come ..... Paul Manz  
 O salutaris hostia ..... Otto Rehm  
 Motet — Ave, verum corpus ..... Josquin de Près  
 Tantum ergo ..... Herman Schroeder

### DECEMBER 24 — MIDNIGHT MASS

Mass — Missa in honorem Sanctae Clarae Assisiensis ..... Licinio Refice  
 Carols

### DECEMBER 25 — THE NATIVITY OF OUR LORD JESUS CHRIST

Mass — Messe Brevis ..... Guy J. Ropartz  
 Motet — Tui sunt caeli ..... Orlando di Lasso

### DECEMBER 30 — SUNDAY WITHIN THE OCTAVE OF THE NATIVITY

Mass — Missa secunda ..... Hans Leo Hassler  
 Motet — Love came down at Christmas ..... Harold E. Darke

#### Evensong

Magnificat and Nunc dimittis ..... Thomas Tallis  
 Carols  
 O salutaris hostia ..... Herman Schroeder  
 Motet, Benedictus qui venit ..... Joseph Noyon  
 Tantum ergo ..... Joseph Kromolicki



## 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.*