

\* · BENEDICTA · TU · IN · MULIERIBUS · \*

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· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·  
· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

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# AVE

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

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# THE CHURCH OF SAINT MARY THE VIRGIN

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

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

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

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# AVE

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

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Vol. XXXII

January, 1963

No. 1

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Dear Parishioners of St Marys:

On January the first we greet everyone with a "Happy New Year," whereas on December the second of last year we began a new year in the Church's Kalendar. Are there really two years — a sacred and a secular? There must not be. It therefore behooves us to accept a year as a unit in God's gift of time, to make that year truly sacred and to rescue it from being merely secular. Indeed the expression "Happy New Year" will have a hollow ring unless the year is made sacred, for therein true happiness consists.

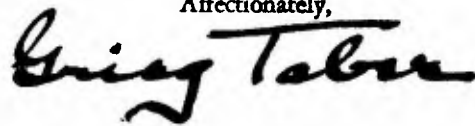
We are to fill up a new year (and it really does not matter whether we make its beginning on December the second or January the first) with faith in the future. What that future will hold we know not, fortunately, but we do know that it will contain joys and sorrows and pleasures and pains and responsibilities and crosses and that our happiness depends on what we do with all of these. When all are accepted and used for a holy purpose, namely, the weaning of ourselves away from self towards God, then happiness will prevail.

We are to make the new year rich in confidence in God's loving care. Indeed His love is with power and because of this fact the words of blessed Paul ever ring true "All things work together for good to them that love God, to them who are called according to His purpose." Our calling is simply to live as God's children with whom He has shared His life, the life of the spirit, and for whom He has lavishly provided the means of sustaining that life.

We are to fill the new year with hope for eternal life. After all when Jesus Christ became incarnate and took up His life here on earth it was not time but rather eternity that was at stake for you and for me. He came to unite us to Himself. Inasmuch as that union is an everlasting union our hope for eternal life burns very brightly. We need but to take blessed Augustine's advice and to

be restless until we rest in Christ. Resting in Him is resting in the unchanging and the eternal.

And so "Happy New Year."

Affectionately,  


★

"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

*Be poor in spirit*

**T**HE poor in spirit embrace poverty whether it is forced upon them or whether it is their own choice ("in spirit" implies that which comes from the heart and the will). God's grace becomes the active agent in poverty in spirit and thus becomes the end of such poverty. Those who would practice poverty in spirit recognize that they are made by and for God, not self-made, and that all created things are given them as a means to lead them to God. With the poor in spirit material things become not stumbling blocks but rather stepping stones toward the throne of God.

Now the golden calf is always in existence and ready to draw man's worship to itself. It is not a cynical remark to say that the driving force which sets human activity in motion is still money. Yes, even the steps of disinterested devotion in the social ladder become more and more rare. This does not mean as some falsely suppose that money is in itself a curse. Blessed Paul puts us straight when in his letter to Saint Timothy he states "The love of money is the root of all evil." Thus it is not necessary to shun the means of acquiring wealth represented by money but rather is it necessary that we become detached from money lest it be the golden calf of our worship. You see detachment is a condition of order just as order is a condition of love. Thus detachment may properly be described as ordered love. It is not loving nothing. And so poverty of spirit does not require that we get rid of all of our possessions or all of our money for like every other virtue it lies in the middle since virtue carried to extreme very often results in vice. For example, the virtue of silence which is so often golden can produce a disgusting Mr Milktoast. Yes, this poverty of spirit can allow us to

possess without losing our soul, whereas money for its own sake has made our modern world one huge machine for making man less than human, a mere automaton.

Quite simply we as Christians may answer the call to be poor in spirit by acquiring and owning temporal possessions for Christ's dear sake. For His sake too we shall bear with patience any loss of property and we shall be satisfied with a lowly lot in life if such be our true state. If by chance we are rich we shall refuse to set our heart's love on our riches, but we shall insist on using them as in trust under God for works of mercy in His name. We shall maintain a genuine humility that springs from a sincere conviction that apart from God we are weak and indeed helpless.

Poverty of spirit like every known virtue brings its own reward. It is attended with blessing and happiness that beggar description. Upon poverty of spirit follow complete dependence on God, an absolute yielding to His will and a warm friendly union with Him. Indeed the poor in spirit reflect more brightly than do others the poverty of Jesus, who as Son of Man had not where to lay His head, and the poverty of blessed Mary and blessed Joseph who though poor were free from fear and anxiety. Then too poverty in spirit leads naturally to great heartedness towards others and to a better understanding between the various classes of society and to a spirit of sacrifice on the part of one group for another. What is more, poverty of spirit is an excellent preparation for the Beatific Vision which is the goal of all. It is that vision which will finally separate us from the horrible down-drag of created things with which we are now surrounded and from ourselves as they turn in on self because poverty of spirit daily practiced does daily separate us bit by bit from creatures and from self.

How can we know when we are poor in spirit? We are poor in spirit as we become increasingly conscious of our own worthlessness and at the same time of God's overpowering mercy. We are poor in spirit when actually poor as far as this world's goods are concerned we are contented with our poverty for strictly religious reasons. We are poor in spirit when if wealthy or at least utterly free from financial worries we are no longer attached to our wealth as such but use it quite freely for good causes, that is, causes directed Godward. We are poor in spirit if we are monks, nuns, or priests who have chosen poverty out of love for God and His

work and make every effort to keep detached from money and from many of the pleasures dependent on money. We are poor in spirit when through wholesome detachment we find ourselves neither bound to our fellow men nor bored by them. Proper detachment does free us from both slavery and intolerance. We are poor in spirit when we make certain that the sanctification of the world is of infinitely greater importance than personal holiness. We shall then be happily following in the footsteps of the divine Saviour who in His prayer to His heavenly Father on the eve of the crucifixion uttered those telling words concerning those whom He would redeem on the cross "They are not of the world, even as I am not of the world . . . and for their sakes I sanctify myself."

Blessed Paul in his letter to the worldlings in Corinth wrote as follows "The foolishness of God is wiser than men and the weakness of God is stronger than men." Now the poor in spirit are God's very own and so they are the weak who do indeed comfort the strong and they are the foolish who are wiser than the learned. Indeed this is true for the strength and the wisdom of the poor in spirit come from the Holy Ghost. What is more, the poor in spirit make the best of companions since after all the best loved on this earth are not they who are eloquent or intellectual or even pious but rather they who seek nothing for themselves while using everything for God and for their fellows.

Oh, to be poor in spirit!

G.T.



#### AND TO THEE, FATHER

AS Christians we are, or should be, vividly aware of the fact that we are all miserable sinners. If we think we are not, "if we say that we have not sinned, we deceive ourselves, and the truth is not in us." We also know what we are to do about this, for "the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness." We must confess our sins to God, of course, whom we have offended by them; but why should we do so before a priest in the Sacrament of Holy Penance? Most of us are able to supply a host of answers immediately: it is a traditional precept of the Church, we cannot otherwise come to grips with the particular sins to which we are prone, we know the cleansing power of the Confessional and the grace for Christian

living which we receive in it. But there is a more fundamental reason why our confessions should be made to a Priest, one who is a representative not only of God but also of the Church.

As we are so often reminded, we are Christians not by virtue of solitary confrontation with God, but by virtue of our incorporation into an organism, the Church, the Body of Christ. St Paul, using the analogy between our natural body and the Body which is the Church, reminds us forcibly of the foolishness of the foot, or the eye, saying, "Because I am not the hand, I am not of the body." We are all members one of another. If any part of our natural body is afflicted by some illness, the whole body is affected; in like manner, if any member of the Body of Christ is spiritually diseased, the whole Body is affected. Our sins, which are spiritual sores, not only undermine our relation with God, they are spots on the Body of the Church; we need not only to ask God's forgiveness for them, we must also "apologize," so to speak, to the Church for them.

In the early Church the graver sins, at least, were therefore confessed before the whole congregation; a public penance was imposed, and the repentant sinner was finally publicly restored to the Church by the Bishop or Priest. Our first Prayer Book contained a reminiscence of the duty of public confession when, in the General Confession at least, it bid us make our "humble confession to Almighty God, and to his holy Church here gathered together in his Name." A mere general confession is not enough, of course, for it is so easy to admit sinfulness in general but never to come face to face with actual, particular sins. Our particular confessions have been made easier for us in modern times, for they take place in the privacy of the confessional. We must remember, though, that the priest Confessor sits there not only as the agent whom God, by virtue of ordination, has appointed to pronounce his absolution over the penitent sinner, but also as a representative of the Church; he sums up in himself the "holy Church here gathered together." By making our confession to him, we not only use the means appointed by God for his forgiveness of our sins, we do so before the whole Church of which we are unworthy members. Only in this way can we discharge our *duty* to the whole Body, the company of heaven as well as the Church on earth. Seen in the context of our organic membership in that society of the redeemed, our use of the Sacra-

ment of Penance will appear to be not only a spiritual necessity or privilege, but an inescapable duty.

M.G.M.



#### THE RECONCILIATION OF CHRISTIANS (4)

WE continue to look at proposals for Christian reunion which have been suggested and/or tried and found wanting. A very popular suggestion which derives its inspiration from the American political scene is that of a federation of churches in which each Christian community involved would preserve large elements of its autonomy in matters of faith and worship while extending across these denominational lines to a loosely held union expressed primarily in interdenominational cooperation in the field of charitable good works, financial assistance to the cooperating Christian bodies, and a recognition of the sacraments and other rites of each body as a legitimate expression of revealed Christian truth.

It is not difficult to see why such an approach to the vexing problem of a divided Christendom would offer some feasible grounds of hope. In the first place, the underlying philosophy of such a scheme has worked, and quite well at that, in our own national government. Each state in the American nation preserves to a large degree its own peculiar ethos and rights while at the same time it participates in and contributes to the welfare of the country as a whole. Certainly one of the remarkable strengths of American government comes from the very healthy tension that exists between states' rights and the demands of the federal government for rights which will contribute to the total welfare of the country. No state lives in isolation from the rest of the country, and the federal government does not swallow up the ethos of any individual state that forms part of its national life.

The federalist structure, however, although often a very feasible solution to the problems of human societies, cannot be made the basis for expressing the profound unity of the Mystical Body of Christ, simply because the Body of Christ is more than just a human society. It is created not by the mutual agreement of men of somewhat similar religious ideals to work together, but rather by the Divine summons to share a life which is from above, a total way of life which is none other than sharing in the richness of Christ Himself, according to the Revelation which He has given,

the means of divine grace which He has established, and the moral principles which He has declared to be in accordance with the Kingdom of God. Nothing less than this will do. The compromises which are often essential for the furthering of harmony and unity in human societies become blasphemies when applied to the things of God.

Federal union as an ecumenical scheme has certain assumptions which the Catholic Christian cannot accept. First, it admits of a concept of "churches" which runs counter to the Biblical concept of "churches." When the New Testament speaks of "churches" it means the presence of *the one Church* in this, that, or the other community. Federal union would say that a Christian group acknowledging the divinity of Christ, such as the Lutherans, could live compatibly and in full harmony with a group which owns no such requirement of belief, such as the Unitarian-Universalist Association. In a federal union of churches the linking of these two groups would be considered perfectly valid. More than that, it would be thought ideal, because in such a scheme no group would be "un-churched" and no truth supposedly would be lost. A second assumption underlying federal union is that the Pauline concept of "one Lord, one Faith, one Baptism" is essentially an illusion and at worst a straight-jacket imposed upon the freedom of the Gospel. Again, the Catholic cannot accept this because he knows such an evaluation of St Paul's teaching to be contrary to Divine Revelation as witnessed in the Scriptures, the Church's experience, and Christian history. If the Christian Church is indeed the "pillar and ground of truth," then she cannot be at the same time the storehouse of contradictory doctrines which are recognized as being equally true.

All heresies are emphases on one truth to the expense of other truth, resulting in a distortion of the one truth which men intended to preserve. This is true of the "federal union" heresy.

— R.D.D.

(to be continued)



#### PARISH NOTES

TUESDAY, January the first, is the Feast of the Circumcision of Our Lord Jesus Christ. There will be celebrated a High Mass at eleven, with a sermon by Father Mayer. Low Masses will

precede at seven, eight, and nine-thirty — all at the High Altar. It need hardly be pointed out that the best way of beginning a new year is before God's altar at the offering of the Holy Sacrifice of the Mass.



ON Sunday, January the twenty-seventh, a special offering is requested by our Presiding Bishop, the Most Reverend Arthur Lichtenberger, for the training of future priests in the seminaries. Since our parish priests were trained at different seminaries, our offering will be divided between Seabury-Western Theological Seminary in Evanston, Illinois, and General Theological Seminary in New York City. You may of course designate any other seminary to be the recipient of your offering.



WHILE you are in normally good health you should make your Will. If, as you rightly should, you think of your possessions as held in trust under God's love you will leave bequests not only for your family or for your close friends who need and would rightly use your gifts but for charitable and religious purposes as well. Should not Saint Mary's figure in your Will that she may maintain and increase her worship and work for God's glory?



YOU will find Ordo Kalendars for 1963 in our Saint Francis de Sales Shop. One of these Kalendars should be in every home as a constant invitation to follow the All-Holy One and His holy servants during the year. The Kalendars sell at sixty cents (eighty cents if mailed).



IN the biography of the Most Reverend Arthur Michael Ramsey entitled "The 100th Archbishop of Canterbury" written by James B. Simpson, a communicant of the Church of the Resurrection, New York City, reference is made to Saint Mary's where the Archbishop attended Evensong and Benediction of the Blessed Sacrament while he was in New York on the visit of the Cambridge University debating team of which he was a member. The author of this excellent biography has intimated that that visit in 1925

did much toward crystalizing the Archbishop's vocation to the priesthood.

Apart from any reference to Saint Mary's the biography is well worth reading for it presents an Archbishop of whom we Episcopalians may be proud — a staunch Anglican Catholic, a great lover and therefore faithful shepherd of souls, and a theologian of no mean merit, and one who laughs heartily.



ON Thursday, January the seventeenth, at ten-forty-five in Saint Joseph's Hall the Women of the Church of Saint Mary the Virgin will hold a business meeting for the discussion and drawing up of the budget for the new year. A Corporate Communion at the nine-thirty Mass in the Lady Chapel will save the morning from being strictly business!



"AN Evening in the Theatre with Basil Rathbone" will be given at Hunter College on Wednesday, February the twentieth, at 8:45 P. M. This is being sponsored jointly by the Women of Saint Mary's with the Women of a number of other Manhattan parishes. Mr Rathbone is graciously donating this performance and the proceeds will go for scholarships to Elko Lake Camp which is under the auspices of the Episcopal Mission Society. One thousand needy children are sent to this camp every summer, the majority being from Episcopal parishes. Tickets will sell for \$5, \$4, \$3 and \$1 and may be obtained from Mrs Raymond P. Hughes, 160 Cabrini Boulevard, New York City, or Mrs Harold M. Lindstedt, 242 East 19th Street, New York City.



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."*

November 14—Albert Sidney Baisden  
November 16—Suzanne Jackson  
November 20—Peter Andrew Bennett  
November 28—Christopher Lee  
November 30—Patricia de Courcy  
December 7—William Cair Houtz



## BURIALS

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

November 26—Lillian Clorisse Smith

December 1—Maude Smith



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

January 6—The Epiphany, Edwin Samuel Gorham, Caroline Faitoute Gorham, O.H.C., Priest.

January 13—The First Sunday after the Epiphany, Warrington Griswold Lewis and Mary Lewis Hooker.

January 20—The Second Sunday after the Epiphany, Mary Louise Raymond.

January 27—The Third Sunday after the Epiphany, George Robinson Harding.



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

January 2—St Mary's Guild.

January 6—St Martha's Guild.

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

January 17—The Women of the Church.

January 27—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, \$13.26, \$2; Miss Elizabeth M. Bryan, \$5; Mr Robert S. Bunning, \$5; Mr Robert F. Carpenter, \$20; Mrs Stephen J. Chamberlin, \$1; Miss Elizabeth Clark, \$5; Miss Janet P. Coleman, \$3; Mr John Cousins, \$5; Mr William J. Dennis, \$2; Mr Charles L. Eberly, \$2; Mr Donald Fenn, \$5; Miss Amelia E. Fletcher, \$5; Mrs Richard Giles, \$3; Mrs Ruth S. Horne, \$5; Mrs Alfred M. Hudson, \$5; Mrs J. Richard Iander, \$10; Mr C. B. Jones, \$2; The Rev Frederic H. Meisel, \$5; Miss Ruth Nall, \$3; The Rev George M. Plaskett, \$2; Mr Howard Silberer, \$3; Mr Richard J. Simeone, \$5; The Rev Joseph L. Slagg, \$3; Mr C. Lloyd Tyler, \$5; Mr Edward W. Wassman, \$2; Mrs Austin Wynne, \$2.

## KALENDAR FOR JANUARY

- ✕ 1. Tu. THE CIRCUMCISION OF OUR LORD. High Mass with Sermon 11.
- 2. W. THE HOLY NAME OF JESUS. Com. Octave Day of St Stephen, M.
- 3. Th. Octave Day of St John, Ap.Ev.
- 4. F. Octave Day of the Holy Innocents, M.M. *Abstinence.*
- 5. Sa. Vigil of the Epiphany. Com. St Telesphorus, B.M.
- ✕ 6. Su. THE EPIPHANY OF OUR LORD.
- 7. M. Of the Octave.
- 8. Tu. Of the Octave.
- 9. W. Of the Octave.
- 10. Th. Of the Octave.
- 11. F. Of the Octave. Com. St Hyginus, B.M. *Abstinence.*
- 12. Sa. Of the Octave. Com. St Benedict Biscop, Ab.
- ✕ 13. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I & Octave Day.
- 14. M. St Hilary, B.C.D. Com. St Felix, P.M.
- 15. Tu. St Paul the First Hermit. Com. St Maurus, Ab.
- 16. W. St Marcellus I, B.M. Requiem 9:30.
- 17. Th. St Anthony, Ab.
- 18. F. St Peter's Chair at Rome. Com. St Paul, Ap., & St Prisca, V.M. *Abstinence.*
- 19. Sa. Of Epiphany I. Com. SS Marius & Comp., MM., & St Canute, K.M.
- ✕ 20. Su. EPIPHANY II. Com. SS Fabian & Sebastian, MM.
- 21. M. St Agnes, V.M.
- 22. Tu. SS Vincent & Anastasius, MM. Requiem 7.
- 23. W. St Raymond of Pennafort, C. Com. St Emerentiana, V.M.
- 24. Th. St Timothy, B.M.
- 25. F. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap. *Abstinence.*
- 26. Sa. St Polycarp, B.M.
- ✕ 27. Su. EPIPHANY III. Com. St John Chrysostom, B.C.D.
- 28. M. St Peter Nolasco, C. Com. St Agnes, V.M. Requiem 8.
- 29. Tu. St Francis de Sales, B.C.D.
- 30. W. St Martina, V.M. Com. Beheading of Charles I, K.M.
- 31. Th. St John Bosco, C.

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

## MUSIC FOR JANUARY

## JANUARY 1 — CIRCUMCISION

*Mass, Missa de angelis* ..... Plainsong

## JANUARY 6 — EPIPHANY

*Mass, Missa in honorem Reginae Pacis* ..... Flor Peeters  
 Motet, O God, Who by the leading of a star ..... Thomas Attwood

*Evensong*

Magnificat and Nunc dimittis ..... Sixteenth Century  
 Motet, Virga Jesse ..... Anton Bruckner  
 O salutaris hostia ..... Otto Rehm  
 Motet, O bone Jesu ..... Tomaso Bai  
 Tantum ergo ..... Josef Kromolicki

## JANUARY 13 — HOLY FAMILY

*Mass, Missa Simplex* ..... Herman Strategier  
 Motet, The Three Kings ..... Peter Cornelius

*Evensong*

Magnificat and Nunc dimittis ..... Thomas Tallis  
 Motet, Ave Maria ..... Anton Bruckner  
 O salutaris hostia ..... Luis Tomás de Victoria  
 Motet, O magnum mysterium ..... Francis Poulenc  
 Tantum ergo ..... George Henschel

## JANUARY 20 — EPIPHANY II

*Mass, Missa in honorem Sanctae Clarae Assisiensis* ..... Licinio Refice  
 Motet, Surge illuminare ..... Giovanni Pierluigi da Palestrina

*Evensong*

Magnificat and Nunc dimittis ..... Thomas Tomkins  
 Motet, Exultate Deo ..... Alessandro Scarlatti  
 O salutaris hostia ..... Pierre de la Rue  
 Motet, Jesu dulcis memoria ..... Gregorian  
 Tantum ergo ..... Anton Bruckner

## JANUARY 27 — EPIPHANY III

*Mass, Missa Ferialis* ..... Otto Rehm  
 Motet, Ave Maria ..... Jacob Arcadelt

*Evensong*

Magnificat and Nunc dimittis ..... Robert Fayrfax  
 Motet, Ave verum ..... Josquin des Pres  
 O salutaris hostia ..... Josef Rheinberger  
 Motet, Adoramus te ..... Giacomo Antonio Perti  
 Tantum ergo ..... Flor Peeters

## 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.

## PARISH GUILDS AND ORGANIZATIONS

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

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

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

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

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

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

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

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

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

### THE FRIENDS OF SAINT MARY'S

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

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



### 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.*