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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

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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. XXXII

February, 1963

No. 2

Dear Parishioners of St Mary's:

Is there not some individual in your family waiting for an invitation from you to learn something of what the Church so dear to you stands for? Have you not some friend or neighbor who would gladly accompany you to hear some instruction on the faith and practice of the Christian religion as held in the Anglican Communion? There must be one or more individuals whom you could draw to our blessed Lord and His Church just through a friendly invitation to accompany you to the setting forth of that faith and practice.

The Bishop of New York has scheduled Passion Sunday evening, March the thirty-first, at eight, for the administration of the Sacrament of Holy Confirmation here at Saint Mary's. As a preparation in part for this sacrament I shall give a series of Sunday evening instructions at the regular eight o'clock service according to the following plan:

February 17 — "Daily Exercise"

February 24 — "The Christian with his Fellow Men"

March 3 — "Spiritual Combat"

March 10 — "Redemption"

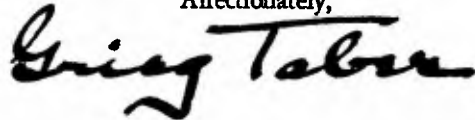
March 17 — "Sharing the Sacrifice"

March 24 — "Final Glory"

Will you not bring some one or more individuals with you that they may be exposed to more Christian light and to the beauty of Christian worship? Do not send them for they will not come. Bring them and make them feel very much at home.

We all hope to gain heaven as our final goal. I have a definite feeling that on entrance into heaven we shall not be asked many questions, possibly only two, namely, Who are you? and Whom have you brought with you?

Think it over and pray about it.

Affectionately,


★

"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

Experience the power of prayer

RELIGION is that which keeps the souls of men in union with their Creator God. The mainspring of religion is prayer. When a man stops praying that man loses his touch with God. Without prayer eternal life, which is the life of the soul begun for the Christian in Holy Baptism, becomes atrophied and ceases its development. Yes, there is power in prayer to keep the soul alive and healthy.

First and foremost, prayer has power to raise us mortals to an appreciation of heaven's riches. In the great model of all prayer, that given by our blessed Lord, we witness to the name of God and all the wonders that come through His name and we place the coming of God's Kingdom and the doing of God's will as primary interests. Indeed all genuine prayer develops in those who thus pray deep concern for what most interests Almighty God. In our own halting words we are really saying as we pray "My interests, dear God, are yours. I give them over to you. Your interests are mine. I pray for these as naturally as I pray for my very life." Now because prayer has power to lift us out of our own petty interests into the great concern of God it is not just a few forms to be regularly employed but rather the setting aright of our whole outlook. This setting straight is the work of the Holy Ghost and thus a favorite and well worn prayer is the great *Veni Creator*. Through the Holy Ghost all intercessory and petitionary prayer has as its basis union with God.

Prayer too furnishes the devout with power to give God the glory in all things, in other words, to rejoice in God. This is true because it is through prayer that we best acknowledge that we are nothing and that God is all in all. Thus it happens that we gain power in so forgetting ourselves as to find our life knit together in God. True, it is a long process, this surrender of one's self to God. But God is patient. He understands and He waits while all of that interior bleeding takes place before the sunburst of complete surrender comes. Meanwhile the more we pray the more there is of God and the less there is of self. In the battle self will be constantly bleeding until finally bowed in perfect submission to God.

There is power in prayer for the filling of human needs. In our human weakness we need daily strength, in our human starvation we need daily bread, in our human battle against the world and the flesh we need daily preservation from overpowering temptation, in our human encounters with that common enemy of God and man, namely, the devil, we need daily defense. Yes, our human frailty as well as our love drives us in prayer to the feet of God. As dependent children (and we shall always be just that) prayer impels us to turn to a heavenly Father since we shall never arrive at the stage of self-sufficiency no matter how grown up we may consider ourselves to be. Such dependence will of course hurt our pride, but it will enhance our love.

In prayer there is health-giving power and this because prayer is nothing else gives a true purpose for living out our brief span. Life with a purpose is wholesome life with a real lift to it, and thus prayer leads to mental and moral health. It also leads to a choice of means for accomplishing life's whole purpose and so by leading to action gives a spirit of security and confidence grounded on the power and mercy of God as well as the help of His grace. In a sense prayer is God's remedy for His sin-sick children. When sinners use their wits for inventing excuses for their sins they get no where, much less away from their sins, but when sinners throw their souls open to the fire of divine love then that love inflames them and molds them into Christ's image, the image of the All Holy One, and in proportion as they place themselves humbly and willingly on the anvil to be hammered smooth by God's will. One of our spiritual giants, Father Faber, has written these words "With God the preparation for our post in eternity is of far more consequence than

the preparation for our post in time." Think of this when you complain that your prayer is not answered in your way. Indeed it is always being answered in God's way and that is why it is not empty wishful thinking to aver "All will come out right in the end."

No matter what we may write or think concerning prayer this great fact needs to be always borne in mind, namely that there is only one true prayer, Christ Himself. His is the only voice that rises above the discord of earth. He prays always and when we pray we are praying in Him for we are branches of Him who is the Vine. All of our voices put together in the great Liturgy of the Church and in our own private prayers are one with Him. In a sense all of the prayers of mortal men make up just one symphony of sound rising from earth to heaven's heights. This symphony however is composed by Jesus Christ and is conducted by Him. The members pray with the Head. Indeed they properly end all of their prayers with "through Jesus Christ our Lord." Oh, in this symphony some of the members repeat short but heavy and often discordant notes, others sustain passages of celestial beauty, others pray in such hurried and muffled tones that they scarcely make any contribution, others try to steal the show, and still others patiently make pleading sounds, and so it goes. However, all the parts of the great symphony of prayer harmonize and blend beautifully. All are dissolved into one song and that is the song of Jesus Christ who sings solely to glorify the Father and to set forth the Father's will. Think of this the next time you attend the Holy Mass.

—G. T.



THE LIGHT OF CHRIST

DARKNESS and light, these two are and always have been the most powerful natural symbols of evil and goodness. We all know, especially from our childhood, what a frightening thing darkness can be; no friendly face or familiar landmark can be seen, and the Unknown threatens us from every side. Even as adults we may still experience some of the terror of darkness: who has not stumbled and fallen in the dark, or thought of what evil might lurk in the corners of an unlighted street when returning home late at night. On the other hand, there is the beauty and security of light. In the daytime we can see and know where we are; the powers of evil have

crawled back into their dens and we may walk comparatively secure; all the beauty of God's creation lies before our eyes. No wonder that darkness has always been a symbol of evil and of sin, and light of goodness and of grace. In all religions God has usually been described in terms of light, and lights have been used in His worship; this is true, of course, especially of the Christian religion, the worship of Him who is the True Light.

That is why we shall find many candles in a church. Not as many as we might have found in earlier ages, for candles have a dual purpose, utilitarian as well as symbolic. Since the introduction of electricity we use light derived from that power source for the mere purpose of reading and seeing; but for the symbolic purpose of showing forth Christ as the Light shining in the darkness of the world we still prefer a real, a *live* light such as that of a candle or oil lamp. There is as much difference between the static glow of an electric bulb and the flickering light of a candle as there is between frozen food and the real thing, or between a wax figure and a real person. The light of Christ is, and ought to be in us, something live and burning; and not one of the least attributes of a candle is that its self is consumed in the process of giving forth its light. A burning candle is, therefore, also a symbol of our self-giving, of our prayer, of every work of Christ in and through us. When we pray in church we may light a candle, or "vigil light," to give outward expression to our prayer; a church flickering with these lights tells us immediately that it is not a museum but a place of meeting with God where prayer is continually offered to him by one or the other of his faithful people. (The "money in the box," incidentally, partially defrays the cost of the candles and partially helps to maintain the church as a place where we may always find His Presence.)

The Church's use of candles is summed up, as it were, on Candlemas Day, the day when we remember Christ's presentation in the Temple and His hailing, by aged Simeon, as the "light to lighten the gentiles." The candles to be used throughout the year are blessed, as well as those which we are to carry in procession in His honor and those which we will take home with us, to be used at our prayers and religious family observances, or perhaps at our Sick Communion; to remind us also that the light of Christ must shine in our hearts and through our lives. Candlemas is the Church's "feast of lights." As Catholic Christians we put the emphasis where

it belongs: not on some modern man-made religious pageant, nor on the mere sentimentality of those cosy, darling candlelight services, but on the majestic liturgical and sacramental presence of Our Lord, especially in the Holy Sacrifice of the Altar.

—M. G. M.



THE RECONCILIATION OF CHRISTIANS (5)

IN what sense can we justifiably describe reunion schemes of the “federal union” variety as heretical according to the classical definition of the term, that is, as so choosing and emphasizing one truth or aspect of the truth that other truth is lost or distorted in the process? Is it not essentially this: the promoters of such proposals are so convinced of the truth that true unity is not a rigid uniformity but a diversity in unity that they lose sight of the need for a common framework of unity which is able to hold together the elements of variety and prevent them from fostering further dissension?

The advocates of a federal union of churches are right in seeing that the life of the Mystical Body admits of a rich variety of expression. They are wrong in failing to see that there is but one Faith of which the diversity of expression is to be a manifestation. Or, to put it another way, there is a need to recover a very rich and deep understanding of Catholicity. The Prayer Book, in the Offices of Instruction, says the Church is Catholic, “because it is universal, holding earnestly the faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world.” Here then is a givenness about the Church’s life — the whole Faith entrusted to her by the Incarnate Lord. In respect to this Faith there can be no compromise, only full acceptance of it or rejection, because God has mercifully given us the freedom to love Him and therefore to accept or ignore His self-disclosure. Any sincere effort to cooperate with divine grace in receiving Christ’s gift of unity must consider with bold honesty the fact of revelation. Recognition of the God Who has revealed Himself and of the truth which He has committed to His witnesses will then lead us to conclude that unity will come about by our growing into the fulness of Him Who is the truth and not by the refashioning of the Lord of truth to our

image, which would be the hiding of the Deity rather than a revelation of Him.

The Church Catholic has always recognized that while there is but “one Lord, one Faith, one Baptism,” there is not one theology or one liturgical rite or one manner of embracing the yoke of Christ in the discipline of the cross. At the same time we are only too painfully aware that because of the sins of her members (and that includes all of us) the Church’s catholicity has not always been expressed in a sufficiently catholic way. Our own Anglican theologian, Father Casserly, in his writings and addresses has repeatedly warned us against the dangers involved in making a false separation between catholic and evangelical. There is no real catholicism which is not evangelical in its outreach and compassionate zeal for souls; there is and can be no true evangelism unless it is catholic in its witness to *all* of God’s truth for all His people in all ages. And this means that our expression of catholicism in every age and place must speak in a living way to that age and place, thus, one Faith, but many theological approaches to the one Faith. In similar fashion, the best Anglican witness to the historical Faith is not in a church where people of evangelical sympathies and people of catholic sympathies can dwell together in a reasonable harmony in spite of tensions. Rather, it is in a community where each churchman must, with the aid of God’s grace, be a catholic evangelist and an evangelical catholic.

Within the context of the one Faith, there is ample room for variety of expression in theology as Holy Church seeks to clarify, re-state, and reinterpret to each local situation the Gospel which has been delivered. Similarly, within the context of the one Faith there is equally ample room for diversity of liturgy which will preserve the culture of each nation and language group to which the Gospel is sent. Pray therefore that the members of the Church may be delivered from the sin of confusing Tradition and traditions, the Faith and one particular theological approach to the Gospel, the Liturgy and one especially preferred rite.

—R. D. D.

(To be continued)

THE SOCIETY OF MARY

ON account of several years of very unsatisfactory relations, bordering on total neglect, with the Guild of the Living Rosary of Our Lady and Saint Dominic, it has been decided to substitute for this guild the Society of Mary, which will become our official parochial guild whereby special honor will be paid to Our Lady. This Society is an English society in communion with the See of Canterbury, but it now has an American Regional Branch. At least twelve members are required to form a parish ward. The initial membership fee is \$2.00, which includes a rosary, medal, manual and brochure.

The objects of the Society of Mary are:

1. To set forth the Catholic doctrine of the Incarnation by promoting the honor due to the Mother of God.
2. To invoke Our Lady and the Saints for the extension of the Faith and the uprooting of heresy.
3. To strive after purity of life in honor of the perpetual Virginity of Our Lady.
4. To make reparation to the Holy Mother of God for the neglect and insult shown to her.

The Rule of Life for members of the Society of Mary is:

1. To say the Angelus daily.
2. To say one Decade of the Rosary weekly, or, the Litany of the Blessed Virgin (St Augustine's Prayer Book, page 276), with intention for the Society.
3. To hear Mass on the Feasts of the Annunciation (March 25th) and Nativity (September 8th) and the Feast of the Assumption (August 15th).
4. To hear a Mass on All Souls Day (November 2nd) for the Departed Members of the Society.

Those who wish to become members of this devotional guild will kindly consult with Father Duffy, who will act as chaplain of the Saint Mary's ward when formed. Of course those who wish to continue their somewhat tenuous (to put it mildly) relations with the Guild of the Living Rosary will do so but as members at large and not of the Saint Mary's ward, which as of this writing no longer exists.

PARISH NOTES

HAPPILY the Feast of the Presentation of Christ in the Temple, also known as the Feast of the Purification of the Blessed Virgin Mary and popularly called Candlemas, falls this year on Saturday, February the second. The Solemnity of the feast, that is, the Solemn Blessing of Candles, Procession of Lights, and High Mass (with communions) will be observed at 9:30 A. M., at which time there will be a brief sermon by Father Taber. Low Masses will be celebrated at seven, eight, and twelve-ten. (The ground hog of course lurks in the shadows on this day and so you will not see him in the Procession of Lights.)



ONE of the happiest events in the year is our annual Acolytes' Festival, which this year takes place on Saturday, February the ninth, at eleven. It takes the form of a Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Solemn Benediction of the Blessed Sacrament. The five-minute charge to the acolytes will be given by the Reverend Father Samuel W. Ishibashi, Rector of Christ Church, Piermont, New York.

The festival is attended by acolytes (usually about four hundred) from parishes both near and far. Willing volunteers serve a cafeteria luncheon to our guests in Saint Joseph's Hall immediately following the great devotion to Jesus in the Most Holy Sacrament of the Altar.

You and your friends are invited to attend the service, but unfortunately there will not be room at the luncheon for any save acolytes and their priests.



AFTER persistent urging on the part of the Rector our Director of Music, Edgar Hilliar, has consented to give an organ recital in the church on Monday, February the twenty-fifth, at eight-thirty. All are invited to attend what we hope will be the first of many other recitals.



“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.



ON Thursday, February the twenty-first, at ten-forty-five, in Saint Joseph's Hall the Women of Saint Mary's will hold their regular business meeting, followed by a talk by Mrs W. Stanley W. Edgar, President of the Diocesan Board. The women of the congregation are warmly invited to be present.

A Corporate Communion at the nine-thirty Mass will precede this meeting.



BEFORE the March issue of AVE comes out the usual Lenten folders will be available to all worshippers. We would highlight the following:

SHROVE TUESDAY CONFESSIONS, FEBRUARY 26TH

Father Taber: 11-1, 2-4, 5-6, 8-9

Father Mayer: 12-1, 4-6, 7-9

Father Duffy: 11-12, 3-5, 7-9

ASH WEDNESDAY, FEBRUARY 27TH

Low Masses and Imposition of Ashes 7, 8 and 9:30 A. M.
Solemn Blessing of Ashes and High Mass with Sermon (Father Duffy) 12 Noon.

Penitential Office, Benediction of the Blessed Sacrament, and Address (Father Mayer) 8 P. M.



ADVANCE notice is given of the Lent Retreat for Men and Women on Saturday, March the ninth, with the Reverend Kenneth Ross, Vicar of All Saints' Church, Margaret Street, London, as the conductor. Father Ross is also the preacher at High Mass on the Second Sunday in Lent, March the tenth.

FROM THE PARISH REGISTER
CONFIRMATIONS

BY THE RIGHT REVEREND HORACE W. B. DONEGAN, D.D.
"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."

January 5 — Margaret Velva Noe

RECEIVED BY CANONICAL TRANSFER

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

December 14 — Duke Lanier Funderburke

December 14 — Ellen Jane Honeysett

December 24 — Catherine F. Velsor

December 28 — Robert Earl Walker, III

January 7 — Harlan Richard Calvin Thiel

BURIALS

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

December 13 — Carol Irwin Hollister

December 17 — Martha R. Townroe

December 19 — Alice Davis Anthony

December 26 — Elizabeth St John Day

December 28 — Charles Moran



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

February 2 — The Purification of the Blessed Virgin Mary,
Georgina Ottman Huck.

February 3 — The Fourth Sunday after the Epiphany, A thank offering.

February 9 — The Acolytes' Festival, Mrs. Archibald Russell.



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

February 3 — St Martha's Guild.

February 6 — St Mary's Guild.

February 21 — The Women of the Church.

February 24 — The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$5, \$5; Mrs A. C. Andrews, \$1; Mr and Mrs Eugene C. Bell, \$2; Mr Graham G. Berry, \$5; Miss Lucille Blinn, \$5; Mr Merton W. Bogart, \$5; Mrs Jonathan B. Craig, \$2; Mrs Walter M. Drake, Sr.,

\$5; Mr and Mrs Henry P. B. Dye, \$5; Mrs Claude Farmer, \$2; Mrs David Gillmor, \$1.20; Mr Oskar Berry Gunn, \$2; Miss Alice M. Harding, \$5; Mrs Hubert Alexander Howell, \$5; Mrs Edwin H. Keith, \$5; Miss Lillian M. Lasham, \$5; Mr and Mrs Edward Linzel, \$5; Miss Virginia L. McCutcheon, \$3; Mr George W. Perkins, \$5; The Rev John R. Purnell, \$3; Mrs E. D. Riley, \$5; Mrs Edward C. Tripp, \$3; Mrs Frank W. Wickenhauser, \$2.



CALENDAR FOR FEBRUARY

1. F. St Ignatius, B.M. Com. St Bridget, V. *Abstinence.*
2. Sa. THE PURIFICATION OF THE BLESSED VIRGIN MARY.
Ceremonies of Candlemas 9:30.
- ✠ 3. Su. EPIPHANY IV. Com. St Blase, B.M., & St Ansgarius, B.C.
4. M. St Andrew Corsini, B.C. Com. St Gilbert of Sempringham, Ab.
5. Tu. St Agatha, V.M.
6. W. St Titus, B.C. Com. St Dorothy, V.M.
7. Th. St Romuald, Ab. Requiem 9:30.
8. F. St John of Matha, C. *Abstinence.*
9. Sa. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M. Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Benediction (Acolytes' Festival) 11.
- ✠ 10. Su. SEPTUAGESIMA. Com. St Scholastica, V.
11. M. The Vision of the Blessed Virgin Mary.
12. Tu. The Holy Founders of the Servites, CC.
13. W. St Kentigern, B.C.
14. Th. St Valentine, P.M.
15. F. SS Faustinus & Jovita, MM. Com. Holy Martyrs of Japan. *Abstinence.* Requiem 7.
16. Sa. Of Our Lady.
- ✠ 17. Su. SEXAGESIMA.
18. M. St Simeon, B.M.
19. Tu. Feria.
20. W. Feria. Requiem 8.
21. Th. Feria.
22. F. St Peter's Chair at Antioch. Com. St Paul, Ap., & St Joseph of Arimathea, C. *Abstinence.*
23. Sa. St Peter Damian, B.C.D. Com. Vigil of St Matthias, Ap.
- ✠ 24. Su. QUINQUAGESIMA.
25. M. ST MATTHIAS, AP.
26. Tu. Feria. (Shrove Tuesday) Requiem 9:30.
27. W. ASH WEDNESDAY. *Fast and abstinence.* Blessing of Ashes and High Mass with Sermon 12 noon.
28. Th. Feria. *Fast.*

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

MUSIC FOR FEBRUARY

- FEBRUARY 2 — PURIFICATION OF THE BLESSED VIRGIN MARY
Mass, Missa Lux et origo Plainchant
- FEBRUARY 3 — EPIPHANY IV
Mass, Missa in honorem Reginae Pacis Flor Peeters
 Motet, Sicut cervus Giovanni Pierluigi da Palestrina
- Evensong*
 Magnificat and Nunc dimittis Sixteenth Century
 Motet, As the Hart panteth Benedetto Marcello
 O salutaris hostia Joseph Noyon
 Motet, O Domine Jesu Giovanni Pierluigi da Palestrina
 Tantum ergo Max Reger
- FEBRUARY 9 — ACOLYTES' FESTIVAL
Mass, Missa Festiva Alexandre Gretchaninoff
 Motet, Caro mea Antonio Caldara
- FEBRUARY 10 — SEPTUAGESIMA
Mass, Missa Cantabo Domino Ludovico de Viadana
 Motet, Turn our captivity William Byrd
- Evensong*
 Magnificat and Nunc dimittis Thomas Tomkins
 Motet, Ego sum panis vivus Antonio Caldara
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, Adoramus te Vincenzo Ruffo
 Tantum ergo Giovanni Paolo Colonna
- FEBRUARY 17 — SEXAGESIMA
Mass, Missa in honorem Sanctae Clarae Assisiensis Licinio Refice
 Motet, is God for Us? Heinrich Schütz
- Evensong*
 Magnificat and Nunc dimittis Robert Fayrfax
 Motet, Cantate Domino Hans Leo Hassler
 O salutaris hostia Giles Farnaby
 Motet, Jesu dulcis Josef Gabriel Rheinberger
 Tantum ergo José Maria Beobide
- FEBRUARY 24 — QUINQUAGESIMA
Mass, Messe Basse Gabriel Faure
 Motet, Ave Maria Sergei Rochmaninoff
- Evensong*
 Magnificat and Nunc dimittis Traditional French
 Motet, O bone Jesu Marco Antonio Ingegneri
 O salutaris hostia Seth Calvisius
 Motet, Adoramus te Giacomo Antonio Perti
 Tantum ergo Zoltán Kodály

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.