

* · BENEDICTA · TU · IN · MULIERIBUS · *

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

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

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AVE



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THE CHURCH OF SAINT MARY THE VIRGIN

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

(East of Times Square)

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXII

March, 1963

No. 3

Dear Parishioners of St Marys:

I beg of you, do not observe this holy season of Lent, which begins with Ash Wednesday on February the twenty-seventh and ends with Holy Saturday on April the thirteenth, as grim duty. If you do, you will make yourself miserable, wishing that you were not Catholic Christians, and what is more you will drive others away from the Church's life because you are picturing it in forbidding fashion. Do keep in mind that self-denial for its own sake is not a virtue. Its practice becomes virtuous only when it is engaged in for the honor and glory of God.

Now let us keep the fast of Lent not because the Church requires this fast of her faithful but because she requires it in order that the souls of the faithful may have practice in controlling their bodies. After all, when the body with its appetites is out of control it becomes the master, and when the body is master everything becomes upside down in human life as we know only too well. However, unless we seek to control our bodies by means of the Lenten fast in order that our souls, which are made in the image of God, should be in the first place, we shall be sinning by priding ourselves on self-control instead of on God-centeredness. God is honored only when He and His gifts rank first.

May we reserve each Friday night for making the Stations of the Cross. May we do so not merely in order to deny ourselves the pleasures of the world on Friday evenings but rather that we may keep the weekly anniversary of Christ's death on the cross by entering into the terrible cost of that death so necessary for our salvation. Then and then only will our hearts really abound in joyful gratitude for love as great as that symbolized by the crucifix.

Too, may we busy ourselves by concentrating during Lent (and thereby forming a wholesome habit) on changing at least one black sinful spot on our characters into a white virtue. You

see the human leopard can change his spots. Let us select one such spot, one sinful habit, and by the spiritual power offered us in our prayers and confessions and communions substitute the opposite virtuous habit. If we thus become occupied we shall rejoice in discovering also that some other black spots have been turned into white ones. All this busyness is to be engaged in not for our own self-respect but rather for the growing respect that God may then have for His wayward children who are making a real effort to come home again.

In short, make your Lenten plans expressions of love for God and not of hard duty. You will then have a holy and because holy a happy Lent. Holiness and happiness are synonyms in Christian living.

Affectionately,

Eriny Taber



"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

Bring order out of chaos

YOU may remember that when our divine Redeemer made a pastoral call one day at the home of Lazarus and his two sisters Mary and Martha He took occasion to give some spiritual counsel as He said, "Martha, Martha, thou art careful and troubled about many things." Doubtless Martha had that frown on her face that accompanies tense living. That frown is too often seen on the faces today of so many who live under the tension of multiplicity of daily cares and duties.

Now multiplicity is indeed a misfortune because it inevitably leads to chaos. It is popularly known as "too many irons in the fire." Yes, multiplicity distracts and by distracting disturbs and by disturbing troubles and by troubling weakens and in the end it leaves its victim helpless. Indeed it is the mere multiplicity of devotional exercises that makes our spiritual life incoherent, so much so that unity, strength, and peace of soul are scattered to the four winds. It is calm and well-regulated order that is needed.

Such order cannot be brought about until we recognize and either obliterate or at least relegate to the background its enemies.

One of the chief enemies to order is rampant sentimentalism. Of course wholesome sentiment which is under control is an asset, but "rampant sentimentalism" describes that condition when sentiment takes *first* place. When it does, life becomes mere animal or material experience for sentiment depends primarily upon the physical senses. Life thus inclines toward that which is merely external. As an antidote to such a tendency that faculty of the soul which is known as understanding must be brought into active use and developed.

After all, disorder is the obvious companion of the spiritual life when that life does not rise up to God. If such a state prevails the life of the soul lingers, turns aside from God and wallows in the mire of self-satisfaction. Pleasure in created things only becomes the order of the day. The glory of God is trampled under foot. Men then place no value on their own salvation which is for God's glory because they place their trust only in what they see, forgetting that they walk forward by faith and not by sight. As a result they separate themselves from God. Indeed they pave the way for hell which is everlasting separation from God. Thus they belittle and belie their true destiny which is to see God and to enjoy the Beatific Vision everlastingly.

It is disorder that tears us asunder. The stream of our life is no longer flowing wholly towards God. It is a parted stream with one part flowing towards creatures and things. As a result our interest becomes a divided interest whereby worldly pleasure is placed on the same footing as God. Therefore God is no longer our All and All as He alone has a right to be. And we forget that "no man can serve two masters."

It is disorder that leads to false domination wherein human interest takes precedence over divine interest. To put it differently, pleasure in things takes the preponderance over immortal glory. Thus man becomes higher than God Who is dethroned and is no longer his Sovereign. The servant is placed above the Master and all is upside down.

It is disorder too that leads to a life of exclusion. What are excluded? God's rights. As a result divine life is lost for divine glory is obliterated. Indeed the life of the soul becomes dormant or even actually destroyed, and hell on earth becomes a reality.

But there is always hope. We are indeed God's children and

therefore endowed with His gift of free will. We can reverse our journey from self and things back to God and the spiritual life. We can restore order out of chaos by placing self-satisfaction far and away below God's glory and His service. We can be watchful against temptation, ready to make the necessary sacrifices in order to avoid serious sin. We can steer clear of overeagerness while we avoid impatience and the disquietude that comes from building without a plan.

Now every sincere Christian lives by a plan and this he calls his rule of life. The important thing to remember in formulating a rule of life is the basis for the rule—its principles. The details of the rule will be worthless if the principles are not worthwhile. What are these principles? Towards God they are the remembrance that we are always on journey home to God, that on this happy journey we are to put the welfare of our souls above all other welfare and to hate sin while we love virtue and to appreciate the life of God in us which we call sanctifying grace and above all to trust as a habit of mind in God's care. Towards our fellow men such principles are a constant reminder that everyone has a soul and is therefore made in the image of God and that everyone has an inherent nobility which makes him higher than a mere animal although in some ways he may descend to a position lower than that of the animals.

No rule of life is worth its salt, no rule of life will bring order out of chaos unless it calls for generosity — generosity to God's wishes in keeping His laws and in receiving His sacraments and doing His pleasure, generosity to God's Church in promoting her interests both with prayers and with offerings, and generosity to our neighbors by being always kind and sympathetic.

The going will often be rough, indeed when is it not rough? Disorder or chaos stalks on every side. However, it is God's good pleasure that we should live forever with Him in heaven. This He has made abundantly clear through the Incarnation and the extension of that Incarnation, namely, His Church, and the strengthening of our souls through the grace of the sacraments and through prayer. Thanks be to God we have all the means of getting to our true home, for we are but strangers and pilgrims here. Shall we end the chaos of our lives and substitute an orderly use of these means, God's gifts to us for our salvation which is His glory?

G. T.

STATION CHURCHES

IN the Holy Sacrifice of the Mass we re-present Christ's "one oblation of himself once offered" and we are made one Body in Him. Since, in this world, we live in time and space, that oneness has to be spread over both dimensions. We offer the Holy Sacrifice day by day, even though it is the same eternal Sacrifice, and we offer it in every corner of the earth where the Church is to be found, even though we are the same one Body everywhere. The early Church was particularly insistent, however, that this twofold oneness should still find as much outward expression as possible, and the normal custom was for Christians in every community to gather around the Bishop (the symbol of their local unity) on Sundays and feasts for their one common liturgy. As local churches grew, this soon was no longer feasible, and parish churches were established in addition to the Bishop's cathedral church, where Priests, as delegates of the Bishop, celebrated Mass for their people. Yet on certain occasions — on greater Sundays and feasts, and especially during the intensified observance of Lent — the older custom was often reverted to. This was true especially in the city of Rome, the fountainhead of all our Western liturgical tradition. There, on the days appointed, the Bishop would still be the celebrant at a corporate Mass, for which he would choose a basilica or greater parish church. The faithful of Rome would gather first in one church and then, singing psalms and antiphons and litanies, march in procession to the church in which Mass was to be sung. These churches came to be known as "station" churches, and on the days on which such stations were held you will still find in your Missals (especially during the forty days of Lent) the heading, "Station at St So-and-so's."

Some of these station churches were chosen for their appropriateness: On the First Sunday in Lent (which originally marked the beginning of that season) the station is at St John Lateran, dedicated to John the Baptist whose cry "Repent ye!" sets the tone for all of Lent; on the Third Sunday, when anciently the catechumens underwent their first great "scrutiny," the station is at the church of the patron of catechumens, St Lawrence. But more important for us, the choice of lessons and propers can be understood best in the light of the station church in which they were first used, and we must, in imagination, take ourselves there.

To take only a few instances: the station, on the Saturday after Lent III, at the church of the Roman martyr St Susanna obviously prompted the choice of the lesson on her Old Testament namesake, and the Gospel as a New Testament parallel to that. On Monday after Lent I we are at the Church of St Peter-in-Chains, and both readings allude to sheep and shepherds, while the final "prayer over the people" asks that we be delivered from the chains of our sins (our Missal translation misses that point). On the Thursday after Lent III the station is at SS Cosmas and Damian, the great Eastern physician-martyrs, a converted pagan temple. The lesson alludes to "temple," the collect actually mentions the names of the saints, the gospel and propers deal with healing and salvation — two words meaning the same thing and represented by just one word in Latin.

The study of these origins is rewarding and fascinating in itself. But even apart from it, those little words "Station at . . ." should remind us of our deep involvement in the whole history of the Catholic Church, and the custom of the "station Mass" of the necessity of some outward expression of our oneness — under our modern condition best achieved by at least our common attendance, without any absenteeism, at our parish church. That link with history should also be an antidote against any parochialism, either local or national.

M.G.M.



THE RECONCILIATION OF CHRISTIANS (6)

WHEN our great High Priest prayed for the unity of His disciples, that we might be one even as He and the Father are one, He related the unity of His followers to sanctification and truth. "As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." (*St. John* 17:18-19) Indeed, this prayer has a forward look expressing the hopes of the Redeemer and the earnest expectation of all Christians who today are concerned for the oneness of the Christian family. But this prayer also has a backward and a present look in that it indicates what Christians of the Catholic tradition have always felt and still believe to be the abiding marks of the Church.

In the creeds we speak of the Church as "One, Holy, Catholic,

and Apostolic." The present Archbishop of Canterbury, in an address given at the Third Assembly of the World Council of Churches at New Delhi in 1961, commented that "the notes of the Church are a symphony in depth telling of the depth of Christ's prayer and of the depth of its fulfilment." In other words, the ecumenical movement will not really get off the ground and soar heavenward unless its efforts take hold of the rich interplay and interdependence of the four marks of Christ's Church. To quote Archbishop Ramsey again: "A movement which concentrates on unity as an isolated concept can mislead the world and mislead us, as indeed would a movement which had the exclusive label of holiness or the exclusive label of truth."

We are all familiar with sectarian groups whose emphasis on holiness is divorced from an equally lively concern for the fulness of truth and fidelity to the apostolic tradition. Every generation in the Church's history has to some degree been riddled by individuals and groups who have taken offense at the stark reality that the Church is a hospital for sinners. In their reaction to signs of worldliness and compromise in Christians they have often separated themselves from the Mystical Body in order to form a "church of saints." Whether it be the Montanist movement of the second century with its claim to a new dispensation of the Holy Spirit, or the increasing number of "holiness" churches of our own day, the divorce of holiness from the other marks of the Church inevitably leads to a self-righteousness and arrogant individualism which furthers division instead of fostering unity.

When the Church claims holiness as one of her marks, she is not boasting of a realized moral perfection in all her members. Rather, she is claiming that the source of her life and power is the Holy Spirit by Whose operation all the means of grace can effectively turn the rough-hewn humanity that comprises the Church's membership into living models of Christ-likeness. The Church is holy because the Holy Ghost dwells in her. The Church is holy because all her members are saints-in-the-making.

Now, then, even as we know the truth because Christ has revealed truth, so we likewise know holiness because Christ is the All-Holy One. If we separated Christians would grow in unity with each other, then it behooves us to aim for a Christ-like holiness. The closer we come to Him in sanctity, the closer

we shall be to Him in truth. If our growth in truth is separated from the call to sanctification, then our truth will be hard and cold and divisive. On the other hand, if our growth in truth is matched by a budding forth of holy charity, then that truth will be warm and inviting and a bond of unity.

—R.D.D.

(to be continued)



PARISH NOTES

THE faithful will undoubtedly wish to engage in some worthwhile spiritual reading during Lent in addition to their regular plan for the reading of and meditation on the Holy Bible. Our Saint Francis de Sales Shop has added some valuable books which you may wish to examine and very probably own. We would recommend most highly Caussade's "Self-Abandonment to Divine Providence" and Grou's "Manual for Interior Souls," both in inexpensive editions and both deserving an entire Lent spent on them. As a happy stabilizer you will find Bruce Marshall's "Father Malachy's Miracle" (you may have read it), and you can laugh heartily while you also have enjoyment in strengthening your spiritual life through the above great treasures of spiritual reading. Lack of space forbids the mention of many other excellent books in the shop, all of which we recommend. Come and see! Better still, take home and read!



THE Lent Retreat for Men and Women is being conducted this year by the Reverend Kenneth Ross, Vicar of All Saints' Church, Margaret Street, London, on Saturday, March the ninth. The retreat begins with Mass at eight. Meditations are at ten-fifteen, eleven-thirty, and two-fifteen. Benediction of the Blessed Sacrament at three closes the retreat. Breakfast is served at eight-forty-five, and luncheon at twelve-forty-five. Those who will accept this invitation for genuine spiritual refreshment will kindly notify the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464), in order that reservations for physical refreshment may be made at breakfast and luncheon.

We are most grateful in that Father Ross has also generously consented to be the preacher at High Mass on the Second Sunday in Lent, March the tenth.

THE Feast of the Annunciation of the Blessed Virgin Mary, commonly called Lady Day, on Monday, March the twenty-fifth, will be observed at High Mass with communions at seven and at Low Masses at eight, nine-thirty, and twelve-ten — all at the High Altar. On this great festival the altar should be thronged with worshipers grateful for the fact of the Incarnation.



THE Women of the Church of Saint Mary the Virgin will hold their Lenten meeting in Saint Joseph's Hall on Thursday, March the twenty-first. After a brief business meeting at ten-forty-five their chaplain Father Mayer will conduct a Quiet Hour before Saint Francis Altar. A corporate Communion will have been made at the nine-thirty Mass that morning.



THE Right Reverend Horace W. B. Donegan, Bishop of New York, will administer the Sacrament of Holy Confirmation at Saint Mary's on Passion Sunday evening, March the thirty-first at eight. Pray a blessing on the preparation of those who are to be confirmed and assist with your prayers at the rite of Holy Confirmation.



SAIN'T Mary's welcomes our Spanish-speaking Anglican Catholic Christians of New York City for a Mission to be held on March twenty-fourth to twenty-sixth. Unless you understand the Spanish language you can best support this Mission from afar with your prayers.



WE welcome as visiting preachers on the Friday evenings in Lent at eight the following:

- March 1 — The Reverend Richard Klopff, of the Staff of St Joseph's Church, Queens Village, N. Y.
- March 8 — The Reverend George H. Bowen, Rector of Trinity Church, Cliffside Park, N. J.
- March 15 — The Reverend Charles R. Brace, Rector of All Saints' Church, Elizabeth, N. J.
- March 22 — The Reverend John H. Gill, Rector of the Church of St Edward the Martyr, New York City.
- March 29 — The Reverend Jay H. Gordon, of the Staff of Grace Church, Newark, N. J.
- April 5 — The Reverend Charles E. Schnabel, of the Staff of Holy Trinity Church, Valley Stream, N. Y.

Be present and bring others with you to make our welcome sure.

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."

January 11 — Edith Eunice Brace
Mary Elizabeth Brace
Virginia Ann Brace
William Warren Brace
Laura Adele Valentine
Louise Wilson
Florence Young

January 23 — Carol Jean Kearins

January 25 — Lorraine O'Grady



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

March 24 — The Fourth Sunday in Lent, Alma and Elmer Winans.

March 25 — The Annunciation of the Blessed Virgin Mary, Emma V. Headley.

March 31 — Passion Sunday (Holy Confirmation), Estelle Lightbourn.



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

March 3 — St Martha's Guild.

March 6 — St Mary's Guild.

March 10 — Society of Mary.

March 21 — The Women of the Church.

March 31 — 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: Anon-ymous, \$5, \$1.05; Mrs Wallace C. Brackett, \$5; The Rev Robert M. Collins, \$2; Mrs D. L. Coulbourn, \$1; Miss Florence B. Dickerson, \$5; Miss Dena Henning, \$2; The Rev Theodore J. Jones, \$10; The Rev D. B. Lennerton, \$2; Pvt Richard B. Markham, \$5; Mrs James L. McLane, \$5; Miss Cecily O'Connor, \$10; Miss Alma M. Petroll, \$2; Miss Sue Stops, \$2; The Rev and Mrs Albert W. Tarbell, \$5; Miss Elsie G. Taylor, \$3; Mrs Leonore V. Thomas, \$3; Mrs Frederick S. Weisbecker, \$10; Mrs Jere R. Wickwire, \$5; Miss Ruth Winans, \$10.

KALENDAR FOR MARCH

1. F. St David, B.C. Com. Feria. *Fast and Abstinence.*
2. Sa. St Chad, B.C. Com. Feria. *Fast.* Requiem 7.
- ✕ 3. Su. LENT I.
4. M. St Casimir, C. Com. St Lucius, B.M., & Feria. *Fast.*
5. Tu. Feria. *Fast.* Requiem 8.
6. W. EMBER WEDNESDAY. Com. SS Perpetua & Felicitas, MM. *Fast and Abstinence.*
7. Th. St Thomas Aquinas, C.D. Com. Feria. *Fast.*
8. F. EMBER FRIDAY. Com. St John of God, C. *Fast and Abstinence.*
9. Sa. EMBER SATURDAY. Com. St Frances of Rome, W. *Fast and Abstinence.*
- ✕ 10. Su. LENT II. Com. The Forty Holy Martyrs.
11. M. Feria. *Fast.* Requiem 9:30.
12. Tu. St Gregory I, B.C.D. Com. Feria. *Fast.*
13. W. Feria. *Fast and Abstinence.*
14. Th. Feria. *Fast.*
15. F. Feria. *Fast and Abstinence.*
16. Sa. Feria. *Fast.*
- ✕ 17. Su. LENT III. Com. St Patrick, B.C.
18. M. St Cyril of Jerusalem, B.C.D. Com. St Edward, K.M., & Feria. *Fast.*
19. Tu. ST JOSEPH, SPOUSE OF THE B.V.M. Com. Feria. *Fast.*
20. W. St Cuthbert, B.C. Com. Feria. *Fast and Abstinence.*
21. Th. St Benedict, Ab. Com. Feria. *Fast.*
22. F. Feria. *Fast and Abstinence.* Requiem 7.
23. Sa. Feria. *Fast.*
- ✕ 24. Su. LENT IV (Laetare). Com. St Gabriel, Archangel.
25. M. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. Feria. *Fast.* High Mass with Communions 7.
26. Tu. Feria. *Fast.*
27. W. St John of Damascus, C.D. Com. Feria. *Fast and Abstinence.*
28. Th. St John Capistran, C. Com. Feria. *Fast.*
29. F. Feria. *Fast and Abstinence.*
30. Sa. Feria. *Fast.* Requiem 8.
- ✕ 31. Su. LENT V (Passion Sunday).

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

MUSIC FOR MARCH

MARCH 3 — LENT I

Mass, Missa Quarti toni Luis Tomás de Victoria
Motet, But Thou requirest truth Benedetto Marcello

Evening

Litany in Procession Plainchant
Motet, Jesu dulcis memoria Jakob Händl
O salutaris hostia Josef Kromolicki
Motet, O bone Jesu Tomaso Bai
Tantum ergo Max Regér

MARCH 10 — LENT II

Mass, Missa ferialis Otto Rehm
Motet, Cantate Domino William Byrd

Evening

Litany in Procession Plainchant
Motet, Caro mea Antonio Caldara
O salutaris hostia Seth Calvisius
Motet, Adoramus te, Christe Paolo Agostini
Tantum ergo Zoltán Kodály

MARCH 17 — LENT III

Mass, Missa secunda Hans Leo Hassler
Motet, To Thee, O Lord, I cry Alexandre Gretchaninoff

Evening

Litany in Procession Plainchant
Motet, Cantate Domino Hans Leo Hassler
O salutaris hostia Joseph Noyon
Motet, O Domine Jesu Giovanni Pierluigi da Palestrina
Tantum ergo Zoltán Kodály

MARCH 24 — LENT IV (Laetare)

Mass, Missa Simplex Herman Strategier
Motet, Ave verum Orlando di Lasso

Evening

Litany in Procession Plainchant
Motet, Ave Maria Jacob Arcadelt
O salutaris hostia Giles Farnaby
Motet, Jesu dulcis memoria Gregorian
Tantum ergo George Henschel

MARCH 25 — ANNUNCIATION

Mass, Missa de angelis Plainchant

MARCH 31 — LENT V (Passion Sunday)

Mass, Missa Cantabo Domino Ludovico de Viadana
Motet, Crucifixus Antonio Lotti

Evening (Holy Confirmation)

Motet, Ave Maria Anton Bruckner
O salutaris hostia Otto Rehm
Motet, Adoramus te Giacomo Antonio Perti
Tantum ergo Herman Schroeder

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass, Daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Stations of the Cross (Fridays)	8:00 p.m.

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

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

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

The Parish Secretary's office is open at the following times:

Mondays to Fridays	9:15 to 1 and 2 to 4:30
Closed on Legal Holidays	

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

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

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

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

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

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

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

MUSIC.—Arrangements for music at weddings or funerals should be made directly with Mr Linzel, the Director of Music.

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*.

SOCIETY OF MARY.—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.