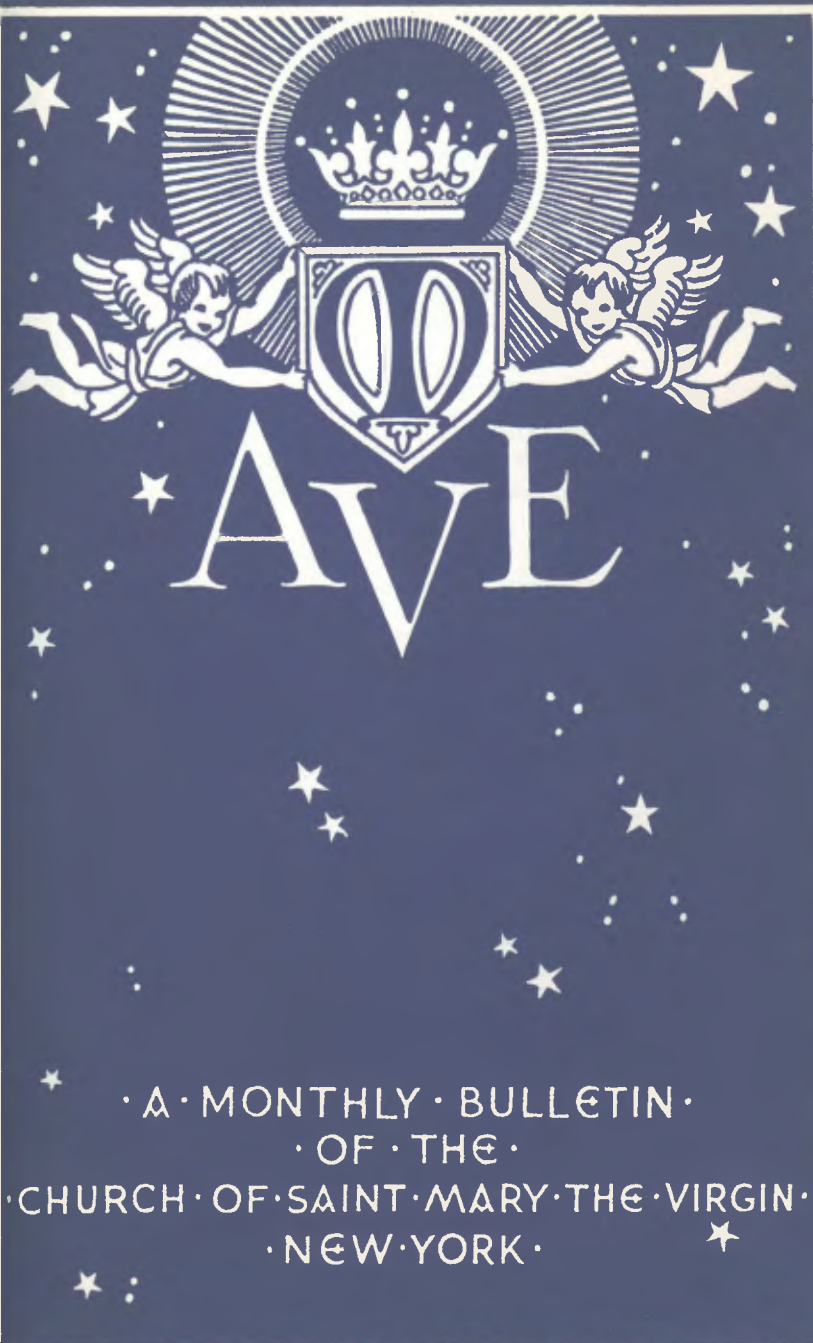


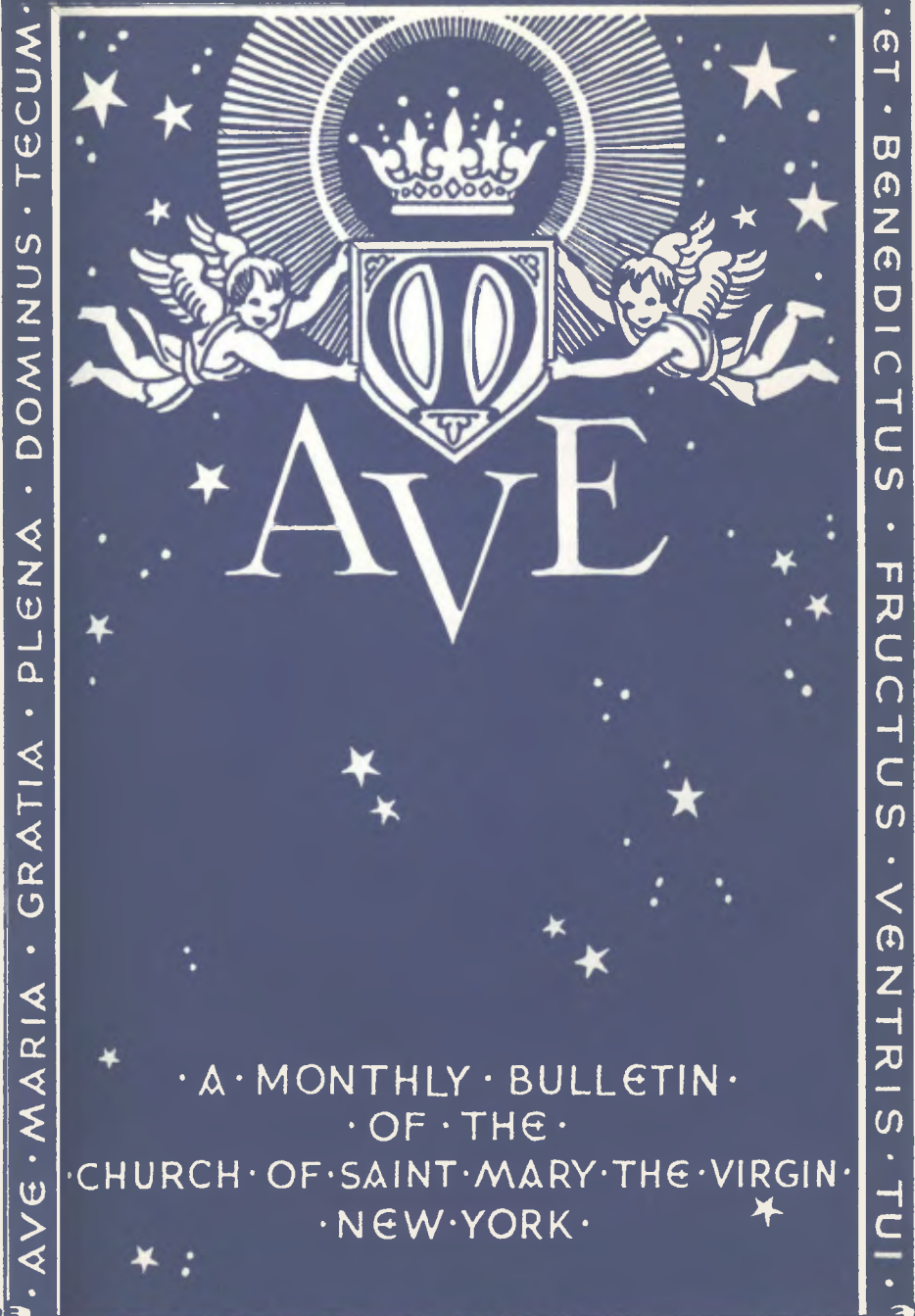
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\* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · \*

# THE CHURCH OF SAINT MARY THE VIRGIN

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

## CLERGY

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

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

## THE SISTERS OF THE HOLY NATIVITY

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# AVE

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

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Vol. XXXII

April, 1963

No. 4

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Dear Parishioners of St Mary's:

We are about to keep another Passiontide, followed by another Eastertide. One thing is certain, namely, that we shall be unable to share in Christ's glory unless we share in His sufferings. For Him, a crown followed upon the cross. For us it will ever be true, "No cross, no crown."

We can do no better at this very holy season of the Christian year than to confidently put our hand into the hand of the Church to be led by her into closer company with Jesus. After all she is Mother Church and we are her children. She will lead us on Passion Sunday to look through the veil over the cross with the eyes of faith and to recognize the true meaning of that cross. She will lead us to the holy city Jerusalem on Palm Sunday, there to try to distinguish between exterior and interior praise of God. She will take us to the Upper Room on Maundy Thursday, there to rejoice over the provision for all time of heavenly Food and Drink. Thence she will take us into the Garden of Gethsemane, there at the Altar of Repose to give our effective answer to the divine Redeemer's plea, "Couldst thou not watch one hour?" Into the combination of stark horror and radiant love she will take us on Good Friday when we shall meditate in reverent wonder at love so great. Then on Holy Saturday she will give us a glimpse into the glorious resurrection of the Redeemer and the welcome by Him of the newly baptized into newness of life. On Easter Day, the Queen of Feasts, she will lead us into unbounded appreciation of what it means to be united to the risen and living Saviour through which union we are being made new creatures. Then on Low Sunday she will lead us, if we do not break away from her, to calm reflection on what the shining wounds of Christ which He received on Calvary mean, now that He is alive forevermore.

Shall we be led on this blessed pilgrimage—all of it? God grant that we may!

Affectionately,  
*Ernie Taber*  
 ★

### HOLY WEEK AND EASTER DAY

#### PALM SUNDAY, APRIL 7TH

Low Masses .....	7, 8 and 10:00
Morning Prayer .....	7:40
Sung Mass .....	9:00
Blessing of Palms, Procession and High Mass .....	11:00
Evening Prayer .....	6:00
Stations of the Cross, with Sermon and Benediction .....	8:00

#### MONDAY AND TUESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer .....	6:00

#### WEDNESDAY IN HOLY WEEK

Low Masses .....	7, 8, 9:30 and 12:10
Morning Prayer .....	9:00
Evening Prayer and Litany .....	6:00
Tenebrae .....	8:00

#### MAUNDY THURSDAY, APRIL 11TH

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars .....	7:00
Morning Prayer .....	9:00
Evening Prayer .....	6:00
Tenebrae .....	8:00

#### GOOD FRIDAY, APRIL 12TH

Morning Prayer and Litany .....	8:00
Mass of the Presanctified .....	9:30
Preaching of the Cross .....	12:00 to 3:00
Stations of the Cross (Church School) .....	3:15
Evening Prayer .....	6:00
Tenebrae .....	8:00

#### HOLY SATURDAY, APRIL 13TH

Morning Prayer .....	8:00
Blessing of the New Fire and Paschal Candle, The Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter.....	10:00
Evening Prayer .....	6:00

### EASTER DAY, APRIL 14TH

Low Masses .....	6, 7, 8, 9 and 10:00
Morning Prayer .....	7:40
Procession, High Mass, and Sermon .....	11:00
Evensong, with Sermon and Solemn Benediction .....	8:00

### HOURS FOR CONFESSIONS

#### Wednesday in Holy Week

FATHER TABER, 11-12, 5-6      FATHER DUFFY, 12-1, 7-8      FATHER MAYER, 4-6

#### Maundy Thursday

FATHER TABER, 11-1, 5-6      FATHER DUFFY, 5-6, 7-8      FATHER MAYER, 12-1, 4-5

#### Good Friday

FATHER TABER, 3-5      FATHER DUFFY, 11-1, 4-6      FATHER MAYER, 1-4, 7-8

#### Holy Saturday

FATHER TABER, 2-4, 8-9      FATHER DUFFY, 4-6, 7-8      FATHER MAYER, 3-5, 7-8

★

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

*Embrace the cross*

**M**ANY years ago it was my privilege to make frequent visits to a man who for forty-two years had been confined to his bed, unable so much as to raise his head from the pillow and in pain all the time. Never did I enter that sick room without being greeted with a smile. It was not that put-your-best-foot-forward smile. No, it was more than that. It was the smile of one who had by God's grace learned to embrace the cross and that embrace manifested both a glad willingness to receive some just penalty for sins, his own and those of others, and also to share with Christ in giving glory to the Father through suffering. That sick man really knew how Christ could have endured His cross because of the joy set before Him, namely, the joy of glorifying the Father by redeeming souls. And that sick man's cross was a truly great cross, a cross of indefinite duration. When God finally called him through the gate of death how the trumpets must have resounded on the other side!

Now there are just three things that we may do about the cross, our cross. We may resent it and enter into cynicism and revolt and the questioning of God's love. We may accept it in stoical fashion with a take-it-on-the-chin attitude and so fan into flame our too ready pride. On the other hand, we may embrace it in the spirit in

which Christ embraced His cross. It will then be the means for furthering any strength of character that may be ours as well as for providing us with new opportunities for gaining merit and thus adding our bit to the great treasury of merits—God's happy treasury.

Over and over again you will hear people remark that if God is love there should be no suffering, no cross. But God is love and God has chosen suffering as the means whereby His love might bring salvation to sinners. This is God's plan, made in His infinite wisdom, and that is that. The saintly Cure d'Ars once remarked, "If we could spend a week in heaven we should understand the value of suffering. Then we should not find any cross heavy enough, any trial bitter enough. The cross is the gift God makes to His friends."

Yes, humiliations, privations, weariness, hard work, pain—all are good and all are allowed by the God of love. Embrace these crosses, do not resent or merely accept them. Indeed they go to make up the plowshare by which the soil of the soul, so hardened by self-love is opened up and made receptive for the planting therein of God's gifts of grace and blessing and light. It was Saint Augustine who likened humiliations and misunderstandings and neglect and matters burdensome to a wine press where under heavy pressure the grapes are crushed but only to yield precious wine. Indeed from the soul of one who strives after holiness, even when such a soul is crushed by sufferings of all sorts, the virtues of humility and self-surrender to God come forth in abundance. A young priest once said (and how much we can learn from the young), "Some souls are like a hidden violet. They give forth perfume only when they are crushed."

Our difficulty in embracing the cross too often lies in the fact that we resent this inconvenience or that sudden curtailment of our best laid plans or those difficult circumstances over which we have no control. However, all of these are crosses which if embraced hold the power for spiritual strength. We may be sure that sanctity never thrives except as we embrace suffering and love nothing other than the cross whereby we may console the wounded Heart of Christ.

What untold blessings come to the soul that embraces the cross! Such embrace means a loyal *yes* to the cross, that symbol of God's love, and this *yes* repairs the damage done through those sins which replied an emphatic *no*. After all the cross embraced is equivalent

to strong denial of selfishness, sensuality and pride. By embracing the cross we also allow Christ to continue in us His redemptive work and in others as well. Indeed suffering embraced leads the soul to detachment and also to the firm conviction that here on earth we shall not find true justice, here on earth we shall not find true paradise, here on earth we shall not find our true home, for as blessed Paul wrote in his Epistle to the Hebrews, "Here we have no continuing city but we seek one to come."

The great seventeenth century philosopher, scientist and Christian mystic Pascal formed this prayer for use in time of sickness, "I do not ask a plenitude of consolation without any suffering, for that is the life of glory. I do not ask, either, to endure a plenitude of ills, for that is the state of Judaism. But I do ask of Thee, Lord, that I may feel all at once the pain of nature for my sins and the consolations of Thy Spirit by Thy grace, for that is the true state of Christianity." His enemies thought this prayer ridiculous. Do you? Can you not recognize that the Christian life, crucified according to nature and in the innermost recesses of the soul is none other than joy and peace in the Holy Ghost? Embrace the cross!

G.T.



#### EXULTET

**I**N the early Church, Saturday night was commonly spent in prayer, in the reading of Scripture and the singing of Psalms, culminating in the offering of the Holy Sacrifice of the Mass in the early hours of Sunday morning. For such an all-night vigil light to read by was needed, of course, and at its beginning lamps were ceremonially lit, as had been the custom also among the Jews at the beginning of the corresponding all-night service on Friday evening. The Saturday lamp-lighting disappeared from Christian liturgical observance after a time but was retained in connection with Easter, at the Blessing of the Paschal Candle on Holy Saturday. While still utilitarian to some extent at this time (all other lights remain extinguished during that Blessing), the lighting of the candle now received a new significance in its exclusive association with Easter; it came to symbolize Christ, the light of the world, who "put away the darkness of all mankind" in His glorious triumph. The *Exultet*, solemnly chanted by the Deacon, is not so much a blessing as a solemn praise

of the Paschal Candle and all that it stands for; it is clothed not only in one of the most beautiful melodies of the Church's year, but sets forth, in sublime poetic language, the Church's proclamation of Christ the Light, of the redemption wrought by Christ the New Passover, and of our participation in that redemption through our Baptism into Him.

We have, on another occasion, spoken about the symbolic significance of light. Let us look at Baptism in the *Exultet* for a moment. You will find a great many references there to the Passover and to the Exodus of the Israelites from Egypt. What happened at that time? The Jews left Egypt, their land of bondage; they came to the waters of the Red Sea and at night, led by God in the form of a pillar of light, crossed it under miraculous circumstances; once arrived on the other side, they soon came to Mount Sinai and were there constituted God's special people, Israel. This redemption was annually commemorated by Israel with the sacrifice of the Passover Lamb.

Christ's victory over sin and death, sealed by His glorious Resurrection, is to the New Israel what the victory over the Egyptians was to the Old. We partake in that victory by our own Exodus: we leave the land of bondage, i.e. the realm of sin, led by Christ the light — represented, on Holy Saturday, by a real pillar of light, the Paschal Candle; we come to the Red Sea waters of the baptismal font, where once again a miracle occurs as original sin is drowned behind us; we emerge from these waters "a royal priesthood, an holy nation, a peculiar people," the New Israel of the Church. We commemorate that redemption by offering the Sacrifice of our own new Passover, the Lamb of God, on Easter Day and, by extension, on every day of the year. Holy Saturday has been, from the beginning, the particularly appropriate time for baptisms; and, as we take part in the liturgy of that day and listen to the *Exultet*, we can renew our baptismal vows and remember that only by constantly leaving the Egypt of our sins behind us can we persevere in following the Light of Christ to the promised land.

—M.G.M.



#### THE RECONCILIATION OF CHRISTIANS (7)

**U**NITY, truth, holiness — these, it was suggested, are the notes in the great symphony of depth which mark our Lord's high-priestly prayer for His Church as recorded in St John's Gospel.

The three aspects are related and interdependent. Part of the scandalous effect of Christian division is the presentation it makes to the world of a distorted truth and a distorted holiness. That is to say, the non-believing world sees Christian communities engaged in conflicts with each other and concludes that whatever talk Christians may do about truth and holiness is betrayed by the very lack of charity and theological controversy which keep them separated.

Of course, it must be said without hesitation that the divisions in the Christian world, while obscuring the notes of holiness, catholicity, and apostolicity which are forever the marks of Christ's Body, do not destroy them. But they do obscure them. Holy Church is the Church of sinners in the process of sanctification; but she is, nevertheless, both Holy Church and the Church of sinners. The Catholic and Apostolic marks of the Church indicate that the Household of Faith possesses in its fulness God's truth revealed by the Divine Apostle, Jesus Christ, to His Apostles and their successors. At the same time, every member of the Church Militant, from the greatest theologian and holiest saint to the most ignorant of the baptized must confess with Saint Paul his own darkened vision. "Now we see through a glass, darkly: but then, face to face. Now I know in part; but then shall I know even as also I am known."

For example, we Anglicans state that we have no peculiar denominational party line to emphasize as our own personal contribution to the Christian world. A former Archbishop of Canterbury stated our true position when he professed conviction that we have only the Catholic Faith of the Catholic Scriptures, enshrined in the Catholic Creeds, given power by Catholic Sacraments and Ministry, and all to the glory of the Catholic Christ, who is the Saviour of all men and whose lovely attractiveness can draw all people of every nation and culture to His own loving Heart. When, however, a visitor samples some of our parish churches does he see this? Or has the poison of Christian division also marred our presentation of the whole Gospel, tempting us on the one hand to ignore beliefs and practices which might at first offend a Christian from one of the Reformation bodies and goading us, on the other hand, to present Catholicism in a sectarian spirit, offering Christ's doctrine and Sacraments as signs of defiance and challenge rather than as loving invitations from Christ to discover newness of life? Can it really be said that the Church has always presented her whole life in the

full richness of its beauty, every aspect of her divine treasure always seen in its right perspective and proper relationship to the other parts? Could it not rather be said that from the very reactions to the emphases of other Christian communions we have from time to time presented the whole faith in a wrapping which has made the gift less attractive than its richness really deserves?

Father Tavard's warning to Roman Catholics on the danger involved in not living the *fulness* of Christian life could well be directed to Anglicans. "The Catholic faith is so organically structured that each element leads to the others . . . It may happen that, looking at Catholicity from the angle of our current behavior, some corners are out of sight. This means we are badly placed. Our position leaves blind spots in our vision." In other words, division in Christian ranks does affect adversely the Church's presentation of her real life, her God-given treasure.

—R.D.D.

(to be continued)



#### PARISH NOTES

ON Saturday in Easter week, April the twentieth, Saint Mary's is host to the Guild of All Souls on the occasion of its Annual Meeting for 1963. High Mass will be celebrated at eleven when the sermon will be delivered by the Reverend Kenneth Ross, Vicar of All Saints' Church, Margaret Street, London. Following the Mass a buffet luncheon will be served in Saint Joseph's Hall by the Sisters of the Holy Nativity and their many willing helpers. After the luncheon the meeting will be held at which time it is hoped that a paper will be given by the Superior-General, the Reverend Malcolm De P. Maynard.

All are invited to be present at the Mass, but the luncheon and meeting are for the members of the Guild of All Souls only.



THE Women of the Church of Saint Mary the Virgin hold their Annual Meeting and election of officers in Saint Joseph's Hall at ten-forty-five on Thursday morning, April the eighteenth. A corporate Communion at the nine-thirty Mass in the Lady Chapel will precede this meeting.

THE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York in May will be held in Saint Joseph's Hall on Tuesday afternoon, April the sixteenth, at five-thirty. The polls will remain open until five-forty-five. Male communicants who contribute regularly to the support of the parish are eligible to vote.



IT is our desire to have as many as possible share in adorning the High Altar with flowers on Easter Day in thanksgiving for the glorious Resurrection of our blessed Lord without which our faith would be an empty shell and we should be utterly without hope. Kindly place your offering in the box in the church vestibule marked "For Altar Flowers" or send a check to the Church Office in favor of "Saint Mary's Flower Fund."



#### 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."*

February 13—Julian E. Goodwin, Jr.

February 18—Elizabeth E. Shirley  
Leonard Washington

March 5 —Eleanor Ketcham

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

April 11—Maundy Thursday, A Thank Offering.

April 14—Easter Day, Joseph Gayle Hurd Barry, Priest and Rector.  
Edith Read Fancher.

April 21—The First Sunday after Easter, Earle W. Stevenson.

April 28—The Second Sunday after Easter, Augusta Emma Dinter.

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

April 3—St Mary's Guild.

April 7—St Martha's Guild.

April 14—Society of Mary.

April 18—The Women of the Church.

April 28—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: Miss Lisa Andrews, \$10; Mrs Ervin E. Ditmars, \$2; Mr James Thomas Dutton, \$5; Mrs Walter C. Gibson, \$2; Mr C. L. Gilroy, \$4; Mr Albert G. Hayden, \$5; Mr Walton K. Lentz, \$5; The Rev Donald W. Lloyd, \$5; Mr Jesse P. Ludington, \$2; Mrs Douglas H. MacMillan, \$3; Miss Millicent McLaughlin, \$3; Mr Thomas J. Taylor, \$5; Mr Harry R. Townes, \$10; Mr V. Frederick Veader, \$2; Miss Edna C. Walter, \$2; Mrs Hilliard Wilking, \$3.



### KALENDAR FOR APRIL

1. M. Feria. *Fast.* Requiem 7.
2. Tu. St Francis of Paula, C. Com. Feria. *Fast.*
3. W. St Richard, B.C. Com. Feria. *Fast and abstinence.*
4. Th. St Isidore, B.C.D. Com. Feria. *Fast.*
5. F. Compassion of the B.V.M. Com. St Vincent Ferrer, C., & Feria. *Fast and abstinence.*
6. Sa. Feria. *Fast.*
- ☒ 7. Su. PALM SUNDAY.
8. M. Monday in Holy Week. *Fast.*
9. Tu. Tuesday in Holy Week. *Fast.*
10. W. Wednesday in Holy Week. *Fast and abstinence.*
11. Th. MAUNDY THURSDAY. *Fast.*
12. F. GOOD FRIDAY. *Fast and abstinence.*
13. Sa. HOLY SATURDAY. *Fast and abstinence until noon.*
- ☒ 14. Su. EASTER DAY.
15. M. MONDAY IN EASTER WEEK.
16. Tu. TUESDAY IN EASTER WEEK.
17. W. Wednesday in Easter Week.
18. Th. Thursday in Easter Week.
19. F. Friday in Easter Week. *Abstinence.*
20. Sa. Saturday in Easter Week.
- ☒ 21. Su. EASTER I (Low Sunday). Com. St Anselm, B.C.D.
22. M. SS Soter & Caius, BB.MM.
23. Tu. St George, M.
24. W. St Fidelis of Sigmaringen, M. Requiem 8.
25. Th. ST MARK, EV. Com. Rogations.
26. F. SS Cletus & Marcellinus, BB.MM. *Abstinence.*
27. Sa. St Peter Canisius, C.D.
- ☒ 28. Su. EASTER II. Com. St Paul of the Cross, C., & St Vitalis, M.
29. M. St Peter, M.
30. Tu. St Catherine of Siena, V.

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

### MUSIC FOR APRIL

#### APRIL 7 — PALM SUNDAY

- Mass*, Missa secunda ..... Hans Leo Hassler  
 Motets, In monte Oliveti ..... Marco Antonio Ingegneri  
 Pueri Hebraeorum ..... Tomás Luis de Victoria  
 Tristie est anima ..... Orlando di Lasso

#### *Evening*

- Stations of the Cross ..... William Byrd  
 Motet, Meiserere mea ..... Robert Whyte  
 O salutaris hostia ..... Joaquin Després  
 Motet, Ave verum ..... Leopold Hoffmann  
 Tantum ergo .....

#### APRIL 10, 11, 12 — TERNEBRAE

- NOCTURN I Responsoria ..... Marco Antonio Ingegneri  
 NOCTURN II, III ..... Tomas Luis de Victoria  
 Benedictus es ..... Giovanni Pierluigi da Palestrina  
 Christus factus est ..... Giovanni Francesco Anerio  
 Miserere mei Desu ..... Gregorio Allegri

#### APRIL 14 — THE SUNDAY OF THE RESURRECTION

- Mass*, Missa Papae Marcelli ..... Giovanni Pierluigi da Palestrina  
 (First performance at St Mary's)  
 Music for Trumpets and Organ  
 Motet, Haec dies ..... Giovanni Maria Nanino

#### *Evensong*

- Magnificat and Nunc dimittis ..... Sixteenth Century  
 Motet, Venite, exultemus Domino ..... Jan Pieter Sweelinck  
 O salutaris hostia ..... Pierre de la Rue  
 Motet, Jesu dulcis memoria ..... Gregorian  
 Tantum ergo ..... Josef Kromolicki

#### APRIL 21 — LOW SUNDAY

- Mass*, Messe breve ..... Guy Ropartz  
 Motet, Sing to the Lord a new Song ..... Heinrich Schütz

#### *Evensong*

- Magnificat and Nunc dimittis ..... Robert Fayrfax  
 Motet, Ave Maria ..... Jacob Arcadelt  
 O salutaris hostia ..... Joseph Noyon  
 Motet, Adoramus te ..... Paolo Agostini  
 Tantum ergo ..... Nicolas Gigault

#### APRIL 28 — EASTER II

- Mass*, Messe in E ..... Otto Rehm  
 Motet, Laudate Dominum ..... Hans Leo Hassler

#### *Evensong*

- Magnificat and Nunc dimittis ..... Thomas Tomkins  
 Motet, Jubilate Deo ..... Hans Leo Hassler  
 O salutaris hostia ..... Otto Rehm  
 Motet, Ave verum ..... Orlando di Lasso  
 Tantum ergo ..... Flor Peeters

## FRIDAY CONFESSION

The line is long, I tell my beads,  
 Friday the sorrowful mysteries.  
 Betrayal, scourging, thorns — He bleeds.  
 The sins are mine, the agony His.  
 Three times He fell beneath the cross  
 And got up; then they nailed Him to it.  
 The deadliness of sin, dead loss,  
 Only God's death can undo it.  
 Penance, pardon; blest reflection  
 Of the glorious Resurrection.

A.D.S.



## THE ROOD

HIGH, high above, it spans  
 The arc 'twixt priestly chancel and people's nave,  
 High, high for on it stands  
 The Cross with Him who died for all to save.  
 HIGH, high beside Him stay  
 The Holy Mother and Beloved John;  
 High, high two angels pray  
 And worship Him they gaze enwrap upon.  
 LOW, low the priests bow deep  
 Through changing seasons of the Church's year;  
 Low, low people keep  
 Remembrance — pledge of thanks in holy fear.  
 LOW, low all hearts are laid  
 Beneath the Rood which holds a dying King.  
 Low, low to Him who prayed  
 To gather us all safe beneath His wing.  
 HIGH, high our prayers lift,  
 Our incense wrapping love around Him there;  
 DOWN, down He sends His gift  
 To each, *Immortal Love* and *Life* to share.

N.N.

## 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.

(Note: Services April 1 through 6 according to Lenten  
 schedule in March AVE.)

*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 Con-  
 fession, 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*.

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.*