

* · BENEDICTA · TU · IN · MULIERIBUS · *

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

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

(East of Times Square)

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXII

May, 1963

No. 5

Dear Parishioners of St Mary's:

The blessed month of May! It is Mary's month, the month in which Catholic Christians the world over pay special honor to the Blessed Virgin Mary. Who could refrain from such veneration? God honored her by choosing her to be the human agency of the Incarnation and the whole family of God gladly share in this great honor.

Yes, blessed Mary is the Mother of God. When the angel Gabriel announced to her that the highest honor had come to her in her lowliness, he said, "That holy thing which shall be born of thee shall be called the Son of God." And so she was mother of Jesus, of Him who had in His single person two natures, human and divine, and each nature perfect. She was the mother of the Redeemer whose human nature was a treasure house of perfect merits, and because this human nature was linked to a divine nature these merits were infinite since they were linked with Infinite Divinity Itself. Now as the human agent for the redemption of mankind blessed Mary was privileged in bringing peace to the world of men, which peace had been forfeited through the coming of sin into the human race. We cannot but believe that she was chosen as the mother for Him who would reconcile wayward prodigals with their heavenly Father because peace reigned in her soul. She bore God interiorly before blessed Gabriel announced to her the honor that was to be bestowed upon her. This interior bearing of God was manifested forth by her *fiat*, her "Be it unto me according to thy word." Yes, her will was already surrendered to the will of God.

Blessed Mary is also our mother. As members of the Holy Catholic Church, as branches of Jesus who is the Vine we make up what Saint Augustine was pleased to call "the whole Christ." Now as Mother of Christ blessed Mary is therefore the mother of the whole

Christ, and so she in a very real sense is our mother. How she must grieve from heaven where she is now its Queen when she sees her children opposing one another in strife and hatred and selfishness, even slaughtering (there is no other word for it) one another with weapons that in this scientific age grow more destructive day by day. We may be sure that she prays for our reconciliation with her divine Son and with one another and prays too that we may glorify our heavenly Father through merits as did her divine Son and serve one another through good works.

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

Affectionately,

Gregory Taber

★

"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

Serve joyfully

TO serve joyfully is to be forever praising God for His goodness in sharing with us His creatures His own life. In so doing He has raised us to the supernatural state and lifted us high above mere animal existence. By sharing in His blessedness He has made it possible for us to be genuinely happy. Indeed happiness which flows from union with God Himself is the very purpose of our existence. To make such union a reality God has given us a will as free as the wind, yet we know that we are free only as we bring that will lovingly and humbly into harmony with His holy will. Then we are free from bondage to the world or to the flesh or to the devil, yes, to self. If we freely surrender our wills to that of God, our human actions will be brought toward perfection, whereas if we are sad at the thought of such a surrender our daily living will be marred and crippled.

Now spiritual joy takes on a multitude of forms. It assumes the form of liberation of the soul in the daily battle while it makes that soul strong in manly resistance to the wiles of the devil. It bursts into such a bright flame of confidence in God that it brings from

Him ready answers to prayer. Because it draws from God great enlightenment and consolation, it makes it impossible to yield to the darkness of discouragement and anxiety in all of its disturbing moods. It fills the soul with such gratitude that God is thanked for everything—sorrows as well as joys, trials as well as comforts, humiliations as well as victories, temptations as well as graces. It causes the soul to rejoice in that God reconciles sinners to Himself while the Lamb of Calvary takes away sins instead of sinners. Indeed it assures the restored sinner that with his each and every restoration all the grace that he ever had is his again. It was blessed Francis of Assissi who on the occasion of meeting a brother with a long face exclaimed, "Why art thou sad? There is only one thing in all the world that should make a man sad and that is mortal sin. If thou art in sin, go to the priest and confess. Then come back to the brethren, rejoicing not sad, living not dead."

Here let us pause and recognize that the greatest enemy of spiritual joy is worry after committing a sin. You see worry in that case is in reality a second sin. After all any sin is primarily an act against the love of God, and worry or anxiety proves that the sinner does not really believe in that love. It is love alone that can cause the prodigal to come to himself and to turn his steps homeward, namely, Godward.

The day of the return home is always a feast day, a day of rejoicing. It is a day of joy in knowing that one is loved by Him whose love never changes and that in the sunshine of this love the children of God always become sons of joy. This feast day continues in proportion as the returning prodigal accepts everything except sin as God's will and therefore wills whatever God wills. And in a state of serving God joyfully the individual soul discovers that a proper, and there is a proper, love of self leads to the finding of new joy in the submission to God's will and that as a true lover of self he becomes a true lover of his neighbor inasmuch as he desires both for himself and for his neighbor the unending happiness in heaven. He even rejoices in temptation, agreeing with Saint James who wrote "My brethren, count it all joy when ye fall into divers temptations," for he appreciates that the testing of one's faith does work patience—patience in gaining merits and heading for the final crown of victory.

It was Saint Francis de Sales who once remarked "A saint who is sad is a sad saint." The Church would agree with this statement for there is no one more pitiable than he who strives after holiness in gloomy fashion. This is why the Church's Liturgy is so filled with joy. Indeed whatever may be going on in the world of men the Church is always praying and singing. Think of this at the next Mass you attend and you will recognize that the Church's worship is the joy of each day as it comes along. It is through her Liturgy that the Church teaches all her members to say with fervor "My God." She does more. She helps us toward such joyful service that with the choir of angels we may sing "My All."

Will you gratefully take the cure? Will you then serve with joy?
— G. T.



BLESSED BE GOD

IF you have ever attended Benediction of the Blessed Sacrament in a foreign country you may have been surprised to find that it did not follow exactly the order with which you are familiar. The fact is that the only part of Benediction which is "official" is that part which begins with the singing of *Tantum ergo* and ends with the actual blessing with the monstrance; whatever goes before and after this liturgical core depends on local devotional usage, and considerable local variations may naturally be expected. It is chiefly in English-speaking countries, for instance, that Benediction is begun with the singing of *O salutaris*; the Divine Praises, and Psalm 117 with its antiphon, are similarly not found at all times.

The Divine Praises — that series of imprecations of praise beginning "Blessed be . . ." — originated in rather a short form at the end of the 18th century. What determined their composition? For that we must turn briefly to the phenomenon of swearing. Under the pressure of violent emotions or stress, people tend to let off steam by vocal outbursts. Sometimes they will simply invoke a sacred name, at other times they will curse or use obscenity. A popular medieval expletive was *'sblood*, i.e. God's Blood, which is the reason why *bloody* is an adjective so frowned upon in England to this day. We must not be too harsh on the use of religious expletives, however. At moments of emotional stress the words which will unconsciously come to our lips will be those with which our

mind is filled. A devout person may turn to a sacred name without meaning to be blasphemous, while a non-religious person will turn to whatever comes to his mind first, more likely than not an obscenity. Local custom makes a difference, too. In a thoroughly Catholic country, such as Bavaria, you may hear a man say "Jesus-Maria-Josef-Himmel-Herrgott-Sakrament-nochmahl" and think that he is uttering a dreadful concatenation of profanities; in his vocabulary, however, that is probably just a way of registering slight annoyance.

Without knowing very much German, you can probably tell that almost all the elements in that hypothetical Bavarian's expression occur in the Divine Praises. The Divine Praises are, in fact, intended as a reparation for actual blasphemies and profanities. It is precisely the holy persons, names and things which are commonly used in various countries as components of profane swearing which are "blessed" in the Divine Praises, and that will explain their make-up. Well-meaning Anglicans have often added a blessing of the Holy Ghost, since He seemed to be strangely omitted; He is only omitted because, for some reason or other, nobody ever seems to swear by Him. Similarly, there is no reason to add abstract concepts, such as the Immaculate Conception. Quite apart from any theological considerations, these theological doctrines are obviously not objects of profanity. When we say the Divine Praises we make reparation for blasphemy; and we should resolve ourselves never to use holy names in connection with obscenity, anger, hatred, or any other sinful passion.

— M. G. M.



THE RECONCILIATION OF CHRISTIANS (8)

THE author of the Book of Proverbs wisely said that "where there is no vision the people perish." This holds true of the Church and is especially true for her when she encounters the ecumenical interest which is putting a new and startling spirit of vocation in the hearts of the Christian people today. Fifty years ago most Christians were complacent about the existence of "churches"; today the climate has changed, and only the most narrow-minded or exceedingly indifferent of Christians would dare say that all is well in Christendom and that to desire unity is sheer novelty and folly.

A new vision has captured the minds and, we may hope, the hearts of Christians, the vision of unity as an express command and burning desire which is the will of our Lord; and our obedient

response to the summons of this important vision can be the instrument for the renewal not only of Christian life but also of the world. Did not Jesus pray before His Passion that His followers be one, "that the world may believe"? And is not the failure of the world to believe in large part due to the divisions which exist in Christian ranks?

Frequently it happens that people who have been called to perform a task which cries out urgently and insistently for fulfillment lack that patience which is but an expression of their hopeful conviction that progress and fruitfulness can be left to God. The impatience which demands immediate results can be bad when it indicates a lack of faith on our part in God's primary labors in our work. This is the impatience which refuses to say "I have planted . . . but God gave the increase." (I Cor. 3:6.) Yet, there is a proper impatience when the performance of a God-given vocation is at issue. This proper impatience is akin to Saint Paul's driving power whereof he spake in his Epistle to the Church at Corinth. "For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (I Cor. 9:16.) Oh, that such a proper impatience would only stir the hearts of the indifferent to pray urgently and work ceaselessly for the fulfillment of Christian unity and the restoration of all who belong to Christ to the visible unity of the One Body, the Church! Oh, that the improper impatience which attempts unity through compromise of doctrine or political negotiations with religious overtones or the ignoring of vital issues concerning truth and holiness would depart from the ecumenical scene!

A generation of Christian history has seen the wreckage which clutters the path to unity, the ruins of plans and negotiations inspired in part by the sincere desire to bring to complete fruition Jesus' prayer for unity and in part motivated by the indiscreet zeal which overlooks the difficult questions and subjects God's plan to the hastily devised proportions of unquestionably fallible men. This impatience has linked hands with the sluggardly indifferent Christians who desired God to do all the work for unity, to delay the real fruition of the unity apostolate.

Fortunately, in our own day, even now, we are beginning to see the brake of indifference and the accelerator of indiscreet zeal being released slowly so that a saner and more realistic setting for the approach to unity can be provided. The result can be a setting

proper to the working of God's grace, the divine power which causes man's cooperation with the divine will to bear real fruit. The passionate zeal which says "I must devote every energy of prayer and labor to this urgent unity apostolate," combined with the relaxed trust in God's ability and loving desire to "gather together them that are scattered abroad," is the context in which Christian unity will be restored.

— R. D. D.

(To be continued)



PARISH NOTES

OUR annual May Festival will be held this year on the Fourth Sunday after Easter Day, May the twelfth, at eight in the evening. As usual the festival takes the form of Solemn Vespers of the Blessed Virgin Mary, blessing of the crown and procession to the shrine of Our Lady, and Solemn Benediction of the Blessed Sacrament. The address will be given by Father Meisel, Rector of the Church of the Ascension and Saint Agnes, Washington, and formerly of our Saint Mary's staff.



THURSDAY, May the twenty-third, is the Feast of the Ascension when the faithful give special thanks to Jesus, their ascended Lord and King, who through His merits has opened wide for penitent sinners the gates of heaven. High Mass with communions will be celebrated at seven, followed by Low Masses at eight, nine-thirty, and twelve-ten — all at the High Altar. The altar should be thronged with devoted worshipers on this wonderful festival.



THE Women of the Church of Saint Mary the Virgin will hold their Spring Tea in Saint Joseph's Hall from three until six on Thursday afternoon, May the sixteenth. The guest speaker will be Miss Dorothy Meigs, Director of Port and Immigration Work. A brief business meeting at two-thirty will precede the Tea, and a Corporate Communion at the nine-thirty Mass will begin the day. All women of the congregation are warmly invited to attend this closing event of the season.

ACCEDING to many insistent requests our Saint Mary's Director of Music, Mr. Edgar Hilliar, is giving an organ recital in the church on Monday evening, May the twentieth, at eight-thirty. Bring your music-lover friends.



ON the Third Sunday after Easter Day, May the fifth, the preacher at High Mass will be the Reverend Robert S. Boshier, Professor of Ecclesiastical History at the General Theological Seminary. Father Boshier celebrates Mass regularly each week here at Saint Mary's and it is always a privilege to welcome him to our pulpit.



FOR the fifth consecutive year Saint Martha's Guild again sponsors a series of Anglican Catholic pilgrimages according to the following schedule:

May 18 — The Community of Saint John Baptist, Mendham, N. J.

June 8 — The Order of Saint Francis and the Poor Clares, Mount Sinai, L. I.

Sept. 14 — The Community of Saint Mary, Saint Mary's Hospital for Children, Bayside, L. I.

Oct. 12 — The Order of the Holy Cross, West Park, N. Y.

Men, women and children from any parish (not more than twelve from any one parish) are invited to go on these pilgrimages at a cost of \$5.00 for adults and \$3.00 for children. Tickets may be secured by sending a self-addressed stamped envelope with check payable to Saint Martha's Guild to Miss Nancy Tutt, 288 Lexington Avenue, New York 16, N. Y.

On these pilgrimages a meditation is conducted by a monk or nun and Offices are said with the religious order visited.



THE Spring Ingathering of the Women's United Thank Offering will take place at the Cathedral of Saint John the Divine on Saturday, May the eleventh, at a Corporate Communion at the tenth Mass. This will be followed by a box luncheon in the undercroft of the Synod House (coffee and sandwiches may be purchased there), after which will be held the Annual Meeting and Election of Officers of the Episcopal Women of the Diocese of New York with an address and installation of officers by Bishop Donegan. All the women of the parish are cordially invited to attend.

CONTRIBUTIONS for the United Thank Offering may be sent to the Parish Custodians of the Day and Evening (St Martha's Guild) Branches of the Episcopal Women of the Church of Saint Mary the Virgin, Mrs. James R. English, 4 East 95th Street, New York 28, and Mrs. Madolin Cervantes, 675 West End Avenue, New York 25. (Checks should be made payable to "The United Thank Offering.") The Parish Custodians will be in the vestibule of the church after High Mass on Sunday, May the fifth, to receive any offerings made at that time.



THE first annual High Mass and meeting of the Society of Mary will be held at Saint Clement's Church in Philadelphia on May the twenty-fifth at twelve noon, with Father Taber as preacher at the Mass. A luncheon follows the Mass at the cost of two dollars per person. Reservations for the luncheon must be sent to the Reverend J. Duncan Kenna, 26 East 3rd Street, Florence, N. J., no later than May the fifteenth.



THE Social Service Department of Saint Luke's Hospital needs your support. Its patients receive help where illness creates difficulties with which the individual or family cannot cope alone. To restore the sick and the discouraged to health of mind and body and spirit is indeed working for our Lord. Your parish representative on the Church Committee begs for your help. Contributions may be sent to Mrs. James R. English, 4 East 95th Street, New York 28. (Checks should be made payable to "Saint Luke's Hospital Social Service.") Rummage is requested for Everybody's Thrift Shop, 1139 Second Avenue (marked for Saint Luke's Hospital). Telephone ELdorado 5-9264 for free Manhattan pickup service.



FROM THE PARISH REGISTER

BAPTISMS

"As many of you as have been baptized into Christ, have put on Christ."

March 30 — Preston Isaac Easton, Jr.

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."

March 31 — Edith Ball
 Bettina Claire Alegra Covo
 Phyllis Cummings
 Preston Isaac Easton, Jr.
 John Anthony Hawkins
 William Arthur Hawkinson
 Barbara Jane Lennon
 Evelyn Corinne McIntosh
 Ronald Merritt
 George Mims
 Alma Marie Petroll
 John Conrad Weiser

RECEIVED BY CANONICAL TRANSFER

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

March 13 — Irving Titus Mark Keiser
 March 19 — John A. Faux
 Ruth Faux

BURIALS

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

March 28 — Marie Gihon



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

May 5 — The Third Sunday after Easter, A thank offering.
 May 12 — The Fourth Sunday after Easter, Reginald Cadney.
 Lady Chapel, Hallie Miller Orr.
 May 19 — The Fifth Sunday after Easter, Emma Frances Taber.
 May 23 — The Ascension Day, George Anderson Gordon.
 May 26 — The Sunday after Ascension Day, Newbury Frost Read.



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

May 1 — St Mary's Guild.
 May 5 — St Martha's Guild.
 May 12 — Society of Mary.
 May 16 — The Women of the Church.
 May 26 — 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 Claire
 Brunssen, \$2; Mr Walter C. Caswell, \$3; Miss Mae Janssen, \$5;

Mrs James Kearins, \$2; Mr Dudley Laselve, \$3; Mr and Mrs Powel
 P. Marshall, \$5; Mrs Robert H. Martin, \$1; Mr Alfred D. Mellor,
 \$2; Mr and Mrs George A. Oxx, \$5; Miss Evelyn W. Pike, \$2;
 Mr Edwin L. Prescott, \$2; Mr Alan S. Robbins, \$5; Miss Helen
 G. Wells, \$3.



CALENDAR FOR MAY

1. W. SS PHILIP & JAMES, APP. Com. Patronage of St Joseph.
2. Th. St Athanasius, B.C.D.
3. F. FINDING OF THE HOLY CROSS. *Abstinence.*
4. Sa. St Monica, W. Requiem 9:30.
- ✕ 5. Su. EASTER III. Com. Conversion of St Augustine, B.C.D.
6. M. St John before the Latin Gate.
7. Tu. St Stanislas, B.M. Requiem 7.
8. W. Vision of St Michael, Archangel.
9. Th. St Gregory of Nazianzus, B.C.D.
10. F. St Antoninus, B.C. Com. SS Gordian & Epimachus, MM.
Abstinence.
11. Sa. Of our Lady.
- ✕ 12. Su. EASTER IV. Com. SS Nereus & Comp., MM.
13. M. St Robert Bellarmine, B.C.D.
14. Tu. St Boniface, M.
15. W. St John Baptist de la Salle, C.
16. Th. St Ubald, B.C. Requiem 8.
17. F. St Paschal Baylon, C. *Abstinence.*
18. Sa. St Venantius, M.
- ✕ 19. Su. EASTER V (Rogation Sunday). Com. St Dunstan, B.C., &
St Peter Celestine, B.C.
20. M. St Bernardine of Siena, C. Com. Rogations. Requiem 7.
21. Tu. St Yves, P.C. Com. Rogations.
22. W. Vigil of the Ascension. Com. Rogations.
- ✕ 23. Th. THE ASCENSION OF OUR LORD JESUS CHRIST. High
Mass 7.
24. F. St Vincent of Lerins, C. Com. Octave. *Abstinence.*
25. Sa. St Gregory VII, B.C. Com. St Urban I, B.M., & Octave.
- ✕ 26. Su. SUNDAY IN THE OCTAVE OF THE ASCENSION. Com.
St Augustine of Canterbury, B.C., & Octave.
27. M. St Bede the Venerable, C.D. Com. St John I, B.M., & Octave.
28. Tu. Of the Octave.
29. W. St Mary Magdalene of Pazzi, V. Com. Octave.
30. Th. Octave Day of the Ascension. Com. St Felix I, B.M.
31. F. St Angela of Merici, V. Com. St Petronilla, V. *Abstinence.*
Requiem 8.

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

MUSIC FOR MAY

MAY 5 — EASTER III

Mass, Missa in honorem Sanctae Clare Assisiensis Licinio Refice
Motet, Ave Maria Sergei Rachmaninoff

Evensong

Magnificat and Nunc dimittis Robert Fayrfax
Motet, Ave Maria Tomas Louis de Victoria
O salutaris hostia Giles Farnaby
Motet, Jesu dulcis Josef Gabriel Rheinberger
Tantum ergo Jose Maria Beobide

MAY 12 — EASTER IV

Mass, Messe Basse Gabriel Faure
Motet, Alleluia Thomas Weelkes

Evensong

Magnificat and Nunc dimittis Thomas Tomkins
Motet, Ave Maria Jacob Arcadelt
O salutaris hostia Louis Tomas de Victoria
Motet, Adoramus te Giacomo Antonio Perti
Tantum ergo Flor Peeters

MAY 19 — EASTER V (Rogation Sunday)

Mass, Missa Ferialis Otto Rehm
Motet, Laudate Dominum Pietro Bonamico

Evensong

Magnificat and Nunc dimittis Thomas Tallis
Motet, Exultate Deo Allessandro Scarlatti
O salutaris hostia Herman Schroeder
Motet, O Domine Jesu Giovanni Pierluigi da Palestrina
Tantum ergo George Henschel

MAY 23 — ASCENSION DAY

Mass, Missa Magnae Deus potentiae Gregorian

MAY 26 — SUNDAY IN THE OCTAVE OF THE ASCENSION

Mass, Missa Simplex Herman Strategier
Motet, Ascendit Deus Peter Philips

Evensong

Magnificat and Nunc dimittis Sixteenth Century
Motet, Ave Maria F. Verhelst
O salutaris hostia Joseph Noyon
Motet, Ave verum Orlando di Lasso
Tantum ergo (No. V) Josef Kromolicki

SERVICES

SUNDAYS

Low Mass 7:00 a.m.
 Morning Prayer 7:40 a.m.
 Low Mass 8:00 a.m.
 Sung Mass (St Francis' Altar) 9:00 a.m.
 Low Mass (Lady Chapel) 10:00 a.m.
 High Mass, with sermon 11:00 a.m.
 Evensong, Benediction, and address 8:00 p.m.

WEEK DAYS

Mass, daily 7, 8 and 9:30 a.m.
 Also on greater Holy Days as announced 12:10 p.m.
 Exposition of the Blessed Sacrament and Intercessions
 Wednesdays 12:10-12:40 p.m.
 Mass, Fridays 12:10 p.m.
 Morning Prayer (with Litany, Fridays) 9:00 a.m.
 Evening Prayer (with Litany, Wednesdays) 6:00 p.m.
 Special Devotions, Fridays (St Francis' Altar) 8:15 p.m.

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

The Church is open daily from 6:30 a.m. till 9 p.m.
 Adults or children can be prepared at any time for the First 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.