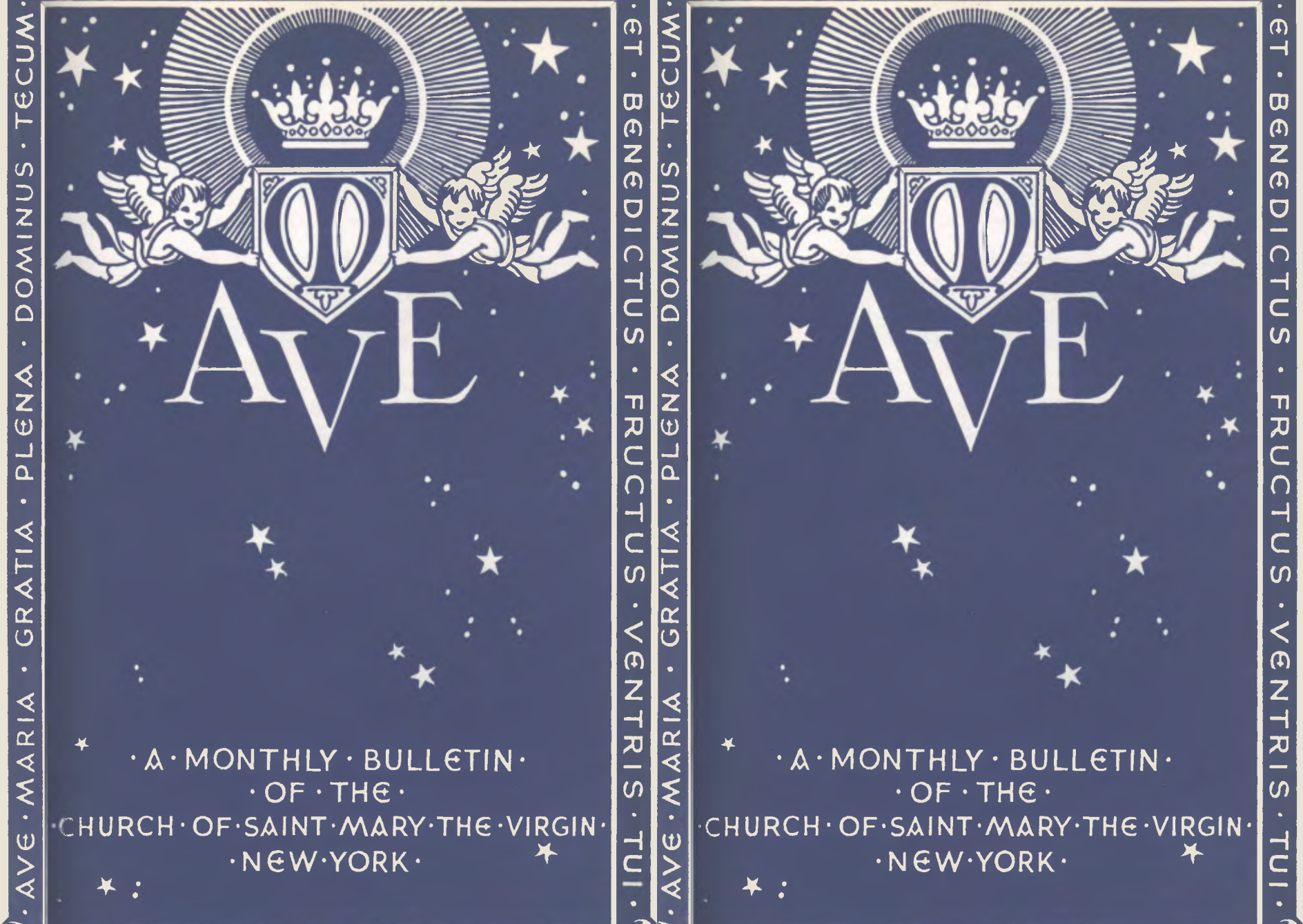


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AVE

· 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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THE REV. MICHAEL G. MAYER
THE REV. ROBERT DANIEL DUFFY

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

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AVE

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

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June-September, 1963

No. 6

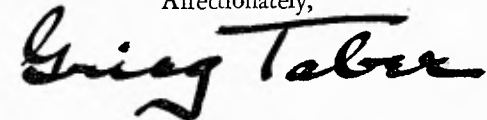
Dear Parishioners of St Mary's:

Another vacation time has rolled around. As usual here at Saint Mary's we make as few changes in our schedule of Masses, devotions and confessions as are necessary. The summer schedule is printed elsewhere in this edition of AVE and you will find that your Catholic privileges have been duly safeguarded.

When you are out of town on holiday, locate an Episcopal altar and frequent it. You will usually find one at which Mass is celebrated at least once each Sunday and hopefully more frequently. If you cannot find an altar of your own Church, you will naturally worship at an altar of either a Roman Catholic or an Eastern Orthodox Church where the sacrifice of the Mass and the real objective presence of Jesus in the Blessed Sacrament are accepted beliefs, although you will not receive the sacraments in these Churches as you would not be invited to do so. You will naturally not attend worship at a denominational or non-denominational or community church where your Catholic convictions will be denied or ignored. This does not mean that you will not respect the sincerity of the convictions of others with which you cannot honestly agree. Pray for greater light for them and yourself.

Do have a happy holiday. Escape from routine carried out as sheer duty, whether such routine be business or social. Do that which you want to do if it is good. Avoid tension and speed. Take time out for calm reflection and you will come to enter into better relations with God, your neighbor and yourself.

Affectionately,



"WHAT SHALL I DO TO INHERIT ETERNAL LIFE"

Be the salt of the earth

WHILE a great multitude of spiritually hungry souls sat on the grassy slope of a mountain Jesus the divine Saviour preached the greatest sermon ever uttered. In it among other things He proclaimed joyfully to His eager listeners "Ye are the salt of the earth," which joyful proclamation He immediately followed with a warning "But if the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." Yes, our blessed Lord was encouraging each of His followers to be a preservative such as salt, to preserve the world in which they were living from moral and spiritual deterioration and decay. Thus they could make the world more pleasing to God who created it. Thus they could preserve its moral and spiritual savour. Thus only could they fulfill their calling as children of the Most High without which fulfillment they would be "good for nothings," fit only for the scrap heap, fit only to be of the downtrodden. You see the divine Saviour in His preaching did not hesitate to put forth strong truth in strong language while all of His teaching was given from a heart of perfect love.

We need only to read the popular press to recognize that humanity simply must be spiritualized else it will become bestial. How true it is that man may and often does descend to a level lower than that of the animals. The sons of the living God do become sons of fools. Those who are created a little lower than the angels and who share in the divine nature and are therefore recipients of the spiritual life welling up in them as a spring of sparkling water too often either ignorantly or knowingly live an animal existence or an even lower existence. It was blessed Irenaeus who said "A living man is the glory of God and so to refuse God is to die."

Now the world and its worldlings are forever setting up false gods and highly painted idols. While these gods crumble and these idols are broken the children of men who have been the deceived and the betrayed and the lonely grope about in the darkness in search of light. As enlightened Christians we must reflect the light of Christ else we shall betray our trust. We are not the fire. Christ is the fire because He is the love while we are witnesses to His light and the reflections of His love. As His dear followers we lend Him our humanity so that He may work through us among

the human beings who surround us. We are to share in the work of redemptive love which work will continue as long as time shall last. We are to be modern John Baptists of whom it has been written "He was not that Light, but was sent to bear witness of that Light." We need always to remember that Jesus as the true Light "shineth in darkness; and the darkness comprehended it not."

It is an awesome but true statement that every man daily influences others either for good or for bad. Yes, as an unknown but penetrating spiritual writer has said, "If light is in a man he will shine, if darkness he will shade; if his heart be on fire with the love of God and his fellow men he will enkindle warmth, if it be frozen with selfishness he will chill; if he be pure he will cleanse, if impure he will defile. Selfish men create around them an atmosphere that is malign, their very presence can chill like a cold, clammy day; domineering men provoke rebellion and breed endless irritation; gloomy men will drain off your high spirits as the cold iron or steel will drain off the heat from the hand; and wicked men can make evil epidemic." Oh, the power of influence! The greatest influence for good is that of a good mother. How true is the well-known saying "The hand that rocks the cradle rules the world." Indeed the influence of a good mother persists long after she is dead. In like manner the influence of a good teacher or a good husband or a good wife or a good friend is with power. And it must never be forgotten that "a little child shall lead them." We are all little children in God's eyes and if our prayers and our worship and our unselfishness are natural and not artificial, in other words, God-centered, then the result will be a personal holiness which will affect for good the lives of all who are touched by our lives.

It was the great French preacher Lacordaire who so truly affirmed "Talking avails little. We must add our blood to our words and so confirm what we have said on God's behalf." Too often we think we can reason others into holy living and so we are Christians of many words. The fact remains that we shall best influence others for good by the witness of our own life of holy living — a life of love and not of egoism. If we radiate goodness, that will be enough.

Will anyone be in heaven because of you? Because of me? Will you and I be in heaven? Then as Christ's dear disciples and by His grace let us be the salt of the earth.

G.T.

SPEAKING WITH TONGUES

WHEN the Church was in her infancy, many extraordinary phenomena accompanied that first inrush of the Holy Spirit into the new redeemed community. On the first Pentecost, the disciples "began to speak with other tongues, as the Spirit gave them utterance," so that the praises of God were heard in the many languages of those present in Jerusalem. Later, during the first generation of Christians, "speaking with tongues" seems to have been a fairly common occurrence, in certain places at least, at the common assembly for worship; it was an ecstatic outpouring of praise, usually quite unintelligible, a kind of "inspired gibberish" as it has been reverently, though quite correctly, described. St Paul deals with this whole problem especially in the fourteenth chapter of First Corinthians. He himself had no doubt that it was due to the inspiration of the Holy Spirit; yet he also had no doubt of the danger inherent in so individualistic a component of Christian life and worship. "I will pray with the Spirit, and I will pray with the understanding also," he says. "In the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue."

In recent years an effort has been made to revive this speaking with tongues or, to use the Greek word for it, *Glossolalia*. There are two fallacies, among others, involved in that movement. The first can be summarized as follows: (a) Certain emotional phenomena accompanied the descent of the Holy Spirit at the first, therefore (b) the Holy Spirit cannot be present unless these phenomena are also present. The second fallacy is even more serious: (a) Ecstatic utterance was produced by the descent of the Holy Spirit; therefore (b) the Holy Spirit is present wherever there is this ecstatic utterance. Both these fallacies should be apparent to anyone who has ever taken even an elementary course in logic.

There is something very un-Christian, to start out with, in trying to *induce* artificially certain ecstatic effects — the prophets of Baal tried to do that sort of thing! Then there is the terrible damage done to the spiritual lives of those who become excitement-seekers and who, dissatisfied with the anonymity of the every-day faith and practice of the Church, try to make a public spiritual splash. And last, and most important, there is the damage done to the fellowship of the Church by, in fact, tending to create a little church within

the big Church. The second fallacy listed above should remind us that not everything we do under a strong impulse is necessarily done under the impulse of the Holy Spirit; there are demonic spirits, too. How can we tell which one it is? Holy Scripture tells us to "try the spirits, whether they be of God," which is the Scriptural way of saying, "the proof of the pudding is in the eating." We know what the fruits of the Holy Spirit are: love, joy, peace, long-suffering, and all the rest. Unless a seemingly overpowering force moves us to these, that force most certainly is not the Holy Spirit; if it breaks up the unity of the Church, it must be some other spirit, for "God is not the author of confusion." What the *glossolalia* movement has, in fact, done in most places is to create groups of Christians who arrogantly think of themselves as the "real church" within the, to them, Spirit-less organization of the visible Church, who claim a kind of dispensation higher than that of the ordinary sacramental life of the Church and who therefore either supplement that ordinary life with their own ordinances or even presume, as laymen, to celebrate so-called "sacraments" on the basis of their claim to having received the "spirit." The Kingdom of God is like a mustard-seed, growing slowly and imperceptibly and without, necessarily, any sensational side-effects. Separatism and dissension are not one of its marks. Though we speak with the tongues of men and of angels, and have not charity, it profiteth us nothing.

—M.G.M.



THE RECONCILIATION OF CHRISTIANS (9)

WHAT can we do to further the unity of Christians? What reasons do we have, if any, for being hopeful about the eventual success of the ecumenical movement?

Both, of course, are legitimate and important questions. What we can do includes two areas of participation, prayer and work; and of these the more important is prayer. In prayer for unity, whether it be in the private devotions of the individual Christian or in the corporate worship of the faithful gathered around the altar, we are uniting ourselves to the Source of unity, God Himself. Our prayer for Christian reunion is, then, a means of disposing ourselves to the transforming power of the Holy Spirit, a placing of ourselves and our Communion in a position of availability for God's service. This means that our prayer must always be in a spirit of humility and so

will involve an acknowledgement of our individual and corporate responsibility for the sin of schism. Reparation for our own lack of complete and loving obedience to the wholeness of God's revealed truth will be the first step in rendering ourselves fit instruments of God's work of unity. To be sure, our confession cannot be of anyone else's sins but only of our own; it must not be a prideful itemization of the sins of our separated brother or his church. Then we shall pray not only for our own ecclesiastical confreres but also for all Christian groups in particular and their shepherds from the Pope and our own Primates and the Eastern Patriarchs right down to the new minister of the non-denominational church at the corner of the street. Let such prayer always have as its setting the sanctification of all Christians and not merely the capitulation of rival confessions to our own way. Thus our prayer will be saved from the twin sins of spiritual pride (we're completely right and they're completely wrong) and presumption (telling God how He should do things). The Abbé Couturier caught the right spirit by praying that God would fill all Christians "with light, with understanding, and with charity." As a result, he could say, without sacrificing in the slightest his fidelity to his own Communion, "I have understood what mutual enrichment God reserves for all Christians when prayer, humility, and the Cross of Christ have filled Christian souls."

From the setting of fervent and humble prayer will come the power to work for unity. Our major activity should be one of spiritual emulation, a loving rivalry in an attempt to outdistance one another in charity and humility. What a wide scope of activity this would cover just in terms of understanding and compassionate service to the glory of the Lord of the Church Who came "not to be ministered unto, but to minister!"

We *can* be hopeful about unity. In just one decade the climate has changed. Christians are discovering anew the great riches of both Scripture and Tradition. Christians are more readily turning the sword of criticism upon themselves rather than against their brother Christians. Christians are beginning to show a deeper honesty about the complex facets of the question of unity. Most important of all, God wills our unity and will in His own way bring to fruition the hearty desire of His servants "that all be one," a longing which He has stirred anew in the souls of so many separated Christians.

R.D.D.

REHABILITATION FUND

MUCH sorely needed work is being done on the fabric of our beloved Church of Saint Mary the Virgin. The exterior has been repointed and the windows have been released and reset. This work has been made possible through the use of a generous bequest. But the interior sadly needs redecorating and repainting. Spurred on by a generous thank offering toward this, your Trustees are letting contracts for refurbishing the interior. They count on your generosity in completing the funds needed. To date they have received \$22,375.00 toward the needed \$50,000.00. Will you share as generously as you can that our church building may be restored to its beauty as a devotional setting for Catholic worship?



PARISH NOTES

REGRETFULLY we must announce that our esteemed Director of Music, Mr. Edgar Hilliar, has resigned to resume in the fall his work at Saint Mark's Church, Mount Kisco, from which he has been on a year's leave of absence. During his year with us at Saint Mary's he has restored our music to its former standard of excellence as a proper setting for liturgical worship. We are grateful for his untiring and cheerful effort and we bespeak for him much happiness in his future work for God and His Church.



SUNDAY, June the second, is the Feast of Pentecost, the festival of the Holy Ghost. The altars on this day should be thronged with faithful communicants who would give thanks for all the graces and blessings poured upon them through the operation of the third Person of the blessed Trinity.



THURSDAY, June the thirteenth, is the Feast of Corpus Christi, the beloved festival of the Blessed Sacrament. On this happy day High Mass with Communion will be celebrated at seven, followed by Low Masses at eight, nine-thirty, and twelve-ten—all at the High Altar. Then on the Sunday in the Octave, June the sixteenth, the Solemnity of Corpus Christi will be observed at eleven with a Solemn Votive Mass of the Blessed Sacrament, Procession of the Host, and Solemn Benediction of the Blessed Sacrament. This

is one of the outstanding devotions of the entire Christian year and therefore not to be missed by happy worshipers.



AT the Annual Meeting of the Women of the Church of Saint Mary the Virgin (Day Branch), held on April the eighteenth, the following officers were elected: Mrs. Raymond P. Hughes, President; Mrs. John Whiteley, Vice-President; Mrs. S. Franklin Gould, Recording Secretary; Mrs. Robert H. Arnold, Assistant Recording Secretary; Mrs. George A. Oxx, Corresponding Secretary; Mrs. Harold M. Lindstedt, Treasurer; Mrs. James R. English, U.T.O. Custodian; Miss Mary Longley, Supply Chairman.



THERE remain three Anglican Catholic pilgrimages sponsored by Saint Martha's Guild:

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.

Tickets (adults \$5.00, children \$3.00) may be obtained by sending a self-addressed envelope together with a check (payable to Saint Martha's Guild) to Miss Nancy Tutt, 288 Lexington Avenue, New York 16, N. Y. These pilgrimages afford a valued opportunity to visit our religious orders and to gain a genuine spiritual lift.



YOUR priests will be on holiday as follows: Father Taber, July; Father Mayer, August; Father Duffy, September. Pray that they may return physically and spiritually refreshed for their priestly work in the new season for God's honor and glory.



FROM THE PARISH REGISTER

CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

"Grieve not the Holy Spirit whereby ye were sealed unto the day of redemption."

May 4—Arthur James Hall

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

May 3—Howard David MacLaughlin

BURIALS

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

May 11—Helen Harrison Morgan



THE altar flowers for the months of June, July, August, and September are given in memory of the following:

June 2—Pentecost, George Martin Christian, Priest and Rector. Lady Chapel, Gustave Chartrand.

June 9—Trinity Sunday, William and Mary Dickey.

June 13—Corpus Christi, Carrie Stringham and Harry Stringham.

June 16—The First Sunday after Trinity, William Wise Raymond, Marion Woodworth Raymond.

June 23—The Second Sunday after Trinity, John Tudor Hughes.

June 30—The Third Sunday after Trinity, Lucy Ely Thayer.

July 2—The Visitation of the Blessed Virgin Mary, Lady Chapel, A thank offering.

July 7—The Fourth Sunday after Trinity, Phillip Martin.

July 14—The Fifth Sunday after Trinity, Anicia Martin.

July 21—The Sixth Sunday after Trinity, Madeline Schiller Bennett.

July 28—The Seventh Sunday after Trinity, Richard Percy Hines.

August 4—The Eighth Sunday after Trinity, Cathrine Handy.

August 11—The Ninth Sunday after Trinity, Mabel Heyny, Eldorus Shaw.

August 18—The Tenth Sunday after Trinity, Claire F. Sulzberger and Willard Sulzberger.

August 25—The Eleventh Sunday after Trinity, Eliphal Beard.

September 1—The Twelfth Sunday after Trinity, Lillian Tompkins Blackford.

September 8—The Thirteenth Sunday after Trinity, Hallie Wilson.

September 15—The Fourteenth Sunday after Trinity, David Batchelder.

September 22—The Fifteenth Sunday after Trinity, Alfred Handy.

September 29—St Michael and All Angels, Lela Moreland Meadors.

WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$10; Mrs A. J. Chamberlin, \$2; Mr Ernest C. Cooper, \$3; The Rev Donald L. Davis, \$5; Mr Bruce F. Freier, \$2; Miss Christine Hume, \$2; Mrs Richard W. Landolt, \$2; The Rev Frank M. McClain, \$10.

KALENDAR FOR JUNE

1. Sa. Vigil of Pentecost. *Fast and abstinence.*
- ✠ 2. Su. PENTECOST (Whitsunday).
3. M. MONDAY IN WHITSUN WEEK.
4. Tu. TUESDAY IN WHITSUN WEEK.
5. W. EMBER WEDNESDAY. Com. St Boniface, B.M. *Fast and abstinence.*
6. Th. Thursday in Whitsun Week. Com. St Norbert, B.C.
7. F. EMBER FRIDAY. *Fast and abstinence.*
8. Sa. EMBER SATURDAY. *Fast and abstinence.*
- ✠ 9. Su. HOLY TRINITY SUNDAY.
10. M. St Margaret of Scotland, W. Requiem 7.
11. Tu. ST BARNABAS, AP.
12. W. St John of Facundus, C. Com. SS Basilides & Comp., MM.
13. Th. CORPUS CHRISTI. High Mass 7.
14. F. St Basil, B.C.D. Com. Octave. *Abstinence.*
15. Sa. Of the Octave. Com. SS Vitus, Modestus & Crescentia, MM.
- ✠ 16. Su. SUNDAY IN THE OCTAVE OF CORPUS CHRISTI. Solemnity of Corpus Christi 11.
17. M. Of the Octave.
18. Tu. St Ephraem Syrus, De.C.D. Com. Octave.
19. W. St Juliana of Falconieri, V. Com. SS Gervasius & Protasius, MM., & Octave.
20. Th. Octave Day of Corpus Christi. Com. St Sylverius, B.M., & Transl. of St Edward, K.M.
21. F. THE MOST SACRED HEART OF JESUS. *Abstinence.*
22. Sa. St Alban, M. Com. Octave & Vigil. Requiem 8.
- ✠ 23. Su. TRINITY II. Com. Octave.
24. M. NATIVITY OF ST JOHN BAPTIST. Com. Octave.
25. Tu. St William, Ab. Com. Octaves Sacred Heart & John Baptist
26. W. SS John & Paul, MM. Com. Octaves Sacred Heart & John Baptist. Requiem 7.
27. Th. Of the Octave of Sacred Heart. Com. Octave John Baptist.
28. F. Octave Day of the Sacred Heart. Com. St Irenaeus, B.M., & Vigil. *Abstinence.*
29. Sa. SS PETER & PAUL, APP.
- ✠ 30. Su. TRINITY III. Com. St Paul, Ap., & St Peter, Ap.

KALENDAR FOR JULY

1. M. THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.
2. Tu. THE VISITATION OF THE BLESSED VIRGIN MARY.
3. W. St Leo II, B.C. Com. Octave SS Peter & Paul, App.
4. Th. INDEPENDENCE DAY. Com. Octave.
5. F. St Anthony Maria Zacharias, C. Com. Octave. *Abstinence.* Requiem 8.
6. Sa. Octave Day of SS Peter & Paul, App.
- ✠ 7. Su. TRINITY IV. Com. SS Cyril & Methodius, BB.CC.
8. M. St Elisabeth of Portugal, Q.W.
9. Tu. FERIA. Requiem 7.
10. W. The Seven Holy Brothers, MM., & SS Rufina & Secunda, VV.MM.
11. Th. St Pius I, B.M.
12. F. St John Gualbert, Ab. Com. SS Nabor & Felix, MM. *Abstinence.*
13. Sa. St Anacletus, B.M. Com. St Silas, M.
- ✠ 14. Su. TRINITY V. Com. St Bonaventure, B.C.D.
15. M. St Swithun, B.C. Com. St Henry, K.C.
16. Tu. Our Lady of Mount Carmel.
17. W. St Alexius, C.
18. Th. St Camillus, C. Com. SS Symphorosa & Sons, MM. Requiem 8.
19. F. St Vincent de Paul, C. *Abstinence.*
20. Sa. St Margaret of Antioch, V.M. Com. St Jerome Emiliani, C.
- ✠ 21. Su. TRINITY VI. Com. St Praxedes, V.
22. M. St Mary Magdalene, Pen.
23. Tu. St Apollinaris, B.M. Com. St Liborius, B.C.
24. W. Vigil. Com. St Christina, V.M.
25. Th. ST JAMES, AP. Com. St Christopher, M.
26. F. ST ANNE, Mother of the B.V.M. *Abstinence.*
27. Sa. St Pantaleon, M. Requiem 7.
- ✠ 28. Su. TRINITY VII. Com. SS Nazarius & Celsus, MM., Victor I, B.M., & Innocent I, B.C.
29. M. St Martha, V. Com. SS Felix & Comp., MM.
30. Tu. SS Abdon & Sennen, MM. Requiem 8.
31. W. St Ignatius Loyola, C.

KALENDAR FOR AUGUST

1. Th. St Peter's Chains. Com. St Paul, Ap., & The Holy Maccabees, MM.
2. F. St Alphonsus Liguori, B.C.D. Com. St Stephen I, B.M. *Abstinence.*
3. Sa. Finding of St Stephen, Protomartyr. Com. St Nicodemus, C.
- ✠ 4. Su. TRINITY VIII. Com. St Dominic, C.
5. M. Our Lady of the Snows.
6. Tu. THE TRANSFIGURATION OF OUR LORD JESUS CHRIST.
7. W. St Cajetan, C. Com. St Donatus, B.M.
8. Th. SS Cyriacus, Largus & Smaragdus, MM. Requiem 7.
9. F. St John Baptist Vianney, C. Com. Vigil & St Romanus, M. *Abstinence.*
10. Sa. ST LAWRENCE, D.E.M.
- ✠ 11. Su. TRINITY IX. Com. SS Tiburtius & Susanna, V., MM.
12. M. St Clare, V.
13. Tu. SS Hippolytus & Cassian, MM.
14. W. Vigil. Com. St Eusebius, C. Requiem 8.
- ✠ 15. Th. THE ASSUMPTION OF THE BLESSED VIRGIN MARY.
16. F. St Joachim, Father of the B.V.M. Com. Octave. *Abstinence.*
17. Sa. St Hyacinth, C. Com. Octave & Octave Day of St Lawrence, De.M.
- ✠ 18. Su. TRINITY X. Com. Octave & St Agapitus, M.
19. M. St John Eudes, C. Com. Octave.
20. Tu. St Bernard, Ab. Com. Octave.
21. W. St Jane Frances, W. Com. Octave.
22. Th. Octave Day of the Assumption. Com. SS Timothy & Comp., MM.
23. F. St Philip Beniti, C. Com. Vigil. *Abstinence.* Requiem 7.
24. Sa. ST BARTHOLOMEW, AP.
- ✠ 25. Su. TRINITY XI. Com. St Louis, K.C.
26. M. St Zephyrinus, B.M. Requiem 8.
27. Tu. St Joseph of Calasanza, C.
28. W. St Augustine, B.C.D. Com. St Hermes, M.
29. Th. Beheading of St John Baptist. Com. St Sabina, M.
30. F. St Rose of Lima, V. Com. SS Felix & Adauctus, MM. *Abstinence.*
31. Sa. St Aidan, B.C. Com. St Raymond Nonnatus, C.

KALENDAR FOR SEPTEMBER

- ✠ 1. Su. TRINITY XII. Com. St Giles, Ab., & The Twelve Holy Brethren, MM.
2. M. St Stephen, K.C.
3. Tu. Feria. Requiem 7.
4. W. Feria.
5. Th. St Lawrence Justinian, B.C.
6. F. Feria. *Abstinence.*
7. Sa. St Evurtius, B.C.
- ✠ 8. Su. TRINITY XIII. Com. Nativity of the B.V.M.
9. M. St Peter Claver, C. Com. St Gorgonius, M.
10. Tu. St Nicholas of Tolentino, C.
11. W. SS Protus & Hyacinth, MM.
12. Th. The Holy Name of Mary.
13. F. Feria. *Abstinence.* Requiem 8.
14. Sa. The Exaltation of the Holy Cross.
- ✠ 15. Su. TRINITY XIV. Com. Seven Sorrows of the B.V.M.
16. M. SS Cornelius & Cyprian, BB.MM. Com. St Ninian, B.C.
17. Tu. The Stigmata of St Francis, C. Com. St Lambert, B.M.
18. W. EMBER WEDNESDAY. Com. St Joseph of Cupertino, C. *Fast and abstinence.*
19. Th. St Theodore, B.C. Com. SS Januarius & Comp., MM. Requiem 7.
20. F. EMBER FRIDAY. Com. SS Eustace & Comp., MM., & Vigil. *Fast and abstinence.*
21. Sa. ST MATTHEW, AP. Com. Ember Saturday. *Fast and abstinence.*
- ✠ 22. Su. TRINITY XV. Com. St Thomas of Villanova, B.C., & SS Maurice & Comp., MM.
23. M. St Linus, B.M. Com. St Thecla, V.M. Requiem 8.
24. Tu. Our Lady of Ransom.
25. W. Feria.
26. Th. SS Cyprian & Justina, V., MM. Com. Holy Martyrs of North America.
27. F. SS Cosmas & Damian, MM. *Abstinence.*
28. Sa. St Wenceslas, M.
- ✠ 29. Su. ST MICHAEL AND ALL ANGELS. Com. Trinity XVI.
30. M. St Jerome, P.C.D.

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

SUMMER MUSIC 1963

JUNE 2 — PENTECOST	
<i>Mass</i> , Missa in honorem Sancti Josephi	Flor Peeters
Motet, Vidi speciosam	Louis Tomas de Victoria
JUNE 9 — TRINITY SUNDAY	
<i>Mass</i> , Missa in honorem Sanctae Clare Assisiensis	Licinio Refice
Motet, Duo Seraphim	Louis Tomas de Victoria
JUNE 13 — CORPUS CHRISTI	
<i>Mass</i> , Missa Magnae Deus potentiae	Gregorian
JUNE 16 — SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI	
<i>Mass</i> , Messe breve	Guy Ropartz
Motet, Jubilate Deo	Hans Leo Hassler
JUNE 23 — TRINITY II	
<i>Mass</i> , Missa "O quam gloriosum"	Louis Tomas de Victoria
Motet, Ave Maria	O. Vermeire
JUNE 30 — TRINITY III	
<i>Mass</i> , Messe Basse	Gabriel Faure
Motet, Caro mea	Antonio Caldara
JULY 7 — TRINITY IV	
<i>Mass</i> , Missa Simplex	Herman Strategier
Motet, But Thou requirest truth	Benedetto Marcello
JULY 14 — TRINITY V	
<i>Mass</i> , Messa ferialis	Otto Rehm
Motet, Ave Maria	F. Verhelst
JULY 21 — TRINITY VI	
<i>Mass</i> , Missa Cantabo Domino	Ludovico de Viadana
Motet, Cantate Domino	Hans Leo Hassler
JULY 28 — TRINITY VII	
<i>Mass</i> , Missa in honorem Sancti Josephi	Flor Peeters
Motet, Exultate Deo	Allesandro Scarlatti
AUGUST 4 — TRINITY VIII	
<i>Mass</i> , Missa in honorem Reginae Pacis	Flor Peeters
Motet, Ego sum panis vivus	Antonio Caldara
AUGUST 11 — TRINITY IX	
<i>Mass</i> , Messe breve	Guy Ropartz
Motet, O mysterium	Louis-Nicolas Clerambault
AUGUST 18 — TRINITY X	
<i>Mass</i> , Missa simplex	Hermann Strategier
Motet, As the hart panteth	Benedetto Marcello
AUGUST 25 — TRINITY XI	
<i>Mass</i> , Missa brevis in E	Otto Rehm
Motet, Cor Jesu Sacratissimum	Michael Campion

SUMMER SCHEDULE OF SERVICES

June, July, August and September

SUNDAYS

Low Masses	7 and 9 a.m.
Morning Prayer	8:40 a.m.
High Mass with Sermon	11:00 a.m.
Evening Prayer, address and Benediction of the Blessed Sacrament (St Francis' Altar)	8:00 p.m.

WEEK DAYS

Low Masses, daily	7 and 8 a.m.
Also on Wednesdays and greater Holy Days as follows:	
June 11 — St Barnabas	
June 13 — Corpus Christi (12:10 also)	
June 21 — Sacred Heart	
June 24 — Nativity St John Baptist	
June 29 — SS Peter and Paul	
July 1 — Precious Blood	
July 2 — Visitation BVM	
July 4 — Independence Day	
July 24 — St James	
August 6 — Transfiguration (12:10 also)	
August 15 — Assumption (12:10 also)	
August 24 — St Bartholomew	
September 21 — St Matthew	

Exposition, Intercessions and Benediction of the Blessed Sacrament	
Wednesdays	12:10-12:40 p.m.
Low Mass (Fridays)	12:10 p.m.
Morning Prayer	9:00 a.m.
Evening Prayer	6:00 p.m.
Holy Hour (First Fridays)	8:00 p.m.
CONFESSIONS — Thursdays, 4:30 to 5:30 p.m.; Fridays, 12-1; Saturdays, 2 to 3, 4 to 5, 7:30 to 8:30 p.m.; also by appointment.	
The Church is opened daily from 6:30 a.m. to 6:30 p.m. except on Saturdays, when it remains open until 8:30 p.m. and on Sundays, when it remains open until 9 p.m.	

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.