

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

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

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**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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November, 1963

No. 8

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Dear Parishioners of St Mary's:

Holy Church opens the month of November with a great festival, the Feast of All Saints. We praise and bless God for the grace and virtue declared in all of His saints. We rejoice with those saints of the Church Triumphant in heaven who have gained the Beatific Vision and who are at home with the King of Saints, Jesus Himself, together with His blessed mother and all who have chosen Him.

But there are saints in purgatory. We call them the holy souls. While here on earth they had been trying oh so hard to answer the call to holiness, the invitation to sainthood. Because of the merits of the King of Saints heaven is assured them although they were not quite ready when they departed this earthly life to appreciate its glory. They can be wafted heavenward not only through the merits of their Redeemer but also through the prayers of the saints in glory and through our prayers which are offered at many a requiem Mass in the month of November.

And there are saints on earth. Are you a saint? Am I? If a saint is one who is answering a call to holiness, that universal call issued by Jesus Christ, then you and I should be able to answer "yes." The devil would have us believe that sainthood or holiness is only for the other fellow, that very pious, very special individual. Of course you or I could not be just like the other saintly fellow. We must not expect to be another John or Clare or Paul or Teresa or Francis of Assisi or Catherine, or whom have you? There will never be two saints just alike. But each and every one of us can strive to imitate whether in great or small ways the all-holy Jesus. In our striving we shall be strengthened by the light of His Gospel and the grace of His Sacraments. Then some day we may be carried in the arms of our most holy Redeemer through purgatory and into heaven. Meanwhile the world will be a better place for our having passed

through it. The world has one great necessity amid all of its luxuries and that necessity is holiness without which all is selfishness and gloom.

Who will try to make brighter the picture of worldly life as spread over the pages of any daily newspaper? The call is to holiness!

Affectionately,

*Guiney Taber*

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The Requiem Masses in November are as follows:

- Monday, November 4, 7:00 — (Clergy of St Mary's)
- Tuesday, November 5, 8:00 — (Trustees of St Mary's)
- Wednesday, November 6, 9:30 — (St Mary's Guild and Women of the Church)
- Thursday, November 7, 7:00 — (A, B)
- Monday, November 11, 8:00 — (Those who have given their lives in the service of their country)
- Tuesday, November 12, 9:30 — (C, D)
- Wednesday, November 13, 7:00 — (E, F)
- Friday, November 15, 8:00 — (G, H)
- Saturday, November 16, 9:30 — (I, J, K)
- Monday, November 18, 9:30 — (L, M)
- Tuesday, November 19, 7:00 — (N, O)
- Wednesday, November 20, 8:00 — (P, Q, R)
- Friday, November 22, 9:30 — (S, T, U, V)
- Saturday, November 23, 7:00 — (W, X, Y, Z)
- Monday, November 25, 8:00 — (All those who have died in November)
- Tuesday, November 26, 9:30 — (All those whose names are enrolled in the Chantry Book)
- Wednesday, November 27, 7:00 — (Benefactors of St Mary's)

Please note that the alphabetical designations for these Requiems refer to the last names of the individuals *sending in* the lists for remembrance, *not* to the names of the faithful departed. Thus you may know when your names will be read.

If the hour designated proves impossible for your attendance, kindly specify at which Mass on the above schedule you prefer to have your names read.

## JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

### *The discipline of obedience*

THE first and great commandment is "Thou shalt love the Lord thy God." What does it mean to love God? It is easy to profess with the lips one's love for God, to sing in hymns of one's love for God, or to tell God in one's prayers how much one loves Him. But what does love for God really mean?

Since love for God is the first and great commandment, such love implies obedience. Love for God may be most simply and therefore best defined as union of our will with His will. Now this union is effected by a very special virtue, namely, that of obedience. In a very real sense obedience is love in action rather than a mere performance of one's duty. The cold performance of duty is more often than not devoid of the warmth of love. Genuine obedience embraces this warmth of love because such obedience is love, not an academic theory but an activity.

There are hosts of individuals who excuse themselves from bringing about a union of their wills with the will of God through obedience by claiming that they do not and cannot know what God's will is. Where are they looking for knowledge of God's will? His will is thundered forth in the Ten Commandments. His will is explicitly set forth in the innumerable counsels spread over the pages of the Gospel of Jesus Christ, Very God of very God. His will has become crystallized in the vows which Christians take at baptism, confirmation, marriage, ordination, or religious profession. His will is declared in the precepts and in the authoritative teachings as well as in the liturgy of His Church whose first bishops, the apostles, were told by their Lord "He that heareth you heareth me." Anyone who *wills* God's will out of love will submit his will to that authority which is God's will. He will obey gladly and humbly and lovingly and he will not go far wrong in such obedience.

During His incarnate life here on earth Jesus the Son of God willed to offer His heavenly Father the glory of the obedience of His human will. Still does Jesus so will but since His ascension into heaven He does so through your obedience and mine. While Jesus was here on earth His obedience was always directed to the redemption of mortal men. Yes, He was born to save. Indeed every act in

His earthly ministry, whether that act was great or small, was a redemptive act contributing very definitely to the salvation of mankind. In our time your obedience and mine is none other than Christ's obedience to the Father, we willing Him to redeem mankind. Thus it is that we have a privileged share in the work of redeeming love which work will go on as long as time shall last. Can any work be more joyful?

It is important that we should have the right motive behind our happy discipline of obedience. We obey not to please men but rather God. If we are men-pleasers, we shall find ourselves unhappily rendering God an undignified service. Saint Paul once wrote to the Christian Galatians "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Yes, we need to keep in mind that a bishop or a parish priest or a superior of a religious order or a leader of some local Christian group is but a representative of the Most High God and that when we submit to such a representative we do so for the sake of God and not to court favor by pleasing any mortal. Then too we do not obey with a motive of merely giving ourselves pleasure. We do not obey because the results of our obedience will make life more agreeable or congenial for us or even flatter our own ego. Such obedience is not genuine and it can only end in the exaltation of self against which we must deal with a vengeance. Remember the words of the Psalmist "I have set the Lord alway before me." Herein is lasting happiness.

Obedience is discipline for it must be willed. It means training and daily training of the will. Nevertheless discipline will be joyful for joy comes when we carry out the orders of Christ Himself and of those who truly represent Him. Such joy is that of keeping our gaze fixed on God. In proportion as we keep a childlike trust and confidence in God together with the childlike submission that follows upon such trust and confidence we shall find our lives filled with joy. Then as good children we shall behold the will of the heavenly Father in all that we do. Then we shall know what the obedience of love means for it will be a love interwoven with gold, a love worthy of God.

Do you hesitate to obey? Do you find yourself too weak to obey, too weak to try to enter into God's service, into love in action?

Then remember this. The service of God based on obedience is in reality a lofty service. Its strength springs from faith, which is a gift given by God to each of His children. To obey God's laws is a supernatural act, not a natural one. In the state we naturally obey the laws else there will be anarchy and strife, and we just do not want to live in a country where the law of the land is openly flaunted or ignored or even ridiculed. But in God's Kingdom obedience is charged with faith. Those full of faith as they obey discover their outlook to be enlarged and across the wide horizon they forever get a new glimpse of God's love. You see when we obey God we are at home in the divine realm for through our obedience we enter into the Heart of God. We enter into joy and as we do so we leave behind our petty self on whom we have wreaked a happy vengeance.

A commonplace remark is "Obedience is the price of growth."

A Christian remark would be "Obedience is the price of joy."

Is it worth the price?

G.T.



## DUST TO DUST

**D**URING recent months our curious American funeral customs have come in for quite a bit of attention. In this "month of the holy souls" we might well consider some of the cardinal points of Christian belief about death and how these should find expression in our burial rites.

First of all we believe that a person who has died is really dead. We can face that fact frankly and honestly, for we believe also in the resurrection from the dead. Not for us are the frantic and often absurd attempts at obscuring the finality of death by creating the illusion of continued life-likeness. The coffin is closed, expressing that finality. The person whom we knew is not in there, anyway: that which made him what he was, his soul, is in the hands of God, and his mortal shell is ready to return to the dust from which it was made. (The lying-in-state of a public figure who is also the symbol of an office is a different matter altogether.) The body, though it has outlived its usefulness, was the temple of the Holy Ghost while

it had yet life in it, and we will treat it with reverence, committing it to the earth from which it came and into which it will return with dignity and simplicity. The funeral will be in church, of course: a person who became a member of Christ's Body by baptism in the church, and whose supernatural life was continually nourished in church during his lifetime, will naturally be dismissed from the Church Militant here on earth from that same church. It should be unthinkable for a Christian to be commended to the mercies of God from a funeral parlor or any other pagan meeting place.

We all die as sinners, and our souls stand naked before God in an equality unaffected by any differences of status which we may have had in this world. The corpse of a banker has no advantage over that of a beggar. What possible good are coffins with inner-spring mattresses, costly appointments, or other vulgar displays of wealth now; "Thou fool, this day thy soul shall be required of thee!" The simplest materials are all we need, for they too shall turn to dust. The same pall covers the coffin of the rich as of the poor, no banks of flowers proclaim one man wealthy, another needy. There is no eulogy — a word meaning "to speak good of" — for what we need then is not flattery but God's mercy and the Church's prayer. (We shall rarely find such an honest eulogy as that of Hilaire Belloc's Rebecca Offendort, whose "funeral sermon, which was long, and followed by a sacred song, mentioned her virtues, it is true, but dwelt upon her vices, too.") The proper funeral service is therefore also a Requiem Mass. There is nothing material we can do for our dear departed, but we can and must commend their immortal souls to God, and there is no better way than through the only offering perfect in His eyes, the one true, pure, immortal sacrifice.

We should all see to it that we shall be buried with the proper Catholic rites. We may trust our next-of-kin to do the right thing, but it is amazing what follies otherwise sane people are led into at the emotionally disturbing time of death by the urgent blandishments of an undertaker, or false sentimentality, or simply the subconscious pressure of trying to keep up with the Jones' corpses. Therefore it is very important to leave written funeral instructions. We can simply state that we wish to be buried from the Church of St Mary the Virgin, that no arrangements are to be made without first consulting with the Rector or Priest-in-charge, and that the

funeral is to be entirely under his direction. A copy of these instructions should be on file in the church. Since we might die away from New York City (and since some of us may not be parishioners of St Mary's) we might add or substitute the wish that we are to be buried from an Episcopal Church, that the coffin is to be kept closed at all times, that there shall be no flowers, and that the service is to be a Requiem. That way we will be sure to be buried with the rites of the Church, our souls commended to God in the Holy Sacrifice, and our bodies returned to the dust as befits those who are members of the Holy Catholic Church.

M.G.M.



## VIGNETTES OF CATHOLIC LIVING (2)

### *"Devotion to the Saints and the Holy Souls"*

ONE very marked feature of Catholic living is the naturalness with which a Catholic Christian approaches the unseen world. The fellowship we share with the Saints in glory and our beloved dead who await the perfect consummation of their bliss is as real to us as the bond of friendship we enjoy with the most intimate of our earthly friends. Even the physical appearance of our parish churches often attests to the kinship we share with those who have passed through the gate of death and are no longer visibly present to us. The shrines erected to honor the Blessed Mother and well-known Saints of Christian history stand as a reminder that they are not mere names forgotten in the pages of history or heroes relegated to the oblivion of some by-gone day. A chantry chapel where Mass is regularly offered for the faithful departed breathes the very prayer that God will grant them eternal rest and light perpetual. The faithful departed are not simply names fondly remembered in a family album, but are alive unto God and by His graces are growing in His love and service, being perfected for the fulness of the Beatific Vision.

Because the Catholic Church is one mystical Fellowship participating in the life of Christ the Redeemer, the gate of death does

not divide us who are still pilgrims on earth from the same life of grace enjoyed more perfectly by those who have entered the Church Expectant and the Church Triumphant. Our communication with them via earthly means has ceased, but our fellowship with them in the work of prayer continues. That communion of prayer and love is not hindered by the veil of death. Thus the Catholic will find it quite natural to practice his belief in the Communion of Saints by asking the prayers of the "athletes of God" in the whole company of heaven and by offering his own prayers as well as the Eucharistic Sacrifice for the departed that they may enter fully into the rich life of God's Kingdom.

Father Andrew has warned us against seeing the Saints simply as portraits of holiness in the picture gallery of the Church hung there for admiration and imitation, important as both of these features may be. Rather, we are to see them also as our brethren and co-workers in Christ. Our insufficiency is made more adequate by their fellowship, and our battle against sin and its consequences is strengthened by the power of their prayers—offered always, of course, in the Name of Christ, the one Mediator.

What joy should be ours to know by faith that not only do we find a tower of strength in the prayers of the Saints but also that we can still shower love on our own beloved dead through the life of Christ that unites us to them. There is no need for grief of loss and grief of words unsaid or kindnesses undone to the departed to haunt us. We can break the barriers of time and death with the links of prayer and thereby aid the holy souls along the journey to eternal life where their faith will give way to knowledge, their hope will find fulfillment, and their imperfect love will be ravished in the pure delight of Him Who is Love.

Have you brought the Saints, your co-workers in Christ, into your devotions and found strength in their companionship? Have you turned tears of grief for departed loved ones into prayer that will hasten their progress in eternal life? These are numbered among your joyful privileges in real Catholic living.

R.D.D.

## PARISH NOTES

**F**RIDAY, November the first, is the happy festival of All Saints, a day on which all the faithful will bend every effort to be at Mass to praise God for the grace and virtue manifested in the lives of all His holy ones who are now at home in the courts 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.



**S**ATURDAY, November the second, is All Souls' Day when the High Mass of Requiem, Absolution of the Dead (at the catafalque), and a sermon by Father Taber will be offered at eleven. Low Masses of Requiem will be celebrated in the Chapel of Our Lady of Mercy at seven, eight, and nine-thirty.

All during the month of November many Masses of Requiem will be celebrated at which your beloved dead may be remembered by name. The schedule of these Masses appears elsewhere in this copy of AVE. Your presence will prove that you would perform that spiritual work of mercy, namely, praying for the dead.



**O**UR national Thanksgiving Day falls this year on November the twenty-eighth. The High Mass will be celebrated at eleven, with Father Mayer as preacher.



**A**N unusually beautiful processional crucifix together with two acolytes' torches have been given in loving memory of Charles Augustus Edgar, for many years a generously faithful communicant and acolyte of Saint Mary's.



**T**HE Women of the Church of Saint Mary the Virgin will hold a Mission Tea on Thursday afternoon, November the twenty-first, in Saint Joseph's Hall from three until six. The speaker will be the Reverend Russell B. Myers, Jr., Chaplain of the Youth Consultation Service of the Diocese of New York. The women of the

congregation will plan to set aside this date on which they may become better acquainted with the work of this social service agency of Holy Church.

A Corporate Communion of the women will be held that morning at the nine-thirty Mass in the Lady Chapel.



**A**DVANCE notice is given that the Advent Retreat for Men and Women will be held on Saturday, December the seventh, with Father Taber as retreat conductor.



**I**N our Saint Francis de Sales Shop you will find Ordo Kalendars for 1964, Christmas cards bearing a beautiful picture of our Saint Mary's creche, innumerable articles for devotional use, and not a few worthwhile books of spiritual reading, notably an inexpensive two-volume "Love of God" by Saint Francis de Sales.



**W**E are expecting to rejoice over the completion of the redecorating of Saint Mary's whereby she is being restored to her former beauty. The congregation is to be congratulated on its patience during months of painting, scaffolding, and all the rest. The spiritual loveliness of the church building is now somewhat overpowering. You cannot help but pray powerfully in such a setting. And we confidently hope that you have already planned to give generously that the tremendous expense involved may be gratefully met.



#### FROM THE PARISH REGISTER

##### BAPTISMS

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

September 15—Susan Elizabeth Walenta  
September 29—Rachel Eliza Mann  
October 6—Parke Fisler  
Peter Giles Fisler

#### RECEIVED BY CANONICAL TRANSFER

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

September 20—Jennifer Boylan  
September 24—Gene Hooper Paradise  
October 2—Lynn Herrick  
October 4—Dale Eugene Fleck  
October 7—Florence S. Crouch

#### BURIALS

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

October 8—Martha Adams Reese

**T**HE altar flowers for the month of November are given in loving memory of the following:

November 1—All Saints' Day, Departed members of St Mary's Guild.  
November 3—The Twenty-first Sunday after Trinity, Matilde Mathews.  
November 10—The Twenty-second Sunday after Trinity, John Gilbert Winant.  
November 17—The Twenty-third Sunday after Trinity, a thank offering.  
November 24—The Sunday next before Advent, Christopher J. and Mary A. Warrell.  
November 28—Thanksgiving Day, Isaac Bradley Johnson.



**T**HE Corporate Communion for the month of November are as follows:

November 3—St Martha's Guild.  
November 6—St Mary's Guild.  
November 10—Society of Mary.  
November 21—The Women of the Church.  
November 24—The Church School, Order of St Vincent, Guild of St Stephen.



**W**E gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$50, \$10; Mr Francis Angelo, \$4; Mrs. John J. Brennen, \$10; Dr Jessie Reed Cockrill in memory of Mrs Martha Lewis, \$5; Miss Janet P. Coleman, \$3; Miss Florence S. Crouch, \$3; Miss Mary C. Edgar, \$5; Mrs E. Crellin Garver, \$15; Mrs George A. Gordon, \$25; Mr Edgar Hilliar, \$2; Mrs Ruth S. Horne, \$5; Miss Mae Janssen, \$10; Mr

Robert E. Lea, \$3; Miss Ruth Nall, \$3; Mr William L. Quay, \$5; Miss Margaret L. Rigler, \$2; The Rev Joseph L. Slagg, \$3; Mr Joseph A. E. Steele, \$3; Mr Otis E. Taylor, \$10; Mrs Ruth Treadwell, \$5.



### KALENDAR FOR NOVEMBER

- ✠ 1. F. ALL SAINTS. High Mass with Communions 7. *Abstinence.*  
 2. Sa. COMMEMORATION OF ALL THE FAITHFUL DEPARTED. High Mass with Sermon 11.
- ✠ 3. Su. TRINITY XXI. Com. St Winifred, V.M., & Octave.  
 4. M. St Charles Borromeo, B.C. Com. Octave & SS Vitalis & Agricola, MM.  
 5. Tu. St Elisabeth, Mother of St John Baptist. Com. Octave.  
 6. W. St Leonard, Ab. Com. Octave.  
 7. Th. St Willibrord, B.C. Com. Octave.  
 8. F. Octave Day of All Saints. Com. Four Crowned Martyrs. *Abstinence.*  
 9. Sa. Dedication of the Archbasilica of Our Saviour. Com. St Theodore, M.
- ✠ 10. Su. TRINITY XXII. Com. St Andrew Avellino, C., & SS Tryphon & Comp., MM.  
 11. M. St Martin, B.C. Com. St Mennas, M.  
 12. Tu. St Martin I, B.M.  
 13. W. St Didacus, C. Com. St Britius, B.C.  
 14. Th. Bestowal of the American Episcopate. Com. St Josaphat, B.M.  
 15. F. St Albert the Great, B.C.D. Com. St Machutus, B.C. *Abstinence.*  
 16. Sa. St Gertrude, V. Com. St Edmund, B.C.
- ✠ 17. Su. TRINITY XXIII. Com. St Hugh, B.C., & St Gregory the Wonder-worker, B.C.  
 18. M. Dedication of the Basilicas of SS Peter & Paul, App. Com. St Hilda, Abb.  
 19. Tu. St Elisabeth of Hungary, W. Com. St Pontianus, B.M.  
 20. W. St Edmund, K.M. Com. St Felix of Valois, C.  
 21. Th. PRESENTATION OF THE BLESSED VIRGIN MARY.  
 22. F. St Cecilia, V.M. *Abstinence.*  
 23. Sa. St Clement I, B.M. Com. St Felicitas, M.
- ✠ 24. Su. THE SUNDAY NEXT BEFORE ADVENT. Com. St John of the Cross, C.D., & St Chrysogonus, M.  
 25. M. St Catherine of Alexandria, V.M.  
 26. Tu. St Sylvester, Ab. Com. St Peter of Alexandria, B.M.  
 27. W. Feria.

28. Th. THANKSGIVING DAY. High Mass with Sermon 11.  
 29. F. Vigil of St Andrew, Ap. Com. St Saturninus, M. *Abstinence.*  
 30. Sa. ST ANDREW, AP.

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



### MUSIC FOR NOVEMBER

#### NOVEMBER 3 — TRINITY XXI

*Mass, Missa* O quam gloriosum ..... Tomas Luis da Victoria  
*Motet, O quam gloriosum* ..... da Victoria

#### *Evensong*

*Magnificat and Nunc dimittis in D minor* ..... John Walmisley  
*Motet, Justorum animae* ..... Orlandus Lassus  
*O Salutaris* ..... Tomas Luis da Victoria  
*Motet, Ave verum* ..... da Victoria  
*Tantum ergo* ..... da Victoria

#### NOVEMBER 10 — TRINITY XXII

*Mass, Messe* Le Bien que j'ai .....  
*Motet, Psallite* ..... Michel Richard De Lalande

#### *Evensong*

*Magnificat and Nunc dimittis* ..... Tone IV/Lassus  
*Motet, Super flumina* ..... Orlandus Lassus  
*O Salutaris* ..... George Henschel  
*Motet, Venite populi* ..... Mode I  
*Tantum ergo* ..... Giovanni Paoli Collona

#### NOVEMBER 17 — TRINITY XXIII

*Mass, Mass* for Four Voices ..... William Byrd  
*Motet, Sacerdotes Domini* ..... William Byrd

#### *Evensong*

*Magnificat and Nunc dimittis* ..... Thomas Tallis  
*Motet, Hear the voice and prayer* ..... Thomas Tallis  
*O Salutaris* ..... Pierre de la Rue  
*Motet, Laudamus Te* ..... Mode VII  
*Tantum ergo* ..... Jacob Handl

#### NOVEMBER 24 — THE SUNDAY NEXT BEFORE ADVENT

*Mass, Missa* Flos Carmeli ..... Bruce Prince-Joseph  
*Motet, Out of the Deep* ..... Henry Aldrich

#### *Evensong*

*Magnificat and Nunc dimittis* ..... Thomas Morley  
*Motet, Agnus Dei* ..... Thomas Morley  
*O Salutaris* ..... Joseph Rheinberger  
*Motet, Ave verum* ..... Giacomo Carissimi  
*Tantum ergo* ..... Franz Liszt



## 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 First Confession, Baptism, Confirmation and First Holy Communion.

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

Mondays to Fridays . . . . . 9:30 to 1:00 and 2:00 to 5:00

## 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 arrangement 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 Palsgrove, 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. Rosary 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*.

## 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 Elsbeth, 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. James L. Palsgrove, 3rd, *Director of Music*  
Telephone: Circle 7-6669  
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 communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.*