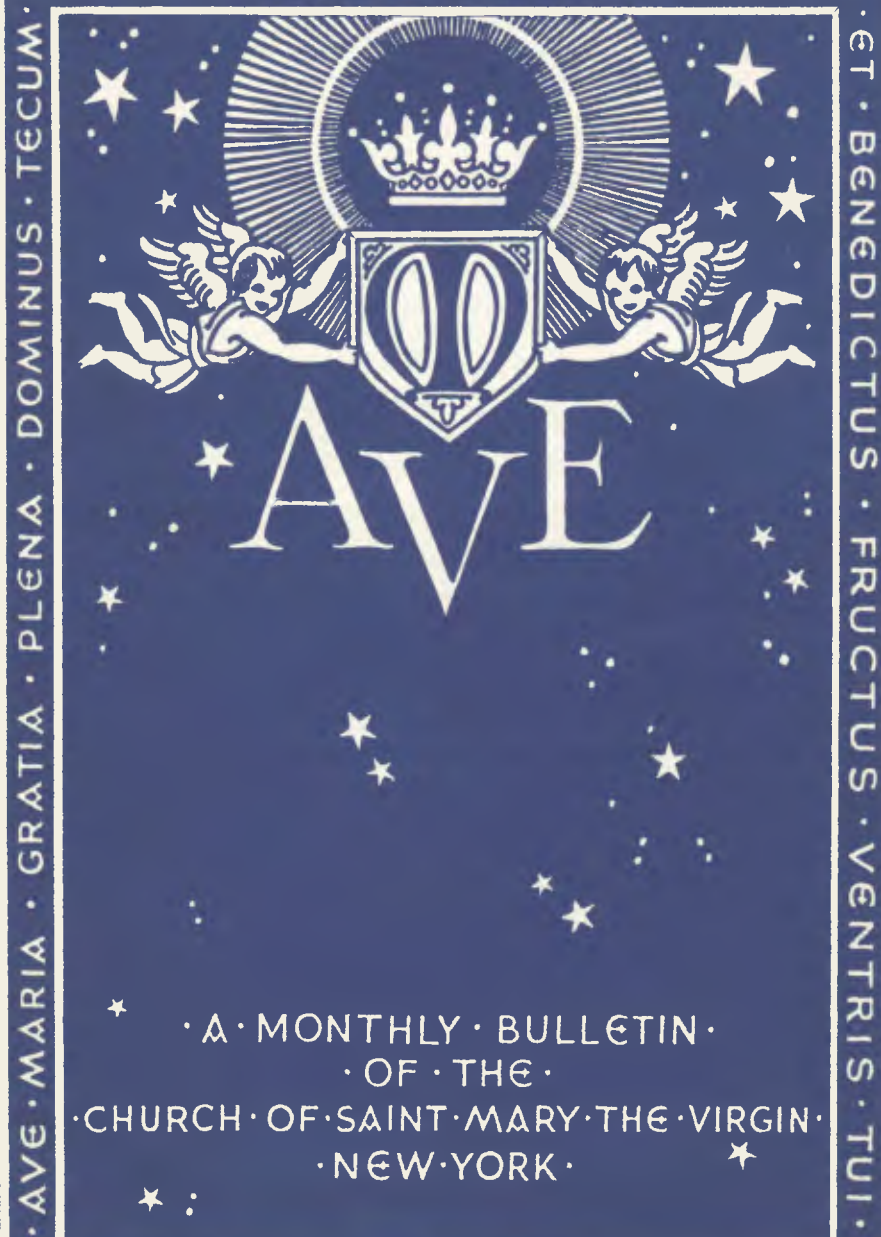
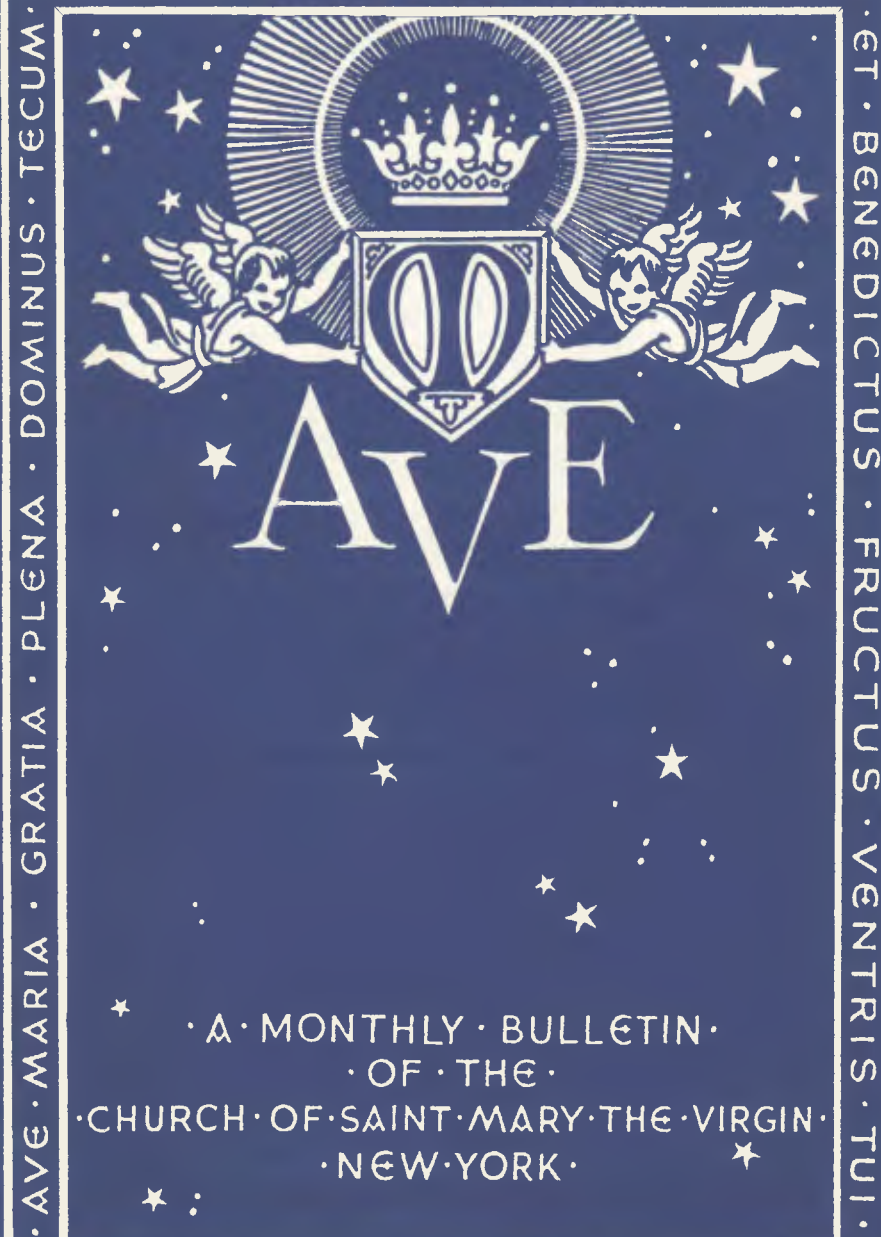


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THE CHURCH OF SAINT MARY THE VIRGIN

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

(East of Times Square)

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THE REV. GRIEG TABER, D.D., *Rector*

THE REV. MICHAEL G. MAYER

THE REV. ROBERT DANIEL DUFFY

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

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXII

December, 1963

No. 9

Dear Parishioners of St Mary's:

The satisfaction in the restored Saint Mary's, both its exterior and interior, appears to be unanimous. How could it be otherwise? The beauty of our beloved parish church building is nothing short of overpowering with its High Altar and Tabernacle predominantly centralized.

But the work of rehabilitation has been one in which our souls have been tried. However, the test has been nobly and patiently met. Almost no worshiper complained of any inconvenience but nearly all rejoiced in that the schedule of Masses and confessions suffered not the slightest change even though devotions were often carried out amid noise and semi-darkness. The Director of Music and the choir skillfully handled any necessary sudden change or curtailment in the planned musical setting for the Liturgy. The sextons cheerfully kept the dirt to at least a very thin layer. No one was murdered in the fray, nor was anyone injured, and we thank God.

Now genuine appreciation can well be shown by a generous sharing in the staggering expense of the rehabilitation work. One heard the rumor that Saint Mary's must be rich or such a work could not be embarked upon. The facts are that such a work became a necessity and that Saint Mary's is not rich but has struggled happily along through her history in a great venture of faith, richly rewarded by God who throughout the years has moved His children to sacrificial giving. One wildly imaginative rumor had it that Saint Mary's had been left one million and a half dollars and that therefore the extensive repair and renovation work could be engaged in. That rumor is utterly false. Well, rumors come and rumors go for Dame Rumor is the busiest lady in the universe. However, let not the sun go down after reading this letter until you have sent in, if you have not already done so, your gift or pledge toward the cost of saving

and making resplendent the material fabric of Saint Mary's where worship and sacramental grace have brought and will yet bring healing and power to countless numbers of souls.

Affectionately,

Ernie Taber

★

CHRISTMAS SCHEDULE CONFESSIONS

FATHER TABER

December 21: 2-3, 8-9

December 23: 11-1, 2-3

December 24: 11-1, 2-3, 8-9

FATHER MAYER

December 21: 4-5, 7-8

December 23: 12-1, 3-4

December 24: 2-3, 4-5, 7-8

FATHER DUFFY

December 21: 3-4

December 23: 4:30-5:30, 7-8

December 24: 12-1, 3-4, 8-9

CHRISTMAS SERVICES

Christmas Eve, Tuesday, December 24

Blessing of Creche, Benediction of the

Blessed Sacrament 4:00 p.m.

(followed by Church School Festival in
Saint Joseph's Hall)

Evening Prayer (Lady Chapel) 6:00 p.m.

Midnight Mass and Holy Communion Midnight

Christmas Day, Wednesday, December 25

Low Masses 7:00, 8:00, 9:00, 10:00 a.m.

Morning Prayer 7:40 a.m.

High Mass and Sermon 11:00 a.m.

Evening Prayer 6:00 p.m.

NOTE: Cards of admission to the Christmas Midnight Mass are mailed to each communicant of Saint Mary's and upon application to the Church Office they will be supplied to others who would worship the newborn King at His Christmas altar throne. If application is by mail, kindly send with it a self-addressed stamped envelope.

JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

The discipline of silence

JESUS CHRIST was born in silence. One of the best loved introits of the Masses of Christmastide contains these unforgettable words "When all things were in quiet silence and night was in the midst of her swift course, thine almighty Word, O Lord, leaped down from heaven out of thy royal throne." And Jesus Christ rose from the dead during the silent watches of the night. The collect of the First Mass of Easter opens thus "O God, who as on this most holy night hast sent forth the glorious light of the Resurrection of thy Son Jesus Christ our Lord." Yes, what a friend of silence is God and what friends of silence we God's children should be if the richest spiritual gifts are to be ours.

You will recall a visit paid by Jesus to the home of Martha and Mary and Lazarus. He found Martha fluttering here and there, busy about many things, while Mary sat at His feet silently drinking in His words of spiritual healing. Undoubtedly Martha among other things was preparing a meal for the household and its divine Guest, yet Jesus announced that Mary had chosen the better part while He reminded Martha that she should take things more calmly. His reminder fully implied that food for the soul's health is more important than food for the body. Now there are multitudes of Marthas in Christian households, whereas the Marys are few and far between, and these Marthas can always put up a logical defense against the Marys. In doing so they ruin the temper of the spiritual life in the home as they become possibly fussy or impatient or irritable or despondent or jealous or critical or sentimental or even unbalanced. Yes, cleanliness is only next to godliness. It is acceptable only if it takes second place. After all the busiest day whether in the home or the office or the factory or the school can be holy if its moments are punctuated now and again by the recollection of God within the soul, such punctuations being placed first with the inevitable and probably good coffee-breaks second.

However, silence in which there may be recollection if only momentarily is the result of discipline, of training. At first it will appear to be unbearable and we shall feel like screaming. This is because we have so accustomed ourselves to noise that we always require a background of noise — music, radio, television, conversa-

tion, or what have you. The writer remembers an occasion on which he congratulated the manager of a restaurant for installing a sound-absorbing ceiling and the reply came, "Father, we are going to have to take it out. Most of our patrons complain that the restaurant now resembles a funeral parlor." Yes, we are conditioned to noise, yet love desires silence, prayer flourishes in silence, and silence is essential if we would discover our sensitivity to the invisible and hear voices which cry only in the wilderness. A nightingale would indeed waste its song in the noise of Times Square. By the same token words of spiritual content are wasted while noise is a real competitor. The beauty of God's love is discovered only in silence and the beauty of His gifts are fully appreciated only in silence.

Now many fail to take up the wholesome discipline of silence because they must be forever talking. "The tongue is an unruly member" as Saint James reminds us. If we take delight in taking over any conversation with others and if we are intolerant of silence and if we constantly inquire as to what has been said or done and if we delight in listening to idle reports and news, then we are making it difficult for ourselves to rise to holiness in our daily living. Indeed we need to discipline ourselves by going apart now and again while we maintain silence if we are to make any progress in virtue and so apply our souls to the things of God. And if the cessation from much speaking is too great a shock for us, then let us remember that there is truth in the oft repeated "Words fail me." And silence does not necessarily mean forgetfulness of others. Indeed friendship will become deeper and more worthwhile when conversation is next renewed.

We are bidden to keep our intentions pure, that is, free from self interest and directed to the love of God and our fellow men. But intentions are purified only during silence. It is silence that permits us to go to the root of the matter. It is when we are calm and collected that we can really fix our aims and increase our love. It is in silence that we most effectively dethrone self and thereby take happy revenge on selfishness. It is in silence that we discover the hidden meaning of life without which meaning there is real danger of developing into machines which cannot help being what they are.

Would you embrace the discipline of silence? Then take time out, definite time, and relax. Pay a quiet visit to the Blessed Sacrament and make sure that you are quiet before the Tabernacle and

not busy over one verbal prayer after another. Look forward to the next Holy Hour. Set aside some time each day for Bible reading, especially that of the Holy Gospel, and add some thoughtful reading in a worthwhile book, worthwhile because it has helped hundreds of others on the road to holiness. Make an annual retreat and eagerly snatch at quiet days and quiet hours as they come along.

What will be the happy result of all of this? You will best prepare for worthwhile activity. You will learn that the essential thing is not what you say but what God says to you. The words which you then speak will make sense because of the silence out of which they are born. You will discover that you have new energy and a holy serenity. The Holy Spirit will then be your guide. You will have taken happy vengeance on self while undergoing the cheerful discipline of silence.

G.T.



IN THE BLEAK MID-WINTER

THE historical and liturgical core of the great feasts of the Church's year has often been embellished by popular imagination and tradition, and this is especially true of that most popular of feasts, Christmas. So many of the images associated with the story of the Nativity are so familiar to us that we assume them to be part of the Gospel account of the Birth of Our Lord; but where in the Bible would you find that event to have taken place "in the bleak mid-winter" when snow lay on the ground, or at midnight, or in a stable? Where do you read of an ox and an ass standing by, or of a visit of men from the Orient who were either kings or even three in number?

Why, indeed, is Christmas kept in the bleak mid-winter? The exact day or month of Our Lord's Birth is not known and, in fact, the feast of that Birth was not even kept during the first three-and-a-half centuries of the Church's life. When it came to be kept, it was placed at the winter solstice (according to the Julian calendar), when the sun begins to rise in the sky and the days get longer again. It thus took the place of a pagan festival honoring the Sun.

Since all our natural life is influenced by the sun, natural religions have always concerned themselves with that celestial body. The two most critical times in its annual course are the summer and winter solstices; primitive peoples felt the need to try and influence it at

those times by sympathetic magic, i.e. by the lighting of flames and fires to either persuade it to stay high in the sky in summer, or to aid it in rising from its nadir in winter. Our Christmas tree with its lights, our Advent wreath — actually in the shape of the sun, with candles for rays —, the St Lucy's crown of Swedish custom, all these are christianized relics of the worship of the natural sun. In European tradition there are equivalent ceremonies for the summer solstice, near the Nativity of St John Baptist, such as jumping over bonfires called "St John's fire."

It has always been part of Catholic practice not to destroy but to use the "types and shadows" of pagan religion in the service of Christian truth. When St Gregory the Great sent forth the mission that was to convert England, he gave them strict instructions as to what to do with the cults of the heathen whom they would convert: not to destroy their temples but to consecrate them as churches; to keep the accustomed annual festivals, but in honor of saints rather than idols; in short, to turn everything that was not intrinsically opposed to the Christian faith to the use of the Church. If the Church has placed the feast of the Birth of her Savior at the winter solstice, and has applied ancient ceremonies of light to Him, she has not been entirely utilitarian, for there is a symbolism in all these things which makes them most apt to be so applied. Fifteen hundred or more years ago St Augustine said in a Christmas sermon: "He sent before Him a man, John, to be born at the time when days begin to grow shorter, while He Himself was born when they begin to grow longer. This was to be a prefigurement of what the same John says: He must increase, but I must decrease (Jn 3:30)." What better way than to greet with lights (whatever their origin) the Light of Light, or to supplant the observance of the birth of the sun with the glorious feast of the Birth of the Sun of Righteousness?



M.G.M.

VIGNETTES OF CATHOLIC LIVING (3)

"Devotions at the Crib"

MANY of the devotions to which we have become accustomed have their roots in Christian antiquity while others, although so familiar that we feel certain they have always been part of Christian worship, have had their beginnings at a comparatively recent date. Devotion to the Crib falls into this latter grouping. We know

when the Church is ready to celebrate the Nativity of Our Lord and Savior not because holiday decorations have adorned shopping centers for several weeks with an accompanying blast of Yuletide music, but because of the appearance on Christmas Eve of a replica of the Bethlehem scene in our parish churches.

It was the great St Francis of Assisi who popularized and gave concrete form to what is now known as devotions at the Crib. In 1223 the Saint visited Rome to make known to Pope Honorius III his plan to give tangible form to a devotion honoring the Incarnation of the Son of God. This devotion would take the form of the construction of a crib with figures of the Holy Family and the ox and the ass and the shepherds who came to worship the newborn King. The Crib would be a shrine to honor that King. It would stir anew in the hearts of God's people the great wonder of that mystery which is at the heart of the Catholic religion, the mystery of the Word made flesh.

Since that time it has become a well-established custom in Catholic parishes to show the manger scene from the Eve of Christmas until the Octave Day of Epiphany as a reminder of the humility of God's love, a love manifested so eloquently in the silent and humble circumstances surrounding Jesus' birth. Of course, in order to keep true to the Gospel narrative and tradition, the three Wise Men (and their surly camels!) will not make their appearance in the Bethlehem replica until the sixth of January when we celebrate Christ's manifestation to the Gentiles.

What a wonderful visual-aid the Crib can be! Then, too, what a mockery of its value if we kneel there simply to gush sentimental nothings about "sweet Baby Jesus!" But what a treasure of truth and love that Crib holds for those who kneel there silently and in wonder, simply to behold and let the scene speak for itself! There is God Incarnate drawing us to Himself with cords of love, summoning us to Him in terms we can readily understand — humanity, now truly His own humanity. There is our evidence of the worth of human life, for the Child in the Manger has willed to live it. There is our evidence of man's potential for Good under God, for the God of all Goodness is there, having made Himself one of us and one with us. Indeed, it is a wondrous interchange. Look in the Crib and behold for — "The Creator of mankind, taking upon Him a human body, vouchsafed to be born of a Virgin: and proceeding

forth as man, without seed, hath made us partakers of His Divinity.”

What shall we see in the Crib if we look with humble adoration and heartfelt gratitude? Lawrence Housman answers that for us in these words:

O hearken, for this is wonder!
 Light looked down and beheld Darkness.
 Thither will I go, said Light.
 Peace looked down and beheld War.
 Thither will I go, said Peace.
 Love looked down and beheld Hatred.
 Thither will I go, said Love.
 So came Light and shone.
 So came Peace and gave rest.
 So came Love and brought life.
 And the Word was made flesh and dwelt amongst us.

Truly let us come and adore Him!



R.D.D.

FROM THE ARCHBISHOP OF CANTERBURY

AT our annual parish dinner party the following letter from the Archbishop of Canterbury was read. This unsolicited letter, which was received by Father Taber as a complete surprise, will be appreciated by the larger family of AVE readers who will thank God for the great spiritual leader of the Anglican Communion as one who values Saint Mary's and her past and who himself is the tool of the Holy Ghost as he places the emphasis on spiritual power and wealth.

OLD PALACE,
 CANTERBURY.

6 September 1963

My dear Father Taber,

Last Friday I spent a night in New York on the way home from the Anglican Congress in Toronto, and in the afternoon I visited the Church of St Mary the Virgin together with my wife and chaplain.

I had been in the church many years ago on my first visit to U.S.A., but I want to tell you what a joy it was to see the church again and to be aware of all its strength as a house of prayer through so many years.

As I expected, there were people praying in the church and it was a privilege to join them for a while.

When I first visited St Mary's, Father Barry was the rector; I never met him, but I read his books and their teaching meant much to me.

I was sorry to hear from Canon Edward West who took us to the airport on the next morning that you have been far from well lately. I send my sympathy, and I pray that you may have strength and health, and your people great blessing.

With my kindest regards,

Yours very sincerely, ✠MICHAEL CANTUAR:



PARISH NOTES

HAPPILY our Patronal Feast, that of the Immaculate Conception of the Blessed Virgin Mary, December the eighth, falls this year on a Sunday. The early Masses on this happy day will be attended by communicants who would best enrich their lives as members of the parish family. All who possibly can do so will attend the High Mass at eleven to render corporate thanks for the patronage of Our Lady over the parish for ninety-five years.



THE Advent Retreat for Men and Women is being conducted by Father Taber on Saturday, December the seventh, according to the following schedule: Addresses will be given at ten-fifteen, eleven-thirty, and two-fifteen, with luncheon at twelve-forty-five. Benediction of the Blessed Sacrament at three will bring the retreat to a close.

Kindly notify the Sister-in-Charge of Retreats, 133 West 46th Street (PLaza 7-6464), before Wednesday, December the fourth, of your acceptance of this opportunity for spiritual refreshment that adequate provision may also be made for your physical refreshment at breakfast and luncheon that day.



THE presentation of the Advent United Thank Offering from the women of our diocese will take place on Tuesday, December the third, at the ten-thirty Mass in the Cathedral of Saint John the Divine. The Right Reverend George W. Barrett, formerly Rector of Christ Church, Bronxville, and recently consecrated Bishop of Rochester, New York, will preach. At twelve noon there will be

a box luncheon in the undercroft of Synod House. Tea, coffee and sandwiches will be on sale, or you can bring your own box lunch. The Advent Meeting of the Episcopal Churchwomen of the Diocese will follow in Synod House, with Mrs. W. Stanley W. Edgar, President, presiding. The Reverend Canon Howard A. Johnson of the Cathedral will speak on "The Anglican Congress," held last August in Toronto. All women of the parish are cordially invited to attend the Mass, the box luncheon, and the meeting. All offerings should be sent to Mrs. James R. English, 4 East 95th Street, New York 28, N. Y., or handed to her after High Mass on Sunday, December the first. Checks should be made payable to "The United Thank Offering."



ON Thursday, December the nineteenth, in Saint Joseph's Hall at ten-forty-five a Christmas shower will be sponsored by the Women of the Church of Saint Mary the Virgin for the benefit of the patients of Seaview Hospital and Home, Staten Island. Their chaplain, The Reverend John B. Cotton, will be the guest speaker. All women of the congregation are urged to be present. A Corporate Communion will be held at the nine-thirty Mass in the Lady Chapel that morning.



ORDO Kalendars for 1964 (60 cents, or 85 cents if mailed) are now on sale in our Saint Francis de Sales Shop, where you will also find beautiful Christmas cards bearing a picture of the Saint Mary's creche, as well as many inexpensive devotional articles and books.



AT the Christmas feast the High Altar and sanctuary of Saint Mary's will be adorned with flowers and greens as a result of your offerings placed in the box in the church vestibule marked "For Altar Flowers."



FROM THE PARISH REGISTER

BAPTISMS

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

October 26 — Douglas René Giles Bassett

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."*

November 2 — Helene Sara Milburne

RECEIVED BY CANONICAL TRANSFER

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

October 23 — Barbara Claire Palsgrove
James Lincoln Palsgrove, 3rd
Phyllis Leidy Palsgrove

November 1 — Robert Lee Sutphen



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

December 8 — Conception of the Blessed Virgin Mary, Departed Trustees, Lady Chapel, A thank offering.

December 15 — The Third Sunday in Advent, Helen Janet and Lois Marie Warrell.

December 25 — Christmas Day, Thomas McKee Brown, Priest, Founder, and First Rector.

December 29 — The First Sunday after Christmas, Gerard Holsman Coster.



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

December 1 — St Martha's Guild.

December 4 — St Mary's Guild.

December 8 — Society of Mary.

December 19 — The Women of the Church.

December 29 — 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: Anonymous, \$2, \$1; Miss Mildred Blakeslee, \$5; Miss Jennifer Boylan, \$3; Mrs Wallace C. Brackett, \$5; Mrs Francis W. Callahan, \$5; Mrs Walter M. Drake, \$5; Mr and Mrs Donald Fenn, \$5; Mrs Carl A. Hansen, \$2; Mr Albert G. Hayden, \$2.50; Mrs Richard P. Hines, \$3; The Rev Darwin Kirby, Jr., \$10; Mr William B. Lowry, Jr., \$5; Mr William R. Marsden, \$2; Mr A. G. M. Miller, \$2; Miss Kathryn

Mulholland, \$5; Miss L. Virginia Otway, \$5; Mr Robert Pace, \$1; Mr Robert F. Patch, \$1; Mr Adolph H. Teichert, \$5; Mr John Uhrig, \$5; Miss Thelma Watne, \$3; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25.



CALENDAR FOR DECEMBER

- ✕ 1. Su. ADVENT I.
- 2. M. St Bibiana, V.M. Com. Feria.
- 3. Tu. St Francis Xavier, C. Com. Feria.
- 4. W. St Peter Chrysologus, B.C.D. Com. St Clement of Alexandria, C.D., & Feria.
- 5. Th. St Sabas, Ab. Com. Feria. Requiem 8.
- 6. F. St Nicholas, B.C. Com. Feria. *Abstinence.*
- 7. Sa. St Ambrose, B.C.D. Com. Vigil & Feria.
- ✕ 8. Su. THE CONCEPTION OF THE BLESSED VIRGIN MARY. Com. Advent II.
- 9. M. Of the Octave. Com. Feria.
- 10. Tu. Of the Octave. Com. St Melchiades, B.M., & Feria.
- 11. W. St Damasus, B.C. Com. Octave & Feria.
- 12. Th. Of the Octave. Com. Feria.
- 13. F. St Lucy, V.M. Com. Octave & Feria. *Abstinence.*
- 14. Sa. Of the Octave. Com. Feria.
- ✕ 15. Su. ADVENT III. Com. Octave.
- 16. M. St Eusebius, B.M. Com. Feria.
- 17. Tu. Feria. Requiem 9:30.
- 18. W. EMBER WEDNESDAY. Com. Feria. *Fast and abstinence.*
- 19. Th. Feria.
- 20. F. EMBER FRIDAY. Com. Feria. *Fast and abstinence.*
- 21. Sa. ST THOMAS, AP. Com. Ember Saturday & Feria. *Fast and abstinence.*
- ✕ 22. Su. ADVENT IV.
- 23. M. Feria. Requiem 7.
- 24. Tu. Vigil of the Nativity. *Fast and abstinence.*
- ✕ 25. W. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 Midnight. Com. St Anastasia, M., in Second Mass. High Mass with Sermon 11.
- 26. Th. ST STEPHEN, PROTOMARTYR. Com. Octave.
- 27. F. ST JOHN, AP. EV. Com. Octave.
- 28. Sa. THE HOLY INNOCENTS, MM. Com. Octave.
- ✕ 29. Su. SUNDAY IN THE OCTAVE OF THE NATIVITY. Com. St Thomas of Canterbury, B.M.
- 30. M. Of the Octave.
- 31. Tu. St Sylvester, B.C. Com. Octave.

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

MUSIC FOR DECEMBER

- DECEMBER 1 — ADVENT I**
Mass — *Missa in duplicibus* Giovanni Pierluigi da Palestrina
Motet — *Hosanna to the Son of David* Orlando Gibbons
Litany and Benediction
Motet — *Rorate coeli* William Byrd
O Salutaris Tomas Luis de Victoria
Motet — *Salus alterna* Mode I
Tantum ergo Victoria
- DECEMBER 8 — THE CONCEPTION OF THE BLESSED VIRGIN MARY**
Mass in C Franz Schubert
Motet — *Salve Regina* Alessandro Scarlatti
Litany and Benediction
Motet — *Ave Maria* Franz Liszt
O Salutaris Edward Elgar
Motet — *Ave verum* Edward Elgar
Tantum ergo George Henschel
- DECEMBER 15 — ADVENT III**
Mass, Missa Flos Carmeli Bruce Prince-Joseph
Motet — *Rejoice in the Lord* John Redford
Litany and Benediction
Motet — *This is the record of John* Orlando Gibbons
O Salutaris Anton Bruckner
Motet — *Ave verum* Giacomo Carissimi
Tantum ergo Anton Bruckner
- DECEMBER 22 — ADVENT IV**
Mass — *Missa Le Bien que j'ai* Claude Gondimel
Motet — *Ecce concipies* Jacob Handl
Litany and Benediction
Motet — *O sapientia* Robert Ramsey
O Salutaris Robert White
Motet — *Rorate coeli* Mode I
Tantum ergo Jacob Handl
- DECEMBER 25 — THE NATIVITY OF OUR LORD JESUS CHRIST (MID-NIGHT MASS)**
Mass in C Franz Schubert
Motet — *Dies sanctificatus* Johann Eybler
- DECEMBER 29 — SUNDAY IN THE OCTAVE OF THE NATIVITY**
Missa O magnum mysterium Tomas Luis de Victoria
Motet — *O magnum mysterium* Victoria
- Evensong*
Magnificat and Nunc Dimittis Thomas A. Walmisley
Motet — *Hodie nobis collorum rex* Luca Marenzio
O Salutaris Josef Rheinberger
Motet — *O sacrum convivium* Marc-Antoine Charpentier
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.

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 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: JUDson 6-0237

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.