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·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)

CLERGY

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

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

THE SISTERS OF THE HOLY NATIVITY

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXIII

January, 1964

No. 1

Dear Parishioners of St Mary's:

At the beginning of each new Christian year on the first Sunday in Advent we set our spiritual house in order. We review our spiritual state. If we find it to be static or self-centered, we step up our rule of life so as to challenge us to greater progress in the use of the things of the spirit and to consequently increased happiness.

At the beginning of each civil year, namely, January the first, we set our temporal house in order. We review our physical resources and our probable income. If we have been using all primarily for our own benefit and pleasure we alter our budget so as to include works and individuals close to our hearts and to the Sacred Heart.

Now, if we are really practical, we look to the future. Death for all of us will come as naturally as birth came. Therefore we should make our wills. It is not fair for those who survive us to find that our house was not in order and that we went through the gate of death without making a will. The confusion and the injustices that can result are legion. What is more important, we need to remember that whatever we possess has been given to us or earned by us. In either case it is God-given talent and God-given resources that have made possible all that comes under the heading of property or wealth.

A will should be made as a giving of account to God. It should provide for God's work—His Church and her mission and as far as possible for such charity as is dedicated to Him. It may well provide also for such members of the family or faithful friends as are in need. Too often wills provide for the keeping of property and wealth in family circles where no help is needed and where an increase in material things makes for increased selfishness and finally spiritual disaster. It is well to remember and to put into practice those piercing words of Jesus "For what shall it profit a man if he

shall gain the whole world and lose his own soul.”

Is Saint Mary's in your will? If not, don't you really believe that she should be included in your list of beneficiaries? She has nurtured you spiritually through the years. She would nurture others spiritually for years to come and out of love for Jesus. Think it over. Pray about it. Act now while God is still giving you His gift of time.

Affectionately,

Gring Taber

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REPORT ON REHABILITATION

Your parish treasurer, Mr. Harold M. Lindstedt, makes the following report on the Rehabilitation Fund:

Contracts completed	\$133,707.35
Approximate additional work (Sanctuary screen, and roofs on Rectory, Mission House, and Parish House)	10,000.00
	<hr/>
	\$143,707.35
Received toward goal of \$50,000.00 (to December 10, 1963):	
Cash	\$ 34,407.00
Pledges	10,125.00
	<hr/>
	★ \$ 44,532.00

JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

The discipline of abandonment

ARE you able to forget yourself and think of God only? It is not easy, is it? But self-forgetfulness can be had for the asking since it is a gift of God. Pray therefore for the grace of self-oblivion and you will receive the spiritual power to set your soul free. Yes, free from self, but free for what? Free for dependence on God. Free for happy abandonment to His holy will. You see, self-will and God's will are never compatible. It is only in proportion as we empty self of self-will and allow God's life and grace to

fill the empty place that we can become holy. And our happiness depends on our holiness.

Now whereas the forgetting of one's self in genuine abandonment to God is primarily God's gift, yet our cooperation is needed if the gift is to be used. Our effort in the process of abandonment is not an effort of the will alone. Indeed our mind must be enlightened and our intelligence guided by reason. Such enlightenment and such guidance become strong through absorption of the Holy Gospel wherein Christ sheds His light on darkened souls through the power of the Holy Ghost. Then too our cooperation is never a purely individual and personal affair. Each of us makes his effort as a member of the Mystical Body of Christ, a member of Holy Church. In so doing each places himself at the service of the whole body of the faithful. Personal holiness, individual abandonment raises the holiness of the whole Body. It is then that as members of Christ each can with Him report to the heavenly Father "For their sakes I sanctify myself."

We are not alone. The Holy Ghost is ever ready to fan into bright flame whatever light of faith there is in our darkened souls. With His help we may discover the perfection of Christ and the transcendence of God and the littleness and misery of man. By His light we may see the way to journey from self to God. It is important, however, to realize that the Holy Ghost will work in us in visible as well as invisible ways. He will work through every creature with whom and with which we shall come in contact. Every single thing and person both inanimate and animate which touch us in any way are the instruments of God the Holy Ghost through which He will work in us and make us holy by giving us further opportunity of emptying ourselves of self-will. It was not without point that Saint Paul wrote "All things work together for good to them that love God."

Yes, all, good, bad, indifferent, *all*. The Holy Ghost has a holy purpose in His divine operation within our souls. He works with us to make us more like God and so He gives us one opportunity after another to unite our will with God's will and so to empty ourselves of self-will that we may become holier still. He is constantly operating in us through outward circumstances to sanctify us and to help us to empty ourselves of self so as to abandon ourselves to God's love and mercy and grace.

No matter how we may humanly feel when undergoing adversity it will never do to say to God, "No, not *that*" or "Why do I deserve *this*?" Rather our prayer should be "Take me, O God, into thy gracious hands and there mould me into sanctity." Thus as God's very own we submit to disagreeable duty, suffering, change of work, provocation by someone we dislike, regulation from outside, interference in our plans, refusal of permission we had expected, or what have you. And our submission must be without reserve, anxiety, curiosity, or murmuring. It must resemble the submission of the Lamb of Calvary who though God permitted the sin of crucifixion embraced His cross and that permission redounded to the salvation of the whole race of man. Indeed God permitted the guilt of sin while He willed its salutary effect.

Now the will of God is never evil. Only sin is evil. God permits evil, but for our greater good He brings us through it. This rescue work is His divine will. Many a form of misfortune will befall us, but adversity need never overcome us if by the grace of the Holy Spirit we accept it as God's will for us. I say by the grace of the Holy Spirit inasmuch as we are such tender hothouse plants that we dread every slightest touch of rain or wind or sun or frost. Indeed so ingrained is the habit of seeking our own ease and pleasure that we find it well nigh impossible to accept anything that is difficult.

All is not hopeless. The important thing is for each of us to desire what is now, that is, to accept and never resent the present moment. We are on journey towards abandonment to God to whom surrender must be made if we would enter heaven at the last. We do not arrive overnight. We are led on our journey day by day by the Holy Ghost. As Saint Paul reminds us, "Those that are led by the Spirit of God, they are the sons of God." Yes, we are to be led. We are to abandon ourselves. We are to be conformed to God's will and not to the world. We are to recognize that in a sense we have heaven on earth if we desire what we are now and strive to be saints in the next moment. Our resentment which rules out acceptance and its happy abandonment gets its start with our unwillingness to desire the present moment so as to live it as a child of God. After all heaven is a state of life in which there is no past or future, only the present. It is an endless succession of nows in which we shall be united with the will of God. And heaven can be on earth if at each successive now we desire what God

desires for ourselves and for others.

Well, the joyful discipline of abandonment can be entered into by every sincere follower of Christ. The training for abandonment is quite simple. It includes such things as an occasional glance Godward, a good intention for the glory of God, a recalling of the supernatural motive that must be behind every act as a child of God, a brief visit to the Blessed Sacrament. This training can work wonders in the joyful effort at abandonment to God. And self will be happily avenged for it will be left farther and farther behind!



G.T.

WHAT'S IN A NAME?

THE Catechism in Anglican Prayer Books rather unexpectedly begins with the question, "What is your Name?" The Catechism of the Council of Trent begins with, "How man can know about God," the Catechism of the Presbyterian Church with, "What is the chief end of man?" Our beginning seems, at first sight, to be rather a banal one but it is really a way of putting first something that God has done for us. The Catechism goes on to remind us that our name was given us (in the normal Christian course of events) at our Baptism and is, therefore, our *Christian* name — a usage still followed in England and, incidentally, in our Offices of Instruction. God has made us his children by adoption and grace, he cares for us as very particular individuals, and what sets us off as individuals in a great amorphous mass of Millers and Smiths and Joneses is precisely our own name. The Church, when commending us to God in her prayers, either in sickness or in death, uses our first (Christian) names only, names that still mark us as individuals even after we have left the company of our earthly families and clans.

There is more to a name, however, than its being simply a distinctive tag. The Bible, for instance, is full of the notion that a name does not merely distinguish a person from other persons but is closely related to the nature of its bearer; it possesses an infinitely greater degree of reality and substantiality than has a mere sign of identification. You may recall several episodes in the Bible (such as in Gen. 32:29 or Ju. 13:18) in which persons are reluctant to give their names; giving your name to a stranger meant telling him something very real and intimate about you and thus giving him a certain amount of power over you. Biblical names also very often tell you something about the bearer's function, the purpose of his existence.

Adam means man of the earth; Eve, mother of all the living; Abraham, father of many nations; Peter, the rock. With a radical change in a man's life, a change in name was not unusual: Jacob into Israel, Simon into Peter, Saul into Paul. The greatest example of a name being the clue to a person's nature is to be found, of course, in the Holy Name of Our Lord. Jesus is the Greek form of the Hebrew Joshua, meaning "Jah will save," an explanation given by the angel who announced His birth to Mary and Joseph: "For he shall save his people from their sins." Christ is a further title, being Greek for "the Anointed," a translation of the Hebrew Mashiach (Messiah). Such a close connection obtaining between a person's name and nature, the name can stand for the person himself: doing something "in the name of the Lord" is the same as doing it simply "in the Lord."

If there is really some connection between a person's name and his role in life, should we not be rather careful about how we name children? It was Plautus who punned that a name is *nomen atque omen*, a name as well as a forecast. We need not be superstitious about this, of course, but has it not been part of the experience of all of us that certain names uncannily seem to go with certain people? There is not much we can do about our own names now, but we ought to see to it that our Christian children bear truly *Christian* names. Since our names distinguish us within our families, it would seem silly to use family names for first names; similarly, we should think more than twice about what our children will have to go through in later life before we saddle them with some of the absurdly contrived "original" names which we meet with on occasion. If we want children to grow up into holiness, what more sensible way than to name them after one of the Holy Ones of God, hoping that they will partake of some of the sanctity of those whose names they bear. Catholics, in particular, have always rejoiced in choosing for their children as namesake and patron one of the Saints of the Church: what an almost inexhaustible fund there is to draw on here! As parents, or prospective godparents, or simply as friends and relatives, we should make our influence felt in the selection of a truly Catholic name. It may seem opportune to name a child after a rich uncle, hoping that he or she will some day inherit some of his wealth: but how much better to name it after a hero of the faith, hoping that it will some day be a partaker of the inheritance of the Saints in light!

M.G.M.

VIGNETTES OF CATHOLIC LIVING (4)

"Retreats"

EACH of the four Evangelists records at least one instance wherein Jesus fed a multitude of people who had come to hear Him preach. Each of them emphasizes a command given by Our Lord on that occasion, an order to make those present sit down and organize their chaotic disorder in order that they might be predisposed to being fed. As we read the Gospel accounts of this miracle of the multiplication of the loaves and fishes we notice a deep change which takes place in the crowd. At the outset there is the confusion and noise and tumult of chatter which we would expect from a mob of curious people. Once, however, the command has been given "to make the men sit down," the noise gives way to quiet and action is followed by restful calm. The crowd is now receptive; it is waiting to be fed, not only with food to restore strength to tired bodies, but also with the food of truth to enlighten their minds and warm their hearts. The mob's self-assertion and self-sufficiency yield to docility and humility. The people are now aware of their desperate need to be fed, to be influenced by the rich power coming from the presence in their midst of the Christ.

This is the setting against which our thoughts about making a Retreat ought to be seen. Certainly we all recognize in our own lives the danger which exists in a perpetual outgo of energy. The very society in which we live is an extremely noisy and busy society. At times we feel that the very existence of stillness and quiet is foreign to us; even our vacations more often than not produce tiresome activity rather than refreshing relaxation! How necessary it is for us to recognize the importance of that invitation to sit down and be fed, to step apart from the routine of our everyday duties into the silence of God's presence and listen to what He has to say.

Herein is the essence of a retreat. It is the affirmative response to our Lord's invitation to enter into the silence with God. "Come ye apart unto a desert place and rest awhile." From our almost habitual (albeit unconscious) attitude of "Listen, Lord, for Thy servant speaketh," we turn in Retreat to a saner perspective as we say, "Speak, Lord for Thy servant heareth."

The mechanics of a Retreat are simple. There is a definite place—our parish church, a retreat house, or a religious community, places which separate us from our customary preoccupations. There

is a definite atmosphere—silence. Indeed, it is a golden silence, one in which it is possible to hear God. That silence is normally broken only by the words of worship and the words of the Retreat Conductor who gives the meditations in the form of prepared addresses. There is a definite program—Mass and Holy Communion, devotional addresses (two or three each day), much time for prayer and reflection, an ample opportunity for spiritual reading, and provision for bodily rest. Actually, the formal meditations given by the Retreat Conductor are the least important items in a good Retreat. They may assist us greatly in guiding our whole being to the presence of God. But far more important is the disposition of the person in retreat, his participation in genuine silence and real solitude, alone with God even though in the presence of other people. It is the solitude with its accompanying silence which makes it possible for the retreatant to be fed richly with the power of God. Here the Christian grows because he has heeded the words of the psalmist, "I will hearken what the Lord God will say concerning me."

Most of us do feel a real tension between the active and the passive life. In the soul of the mature Christian these elements ought not be in opposition. In heaven the active and receptive life will be one life. We can anticipate heaven if we take seriously the Gospel invitation to sit down and be fed regularly. A Retreat gives us this opportunity. The French have a phrase which describes the purpose of retreats—*reculer pour mieux sauter*; that is, to step back in order to advance more securely. In retreat we step aside from customary routine, step into God's presence and listen to Him, and in that refreshing silence come forth empowered to sanctify the most ordinary tasks.

R.D.D.



PARISH NOTES

JANUARY the first is a festival of our blessed Lord, namely, the Feast of the Circumcision. Low Masses will be celebrated at seven, eight, and nine-thirty, with a High Mass and sermon by Father Duffy at eleven. Not only will you wish to observe a festival in honor of the divine Saviour but you will most appropriately begin the new civil year in prayer at God's altar.

ARE you beginning the New Year with a pledge for weekly support of your parish and the Church's mission throughout the world? If you have not already done so, kindly send in your pledge card that your box of 1964 envelopes may reach you very soon. All who really value Holy Church will gladly and therefore generously contribute regularly for her financial support, accompanied of course by many prayers.



ARE you beginning the New Year with an Ordo Kalendar for 1964 conspicuously placed in your home? Such a Kalendar will happily call you to an observance of the Church's feasts and fasts as they come tumbling along in honor of Jesus and His holy ones. The Ordo Kalendar this year bears a beautiful picture of the Saint Mary's baptistry and the shrine of Our Lady. A Kalendar may be obtained in our Saint Francis de Sales Shop for sixty-cents, or eighty-five cents if mailed.



SAIN'T Mary's gratefully acknowledges the gift of a High Mass set of green vestments together with a magnificent green frontal for our High Altar. This gift, executed in Saint Gall, Switzerland, is of unusual beauty and quite overpowering in its glorious and striking simplicity. The vestments and frontal are the gift of a devoted parishioner, Olga Edgar, in loving memory of her husband, Charles Augustus Edgar, who was a genuine Catholic Christian. The gift is especially appropriate for it lovingly memorializes one who as a faithful acolyte lived by and from God's altar.

Rest eternal grant unto him, O Lord: and let light perpetual shine upon him! May he rest in peace!



PARTICULARLY welcome this year will be the Church Unity Octave observed each year from January the eighteenth through January the twenty-fifth. Never before in recent Church history has there been evident such a genuine desire for the reunion of divided Christendom. There is a marked spirit of Christian love which one day will triumph over blind prejudice and stubborn arrogance. Each day of the Octave the Masses will be offered for such unity as will be in accord to God's will and in His own time.

OUR Presiding Bishop, the Most Reverend Arthur Lichtenberger, has designated Sunday, January the twenty-sixth, as Theological Education Sunday when throughout the Episcopal Church a special offering will be taken for the support of our theological seminaries where our future priests are receiving their training. Pray that such training may be in keeping with Catholic doctrine, Catholic discipline, and Catholic worship. Our offering at Saint Mary's will be divided between the seminaries which educated your parish priests, namely, the Seabury-Western Theological Seminary and the General Theological Seminary. You may of course designate your offering for a seminary of your own choice.



YOU are invited to become an active member of the Committee for Anglican Catholic Pilgrimages. These pilgrimages have been going forth from Saint Mary's to various centers of Catholic life, especially to the monasteries and convents of our Religious Orders. Your help is needed for duties as conductor of pilgrimages or making posters or typing of mailing lists or selling tickets. Any proceeds from the pilgrimages will be turned over for the work of Saint Mary's. These pilgrimages are of great spiritual value for they strengthen the appreciation of the pilgrim for the real power of the God-centered life of the Church. Will you help? If so, kindly communicate with Miss Nancy Tutt, 288 Lexington Avenue, New York City 16 (MU 9-1923), who has labored so faithfully and well over the past pilgrimages.



THE Women of the Church of Saint Mary the Virgin will hold a business meeting for the planning of their budget for the coming year in Saint Joseph's Hall on Thursday morning, January the sixteenth, at ten-forty-five. A Corporate Communion in the Lady Chapel will precede this meeting.



TWO advance notices are given at this time. The first is that the Sacrament of Holy Confirmation will be administered on Passion Sunday evening, March the fifteenth, at eight. Formal instructions will be given beginning on Sunday evening, February the second, at the eight o'clock service. However, your priests and the Sisters of the Holy Nativity will be happy to learn as soon as possible of

any who are looking forward to entering the full life of the Church that arrangements may be made for much individual instruction.

The second notice is that the annual Acolytes' Festival will be held this year on Saturday, February the eighth, at eleven.



FROM THE PARISH REGISTER
RECEIVED BY CANONICAL TRANSFER

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

November 13—Rebecca Howe

December 3—Amos H. Hawkins, Jr.

MARRIAGES

"Those whom God hath joined together let no man put asunder."

November 10—Anthony Edward Schmidt and
Linda Elizabeth Kraft

December 2—Evan Edward Homola and
Helen Anna Kimonides

BURIALS

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

November 18—Andrew Hegel

November 20—Carolyn Jeanette Whiteley



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

January 5—The Second Sunday after Christmas, Charles Augustus Edgar.

January 6—The Epiphany, Edwin Samuel Gorham, Caroline Faitoute Gorham, and James H. Gorham, O.H.C., Priest.

January 12—The First Sunday after the Epiphany, Warrington Griswold Lewis and Mary Lewis Hooker.

January 19—The Second Sunday after the Epiphany, Mary Louise Raymond.



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

January 1—St Mary's Guild.

January 5—St Martha's Guild.

January 12—Society of Mary.

January 16—The Women of the Church.

January 26—The Church School, Order of St Vincent, Guild of St Stephen.



WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$5, \$5, \$2; Mrs W. P. Clement, \$5; Mr John Cousins, \$2; Mrs R. H. Henderson, \$2; Miss Adelaide C. Kight, \$3; The Rev Richard C. Martin, \$3; Mr Keith Marvin, \$2; Miss Linda H. Morley, \$3; Mrs Harlan S. Perrigo, \$5; Mr Russ Perry, \$15; Mrs Leonore V. Thomas, \$3; Mr Ralph R. Tragle, \$1; Mrs Austin W. Wynne, \$2.



KALENDAR FOR JANUARY

- ✕ 1. W. THE CIRCUMCISION OF OUR LORD. High Mass with Sermon 11.
- 2. Th. Octave Day of St Stephen, M.
- 3. F. Octave Day of St John, Ap.Ev.
- 4. Sa. Vigil of the Epiphany. Com. Octave Day of the Holy Innocents, MM.
- ✕ 5. Su. THE HOLY NAME OF JESUS. Com. Christmas II.
- ✕ 6. M. THE EPIPHANY OF OUR LORD. High Mass with Communions 7.
- 7. Tu. Of the Octave.
- 8. W. Of the Octave. Com. St Lucian, P.M.
- 9. Th. Of the Octave.
- 10. F. Of the Octave. *Abstinence.*
- 11. Sa. Of the Octave. Com. St Hyginus, B.M.
- ✕ 12. Su. FEAST OF THE HOLY FAMILY. Com. Epiphany I & Octave.
- 13. M. Of Epiphany I. Com. Octave Day of the Epiphany.
- 14. Tu. St Hilary, B.C.D. Com. St Felix, P.M.
- 15. W. St Paul the First Hermit, C. Com. St Maurus, Ab.
- 16. Th. St Marcellus I, B.M. Requiem 7.
- 17. F. St Anthony, Ab. *Abstinence.*
- 18. Sa. St Peter's Chair at Rome. Com. St Paul, Ap., & St Prisca, V.M.
- ✕ 19. Su. EPIPHANY II. Com. SS Maris & Comp., MM., & St Canute, K.M.
- 20. M. SS Fabian, B., & Sebastian, MM.
- 21. Tu. St Agnes, V.M.
- 22. W. SS Vincent & Anastasius, MM. Requiem 8.
- 23. Th. St Raymond of Pennaforte, C. Com. St Emerentiana, V.M.
- 24. F. St Timothy, B.M. *Abstinence.*
- 25. Sa. THE CONVERSION OF ST PAUL, AP. Com. St Peter, Ap.

- ✕ 26. Su. SEPTUAGESIMA. Com. St Polycarp, B.M.
- 27. M. St John Chrysostom, B.C.D.
- 28. Tu. St Peter Nolasco, C. Com. St Agnes, V.M. Requiem 9:30.
- 29. W. St Francis de Sales, B.C.D.
- 30. Th. St Martina, V.M. Com. Beheading of Charles I, K.M.
- 31. F. St John Bosco, C. *Abstinence.*

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



MUSIC FOR JANUARY

JANUARY 5

- Mass, Misericordias Domini Josef Rheinberger
- Motet, In nomine Jesu Jacob Handl
- Evensong and Benediction*
- Magnificat and Nunc dimittis Michael Wise
- Motet, O magnum mysterium Francis Poulenc
- O Salutaris McNeil Robinson
- Motet, Jesu dulcis memoria Mode VI
- Tantum ergo Zoltan Kodaly

JANUARY 12 — EPIPHANY I

- Mass in E minor Anton Bruckner
- Motet, Ab oriente Jacob Handl
- Evensong and Benediction*
- Magnificat and Nunc dimittis C. Villiers Stanford
- Motet, Virga Jesse Anton Bruckner
- O Salutaris Tomas Luis de Victoria
- Motet, Adoremus te Nicholas Zielenski
- Tantum ergo Anton Bruckner

JANUARY 19 — EPIPHANY II

- Mass in D Marc-Antoine Charpentier
- Motet, Tribus miraculis Luca Marenzio
- Evensong and Benediction*
- Magnificat and Nunc Dimittis Orlando Gibbons
- Motet, This is the Record of John O. Gibbons
- O Salutaris Geoffrey Bush
- Motet, Verbum Caro Mason Martens
- Tantum ergo Geoffrey Bush

JANUARY 26 — SEPTUAGESIMA

- Mass, Missa Quinti toni Orlandus Lassus
- Motet, Bonum est confiteri Johann Ernst Eberlin
- Evensong and Benediction*
- Magnificat and Nunc Dimittis IV, I, Orlandus Lassus
- Motet, Super flumina Orlandus Lassus
- O Salutaris Tomas Luis de Victoria
- Motet, Media vita Mode 4
- Tantum ergo R. L. de Pearsall

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.