

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• ET • BENEDICTA • TU • IN • MULIERIBUS •  
• AV • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• ET • BENEDICTUS • FRUCTUS • VENTRIS • TUI •



AVE

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

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• ET • BENEDICTA • TU • IN • MULIERIBUS •  
• AV • MARIA • GRATIA • PLENA • DOMINUS • TECUM •  
• ET • BENEDICTUS • FRUCTUS • VENTRIS • TUI •



AVE

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

## 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

### BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*

RAYMOND P. HUGHES, *Vice-President*

CALVIN NASH, *Secretary*

HAROLD M. LINDSTEDT, *Treasurer*

ROBERT L. COE

HOXIE NEALE FAIRCHILD

EDWARD GARLICK

CARRINGTON RAYMOND

---

*Director of Music,*

*Organist and Choir Master:* JAMES L. PALSGROVE, 3RD

*Sacristan and Ceremoniaris:* EDWARD GARLICK

*Head Usher:* ROBERT L. COE

# AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

---

---

Vol. XXXIII

April, 1964

No. 4

---

---

Dear Parishioners of St Mary's:

If in Lent we have accepted the disciplined life of denial and mortification together with any suffering from blows at pride incident to such discipline, we shall have the joy of renewal through our union with the risen and victorious Saviour.

In his letter to the Colossians blessed Paul has written "If ye then be risen with Christ, seek those things which are above" and before the beginning of the Sunday High Masses during Eastertide we hear the celebrant chant "I saw water" to remind us of the water of baptism. This reminder is no empty recalling for it challenges us to put into practice the grace bestowed upon us at the font and so to keep our baptismal vows and thus to rise to newness of life through and with and in Christ.

We have a double citizenship. We are citizens of the world, earth dwellers. We are also citizens of the Kingdom of God, inheritors of heaven. Now the world's standards are diametrically opposed to those of Jesus Christ and therefore we must use the grace of baptism so that we may be strong enough not to permit worldly considerations to influence us to the extent of actually preferring external splendor and material progress to Christian charity and spiritual perfection.

But we have a mission to others as well. We are to bear the Gospel, the good news of redemption to the world about us which primarily seeks material satisfaction. God knows how His world needs renewal and re-creation and He trusts us with the happy privilege of handing on to others the riches of His grace.

Oh, may Eastertide be not observed in mockery. May we Christians who bear the seal of the Holy Trinity bear that seal with honor

and by our prayers and our works help to bring that seal to others that they too may live in union with the risen Saviour. There is abiding joy in such living.

Affectionately,

*Guiney Taber*  
★

### JOYFUL DISCIPLINE WITH A HAPPY VENGEANCE

*The discipline of charity*

**T**HE briefest and possibly the best definition of charity is *love supernaturalized*. Yes, love is a virtue which lifts up into the realm of the supernatural, into the Kingdom of God. It is a virtue which causes us to love God above all things and for His own sake and to love our neighbor and ourselves for His own sake.

Now such love may grow in the intellect or in the emotions but it involves primarily the will. Unless willed, love is a travesty. He who loves must *will* God as good for His sake. He must will God's love simply because God is the supreme object of man's love. He must will God to be just, merciful, loving, omnipotent, omnipresent, and omniscient, because He is all of these. He must will God's glory because God is glory. On God's part He wills for men both heaven and a vision of Himself and He leads men heavenward and prepares them for their eternal home. God wills men's highest good.

It is well always to keep in mind that charity is a gift of God. It is love infused into the human soul. It is poured-in ability to love God and to will His glory (His will) in each and every circumstance of life. So it is that man loves God first and afterwards himself and others because God wills that he so love. It was Saint Bernard who stated that there are four degrees of love:

1. Man loves himself for his own sake and therefore wrongfully.
2. After his conversion from such a low estate, man loves God for his own sake and not for God alone.
3. Man loves God for Himself.
4. Man loves himself solely for God's sake.

It will easily be seen that in the progress through these four degrees of love the third is the goal of life here on earth and very probably

the best that man can expect, whereas the fourth degree must ordinarily be reserved for life in heaven. Since love comes from God, it must lead man to God and unite him inseparably with God. He who truly loves will find nothing hard or burdensome in the service of God, the service of the One primarily loved. He will gladly strive daily to overcome the chief obstacles to the love of God, namely, the love of the world with its material things and the love of self.

But our divine Saviour tells us that we cannot love God without loving our neighbor and that everyone is our neighbor. However, even in loving our neighbor God will be the object as well as the motive of our loving since genuine love of our neighbor means loving God in him. We are to see Christ in everyone with whom we come into contact. If we do, we shall refrain from judging our neighbor when duty does not require us to do so, and we shall desire for him all good that is in keeping with God's will for him. Indeed if someone offends us, we shall rejoice over the occasion for being merciful in honor of Jesus who is always merciful to us. And we shall encourage others and take an interest in what they are trying to do and rejoice in their success while avoiding that coldness which freezes and that mockery which wounds and that indifference which depresses. Why? Because our neighbor as well as we possesses God-given talents, however much they may appear to be obscured, and a soul which is God's image in him. Have you ever stopped to think that there is no one with whom you cannot be united by simply saying with sincerity the Our Father. Try it the next time you feel like turning your back on your neighbor.

True, it is one thing to receive supernatural love as a gift from God, but it is another matter to develop this precious gift by making use of it. How can supernatural love best be developed? In Holy Communion, the sacrament of union. You see the altar is the hearth of the love of God. Jesus Himself has said "I have come to cast fire on the earth but what will I but that it be kindled?" Indeed in His institution of the Holy Mass He has provided the means whereby the fire of His love may be kept burning brightly. Faithful to Him, Holy Church has made this sacred means readily available through daily celebrations of the Holy Mass and the Reserved Sacrament when no Mass is in progress. In the Blessed Sacrament Christ out of His love gives us His will and asks nothing more

from His worshipers than that they out of their love give Him their wills. Now as worshipers before the altar thus respond the wills of all present are united. They are one in loving Jesus in each other. Christ will not be divided, and therefore before the altar we cease to be mere individuals. We are united by common prayer, a single heart, a common hope, and these all come to life through charity in the joy of harmony. This is Jesus Christ. This is His Mystical Body.

Recognize that charity involves discipline for it thrives on discipleship, that is, on the following of Jesus the King of love. Recognize too that charity involves a happy vengeance, the taking of positive revenge on any travesty of love such as that of the world and of self with God not even in the reckoning. May the planting of love in your soul fragrantly flower!

G.T.



### BORN OF THE VIRGIN MARY

**T**HIS month, as once again we keep the Feast of the Annunciation of the Blessed Virgin Mary, our mind turns naturally to the Church's doctrine of the Virgin Birth of Our Lord, the doctrine that He was conceived of his blessed Mother by the overshadowing of the Holy Ghost, without the instrumentality of a human father. This doctrine rests squarely on the Gospels, and we affirm our belief in it at least twice daily, as we recite the Creed at the daily offices. Yet it is a doctrine that seems to be considered unfashionable in certain quarters these days, difficult to hold, unnecessary, and "uncongenial to the modern mind."

The Church, of course, does not teach the Virgin Birth because (to start with a trivial objection) she is old-fashioned and thinks sex is evil and feels that the Son of God could not have been contaminated by an unmentionable origin. If she felt that way, Holy Matrimony would certainly not be a Sacrament! Nor does she believe in the Virgin Birth as a necessary prerequisite and proof of her belief that Jesus Christ is God. The Church has never based her belief in the Incarnation on the Virgin Birth. It is the other way around; believing in the stupendous miracle of the Incarnation, she finds no difficulty with the Virgin Birth, in fact, she finds it the only congruous way in which the Word could have taken flesh. There is therefore no need to point out instances of parthenogenesis

(conception without a father) in lower forms of animal life — the whole thing is utterly irrelevant.

There are, I suppose, many ways in which God might have redeemed man; but it is idle to speculate what he might have done, for we are concerned with what he did do. And nothing that God does is irrational. Our Lord might have instituted His continued presence with us under some other forms than those of bread and wine; yet what is more appropriate than ordinary nourishment as the vehicle of the food of eternal life. He could have chosen a means other than Baptism for incorporation into His Body, the Church; yet what is more appropriate than water, the element which both drowns and is needed for all life, as the vehicle for death and resurrection in Christ. Sacraments are what theologians call "effective signs," i.e. their outward and visible forms are a clue to their spiritual effects. This is true also of the original Sacrament, the Incarnation: it was something entirely new, a new creative intervention in the history of mankind, something not evolving out of mankind itself but done by the initiative of God. The Virgin Birth is the "effective sign" of all this.

There is an ancient British heresy, called Pelagianism, which played down the role of God in man's salvation and exalted man's own role. It said, in fact, that if man could only be given the right example and incentive, he could pull himself together and bring out the best in himself. Such a radical intervention in human life as the Incarnation has always been a little irrelevant to this point of view. It is interesting to see that those who have doubts about the Virgin Birth and find it unnecessary and difficult usually come from English-speaking, well-to-do, upper-middle-class, academic circles, still the best breeding ground for Pelagianism. For them there is something divine in man which may need bringing to the surface but does not need such a break with continuity as the Virgin Birth. As a once well-known clergyman, accused of denying the Divinity of Our Lord, used to say: "What, I deny the divinity of Christ? I wouldn't deny the divinity of any man!"

The fact is that those who find difficulty with the Virgin Birth really have difficulty with the Catholic doctrine of the Incarnation altogether; they may not be consciously aware of this, but it lurks in the background all the time. They never deny the Virgin Birth alone; with it goes a denial of playing-down of many other doctrines

of the Church. To those — and this includes orthodox Protestants as well as Catholics — who are realistic about man's original sin, who know that a radical new creative intervention in the human race was and is needed, and who give God rather than man the initiative in this re-creative act, to them the Virgin Birth is not only no obstacle, it is the obvious way in which God took on human flesh. It not only was so, it could not very conceivably have been otherwise.

M.G.M.



### THE ANNUNCIATION

In heaven there was a clarion call  
And all the angels and archangels,  
Together with the glorious company of saints  
Gathered in reverent love to wait His will.

On earth a mighty angel  
Bore His message to a lovely maid,  
Who heard bewildered, overawed; then humbly, joyfully  
Accepted.

*And the Word was made flesh!*

Elsie Gertrude Dickey



### VIGNETTES OF CATHOLIC LIVING (7)

*"Eucharistic Devotion"*

**E**ASTERTIDE is above all a season of great joy and exultation, and its festive note is the result of a stupendous fact of history, the Resurrection of Our Lord Jesus Christ. By that wondrous mystery the twin enemies of man, sin and death, have been conquered by the strong Son of God. By that same glorious Resurrection, too, we know the powerful presence of the living Christ carrying out His work of redemption.

One of the most intimate ways in which the Lord manifests His presence to us in great power and love is through the Most Holy Sacrament of the Altar. In the history of the Church there has been a gradual development or growth, through the guidance of the Holy Spirit, in the appreciation of the wonder of this Sacrament on the part of Christian people. The Mass for Monday of Easter Week in both the Collect and the Gospel stresses this gift of the Blessed

Sacrament by its emphasis on the Lord's manifestation of His Presence in the "breaking of bread." It is one unique way in which the risen Christ keeps to His promise, *Lo, I am with you always, even unto the end of the world.*

Throughout the Church's history various aspects of the Eucharistic mystery have been stressed and clarified through doctrinal development and the enrichment of worship. At one period we see clarification of the sacrificial nature of the Eucharist; at another emphasis is placed upon the real and objective presence of Christ in the sacramental species. Never has there been doubt in the mind of the Catholic Church that the primary and essential purpose for which Jesus instituted the Sacrament of His Body and Blood was "to proclaim the Lord's death until He comes again," and, as a result, for us to partake of the fruit of that sacrifice by feeding upon His Body and Blood in Holy Communion. From her awareness that in this Sacrament Christ possesses bread and wine and then expresses Himself through these elements, the Church instituted the practice of reserving the Sacrament in order to be able to feed the sick and the dying with the Bread of Life. Quite naturally, too, the faithful found ways of expressing special devotion to the Eucharistic Lord in addition to the Church's central liturgical act of worship, the Mass. In the Mass, of course, we are directing our worship "to the Father, through the Son, and in the Spirit." This is the devotional balance of the altar service. But Catholic Christians have desired to acknowledge as well the adoration due the Incarnate Lord; as a result of their gratitude for the gift of Christ they have, among other ways, emphasized His adorable Presence in the Sacrament of the Altar.

Benediction of the Blessed Sacrament is among the most popular of extra-liturgical Eucharistic devotions and consists in its present form of the singing of hymns (customarily nos. 209 and 200 in the 1940 Hymnal) before the Blessed Sacrament, which is exposed upon the altar in a monstrance. At the end of these hymns, during which incense is offered to the Eucharistic Lord, the priest raises the Sacrament in blessing (thus the name Benediction) over the worshippers and the service usually concludes with the Divine Praises and the singing of Psalm 117.

This service is a rather late addition (circa 14th century) to public Christian devotions, but this is no argument against its real value. Only what one theologian calls "a false romanticism about the early

Church" would lead to the abandonment of a devotion which has proved its worth in the course of the development of Christian prayer and worship. As the same theologian has said, "A practice with a thousand years of history behind it has its rights, even if they are not the first thousand years." After all, such Eucharistic devotion is an expression of the generosity of love in response to the far greater prodigality of God's love wherein He has so humbly manifested His presence in our midst. The adoration of God, even through a spiritual luxury such as Benediction of the Blessed Sacrament, ought not become the object of argumentation, but only of reverence and thanksgiving and joyful praise.

R.D.D.



#### PARISH NOTES

**W**HEN the Trustees of Saint Mary's decided on the complete repair and redecoration of the fabric of the church and established the Rehabilitation Fund, the goal set for contributions and pledges for parishioners and friends was \$50,000.00. This goal has been happily reached. We give thanks to God for the offerings, many of which were made by devoted members of Saint Mary's who themselves went without in order that God's house might be made beautiful.

And Saint Mary's has been made beautiful. Its renewed beauty is so overpowering that the majority of those seeing it for the first time find that words fail to express what they would like to say. Too, words are inadequate to express our appreciation for all the sacrificial giving. Thanks be to God whose love has drawn such a loving response.

Note: Those who have made three-year pledges toward the Rehabilitation Fund will kindly mark their offerings as they make them "For the Rehabilitation Fund."



**T**HE redecorated sanctuary of Saint Mary's is reaching its completion through the gift of two sanctuary screens, one for each arch on either side of the High Altar. These screens are of wrought iron and in an exquisite quatrefoil design. They take the place of the worn-out sanctuary curtains and should be installed by Easter Day or very soon thereafter.

The gift comes from a devoted parishioner, Dr. Carl Francis Hugger. The screen on the Epistle side of the altar is given in loving memory of his dear wife, Caroline Rutherford Hugger, and the screen on the Gospel side of the altar is given in grateful memory of Everett Bertram Bosshard, beloved priest and faithful member of the Saint Mary's clergy staff for several years.

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them. May they rest in peace!



**T**HE Annual Parish Meeting for the election of delegates to the Convention of the Diocese of New York in May will be held in Saint Joseph's Hall on Monday afternoon, March the thirtieth, at five-thirty. The polls will remain open until five-forty-five. Male communicants who regularly contribute to the support of the parish are eligible to vote.



**T**HE Women of the Church of Saint Mary the Virgin will meet in Saint Joseph's Hall on Thursday morning, April the sixteenth, at ten-forty-five. This is the Annual Meeting at which officers will be elected for the following season. A Corporate Communion will have been held that morning in the Lady Chapel at the nine-thirty Mass.



**W**E are grateful to those who made possible the addition to the organ of a harp and cello for the Easter Day High Mass. And our gratitude is unbounded for all who by their work and worship made Holy Week so rich a spiritual experience.



**O**N Saturday, Saint Mark's Day, April the twenty-fifth, you are invited to attend here at Saint Mary's a day of Catholic Witness and Devotion sponsored by the American Church Union. The theme of the day will be "A Catholic and his world." A pontifical High Mass will be celebrated at eleven-thirty and the day will close with Solemn Benediction of the Blessed Sacrament at three. Addresses will be given on the subjects "One Family in Christ," "Family Life in the Catholic Church," and "The Future of Anglicanism." The Right Reverend W. A. E. Westall, Lord Bishop Suffragan of Cred-

iton and President of the English Church Union, will officiate and speak. Those who accept this invitation to attend the day will register that morning at eleven.



**T**HE annual offering for the training of future priests amounted to \$348.99.



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."*

February 19 — Mary Caroline Bell

February 21 — Louise Jones

March 2 — Joseph F. White



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

April 5 — The First Sunday after Easter, Earle W. Stevenson.

April 6 — Annunciation of the Blessed Virgin Mary, Emma V. Headley.

April 12 — The Second Sunday after Easter, Augusta Emma Dinter.

April 19 — The Third Sunday after Easter, A thank offering.

April 26 — The Fourth Sunday after Easter, Reginald Cadney.



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

April 1 — St Mary's Guild.

April 12 — Society of Mary.

April 16 — The Women of the Church.

April 26 — 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, \$10, \$6; Miss Stella Bateman, \$3; Mr and Mrs Donald Fenn, \$10; Mr Theodore A. Johnson, \$15; Mrs James Kearins, \$1; Miss Agnes Lloyd, \$2; Mrs James Louis Lundean, \$2; Miss Donna Lee Nickerson, \$5; Mr Henry B. Steffens, Sr., \$5; Miss Mabel Wade, \$5.

CALENDAR FOR APRIL

1. W. Wednesday in Easter Week.
2. Th. Thursday in Easter Week. Com. St Francis of Paula, C.
3. F. Friday in Easter Week. Com. St Richard, B.C. *Abstinence.*
4. Sa. Saturday in Easter Week. Com. St Isidore, B.C.D.
- ☒ 5. Su. EASTER I (Low Sunday). Com. St Vincent Ferrer, C.
6. M. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. High Mass with Communions 7.
7. Tu. Feria.
8. W. Feria.
9. Th. Feria.
10. F. Feria. *Abstinence.* Requiem 7.
11. Sa. St Leo the Great, B.C.D.
- ☒ 12. Su. EASTER II.
13. M. St Hermenegild, M.
14. Tu. St Justin, M. Com. SS Tiburtius & Comp., MM.
15. W. PATRONAGE OF ST JOSEPH, Spouse of the B.V.M., Confessor, & Patron of the Universal Church.
16. Th. Feria. Requiem 8.
17. F. St Anicetus, B.M. *Abstinence.*
18. Sa. Of our Lady.
- ☒ 19. Su. EASTER III. Com. St Alphege, B.M.
20. M. Feria. Requiem 9:30.
21. Tu. St Anselm, B.C.D.
22. W. SS Soter & Caius, MM.
23. Th. St George, M.
24. F. St Fidelis of Sigmaringen, M. *Abstinence.*
25. Sa. ST MARK, AP.EV. Com. Rogations.
- ☒ 26. Su. EASTER IV. Com. SS Cletus & Marcellinus, MM.
27. M. St Peter Canisius, C.D.
28. Tu. St Paul of the Cross, C. Com. St Vitalis, M.
29. W. St Peter, M. Requiem 7.
30. Th. St Catherine of Siena, V.

---

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

## MUSIC FOR APRIL

## APRIL 5 — EASTER I

Mass, Missa Secunda .....	Hans Leo Hassler
Motet, Christ is arisen .....	C. Villiers Stanford
<i>Evensong and Benediction</i>	
Magnificat and Nunc dimittis .....	Thomas Morley
Motet, Christus surrexit .....	Felice Anerio
O salutaris .....	Flor Peeters
Motet, Adoramus te .....	Nicholaus Zielenski
Tantum ergo .....	Flor Peeters

## APRIL 12 — EASTER II

Mass, Mass in E .....	Otto Rehm
Motet, My shepherd is the living Lord .....	Thomas Tomkins
<i>Evensong and Benediction</i>	
Magnificat and Nunc dimittis .....	Tones I, IV/Lassus
Motet, Regina coeli .....	G. Bouzincac
O salutaris .....	J. Kromolicki
Motet, Jesu dulcis memoria .....	Joseph Rheinberger
Tantum ergo .....	J. Kromolicki

## APRIL 19 — EASTER III

Mass, Missa iste confessor .....	Giovanni Pierluigi da Palestrina
Motet, Exultate Deo .....	Alessandro Scarlatti
<i>Evensong and Benediction</i>	
Magnificat and Nunc dimittis .....	Herbert Howells
Motet, Ego sum pastor bonus .....	Waclaw Szamotulczk
O salutaris .....	Donald McAfee
Motet, Adoramus te .....	Jacob Handl
Tantum ergo .....	Donald McAfee

## APRIL 26 — EASTER IV

Mass, Missa brevis .....	Zoltán Kodály
Motet, Christe ist erstanden .....	Arnold von Bruck
<i>Evensong and Benediction</i>	
Magnificat and Nunc dimittis .....	Thomas Causton
Motet, O God, Thou art my God .....	Henry Purcell
O salutaris .....	Geoffrey Bush
Motet, Ave verum .....	Josquin des Pres
Tantum ergo .....	Geoffrey Bush

## 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 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*.

### 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.*