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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. MICHAEL G. MAYER

THE REV. ROBERT DANIEL DUFFY

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

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AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXXIII

November, 1964

No. 8

MASSES FOR THE DEAD

The Requiem Masses in November are as follows:

Tuesday, November 3, 7:00—(Clergy of St Mary's)

Wednesday, November 4, 9:30—(St Mary's Guild and Women
of the Church)

Thursday, November 5, 8:00—(Trustees of St Mary's)

Friday, November 6, 7:00—(A, B)

Saturday, November 7, 8:00—(C, D)

Tuesday, November 10, 8:00—(E, F)

Wednesday, November 11, 9:30—(Those who have given their
lives in the service of their country)

Thursday, November 12, 7:00—(G, H)

Friday, November 13, 8:00—(I, J, K)

Monday, November 16, 8:00—(L, M)

Tuesday, November 17, 7:00—(N, O)

Thursday, November 19, 8:00—(P, Q, R)

Friday, November 20, 7:00—(S, T, U, V)

Monday, November 23, 7:00—(W, X, Y, Z)

Tuesday, November 24, 8:00—(All those who have died in
November)

Wednesday, November 25, 7:00—(All those whose names are
enrolled in the Chantry Book)

Friday, November 27, 8:00—(Benefactors of St Mary's)

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

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

FACT AND FABLE

ONE of the concomitants of greatness and importance in individuals and institutions is that apocryphal stories about them will proliferate like mushrooms. John Smith or the Church of St Ime-on-the-Rocks are obviously too obscure to generate such flights of the imagination; the President, on the other hand, or a famous parish church will usually do just that. It is a sign of the important position which the Church of St Mary the Virgin holds in the life of the whole Church that so many strange and wonderful tales are told about her. Who has not overheard someone state, in hushed and knowing tones, that the services at St Mary's are all conducted in Latin, that the bylaws of the parish require the clergy to be celibate, that there are machines in the undercroft for blowing incense through the hot-air registers, or that the church is very heavily endowed? We may smile at most of these extraordinary allegations, but there is another, more serious one, and that is the persistent rumor that St Mary's is not part of the Episcopal Church.

The facts on which this rumor is based are probably these: the appearance, in the legal title of the church, of the mysterious phrase "Free Church," and the legal organization of the parish in a Board of Trustees rather than the more common Vestry. No one seems to know, really, what the term "Free Church" implies; it seems to have something to do with independent control of the real property of the parish, without recourse to the Bishop and Standing Committee of the diocese. In any case, that does not affect St Mary's position as an integral part of the Episcopal Church. An independent parish is, in fact, a most uncatholic concept. The idea that there are individual Christians who voluntarily band together to form an organization known as a parish, that such parishes join forces, if they feel like it, to form a superior organization known as a diocese, and that such dioceses may organize themselves into an even higher body known as the Church is a very Protestant, and especially Congregationalist, idea. For the Catholic, who regards even the outward, visible organization of the Church as sacramental, that organization is hierarchical, with all power descending from above. A diocese has being and meaning only as part of the Church; a parish as part of a diocese; and an individual Catholic

only as member of a parish. While parishioners of this or any other parish church may, and sometimes do, act as if their church were not part of the diocese, that is really a theological absurdity.

As far as St Mary's is concerned, the facts of our relation to the Church at large bear this out. Your priests are "canonically resident" in the diocese, either by having been ordained by our bishop or by having been transferred by Letters Dimissory. The way in which the legal corporation of any parish maintains its outward and visible connection with the Church is by being "in union with Diocesan Convention." The Canons require that any parish, to be admitted to such union, must bear on its Certificate of Incorporation the statement "that the Parish is an Episcopal Church, and is forever to continue such." We are most certainly in union with our Diocesan Convention. Why else would clergy and lay delegates have a seat in, and attend the tedious proceedings of, that Convention? We are subject also, in all things, to the Canons of the Church and the diocese, not least in the business of calling a Rector and appointing curates. And we pay out many thousands of dollars each year on our assessment for the expenses of the diocese and our quota for the missionary work of the Church. Individual parishioners, moreover, are active, both as members or officers, in diocesan organizations. How can anyone say that we are not a part of the Episcopal Church?

A parish church, while a spiritual organism, also holds real property and monetary funds in this world, and has to be legally organized like any other corporation. This organization is regulated both by ecclesiastical canons and by civil law, — in our state by the Religious Corporations Act. Both sets of laws recognize two types of corporate organization and legal agents of the parish. If you ever take a look at our diocesan canons, for instance, you will find the recurring phrase, "It shall be the duty of the Vestry or the Board of Trustees . . .". The difference between these two bodies is that the former, as we all know, is elected by the qualified electors of a parish, and to definite, though renewable, terms of office; the latter is a non-elective body, its members electing new members, when needed, themselves, with permanent membership on the board until death or resignation them do part. Their functions are otherwise exactly

the same. As a matter of fact, even their nature is not always very different either, especially in large city parishes where even a Vestry is more often than not self-perpetuating and where vestrymen and Rector usually determine the slate for elections. There is, of course, a very definite reason why St Mary's was organized on the basis of a Board of Trustees. We may illustrate this by a hypothetical course of events. Let us assume that St Mary's had a Vestry; let us assume, further, that Times Square suddenly became a residential district once more, and that a great many Episcopalians moved into the neighborhood and transferred to St Mary's. If the majority of these were rather Protestant-minded they could, over the years, elect vestrymen of their own persuasion who would then, when opportunity arose, call a Rector to their liking who would slowly abolish most things Catholic and perhaps even substitute Sung Matins for High Mass! That couldn't possibly happen, you may say; but something very much like it has, indeed, happened in more than one parish not far from us during the past few years. It could not happen under a Board of Trustees. At the time when St Mary's was founded there was even more danger of hard-won Catholic positions being suddenly undermined in that way. The Board of Trustees was the answer then, not only at St Mary's but at other early Catholic parishes as well. Vestrymen and Trustees are, of course, the same kinds of human being, and neither system miraculously endows them with qualities which they do not already possess. But the Trustees system is an assurance, we trust, that the Catholic life at St Mary's will continue unabated. Far from making us less a part of the Episcopal Church, it should enable us to be always a shining manifestation of the true Catholic nature of our Church.

M.G.M.



THE WILL OF GOD: YOUR SANCTIFICATION

THE great joy of the Church Catholic is her kalendar of saints, some of them known to the faithful on earth and others known only to God, but all of them part of that multitude which no man can number and which encompasses every nation, race, tongue, and social and economic level found in human society. Will you and I be listed in that honor roll? Surprising as it may

seem, God intends that we should be. What is even more startling to us, once we have given the matter some serious consideration, is that we and we alone can keep our names from being inscribed among the inhabitants of the heavenly courts.

Perhaps our chief difficulty, the one obstacle apart from the chains of our own self-love, which hinders us from enrolling in the school of saints is our warped concept of sanctity. This can be illustrated by a comment which appeared in print less than two years ago. When the very great and saintly Pope John XXIII was dying, the novelist and author, Morris West, was asked by the editors of LIFE magazine to write a tribute honoring that saintly Bishop who had so markedly influenced the world with his humble charity and God-like service. At the close of his tribute Mr. West asked this question: Will they canonize him? And his reply? "In a way, I hope not. For my part, I do not want to see him idealized by a Vatican painter, lit by a thousand candles in St Peter's, reproduced in plaster and gilt and sold to pious pilgrims. I want to remember him for what he has been — a loving man, a simple priest, a good pastor, and a builder of bridges across which we poor devils may hope one day to scramble to salvation." These words were aimed against that sham caricature of sanctity which identifies holiness with a peculiarly distasteful phenomenon, a kind of ethereal head-and-feet-in-the-clouds sort of person who has never faced the hard facts of life. If sanctity is an odd and out-of-contact-with-reality manifestation in the course of human history, then quite naturally we are repelled by it and shall want nothing to do with it. We may be more than just amused by the answer a boy gave to his priest when asked in the course of Confirmation instructions to define the word "saint." His reply was to the effect that a saint is "the sort of fellow who says lots of prayers but isn't good at anything else." Yes, we laugh at that definition and accept it as the correct one in order to rationalize our own refusal to answer the call to holiness. You see, we really do miss the point of our own vocation if we think of sanctity in terms of peculiarity, or strange and sentimental piety, or weakness, or something unreal. Essentially, sanctity consists of being your real self, that self which was made new at the font in Holy Baptism.

"This is the will of God, even your sanctification." So wrote St Paul. How many are the times we have ignored the call to

be saints or excused ourselves from that invitation because we have felt the task impossible (which it is if we rely solely on our own strength) or a goal contrary to the climate in which we live. How wrong we are to settle down to such excuses. No one country or social class or period of history or profession or age has a monopoly on sanctity. Our Lady was a mother and housewife; St Joseph was a carpenter by trade; St Benedict Labre was a common beggar; St Thomas Aquinas was one of the most brilliant minds of all times. St Augustine for years groaned under the slavery of his passions and when nearing his conversion prayed that God would give him purity, "but not yet"; St Stanislaus died at the youthful age of seventeen years with his baptismal innocence unsullied; St Louis was a king and saint; and the Cure d'Arns had the greatest difficulty in reaching ordination to the priesthood, because everyone said and knew, and he himself knew, that he had very little intellectual ability. You see, then, sanctity is not a matter of personality qualifications or profitable environment or special talents and ability or social status. It is simply living up to what you and I really are — men and women made new creatures in baptism, chosen by God for holiness, that is, to reflect His own life, to share in all the depth and richness of the Lord Christ's love and beauty. It is as simple as that.

Or, to put it another way, God has already separated us from the environment of the wilderness of sin and mediocrity and placed us in the new environment of grace, the life of His Church, where we are supplied with the necessary equipment for the pilgrimage to the promised land. God's will for us is sanctification. Are you and I going to be content with the golden calf of self-will, the idol of living according to the mediocrity of the old man? Or will we recognize who we are, people who have been chosen for holiness and supplied with the whole armor of God, and in that recognition strive for the perfection of our real self where the beauty and love of God will rub off on us, much to our surprised joy, bringing a happiness beyond our fondest imagining?

Two things are required for sanctity: the desire to grow in holiness, and the willing reception of and dependence upon God's grace which is the chisel that fashions out of the rough-hewn rock of our humanity the lovely features of Christ-likeness.

That loving grace of God has already begun the work of sanctification in you and me. Will we let Him who so graciously reverences our freedom continue His work on us, even though that work involve suffering? Let us make our own that prayer uttered by a well-known English priest of the last century:

O God, Thou hast separated me from the world unto Thy Kingdom. Separated as I have been in Baptism, separated in Confirmation, separated in every reception of Holy Communion, separated in Thy tender and merciful dealings with me—make me, O Lord, at that last and great and awful separation to be numbered with Thy Saints in glory everlasting.

R.D.D.



AN APPRECIATION

THE location of our church, and the nature of our parish, make it impossible that there should be a great number of organizations and activities. Good as such activities may be where they are possible and needed, they often tend to overshadow the real business of the Church which is, after all, the worship of Almighty God and the sanctification of souls. St Mary's has a special opportunity to proclaim these essentials, and we should not feel apologetic about focussing our activities on the sacramental life and on "Catholic worship, liturgical music, and Gospel preaching." Visitors to our church are delighted and refreshed by this right emphasis, and we receive many letters expressing their appreciation of what they find here. A typical letter of this kind may be of interest to all.

Dear Father Mayer:

This is just a note to say "thank you" to you and St Mary the Virgin parish for the joy and devotion I experienced in attending your High Mass yesterday. The singing and the chant were magnificent and a combination of faultless execution and deep devotion, bringing the meaning of the sung worship of God most touchingly to ears sore from our dissonant society. Your sermon I shall always remember. The joy of hearing the word of God preached in a calm, manly and intelligent way, by one who believes, is one I hadn't enjoyed in many years. Yesterday the pleasure was again mine.

The Church of St Mary the Virgin is remarkably beautiful and one of the most perfectly liturgical churches I have ever been in. Of particular pleasure to me are the two Chapels of Our Lady. Being a God-hungry man in this City of ours, I have sought one church where the worship of God comes first, believing "that all else will be added." At St Mary the Virgin I found that belief practiced and I happily bear the beauties I enjoyed Sunday to my family and friends.

Being a Roman Catholic, I shall not attend your High Mass again; I did not know that St Mary's was an Episcopal Church until today, but the memory of it will go into all of my work with Catholic groups. Those of my friends who are now priests will hear of the beauty you are offering Our Lord and the Blessed Mother. I know I shall return to St Mary the Virgin often and know the friendliness and holiness I found there yesterday. I hope and pray that this year when our Mass is said in English it will approach the beauty of your Mass.

Thank you again, and I wish I had more to offer in thanking than these few poorly expressed thoughts of gratitude.

Sincerely in Christ our Lord and His Mother,

A.J.M.



PARISH NOTES

THE Feast of All Saints, November the first, happily falls on Sunday this year. There is nothing to prevent you, therefore, from being in your place before God's altar to praise and thank him for the wonderful grace and virtue declared in all his Saints.



MONDAY, November the second, is All Souls' Day. Low Masses of Requiem will be offered in the Chapel of Our Lady of Mercy at seven, eight, and nine-thirty; High Mass of Requiem, with an address by Father Mayer, and followed by Solemn Absolution of the Dead, will be celebrated at noon.

All Souls' Day is the day on which the Church intercedes with God for *all* the faithful departed, including those whose names are not known and those who have no one to pray for them.

Hence no names are read on that day, although such lists of names as have been received are placed on the altar at High Mass.

Requiem Masses at which your beloved dead may be remembered by name are offered all during the month of November. The schedule for these Masses appears elsewhere in AVE. Praying for the dead is a spiritual work of mercy which no one else can perform for you; surely you can be present at one of the many Requiems this month.



THIS is an appropriate month in which to remind you of the existence of one of the oldest devotional societies in the Church, the Guild of All Souls, of which all Catholics ought to be members. As a member you will, during your lifetime, assist the Church in regular prayer for her departed souls and, after your death, be assured of the offering of untold prayers and Masses for the repose of your soul on its anniversary. Details and application forms may be obtained from the secretary-treasurer of Saint Mary's branch of the Guild, Mrs Ruth M. Tripp, 86 West 12th Street, New York City, or from Father Mayer, chaplain.

Members of the Guild are reminded that Stations of the Cross, with intention for the Departed, on third Fridays at eight-fifteen, is the only corporate activity of the Guild in this parish.



OUR national Thanksgiving Day falls this year on Thursday, November the twenty-sixth, when we give thanks to Almighty God for all the blessings of this life. Low Masses will be celebrated at seven, eight, and nine-thirty, with a High Mass at eleven at which Father Duffy will be the preacher. The usual confession hour on the afternoon of that day will be omitted.



THE Women of the Church of Saint Mary the Virgin will hold their monthly meeting on Thursday, November the nineteenth, beginning with a Corporate Communion at the nine-thirty Mass in the Lady Chapel, followed by the business meeting at ten-forty-five.

This year, instead of the usual Mission Tea in the afternoon, dinner will be served at six-thirty, and it is hoped that not only members of the Women of the Church but other parishioners and friends—both men and women—will attend. Father Joseph Parsell, O.H.C., will be the guest speaker and will show slides of the Order's work in Liberia. The summer Mission Work of the women will also be on display. Tickets for the dinner, at \$3.50 each, may be obtained from Mrs Harold M. Lindstedt, the Chairman of the Dinner Committee.



THE presentation of the Advent United Thank Offering from the women of our diocese will take place on Tuesday, December the first, at the ten-thirty Mass in the Cathedral of Saint John the Divine. The Reverend John Heuss, Rector of Trinity Church, will preach. At twelve noon there will be a box luncheon in the undercroft of the 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 the Synod House, with Mrs W. Stanley W. Edgar, President, presiding. The Women of Saint Philip's Church will present a program related to the Harlem problem. 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, November the twenty-second. Checks should be made payable to "The United Thank Offering."



OUR Saint Francis de Sales Shop has the new Ordo Kalendars for 1965 in stock, which you may purchase for sixty cents (eighty-five cents if mailed). While the uncertainties of this past year prevented the preparation of a new Christmas card, some of the cards of previous years are still available.



THE Episcopal Mission Society in the Diocese of New York (formerly known by the less happy name of Protestant Episcopal City Mission Society) is sponsoring a performance of the newly opened musical comedy, "Ben Franklin in Paris," for the benefit

of their Chaplaincy Program, on Thursday evening, November the twelfth. Balcony tickets at \$5, \$10, and \$15; mezzanine tickets at \$20 and \$25; and orchestra tickets at \$20, \$25, and \$30 each may be obtained from the Benefit Committee's Treasurer, Mrs Clifford W. Michel, 730 Park Avenue, New York City, or by calling Mrs Dowling at the Society's offices, WO 6-2960.



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."

September 17—Helen J. Conti

September 21—Christine Reusswig



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

November 1—All Saints' Day, Departed members of St Mary's Guild.

November 8—The Twenty-fourth Sunday after Trinity, A thank offering. Lady Chapel, Rufus McIntosh

November 15—The Twenty-fifth Sunday after Trinity, Charles Kirkpatrick Edgar.

November 22—The Sunday next before Advent, Christopher J. and Mary A. Warrell.

November 26—Thanksgiving Day, Isaac Bradley Johnson.



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

November 4—St Mary's Guild.

November 8—Society of Mary.

November 19—The Women of the Church.

November 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: Mrs Laurence Batchelder, \$3; Miss Ada Beazley, \$5; Miss Marguerite L. Bispham, \$2; Mr Walter C. Caswell, \$3; Miss Gwendolen Coldham, \$5; Mrs Myron G. Fincher, \$5; Mrs George A. Gordon, \$25; Mrs Eugene W. Mason, \$5; Miss Evelyn W. Pike, \$2; Miss Isabel E. Rathborne, \$5; Miss Margaret L. Rigler, \$2; Mr and Mrs Charles A. Stoving, \$5; The Rev William R. Wetherell, \$2.50.

KALENDAR FOR NOVEMBER

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

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

MUSIC FOR NOVEMBER

NOVEMBER 1 — ALL SAINTS

Mass, Missa Misericordias Domini Josef Gabriel Rheinberger
 Motet, O quam gloriosum est regnum Juan Esquivel

Evensong

Magnificat and Nunc dimittis Thomas Morley
 Motet, Justorum animae William Byrd
 O salutaris hostia Geoffrey Bush
 Motet, Ave verum Corpus 14th century French
 Tantum ergo Geoffrey Bush

NOVEMBER 8 — TRINITY XXIV

Mass, Mass in D Marc-Antoine Charpentier
 Motet, Psallite Domino Michel Richard Delalande

Evensong

Magnificat and Nunc dimittis Tone VIII, III
 Motet, O quam gloriosum est regnum Tomás Luis de Victoria
 O salutaris hostia Josef Kromolicki
 Motet, O sacrum convivium Tomás Luis de Victoria
 Tantum ergo Josef Kromolicki

NOVEMBER 15 — TRINITY XXV

Mass, Missa Le bien que j'ai Claude Goudimel
 Motet, O sacrum convivium Steffano Bernardi

Evensong

Magnificat and Nunc dimittis Richard Farrant
 Motet, Hear my prayer, O Lord Adrian Batten
 O salutaris hostia Jean Langlais
 Motet, Ave verum Corpus 14th century French
 Tantum ergo Sigfrid Karg-Elert

NOVEMBER 22 — SUNDAY NEXT BEFORE ADVENT

Mass, Mass in E minor Anton Bruckner
 Motet, Out of the deep Henry Aldrich

Evensong

Magnificat and Nunc dimittis Orlandus Lassus/Tone IV, I
 Motet, Ave Maria Josquin des Prés
 O salutaris hostia Pierre de la Rue
 Motet, O sacrum convivium Marc-Antoine Charpentier
 Tantum ergo Nicolas Gigault

NOVEMBER 29 — ADVENT I

Mass, Missa quinti toni Orlandus Lassus
 Motet, Hosanna to the Son of David Orlando Gibbons

Evening

Litany in Procession Plainchant
 Motet, Canite tuba in Sion Francisco Guerrero
 O salutaris hostia Josef Gabriel Rheinberger
 Motet, Adoramus te Jacob Handl
 Tantum ergo Max Reger

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 and 8 a.m.
Wednesdays and Holy Days	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 MAYER: Thursdays, 4:30 to 5:30; Fridays, 12 to 1; Saturdays, 4 to 5 p.m.

FATHER DUFFY: Fridays, 7 to 8; Saturdays, 2 to 3 and 7:30 to 8:30 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.

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.

ORDER OF St VINCENT.—For Altar Servers. Meetings, as announced. Corporate Communion, last Sunday, 9 a.m.

GUILD OF St STEPHEN.—For young people, ages twenty to thirty-five. Meetings as announced. Corporate Communion, last Sunday, 9 a.m.

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Holy Hour (St Francis' Altar) first Fridays, 8:15 p.m.

SOCIETY OF MARY.—Corporate Communion, second Sundays, 9 a.m. Rosary second Fridays, 8:15 p.m.

GUILD OF ALL SOULS.—St Mary's Ward. Stations of the Cross, third Fridays, 8:15 p.m.

DIRECTORY

CHURCH OF St MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

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.