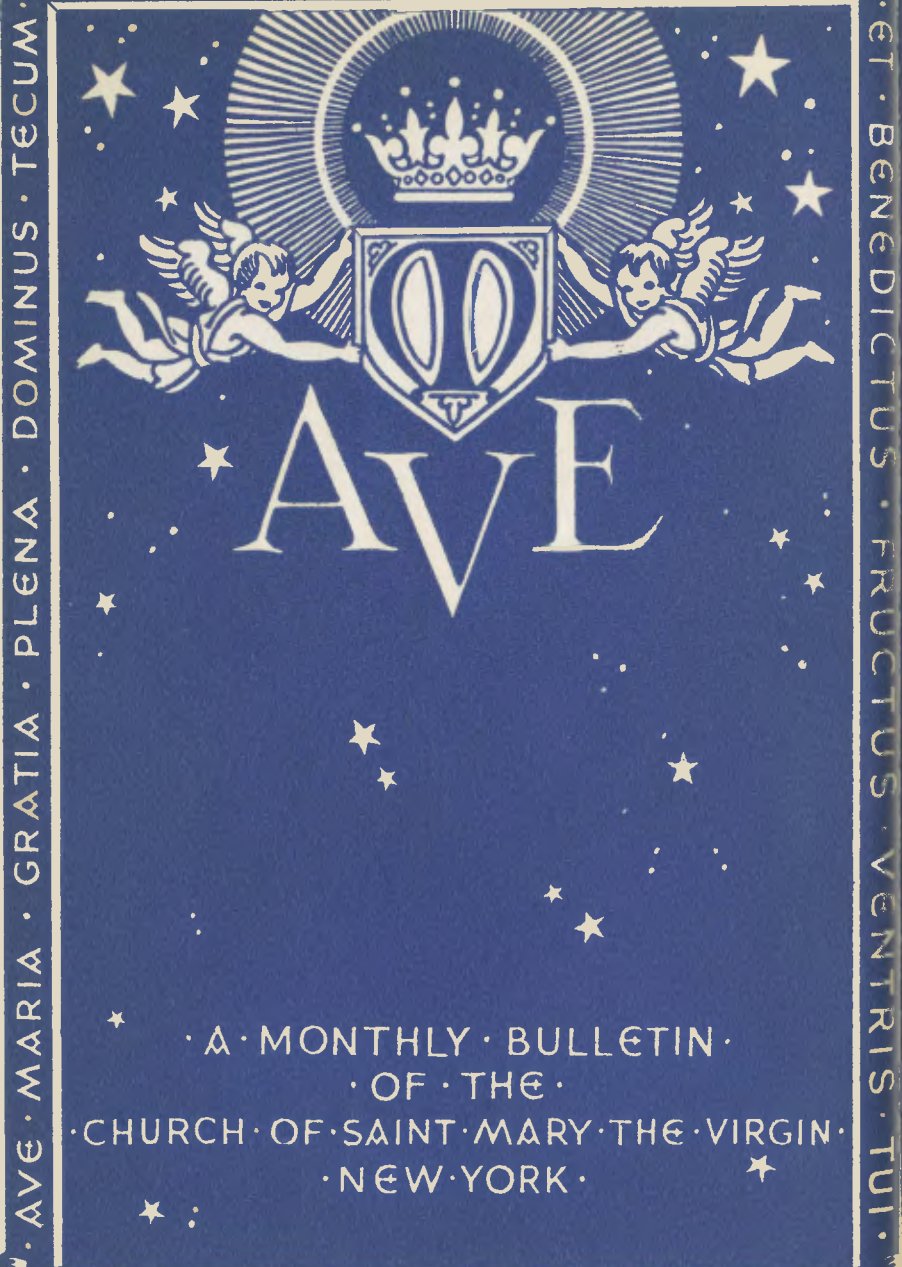
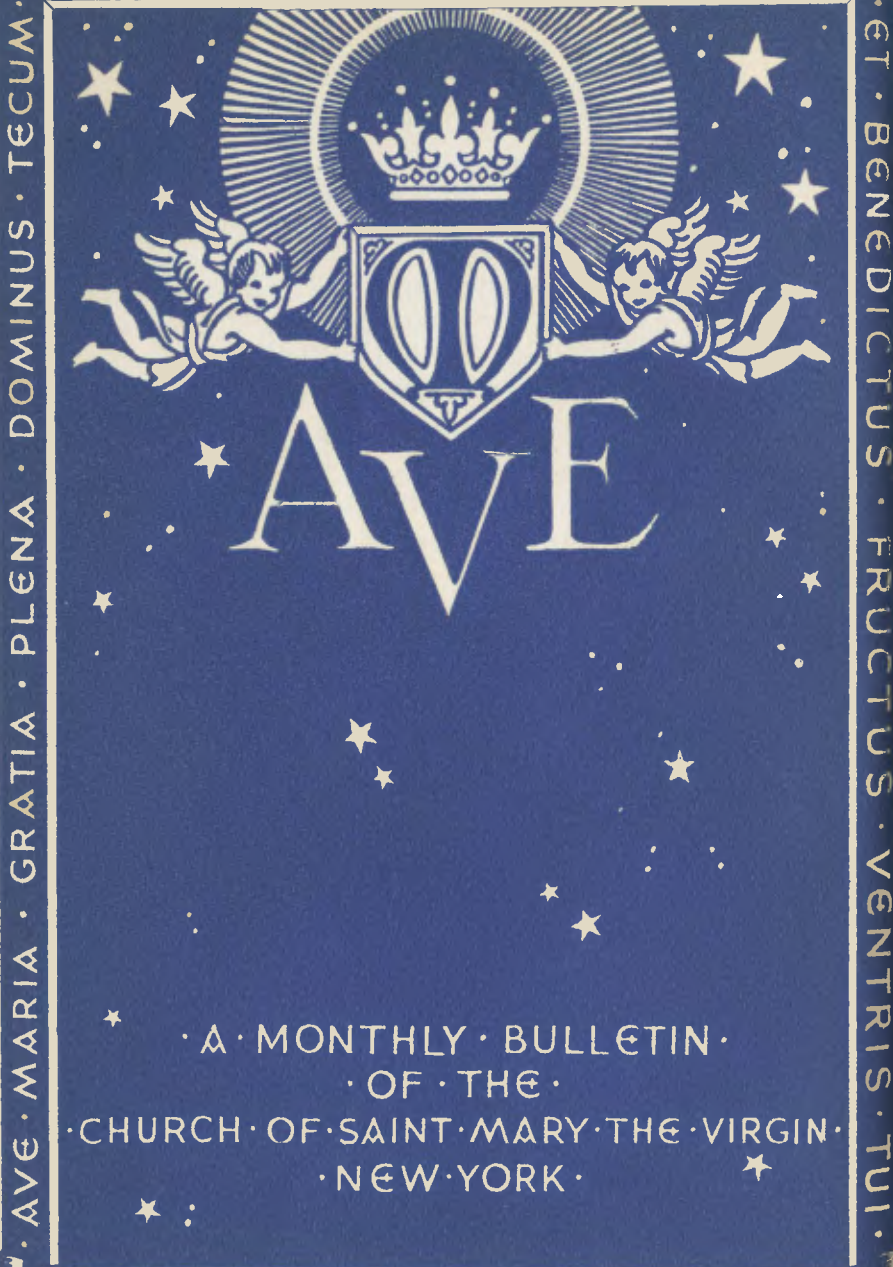


* · BENEDICTA · TU · IN · MULIERIBUS · *



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 · OF · THE ·
 · CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York, N. Y.
(Between Sixth and Seventh Avenues)

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All Saints' Mission, Bontoc, Mountain Province, Philippine Islands

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AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City

Vol. X

January, 1941

No. 1

Dear Parishioners of Saint Mary's:

This January number of AVE carries with it to each and every one of you my best wishes for a happy new year. The Happy New Year greeting sounds to many like an anomaly in this present world which in so many respects seems to be upside down. However, the year 1941 may very well be a happy new year for all of us if we keep to our Blessed Lord's rule for happiness. Hear Him say "Blessed are the poor in spirit — blessed are they that mourn — blessed are the meek — blessed are they which do hunger and thirst after righteousness — blessed are the merciful — blessed are the pure in heart — blessed are the peacemakers — blessed are they which are persecuted for righteousness' sake — blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

Yes, blessedness, or happiness, consists in following in this happy way set forth by Him who is and ever will be the Way. This is the way that begins at the font and continues through the gate of death, even to the very heart of God. It is the way that may be followed in the humblest hovel and the most luxurious palace. It is the way that may be pursued in the weakest or in the strongest nation on earth. It is the way, however, that will be followed only by men and women of good wills, only by those whose wills are God-centered and not self-centered.

The Christmas Feast has come and gone for another year, but we must let the song of the angels still ring in our ears "Glory to God in the highest and on earth peace to men of good will." May our wills be sanctified by the power of the Holy Ghost and the grace of the Holy Sacraments. Then inward peace will be ours, and what is more, the happiness which is the fruit of inward peace will be ours. I wish you a happy New Year.

Affectionately,

Guino Taber

★

RAYMOND NOLD

1884 - 1940

Requiescat in pace

A TRIBUTE FROM FATHER TABER

On Sunday morning, November the twenty-fourth, God in His infinite mercy called to his eternal reward the soul of Raymond Nold. As Rector of the Church of Saint Mary the Virgin and as one who deeply treasures the friendship of Mr Nold, I feel impelled to write a brief tribute. There are others of the congregation and of the musical world who could write a far better tribute, but I must insist on the privilege of voicing in words my genuine appreciation.

Before I assumed my duties as Rector, Mr Nold did all that he could to make the beginning of these duties a happy one. He wanted all to go smoothly on my first Sunday here in the Saint Mary's family. All did go so smoothly that I felt at home. Indeed, the musical setting of the Mass was carried out so wonderfully that I was almost lost to things earthly.

From that first Sunday until the day of his death, Mr Nold remained steadfastly loyal to me. No pains were too great for him to take in helping me to carry on the high standard of worship which has been customary at Saint Mary's through the many years. Never once was any problem of music thrown into my face. All problems were solved before ever I heard of them.

The standard of music has been increasingly heightened during Mr Nold's faithful service over a period of thirty years. Whatever may have been the musical tastes of the members of the congregation, amidst times of musical thrills and musical let-downs, yet all, I believe, recognize and appreciate the fact that Mr Nold was always giving his best to the best. It was the Mass that mattered. The Church's liturgy was that which received primary consideration.

During the entire period of my brief rectorate Mr Nold had been fighting a dread disease. Fighting is the right word. It was a fight in which there was genuine nobility of soul. I never once heard him utter a complaint, though his happiest plans were being constantly altered. It was a fight that had within itself the power of conversion for those of us who were privileged to witness it.

Mr Nold lived a Catholic and died a Catholic. Without any ostentatious display of piety, he was genuinely pious. I am sure that his soul is very precious in God's sight and that it will be washed in the blood of the immaculate Lamb until at length it attains unto the full joy of heaven itself.

★

AN APPRECIATION FROM MR ERNEST WHITE

We remember a man principally for those points in which he differed from the average of human reaction. Let us then remember Raymond Nold as the consistent idealist.

He came of Swiss Mennonite stock, and spent his early years in smallish communities in Ohio where the religious point of view was the common thing. Small wonder then that the zealous attitude was a natural habit of mind. The Mennonites were a hardy people mentally and physically. In him the basis for zeal covered much more than religious considerations. He had a consuming interest in all that was fine — not for the thing itself so much as for what it contributed to a way of life. Though he worked at music for the whole of his life, with a singleness of purpose that few could emulate, it was not the centre of his existence. He was a truly religious man with a practical application for his religion.

His recollections of childhood were largely connected with music. He had taught himself to read notes before he entered school. Though he was graduated from the College of Music in Cincinnati, most of his skill he developed by his own efforts. In 1907, after holding two small positions playing in churches in up-state New York, he came to New York City to be assistant organist at St George's Church in Stuyvesant Square.

Here was a taste of doing things in the grand manner which set the young mind on its proper path. Musically this was a fine thing — but now he was beginning to be interested in the Church and the refinements offered the mind by ceremonial. He decided to try his own powers when St John's Church in Jersey City had a vacancy for an organist and choirmaster. This move proved to be an unhappy one, but within a few months he heard from a musical agency that an organist was needed at the Church of Saint Mary the Virgin. What things come out of chance — for the history of the music at St Mary's from 1910 onward is practically the history of the musical development of Raymond Nold.

Let us look at it with his own eyes. The music performed at that time was of the most flamboyant type, and utterly unsuited for its use. There was much beating on drums and tooting upon

trumpets that made even the later period of Viennese masses liturgical by comparison! After a short apprenticeship, Father Barry appointed the young man Musical Director. He was about twenty-seven years old at the time.

He set out to find and perform only the finest in music — and as his taste and skill grew, so did the musical performances. Year after year he brought to this country new material from Europe, for there was little or nothing published here that answered the requirements of St Mary's.

The refinement of taste went on. Gradually he came to see that even the finest music was not enough for the Liturgy. The music should be composed with the Liturgy in mind. Of what use was it to set such words to casual tunes even if the tunes were great music — the one hindered the other. His mind was now open to the work of the polyphonists and the golden age of religious music — music that is a setting and at the same time an expression of the text — music that leaves aside all ideas of personality and the entertaining of an audience — even though it had been a Royal audience that the Viennese composers had sought to please!

Now he was faced with a church that he had educated to Schubert and Mozart — and he had travelled ahead. Here was a whole literature more sublime than anything Mozart had dreamed of for Church, but it took a different point of view to be able to understand the grandeur, excellence and the inevitable quality in these works.

This time there was not the same careful patient work in changing the style of music. The depression had made it necessary to cut the staff, and with the dropping of the orchestra (present since the opening of the church) much of the regular repertoire could no longer be performed. As well he had learned that he had the dread disease leucothaemia. Here was a whole new world to

conquer and there was more than a chance that his life might soon be cut short. He must make haste!

Most of us at St Mary's will be able to locate our place in time in this narrative. Raymond Nold has died—but his plans and vision are still ahead of us. Indeed it will be many years before we can grow into all the things he foresaw for us.

I have said much about Raymond Nold's music—for that was his life. Personally he was so retiring that few ever came to know his strength and kindness. Those who did will never forget.

★

FATHER Nobes, missionary at All Saints' Mission, Bontoc, in the Philippines, has graciously answered the Rector's request for articles to be printed in AVE on the Church's work in this part of the mission field. These articles will help to arouse and sustain our interest in missionary giving. A large percentage of the missionary offerings here at Saint Mary's is allocated by the National Council of the Episcopal Church to the work of Father Nobes. On our Patronal Feast Day, the Feast of the Conception of the Blessed Virgin Mary, Father Nobes said Mass at All Saints' Mission with special intention for the Church of Saint Mary the Virgin. Frequently Mass is offered here at Saint Mary's for All Saints', Bontoc. Thus our altars are linked.

The first of the series of articles from our "Parish Missionary" is printed herewith:

November 18, 1940
All Saints' Mission
Bontoc, Mountain Province
The Philippines

Dear Friends:

In 1937, while I was on home leave from my work here in the Philippines, I had the privilege of telling you something about the work of our Church in this obscure corner of the world. I shall

be at home again, God willing, in 1942 and shall look forward to seeing you all again, but in the meanwhile our friendship will have to survive through the medium of letters. Later letters may be considered in the nature of a report to you, for you have now undertaken to support me as your parish missionary in the foreign mission field. In this first communication I shall simply give you a sketchy idea of the nature of the field and of the people to whom we minister.

When the Spaniards brought civilization and Christianity to the Philippines in the sixteenth century, they carefully avoided work among the pagan Igorots, a general name for the several tribes of primitive uncivilized people of the mountains of northern Luzon. The Igorots were a wild, head-hunting people and because the Spanish colonial officials were not at all popular with the natives of the Philippines, the Spanish priests knew that they would not be kindly received by such people were they to try to bring them the Christian message. In a few centers which were garrison towns, such as Bontoc, Roman priests were stationed in the capacity of chaplains to the Spanish Catholic officials and soldiers. But no attempt was made to work among the surrounding pagans!

It was not until Bishop Brent was sent out by our Church that the Igorot people were given an opportunity to embrace Christianity. Bishop Brent and his pioneer priests, Catholics all, were amazed at the enthusiastic reception given them by the Igorots. Their own religion was a crude animism and ancestor worship, with a great emphasis given to the worship of "anitos", evil spirits responsible for every conceivable misfortune, ranging from earthquakes and typhoons to measles and boils. In this religion animal sacrifice played an important part. The "old men" who were the village priests had no organization, however, and their hold on the people, a hold strengthened by the people's fear of the ghost-world, was soon broken. Hundreds and thousands of Igorots were baptized into the Catholic Church.

The Roman Catholics were not pleased at this opportunity they had lost. Rather than open new work among Igorots whom we had not been able to reach, they followed a policy of proselytizing among our people, building altar for altar and bribing our people to be rebaptized. (Any one tempted to become a Roman Catholic would quickly spurn such a temptation were he to see the methods of the Roman Catholics in the Mission field.) However, they soon realized that this policy was wasteful and vain, for where the people had the choice, they continued to receive the sacraments at our altars. Now, with a few notable exceptions, the Anglican and the Roman work is confined to different villages, although in the same areas. Protestantism is practically non-existent in the Igorot Country.

Today after nearly forty years of Mission work, there are in the neighborhood of six thousand baptized Christians in the Igorot country. But far more important than the numbers whom we enroll is the influence that the Mission has exerted on the lives of these primitive people. In most Anglican villages there is to be found a primary school. These schools have trained hundreds upon hundreds of young children in Christian and civilized ways. Many of them have gone on to intermediate, high and specialized schools. Today we have no difficulty in finding Christian Igorots who fill places in our teaching or nursing staffs. Many of these Igorots, trained by the Mission, have become important in the government services. In short, in forty years the Anglican Church has played a large part in bringing a savage tribe abreast of the civilization which its brother tribes in the lowland sections of the Philippines enjoy. The old religion is by no means dead. Yet every year more and more young people violate the tabus and blandly go their way, secure in the knowledge that under the protection of the Christian God they need not fear the old "anitos." Every year dozens of people who would have succumbed to the old ways of treating (by sacrifice) their illnesses beat a path to the modern hospital which

has been erected at Sagada in the midst of the Igorot country. They live to give thanks to God. And now at last there are professed sisters from among the ranks of the converts, as well as deacons and catechists. With your interest and support for a few more years the Anglican Church will have succeeded in building up a self-governing and independent Catholic Church.

Very truly yours,

CLIFFORD E. BARRY NOBES

★

EVERY man in the congregation is urged to keep the evening of Wednesday, January the fifteenth, that he may attend a Men's Night in Saint Joseph's Hall at eight-fifteen. All men of Saint Mary's are invited to attend. There will be no admission charge and no collection will be taken. Invited guests will be the members of the Catholic Laymen's Club of New York.

The feature of the evening will be a lecture by Mr Charles Suydam Cutting on "Entry into Tibet." The lecture will be illustrated by interesting motion pictures. Mr Cutting is a well-known explorer of international reputation. His penetration into the uncharted wilderness of Tibet was filled with thrilling experiences which he will narrate.

After the lecture a social hour will be enjoyed, with refreshments. Arrangements for the Men's Night have been generously made by Mr William C. Dickey and the clergy hope to meet with all the men of Saint Mary's under these happy auspices.

★

THERE is to be a Parish Dinner as usual this year for the benefit of the Summer Home at Keyport, but it seems wisest to hold it after Easter.

SAIN'T Mary's Guild will have its corporate communion at the nine-thirty Mass on January the eighth. On the same day in Saint Joseph's Hall at ten-thirty the annual business meeting and election of officers will be held.

★

THE Guild of Help has again asked Father Taber to give a Book Review for the benefit of its work for the Church Mission of Help, our own Mission House and other Church social agencies. Mrs Eugene W. Mason, 111 East 69th Street, has again loaned her home for the occasion. The date is Wednesday, January the twenty-second and the hour is four in the afternoon. Tickets, including afternoon tea, will be two dollars. These may be obtained from a member of the Guild.

★

FOR six consecutive nights the first week in December Father Taber conducted an Advent Teaching Mission at Saint James' Church, Derby, Connecticut where Father Carpenter is the rector. In a very real sense, this Mission was the gift of the Church of Saint Mary the Virgin, New York, to Saint James' Church, Derby, since Father Taber was of necessity compelled to relinquish some of his duties at Saint Mary's in order that he might be present each evening at Saint James'. We are firmly convinced that the larger parishes should try to help the smaller parishes in practical ways.

★

SAIN'T Francis' Guild will hold a dance in Saint Joseph's Hall on the evening of Friday, January the twenty-fourth. Dancing will commence at nine-thirty. The tickets, at fifty cents each, may be obtained from any member of the Guild.

★

AT the Metropolitan Opera House on Friday afternoon, January the third, a special performance of "La Boheme" is to be given for the benefit of the Episcopal City Mission Society. Those who appreciate opera should plan to be present and thus aid a good cause. Tickets are being sold at regular box office prices from one to seven dollars and may be obtained from the Benefit Committee Headquarters, 1 West 47th Street, Room 625. Telephone CHickering 4-6324.

FROM THE PARISH REGISTER

BAPTISMS

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

November 11 — Gerald Raymond Nelken (Infant)

RECEIVED BY CANONICAL TRANSFER

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

November 6 — Eugene Robert

November 8 — Miss Ada Beazley
Mrs Clara Coffill

November 12 — Mrs James R. Griffith
Miss Virginia McCutcheon

November 16 — Mrs Catherine Gordon Taylor

November 22 — Miss Mary Charlotte Moon

November 23 — Mrs Paul Wagstaff Craig

November 25 — Miss Thelma Watne

BURIALS

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

November 26 — Raymond Victor Nold

★

THE altar flowers during the month of January are in memory of the following:

January 1 — The Circumcision, James Otis Sargent Huntington, O.H.C., Priest.

January 5 — The Second Sunday after Christmas. Raymond Nold.

January 6 — The Epiphany. James H. Gorham, O.H.C., Priest.

January 12 — The First Sunday after the Epiphany. Ursula Dunham Marshall.

January 19 — The Second Sunday after the Epiphany. Charles Clinton Marshall.

Of your charity pray for the happy repose of their souls and of the souls of all the faithful departed. *Requiescant in pace.*

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

Sunday, January 5, 9:00, The Guild of St Mary of the Cross.
 Monday, January 6, 8:00 (Mission House) Associates of the Sisterhood of the Holy Nativity.
 Wednesday, January 8, 9:30, Saint Mary's Guild.
 Friday, January 10, 9:30, The Woman's Auxiliary.
 Sunday, January 12, 8:00, The Guild of Saint Francis.
 Wednesday, January 15, 8:00. The Associates of the Community of St Mary.
 Sunday, January 26, 9:00, The Church School, The Guild of St Mary of Nazareth.

★

WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$5, \$1; Miss Harriet L. Barton, \$2; Miss Ada Beazley, \$1; Miss Frances Billings, \$1; Mrs David Brose, \$1; Mrs Floyd Chadwick, \$.50; Mr Jonathan Craig, \$2; Miss Florence Dickerson, \$2; Mrs H. S. Haines, \$2; Mrs Annie Hand, \$1; Mrs Theodore G. King, \$2; Mrs Andrew B. Newcombe, \$2; Mr Cuthbert Peterson, \$.50; Mrs William Prall, \$3; The Reverend H. L. R. Thomas, \$2; Miss Nellie Wheeler, \$1.

AVE is published monthly (July, August and September excepted) and is sent *gratis* to communicants and supporters of the Church of Saint Mary the Virgin.

It would be a great help if readers who value AVE would send an annual contribution towards the expense of its printing and circulation.

Inquiries concerning AVE should be sent to the Editor, THE REV. FATHER TABER, 145 West 46th Street, New York.

To insure delivery of AVE, the Parish Secretary should be notified promptly of any permanent change of address.

KALENDAR FOR JANUARY

- ✕ 1. W. CIRCUMCISION OF OUR LORD and Octave of the Nativity. High Mass, 11 a.m.
- 2. Th. Octave of St Stephen, Protomartyr.
- 3. F. Octave of St John, AP. and EV.
- 4. Sa. Vigil of the Epiphany. Com. Octave of the Holy Innocents, MM.
- ✕ 5. Su. SECOND SUNDAY AFTER CHRISTMAS.
- ✕ 6. M. EPIPHANY OF OUR LORD.
- 7. Tu. Of the Octave.
- 8. W. Of the Octave. Com. SS Lucian, Maximian and Julian, MM.
- 9. Th. Of the Octave.
- 10. F. Of the Octave. *Abstinence.*
- 11. Sa. Of the Octave.
- ✕12. Su. THE HOLY FAMILY. Com. Sunday within the Octave and the Octave.
- 13. M. Octave of the Epiphany.
- 14. Tu. St Hilary, B.C.D.
- 15. W. St Paul, C.
- 16. Th. *Feria.* Requiem Mass, 8.
- 17. F. St Anthony, AB. *Abstinence.*
- 18. Sa. St Prisca, V.M.
- ✕19. Su. EPIPHANY II.
- 20. M. St Fabian, B.M.
- 21. Tu. St Agnes, V.M.
- 22. W. St Vincent, M.
- 23. Th. *Feria.* Requiem Mass, 7.
- 24. F. St Timothy, B.M. *Abstinence.*
- 25. Sa. CONVERSION OF ST PAUL, AP. Com. St Peter, AP.
- ✕26. Su. EPIPHANY III.
- 27. M. St John Chrysostom, B.C.D.
- 28. Tu. *Feria.* Requiem Mass, 8.
- 29. W. St Francis of Sales, B.C.D.
- 30. Th. *Feria.*
- 31. F. *Feria. Abstinence.*

Days indicated by ✕ are days of precept, with an obligation of attendance at Mass. Days on which votive and requiem Masses may be said are printed in italics.

MUSIC LIST FOR JANUARY

JANUARY 1 — CIRCUMCISION

MASS I, Lux et origo *Plainchant*

JANUARY 5 — CHRISTMAS II

MASS, Missa Festiva in E *Kromolicki*
 Motet: Hodie nobis caelorum Rex *Desderi*

EVENSONG:

Magnificat and Nunc Dimittis *Willan*
 Motet: Adoramus te *Pitoni*

JANUARY 12 — EPIPHANY I

MASS, Missa Gotica *Gebhard*
 Motet: O magnum mysterium *Palestrina*

EVENSONG:

Magnificat and Nunc Dimittis *Whitlock*
 O salutaris *Henschel*
 Motet: Ave Verum *Titcomb*
 Tantum ergo *Boellmann*

JANUARY 19 — EPIPHANY II

MASS, Mass in D *Henschel*
 Motet: O salutaris *Tallis*

EVENSONG:

Magnificat and Nunc Dimittis *Hunt*
 Motet: O Domine Jesu *Palestrina*

JANUARY 26 — EPIPHANY III

MASS, Missa Quarti toni *Victoria*
 Motet: O admirabile commercium *Händl*

EVENSONG:

Magnificat and Nunc Dimittis *Byrd*
 O salutaris *Elgar No. 1*
 Motet: Adoramus te *Aichinger*
 Tantum ergo *Liszt*

SACRAMENTS AND OTHER RITES

CONFESSIONS

Father Taber: Saturdays, 4 to 5 and 8 to 9 p.m.
 Father Peabody: Saturdays, 3 to 5 and 8 to 9 p.m.
 Father Craven: Fridays 7 to 8 p.m.; Saturdays, 3 to 4 p.m.
 Father Patchell: Thursdays, 4:30 to 5:30 p.m.

Confessions will also be heard Sundays, 8:30 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. Marriages are not solemnized during Lent, nor on Sundays or Christmas Day.

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 at 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 White, the Director of Music.

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass	9:00 a.m.
Low Mass (Lady Chapel)	10:00 a.m.
High Mass, with sermon	11:00 a.m.
Evening Service and Benediction, with address	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8, 9:30 a.m.
Also on greater Holy Days as announced	11 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Wednesdays)	9:00 a.m.
Evening Prayer (with Litany, Fridays)	6:00 p.m.
Special Devotions, Fridays	8:15 p.m.
Holy Hour, Saturdays	5 to 6 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	9:15 to 1 and 2 to 5
Saturdays	9:15 to 1
Closed on legal holidays.	

DIRECTORY

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

THE RECTORY

144 West 47th Street. Telephone: BRyant 9-0962

The Rev. Father Taber
The Rev. Father Craven

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: BRyant 9-3232

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*
The Sister Mary Gertrude, S.H.N.
The Sister Charlotte Therese, S.H.N.
The Sister Sheila Raphael, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9-0962
Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9-0962
The Rev. Father Peabody. Telephone: BRyant 9-8858
Mr Ernest White. Telephone BRyant 9-1772

Cornelius Boothman, Jr., *Funeral Director*.
Telephone: PLaza 3-5300— ELdorado 5-0300

MR NEWBURY FROST READ, *Parish Treasurer*
373 Fifth Avenue, New York

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 apply to one of the clergy after High Mass or Evensong on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.