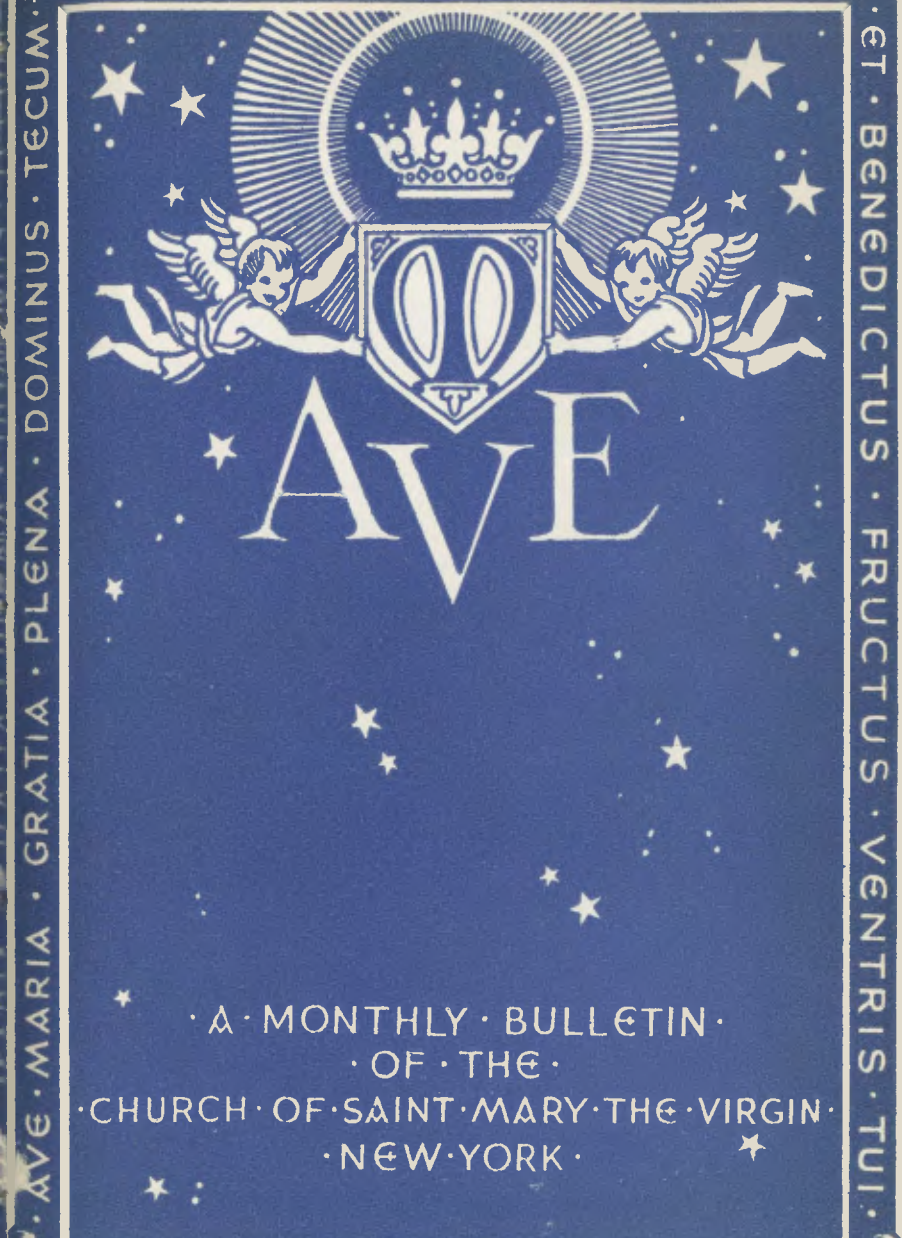
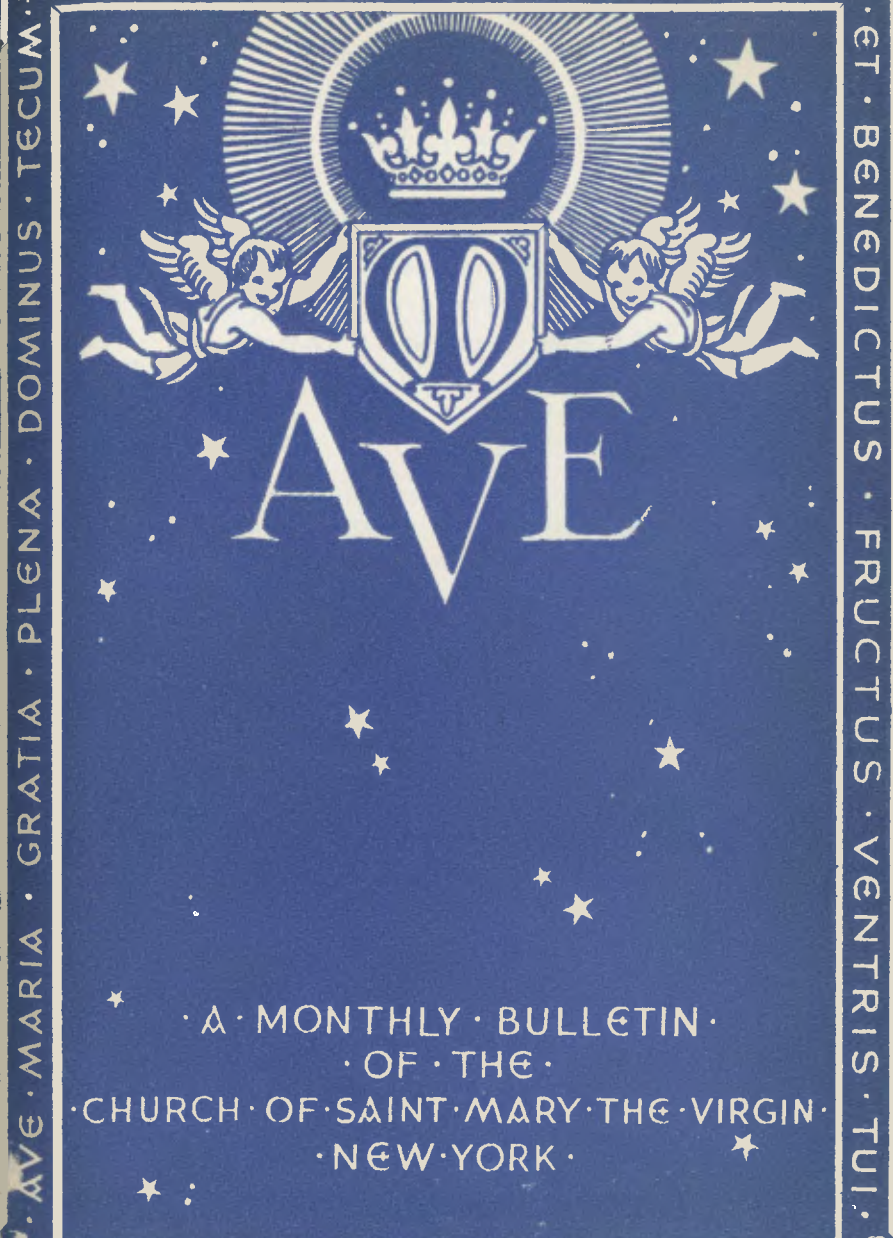


\* · BENEDICTA · TU · IN · MULIERIBUS · \*



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

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 · NEW · YORK ·

THE CHURCH OF SAINT MARY THE VIRGIN

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

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THE REV. WINTHROP PEABODY

THE REV. ARNOLD BATES CRAVEN

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\_\_\_\_\_

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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

Vol. X

April, 1941

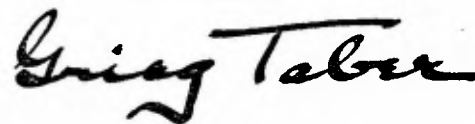
No. 4

Dear Parishioners of Saint Mary's:

Lent draws to its close and it will soon be our privilege to keep another Holy Week together and in union with our Blessed Lord's Passion. Each time we say the *Angelus* we pray that "by His cross and passion we may be brought unto the glory of His resurrection." May the words of this treasured collect be turned into living reality for each one of us! May our sacrifices made during Holy Week in union with the great sacrifice of our Most Holy Redeemer on the cross be of so generous and devout a nature that Easter Day may dawn with true glory upon our spiritual lives. To climb the hill of Calvary with cheerful and sacrificial effort is indeed to bring us into the abounding joy of the Feast of the Resurrection.

A blessed Easter to you all!

Affectionately,



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HOLY WEEK SERVICES AND CONFESSIONS

PALM SUNDAY, APRIL 6th

Low Masses . . . . .	7, 8, and 10:00
Sung Mass . . . . .	9:00
Morning Prayer . . . . .	7:40
Blessing of Palms, Procession and High Mass . . . . .	11:00
Litany in Procession, with Sermon and Benediction . . . . .	8:00

## MONDAY AND TUESDAY IN HOLY WEEK

Low Masses . . . . .	7, 8, 9:30 and 12:10
Morning Prayer . . . . .	9:00
Noon-day Address . . . . .	12:40
Evening Prayer . . . . .	6:00

## WEDNESDAY, APRIL 9th

Low Masses . . . . .	7, 8, 9:30 and 12:10
Morning Prayer and Litany . . . . .	9:00
Noon-day Address . . . . .	12:40
Evening Prayer . . . . .	6:00
Tenebrae . . . . .	8:00

## MAUNDY THURSDAY, APRIL 10th

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of altars . . . . .	7:00
Morning Prayer . . . . .	9:00
Evening Prayer . . . . .	6:00
Tenebrae . . . . .	8:00

## GOOD FRIDAY, APRIL 11th

Morning Prayer . . . . .	8:00
Mass of the Presanctified . . . . .	9:30
Preaching of the Cross . . . . .	12:00 to 3:00
Evening Prayer and Litany . . . . .	6:00
Tenebrae . . . . .	8:00

## HOLY SATURDAY, APRIL 12th

Morning Prayer . . . . .	8:00
Blessing of the New Fire and Paschal Candle, the Prophecies, Blessing of the Font, Litany of the Saints and First Mass of Easter . . . . .	10:00
Evening Prayer . . . . .	6:00

## EASTER DAY, APRIL 13th

Low Masses . . . . .	6, 7, 8, 9 and 10:00
Morning Prayer . . . . .	7:40
Procession, High Mass, and Sermon . . . . .	11:00
Church School Festival and Benediction . . . . .	4:00
Evensong, with Sermon and Benediction . . . . .	8:00

## HOURS FOR CONFESSIONS

## MAUNDY THURSDAY, APRIL 10TH

Father Craven, 12 - 1  
 Father Taber, 3 - 4  
 Father Patchell, 5 - 6  
 Father Peabody, 7 - 8

## GOOD FRIDAY, APRIL 11TH

Father Patchell, 11 - 12  
 Father Peabody, 12 - 3  
 Father Taber, 3 - 5  
 Father Craven, 5 - 6 and 7 - 8

## HOLY SATURDAY, APRIL 12TH

Father Patchell, 2 - 3 and 5 - 6  
 Father Craven, 2 - 4  
 Father Peabody, 3 - 5 and 7 - 9  
 Father Taber, 4 - 5 and 7 - 9

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## FATHER PEABODY

THE congregation of St Mary's will be not a little surprised to learn that Father Peabody has tendered his resignation from the clergy staff to take effect April the thirtieth. St Mary's will not seem the same after his departure, for he has ministered to her members for over twenty-five years. This resignation has been in Father Peabody's mind for quite some time as he has contemplated retiring while he can enjoy a measure of retirement still in good health. Whereas selfishly we might take exception to his resignation, yet unselfishly we must rejoice with him that he can enjoy a period of happy and well-earned rest. He plans to go to Salem, Massachusetts, there to enjoy the companionship of the friends of his early years. It is Father Peabody's specific request that he bring his period of loving service to St Mary's to a close by quietly leaving as if for a vacation, and without any parish demonstration such as that held last October on the occasion of his "twenty-fifth birthday party" in the St Mary's family. However, he will go forth from our midst with our continued prayers and with the gratitude of his many friends who have been so richly blessed by his faithful ministry. May God grant him increasing spiritual joy as the days go on!

## THE CEREMONIES OF PALM SUNDAY

ACCOMPANIED by the ministers the Celebrant, vested in a violet cope, ascends to the altar and passes at once to the epistle horn near which have been arranged on a table the palms and other branches which are to be blessed. He reads the antiphon *Hosanna*, and then greets the people and prays that all may have grace to persevere. The Subdeacon, as at Mass, now removes his chasuble and recites the lesson (from Exodus, describing the halt of the children of Israel at Elim). The Gospel (of Advent Sunday, describing our Lord's entry into Jerusalem on Palm Sunday) is sung by the Deacon with customary solemnity. He wears the broad stole only during the singing of the Gospel, however. The Celebrant now sings another collect, praying that the worshipers may go forth to meet Christ with joy, and then follow a eucharistic preface and six prayers of blessing of the material objects, before the last of which incense is blessed and the branches are sprinkled with Holy Water and censured.

Now palms are distributed, first to the Celebrant, then by him to the other ministers and sanctuary attendants and finally to the congregation, during which the choir sings an antiphon. One other collect is now sung by the Priest, incense is blessed, and the Procession is formed, the Subdeacon ceasing from his attendance upon the Celebrant to become Crucifer. Other antiphons are sung and are continued until the Procession turns back when Cantors alone enter the church to sing the hymn *All glory, laud, and honour*, and they are answered by the choir. At the end of this singing the Subdeacon knocks on the door with the Cross, and when it is opened the Procession continues on its way to the altar, yet another antiphon being sung. Returned to the sanctuary the Priest exchanges cope for chasuble and the Mass is begun.

At Mass all genuflect during the Epistle when the words "At the name of Jesus . . . under the earth" are recited, and also in the Passion at the words "yielded up the ghost." The Passion is sung by three Passion-deacons, the words of the multitude being sung by the choir. The Passion is distinct from the Gospel in the

ceremony, the Gospel being sung by the Deacon alone in the customary manner, branches and not candles being held by the acolytes.

These dramatic ceremonies never fail to arouse the faithful. Not only are their thoughts led to the mockery of Christ's momentary triumph in the world but also to their own guilt as well in blowing now hot, now cold. How poignant, then, is the symbolism of the palms which are placed in the worshiper's hands today, and tomorrow are burned, and the ashes are blessed anew and then placed upon the forehead as an open token of penitence, for indeed, the ashes of Ash Wednesday are but the palms of Palm Sunday, destroyed for our edification.

Some scholars see in the form of the Blessing of Palms the relic of a Mass which is thought to have been celebrated early in the morning after which palms were distributed and a Procession made to some other church for a second celebration of the Holy Eucharist. The Procession, whether this conjecture be true or not, is a certain part of the ceremony wherein the worshipers are led to imitate the events of the first Palm Sunday and to this end they are first provided with flowers or (as in our case) branches wherewith the way may be "strawed". Finally the people are led by the Procession to a readiness for illumination such as comes through the Holy Gospel, and on this day, through the rehearsal of the awful events of Christ's Passion and Death.

Palm Sunday, despite the many dramatic ceremonies usual to its celebration, is not a glad day. The violet vestments continue to remind the faithful of their great season of fasting. A.C.



THE complete office of Tenebrae will be sung at eight o'clock on the evenings of Wednesday, Thursday and Friday, April 9th, 10th, and 11th.

The Antiphons, psalms and lessons will be sung in English to the ancient Plain Chant. The Responsories to the lessons, *Christus factus est*, and *Miserere* will be sung to Latin settings by the polyphonic masters — Ingegneri, Victoria, Anerio, and Allegri. Of the possible settings, those by Victoria possess the greatest distinction. Since the singing of this office was first started at St Mary's, the

settings of Ingegneri have been used, together with such of those of Victoria as could be procured or prepared in manuscript. This year the complete responsories by Victoria for the eves of Good Friday and Holy Saturday will be used. We look forward to the completion of the Maundy Thursday set by next year.

The morning Liturgies will be sung to the ancient Church melodies.

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FOR those who do not have a hand missal and wish to follow the ceremonies of Holy Week, there is available, through the Tract Case, "The English Holy Week Book" which includes all that is necessary for the intelligent worshiper. These are priced at sixty cents.

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THE financial situation at St Mary's is somewhat brighter, yet if we are to be saved from putting into effect a retrenchment policy which might seriously affect our high standard of worship and work, we must have additional funds. The frank appeal of the Trustees, sent out after the delightful parish dinner held at Schrafft's last month, has brought in considerably over two thousand dollars. The response has been willing and in many, many instances representative of genuine sacrifice. It is to be hoped that those who have not responded to this appeal will do so in the very near future.

A vital part of the financial structure of St Mary's is the Easter offering. If this offering this year represents sacrificial and therefore cheerful giving on the part of all of our parishioners, it will surely serve to encourage the Rector and the other Trustees to go into the future with renewed confidence. Let us all work together for an Easter offering that will fittingly show our appreciation to the Risen Christ for the many and great benefits which we have received from Him through our beloved parish.

★

ON Septuagesima Sunday, or shortly thereafter, many took Lenten Mite Boxes to be used during Lent that there might be a "head start" on the Easter offering. On Palm Sunday these Mite Boxes should be handed in to an usher. The regular Easter

offering should be placed in the special envelopes that are being sent out with cards of admission for the Palm Sunday and Easter Day High Masses. (Those who do not receive through the mail these cards of admission and envelopes may secure them on written request with which is enclosed a self-addressed, stamped, return envelope, or by applying in person at the church office.)

★

THE annual dinner for the benefit of Saint Mary's Summer Home at Keyport, New Jersey, is being held this year in St Joseph's Hall on Wednesday evening, April the twenty-third from six-thirty to eight. We are hoping that the proceeds from this dinner, together with increasingly generous response to our parish appeal for funds, will enable us to open our Summer Home this year as in former years. Surely the Summer Home is a parish charity that none of us would wish to give up. Dinner reservations at one dollar each may be made through the chairman of the dinner committee, Mrs William C. Dickey, 123 East 53rd Street, or through the church office. All are called upon to help in what we know to be a worthy cause.

★

THE April meeting of the parish branch of the Woman's Auxiliary will be shifted from April eleventh to April eighteenth at ten-thirty, following the Corporate communion at the nine-thirty Mass.

★

OUR parish Guild of Help is meeting on Thursday, April the twenty-fourth, at the home of Mrs William Lee Ward, 30 East 55th Street. At this meeting a talk will be given at four by Sister Mary Josephine, S.H.N., on "Work at the Mission House," after which tea will be served. All the women of the congregation are invited to attend that they may know more of the work of the parish.

ON Sunday evening, April the twenty-seventh at six in St Joseph's Hall, the Guild of St Francis is sponsoring a "Quiz Program" conducted by the G. Washington Coffee Company. A team from our guild of St Francis will contest with a team from the Church of the Transfiguration, Brooklyn. The members of the congregation are cordially invited to join in the fun on this occasion. There will be no admission charge.

★

A VERY beautiful new black cope has been made possible through offerings given at requiem Masses. The members of Saint Mary's Guild have made this cope and it is a distinctive addition to our collection of vestments. This Guild is always grateful for donations for its work, which includes the making of new vestments and altar linens as well as much repair work. With an increased income the Guild would be able to do more toward making vestments for mission churches which are not self-supporting.

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## CHURCH MUSIC

*(Continued)*

CHURCH music falls into three major divisions: plainsong, polyphony, and modern figured music. The historical sequence of these styles is in a similar order. Plainchant is dominant until the eleventh or twelfth century, polyphony until the beginning of the seventeenth century, and music on a harmonic basis since that time. (Harmonic music is formed on the basis of chordal color — the notes regarded vertically. Polyphonic music is formed of horizontal strata of independent voice parts — free — yet concordant.)

These changes in music are a mirror of changing habits of mind. The divisions occur also in the history of the Church. Broadly speaking, the first era was that of Rome and its missionary work; the second era corresponds to the upheavals of the pre-Reformation

movements; the third era is allied with Protestantism and the division into national churches.

Plainsong is easily explained as being the Church's own art, used exclusively for its services and never transferred to secular use. Polyphonic music is a legitimate growth from plainsong, — an expanding of the single line into many as the technique of music increased. Although this music can be, and is, both sacred and secular, it is today primarily that of the Church, for it has been replaced for many years in concert halls by a more personal expression. Harmonised music, which grew from the trend toward individual expression, is to be compared with romanticism in literature and to individualism and free thought in the Church. In its usual forms, it is definitely more secular than sacred. It brings to the surface personal emotions in the hearer, it most often links itself with secular associations, and it can be characterised as portraying every human emotion, depending upon the experiences and the susceptibilities of the listener.

Modern individualistic music, with its emotional realism may stir human feelings, but it neither engenders nor creates the atmosphere of serene spiritual ecstasy which is possible with music in the Church style. We do not expect from the music of the Church the same reactions which we experience in the concert room.

If Gounod had not written 'Faust', we might be able to consider the Sanctus of the St Cecilia Mass a vehicle for the approach to the glories of the Eternal Kingdom. However, this style of composition has been so wedded to the secular expression of emotion as represented in the finale of the opera that few educated persons can accept it as a religious expression. It is fine enough music, but its accepted place is other than the Church.

Technically the essential difference between polyphonic music and modern music is that polyphony is based upon consonant and concordant intervals in succession, interspersed with fortuitous and carefully planned dissonances. The effect is one of concord and strength, while figured music is based upon the clash of warring

elements, — dissonances that eventually resolve. Polyphony is music of serenity, while figured music is that of motion, restlessness and excitement.

Church music is not a form of entertainment and therefore it should in no manner compete in this respect with secular music. It is music apart. It has the aim of being of assistance to the worshiper in his devotion and praise.

Secular music contains the individual expression of the inner thoughts of an artist, — his ideas on life seen through the experience of his own emotions and limited only by his individual ability to express himself. In Church music the composer is certainly devoted to the expression of himself, but his own individuality must be in harmony with the mind of the Church. His music takes its key-note not only from the Church's teachings, but it also takes its form of expression therefrom. It follows that in Church music we have a corporate presentation of the mind of the Church as shown in her Liturgy, viewed through the eyes of the composer. Individualism is restrained and moulded by convention.

The conventions and traditions of Church music are as recognised as the conventions of her other artistic forms: architecture, painting, sculpture, stained glass and sacred vestments. They are art forms in themselves, requiring little or no aid from secular sources.

It is regrettable indeed that music alone of all the arts seems to be least considered as sacred. This comes from the difficulty in forming a basis of judgment. The average listener will be found to have distinct prejudices, distinct likes and dislikes, with regard to the music he hears in Church. Thus we have the matter of associations to deal with which are often formed on a largely secular basis. What is pleasant for one may be unpleasant or merely a blank for another. To follow the ideal we may all have to compromise at one point or another. A personal point of view may have to be modified for the good of the whole.

E.W.

*(To be continued)*

## 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 8 — Mrs Christine Smith  
 February 10 — Fabian Watson Mayer  
 February 25 — Catherine Ann Fenwick  
 February 25 — Lawrence A. Davis  
 February 25 — Mrs Florence Davis

### MARRIAGES

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

- February 5 — Noel York Rothmayer and  
 Marjorie Anita Stewart  
 February 12 — George Edward Mueller and  
 Marie Clotilde Labastille  
 February 17 — Edward LaPorta and  
 Pauline Wildner

### BURIALS

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

- February 24 — Rosa Payne Collins

★

THE Altar flowers during the month of April are given in memory of the following:

- April 10 — Maundy Thursday. Julia Arnold White.  
 April 13 — Easter Day. Joseph Gayle, Hurd Barry, Priest (High Altar).  
 Haley Fiske (Lady Chapel).

THE Corporate Communion for the month are announced as follows:

Wednesday, April 3, 9:30 — Saint Mary's Guild

Sunday, April 6, 9:00 — Saint Mary of the Cross

Monday, April 7, 8:00 — (The Mission House) Associates of the Sisterhood of the Holy Nativity

Sunday, April 13, 8:00 — The Guild of St Francis

Wednesday, April 16, 8:00 — The Associates of the Community of St Mary

Friday, April 18, 9:30 — The Woman's Auxiliary

Sunday, April 27, 9:00 — The Church School, The Guild of St Mary of Nazareth

★

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$5, \$5; Mrs. Lewis R. Conklin, \$2; Mrs William C. Dickey, \$2; Miss Mary E. Dryer, \$2; Miss Stella Foreman, \$2; Miss A. Mabel Long, \$1; Mrs Carpenter Morrison, \$1; Mr A. F. Smith, \$1; R. Garnier Streit, \$5; Miss Ruth Williams, \$.50.

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 APRIL

1. Tu. Feria. *Fast.*
2. W. St Francis of Paula C. Com. Feria. *Fast and abstinence.*
3. Th. St Richard, B.C. Com. Feria. *Fast.*
4. F. Compassion of the Blessed Virgin Mary. Com. St Isidore of Seville, B.C.D., and Feria. *Fast and abstinence.*
5. Sa. St Vincent Ferrer, C. Com. Feria. *Fast.*
- ✕ 6. Su. LENT VI. (*Palm Sunday*).
7. M. Monday before Easter. *Fast.*
8. Tu. Tuesday before Easter. *Fast.*
9. W. Wednesday before Easter. *Fast and abstinence.*
10. Th. MAUNDY THURSDAY. *Fast.*
11. F. GOOD FRIDAY. *Fast and abstinence.*
12. Sa. EASTER EVEN. *Fast and abstinence till midday.*
- ✕ 13. Su. EASTER DAY.
14. M. MONDAY IN EASTER WEEK.
15. Tu. TUESDAY IN EASTER WEEK.
16. W. In the Octave of Easter.
17. Th. In the Octave.
18. F. In the Octave. *Abstinence.*
19. Sa. In the Octave. Com. St Alphege, B.M.
- ✕ 20. Su. EASTER I. (*Low Sunday*).
21. M. St Anselm, B.C.D.
22. Tu. Feria. Requiem Mass, 8.
23. W. St George, M.
24. Th. Feria.
25. F. ST MARK, EV.M. *Abstinence.*
26. Sa. Feria.
- ✕ 27. Su. EASTER II.
28. M. St Paul of the Cross, C.
29. Tu. St Peter, M.
30. W. St Catherine of Sienna, V.

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 APRIL

## APRIL 6 — PALM SUNDAY.

MASS, Missa Cantabo Domino . . . . .	<i>Viadana</i>
Motets: In Monte Oliveti . . . . .	<i>Ingegneri</i>
Pueri Hebraeorum . . . . .	<i>Victoria</i>
Tristis est anima . . . . .	<i>di Lasso</i>

## EVENING:

The Litany in procession	
Motet: Tamquam ad latronem . . . . .	<i>Victoria</i>
O salutaris . . . . .	<i>Klug</i>
Jesu dulcis . . . . .	<i>Plainchant</i>
Tantum ergo (Op. 61 No. 3) . . . . .	<i>Reger</i>

## APRIL 13 — EASTER DAY.

MASS, Missa in hon. S. Clarae Assisiensis . . . . .	<i>Refice</i>
Motet: Haec Dies . . . . .	<i>Nanino</i>

## EVENSONG:

Magnificat and Nunc Dimittis . . . . .	<i>Byrd</i>
O salutaris . . . . .	<i>Elgar</i>
Adoramus te . . . . .	<i>di Lasso</i>
Tantum ergo . . . . .	<i>Victoria</i>

## APRIL 20 — LOW SUNDAY.

MASS, Missa Quarti toni . . . . .	<i>Victoria</i>
Motet: Haec Dies . . . . .	<i>Nanino</i>

## EVENSONG:

Magnificat and Nunc Dimittis . . . . .	<i>Tallis and Giles</i>
O salutaris . . . . .	<i>Henschel</i>
Adoramus te . . . . .	<i>Aichinger</i>
Tantum ergo (No. 4) . . . . .	<i>Bruckner</i>

## APRIL 27 — EASTER II.

MASS, Missa in hon. Sancti Josephi . . . . .	<i>Peeters</i>
Motet: Christus surrexit . . . . .	<i>Anerio</i>

## EVENSONG:

Magnificat and Nunc Dimittis . . . . .	<i>Gibbons</i>
O salutaris . . . . .	<i>Noyon</i>
Adoramus te . . . . .	<i>Perti</i>
Tantum ergo . . . . .	<i>Boellmann</i>

## 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 (April 1st to 9th, inclusive)\*

Mass, daily . . . . .	7, 8, 9:30 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.
Stations of the Cross, with Sermon and Benediction (Fridays) . . . . .	8:00 p.m.
Holy Hour, Saturdays . . . . .	5 to 6 p.m.

\*The 12:10 Mass and Stations of the Cross will be discontinued after Lent.

*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.	

## 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.

## 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  
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*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.*