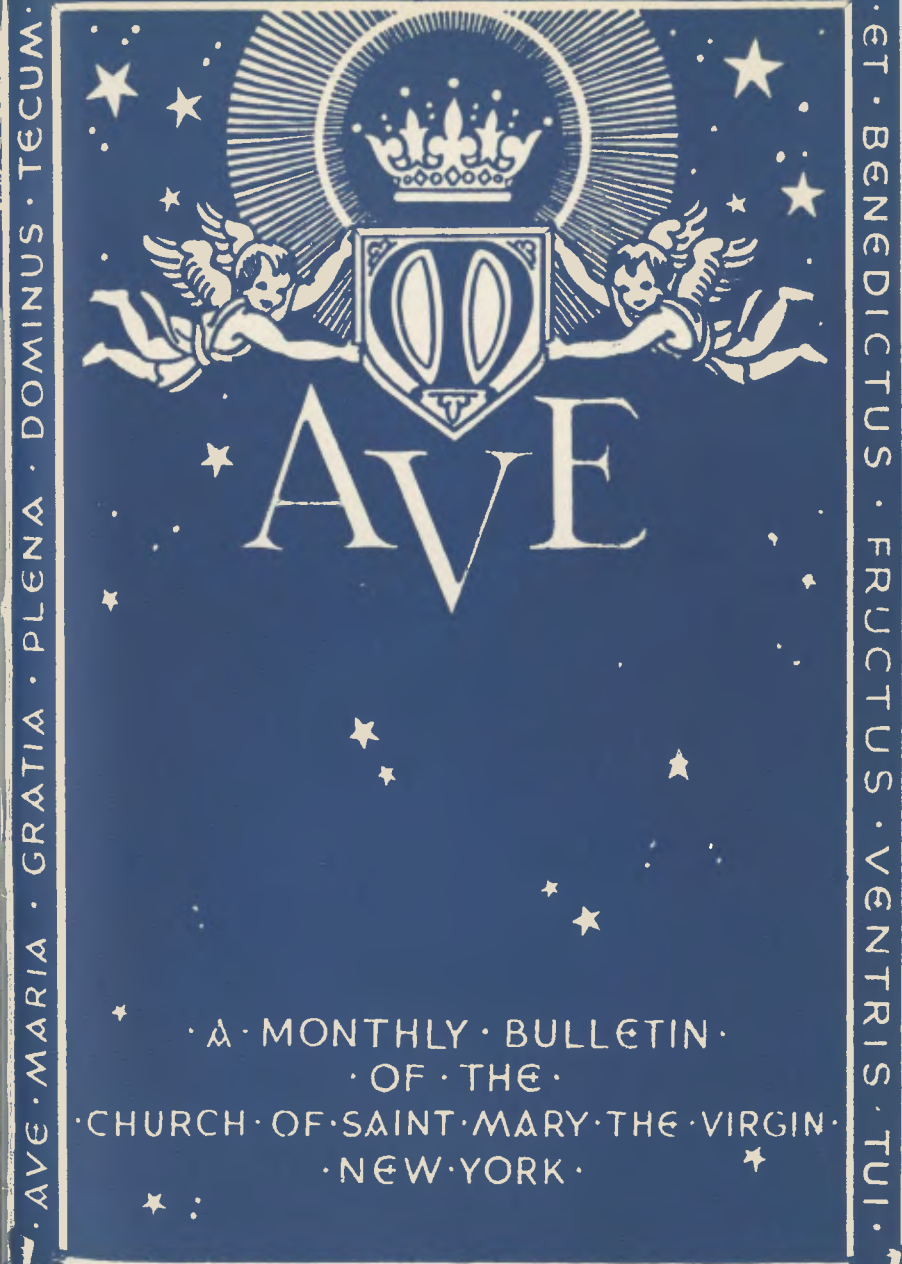


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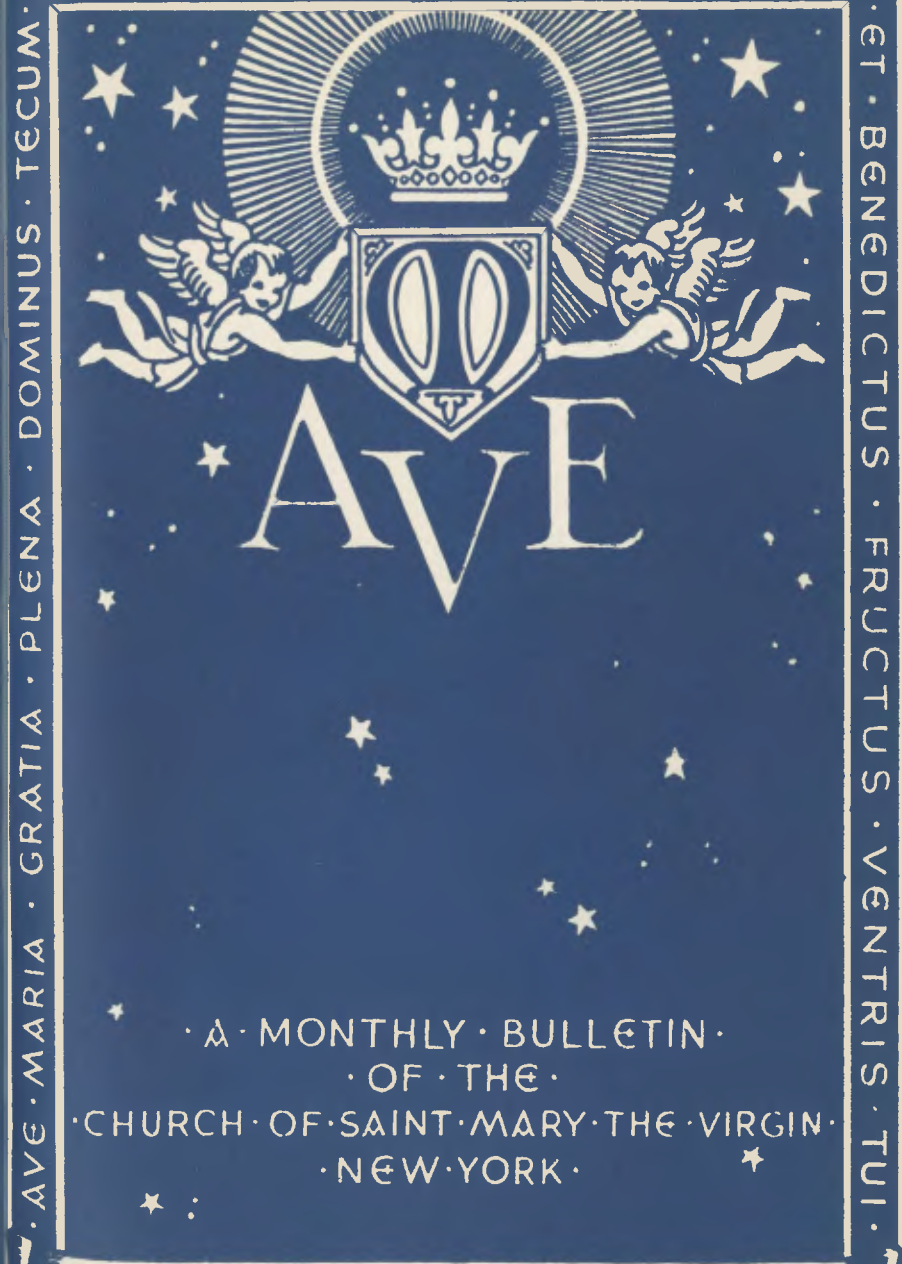


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· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·

· A · MONTHLY · BULLETIN ·
· 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 19, N. Y.

(Between Sixth and Seventh Avenues)

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. XIV

March, 1945

No. 3

Dear Parishioners of St Mary's:

About one-third of Lent will have passed before this number of AVE reaches you. I hope that each one of you is faithfully keeping Lent and therefore is being filled with spiritual joy. As you go deeper into Lent I hope that you will frequently visit our blessed Lord in His most holy Sacrament and thus cement your friendship with Him.

Of course there is no better way of visting our blessed Lord than attendance at the Holy Mass at each celebration at which He comes to re-present Himself to the Father on our behalf. The next best way of visiting our blessed Lord is to let no day go by without entering some church where He is perpetually present in the Reserved Sacrament and spending some very precious moments before the Tabernacle in humble self-surrender.

If we were to fail to visit with some degree of regularity our earthly friends, when it is possible to do so, such failure might justly be considered a breach of friendship. Here in this city as in other cities it is easily possible to pay a daily visit to Jesus enthroned in the most holy Sacrament in some Tabernacle. Such a visit may be paid on going to or from work, to or from a shopping trip, to or from school, or to or from a social engagement.

Your own parish church is open each day from six-thirty in the morning until nine in the evening. Within the hours of the morning at least three Masses are celebrated daily. At all times the white light burns before the Tabernacle on the High Altar to remind you to fall on your knees and proclaim your friendship with your Lord in your own way which may be very humble but which will be all the more pleasing to Him who has humbled Himself thus to befriend you.

May you find yourself frequently on a visit to Jesus in His Sacramental presence, thereby centering the devotion of your heart, your will and your mind on Him who is rightfully the center of your Christian living.

Affectionately,

Giving Taber

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HOLY WEEK AND EASTER DAY SERVICES

PALM SUNDAY, MARCH 25th

Low Masses	7, 8, and 10:00
Sung Mass	9:00
Morning Prayer	7:40
Blessing of Palms, Procession and High Mass.....	11:00
Evening Prayer	6:00
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 IN HOLY WEEK

Low Masses	7, 8, 9:30 and 12:10
Morning Prayer	9:00
Noon-day Address	12:40
Evening Prayer and Litany	6:00
Stations of the Cross, with Address	8:00

MAUNDY THURSDAY, MARCH 29th

High Mass and Holy Communion, followed by Procession to the Altar of Repose, Stripping of the Altars.....	7:00
Morning Prayer	9:00
Evening Prayer	6:00
Stations of the Cross, with Address	8:00

GOOD FRIDAY, MARCH 30th

Morning Prayer and Litany	8:00
Mass of the Presanctified	9:30
Preaching of the Cross	12:00 to 3:00
Stations of the Cross (Church School)	3:00
Evening Prayer	6:00
Stations of the Cross, with Address	8:00

HOLY SATURDAY, MARCH 31st

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 1st

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

HOURS FOR CONFESSION

MAUNDY THURSDAY	GOOD FRIDAY	HOLY SATURDAY
Father Taber, 11-1, 3-4	Father Taber, 3-4	Father Taber, 2-4, 8-9
Father Craven, 12-1	Father Craven, 1-3	Father Craven, 3-5, 7-8
Father Funk, 5-6	Father Funk, 11-1, 5-6	Father Funk, 4-6, 8-9
Father Bruce, 7-8	Father Bruce, 3-4, 7-8	Father Bruce, 2-3, 7-8

★

NOT infrequently a well-meaning Christian is heard to make one of the following statements: 'I cannot say that I believe in all of the articles of the Christian faith contained in the Apostles' Creed until I understand these articles', 'I cannot give any consent to having my children confirmed by the Bishop until they are old enough to make up their minds as to whether or not they wish to be confirmed', 'I cannot bring myself to receive Holy Communion until I am good enough', 'I cannot become a regular churchgoer because churchgoers are hypocrites and were I to join them I should be giving at least tacit approval of hypocrisy'. Now anyone who makes one of these statements either gives outward expression to or implies his inherent honesty. More often than not he says, "You see, I am an honest man".

Honest with what? His conscience? Yes, but so is many a sinner honest with his conscience. This does not mean that his sin is morally right but rather that his conscience is untrained or hardened.

Now our Lord Jesus Christ became incarnate and came here on earth to reveal the will of God to men that their consciences might be so trained and enlightened as to fill them with love for doing God's will. Again and again Christ said "Ye have heard that it was said by them of old time . . . but I say unto you" and of Him it was written "He taught them as one having authority and not as the scribes." Those who insisted that their own con-

sciences were still to be the criterion for action went back to their old morality and walked no more with Jesus, while those who saw in Him their Lord and their God humbly submitted their consciences to His training in the morality which only God could reveal. They made it their glad duty to live as far as possible according to God's most holy will.

Before very long these early followers of Jesus were banded together as members one of another in the Holy Catholic Church. Their consciences became the corporate conscience of Holy Church for, as members of that Church, they were sworn to accept no standards for living contrary to the standard set forth by the Incarnate Son of God. We modern Christians are heirs to this glorious inheritance. We have the corporate conscience of the Church Catholic to which our individual consciences are constantly being submitted for training and enlightenment.

What does the corporate conscience of the Church say to the statements posed at the beginning of this article? What does her honesty set forth as a complement to the well-intentioned honesty of the individuals who make such statements?

'I cannot say that I believe in all of the articles of the Christian faith contained in the Apostles' Creed until I understand these articles.' No one will ever understand every article of the Creed. If it were possible to come to an individual understanding of the Creed, then either man would be infinite or God would be merely finite. But man is man, and God is God. The love of God is so overpowering that it is and ever will be a mystery to man. This love has been revealed in human terms in the Incarnation of the Second Person of the blessed Trinity, our Lord Jesus Christ. The revelation of this love has been summed up in the Creed. Man believes in this love for God has revealed it, but man may not understand this love since it passes human understanding. Were a man not to believe because he cannot understand, he would be in the ridiculous position of a man who would not believe in electricity because he could not understand electricity. After all, human understanding, great as it is at times and growing as it does at all times, will always be limited. With this in mind the perfectly honest man may in his humility exclaim "I believe in the articles of the Creed which contain in a brief space the revelation of the love of God." The Church Catholic is honest when she puts this profession of belief on the lips of her children for

she knows full well that the love of God forever passes human understanding.

'I cannot give my consent to having my children confirmed by the Bishop until they are old enough to make up their minds as to whether or not they wish to be confirmed.' The untrained conscience argues thus while the corporate conscience of Holy Church knows better. Children need supernatural strength with which to go forth and do battle against the hosts of evil and they need this strength just as soon as habits of good or evil are being consciously formed. In most children this is well before they are ten years of age. Parents do not ordinarily hesitate to permit their children to partake of the ways of the world which are often unmoral, if not immoral, before these children are old enough to make up their own minds concerning the worth or worthlessness of these worldly ways. But the ways of Holy Church must be held up for investigation! No, children need to be strengthened by the Holy Ghost in the Sacrament of Holy Confirmation before they become too much weakened by the assaults of the world, the flesh and the devil. To parents and guardians who with a false honesty keep their children from the strengthening power of the Holy Spirit until they can make up their minds as to whether or not they need this power, the Church in her honesty proclaims from the Gospel of her Lord "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Indeed, children should be honestly brought up by parents whose consciences are honestly trained by the Church.

I cannot bring myself to receive Holy Communion until I am good enough. This sounds like a statement coming from an honest if not a good heart, yet the conscience that speaks thus is a decidedly untrained conscience. The Church invites to Holy Communion not all who in a vague manner love the Lord, but all who have faith, repent, love their neighbors, and purpose to lead a new life. Mother Church certainly knows her children. She knows that their faith will never be strong enough, that their repentance will never be good enough, that their charity will never be big enough, and their intention to lead a new life will never reach perfect fulfillment. She knows that her Head, Jesus Christ, never expected His followers to reach perfection, else He would not have died on the Cross on their behalf nor instituted

sacraments as a means of spiritual strength. The truth of the matter is that if we were to wait until we were good enough to receive Holy Communion we should never partake of the Bread of Life. It is because we are never good enough, in the light of God's love, that we receive Holy Communion again and again for the grace that we need for Christian living. It is because we are never good enough that the Church insists that we confess our sins before receiving Holy Communion. And even though our faith and our repentance and our charity may not be good enough, yet she invites us to unite ourselves with our blessed Lord in Holy Communion, that closest form of union we can have with Him this side of the grave, that through such union we may grow stronger and stronger. He whose conscience is trained by Holy Church will receive Holy Communion at frequent intervals.

'I cannot become a regular churchgoer because churchgoers are hypocrites and were I to join them I should be giving at least tacit approval of hypocrisy.' Again this sounds like a statement that could come from an honest heart, but does it? To be a hypocrite is to pretend to be what one is not. Now the Church has been well defined as a hospital for sinners rather than a refuge for saints. Every church building is in a real sense a hospital. To it go sick people, people whose souls are sin-sick. They are sick with all sorts of sins, — pride, envy, anger, covetousness, gluttony, lust, sloth and the many variants of these sins, *and* hypocrisy. But most churchgoers are in church because they crave to be healed of their sins and know that healing is only possible through the great Physician of Souls, Jesus Christ. They are not in church because they think that they are better than non-churchgoers. They are not pretenders all, though now and then a pretender may be found in their midst. Pretenders always hide in a crowd, whether with Easter congregations or on the sidelines of victory parades. The trained conscience would impel a man regularly to take his place among churchgoers who are begging God's mercy on their sins and seeking His grace that they may lead a better life. The trained conscience will send a man to the Holy Mass where he will lift up his head in sure hope as he has the privilege of offering himself, his soul, and his body (all sin-stained) in union with the spotless Son of God, Jesus Christ, in the Holy Sacrifice of the Altar.

Oh, may our honesty be more than skin deep! May it be like to the honesty of the Church of God!

☆

THE annual Lent Retreat for Women is being conducted this year by Father Taber on Saturday, March the seventeenth. The Retreat begins with Mass at the High Altar at eight. Meditations will be given at ten-thirty, eleven-thirty and two-thirty. Benediction of the Blessed Sacrament closes the Retreat at three. Breakfast and luncheon will be provided for those who signify their desire of being present at either or both of these meals to the Sister-in-charge of the Retreat, The Mission House, 133 West 46th Street (BRyant 9-3232). The women of St Mary's and other parishes may avail themselves of the spiritual joy which always accompanies a day in which they withdraw apart from the world.

☆

BY Bishop Manning's appointment, the Right Reverend S. Harrington Littell, D.D., Retired Bishop of the Missionary District of Honolulu, will administer the Sacrament of Holy Confirmation on the evening of the Fourth Sunday in Lent, March the eleventh, at eight. Your parish priests and the Sisters of the Holy Nativity are happily preparing boys and girls and men and women for Confirmation, as well as Confession and Holy Communion. First confessions of the Confirmation Class of 1945 will be made on Saturday, March the tenth, and first communions will be received at the eight o'clock Mass on Passion Sunday, March the eighteenth, following which there will be a Communion Breakfast at St Joseph's Hall. We shall be happy to have the names of any who desire to present themselves for the strengthening of the Holy Spirit in the Sacrament of Holy Confirmation.

☆

THE Red Cross 1945 War Fund campaign starts on March the first. The members of St Mary's are asked to give their donations to the American Red Cross on Sunday, March the eighteenth, through Miss Katharine Southmayd, parish chairman for the Red Cross. It is certainly unnecessary to urge our people to give to so eminently a worthy cause which is more in need of money than ever before in its history.

THE Annual Parish Meeting will be held on Tuesday morning, April the tenth, at nine o'clock, in St Joseph's Hall. The polls will be kept open until nine-fifteen. At this meeting delegates are to be elected to represent the parish at the Convention of the Diocese of New York which is being held on May the eighth.

☆

ARE you faithfully filling your Lenten Mite Boxes? And are you planning a truly generous Easter offering for your parish? Remember that St Mary's depends on a very large Easter offering that her budget for her work and worship may be fully met. If the giving of each member of St Mary's is carefully planned out of gratitude for the many blessings brought through this beloved parish, the Easter offering will be as generous as we confidently expect it to be.

☆

MARCH 20

NAME? Cuthbert. Place of birth? Unknown. Date of birth? Unknown. Names of parents? Unknown. Fame? Universal. Date of death? 20th March, 687.

This is a stark and yet a descriptive biography, for glorious is the man whose life has been lived for the glory of his heavenly Father and who is known only for that life. The sources of our knowledge of St Cuthbert are three: Tradition, inscriptions and St Bede's (May 27) *Ecclesiastical History*. In most respects these sources are in some ways contradictory, but all agree that he was holy and clean and faithful unto death.

St Aidan (August 31) died in 651, and the tradition is that at the moment of his passing the shepherd boy, Cuthbert, beheld a vision of the Saint's soul being borne by angels to Heaven and thereupon he set about preparing for the religious life. At this time, St Bede relates, Cuthbert "took pleasures in jokes and noisiness, and, delighted to share in sports, he excelled in leaping, running and wrestling." These high spirits and strength he now took to dedicate to Our Lord's service, and he travelled to Melrose, where there was an abbey. When he presented himself, the prior Boisil, "a priest of great virtue and prophetic spirit," greeted him and exclaimed, "Behold a servant of the Lord."

From his abbey Cuthbert, in the valiant missionary tradition, penetrated the inaccessible regions of southern Scotland and

Northumbria, and although the Celts were to claim him as a son of their own, all other indications point to his being a Saxon, including the written evidence of St Bede. Yet he was already giving signs of his true citizenship, for he deliberately trained himself to every hardship, like the martyrs who had preceded him. The austerities he practiced, as recorded, might frighten us away from our religion today, and indeed there may be some exaggerations set down with the truths, but we can always be sure that legends have some basis of fact, however great the accretions about them. Strip away what we will from the tales told of Cuthbert and ever enough remains to provoke our truest veneration.

In 676, when the saint was about forty-five, he gave up his office as Prior of Lindisfarne and retired to Farne, an inlet not far away, there to live the life of a solitary following the example of his illustrious predecessor, St Aidan. For nine years he dwelt there, unattended, when finally the King of Northumbria and the community of Lindisfarne went out to him, to beg him to become their bishop. He consented to their importunities but he served but two years in the episcopal office. Heeding the call of death he returned to Farne where he sought to the end understanding of the loneliness of the Passion, by the merits of which he gained his reward. A modern biographer writes, "No wonder that the Northern folk admired and venerated him, and round his name clustered mingled memories of great austerities, wisdom and gaiety of heart, and many miracles of pity and loving kindness."

In St Cuthbert's memory the monks of Lindisfarne most exquisitely illumined the Gospels by which he lived. In 875 they fled before the invading Danes, bearing with them the book and the saint's remains, and these were deposited in Durham Cathedral. Nothing more is known of the former until 1753 when it came into the hands of the British Museum through a bequest, which in fact brought this Museum into being. St Cuthbert's life was for his day a "Commentary on the Holy Gospels" and we may well pray nowadays that a like interpreter may be raised up in our midst.

His remains were thought to have been exhumed in 1829 and again in 1899 from the cathedral church in Durham; others say that the secret place of his burial which was arranged at the time of the despoliation of monasteries under Henry VIII is known

only to three Benedictines, two of whom perpetuate the secret by revealing it to another upon the death of one of their number. It seems certain that his remains were preserved from desecration at the hands of Henry's thieving commissioners, and it is believed that the same grasping hands received in plunder from St Cuthbert's shrine the equal in value to that taken from those of St Thomas of Canterbury (December 29) and St Swithun (July 2), southern England's most popular saints whose remains, unhappily, were impiously scattered abroad.

On St Cuthbert's Day pray for the conversion of all England to the Catholic and Apostolic Faith.

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FROM THE PARISH REGISTER

BAPTISMS

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

January 13 — Wade Stout Williams
January 13 — Tod George Williams

RECEIVED BY CANONICAL TRANSFER

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

January 6 — Alice Elva de Pue Matthews
January 6 — Rowena de Pue Matthews
January 16 — Howard N. Place
January 25 — Theanorma Thompson
January 26 — Phyllis Helene Harrington
January 26 — Jeanne Grace Harrington

MARRIAGES

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

January 6 — Joseph Murray Roberts and Marguerite Elizabeth Pizzi

BURIALS

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

January 6 — Frederick Moese

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

March 11 — The Fourth Sunday in Lent. Haley Fiske.

March 29 — Maundy Thursday. Julia Arnold White (High Altar).

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 March as follows:

Sunday, March 4, 9:00, The Guild of St Mary of the Cross.

Monday, March 5, 8:00 (The Mission House), Associates of the Sisterhood of the Holy Nativity.

Wednesday, March 7, 9:30, St Mary's Guild.

Friday, March 9, 9:30, The Woman's Auxiliary.

Sunday, March 25, 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, \$1, \$1, \$1, \$30; Mrs Clifford Starr Barnum, \$1; Mrs Elizabeth Boothe Blair, \$1; Mr William E. Dear, Jr., \$2; Miss Florence Dickerson, \$2; Mrs John Eckerson, \$1; Lt Col James H. Huddleson, \$2; Miss Elizabeth Dana Marble, \$2; Mr G. W. McIndoe, \$10; Miss Millicent McLaughlin, \$2; Mr Lester T. Morgan, \$3; Mr Howard N. Place, \$3; Mr Alan Sebree Robbins, \$2; The Reverend William C. R. Sheridan, \$1; Miss Leonie del Banco Smith, \$1; Mr William Wood Smith, \$5; Miss Marjorie M. Spencer, \$1; Mrs Ernest Stavey, \$1; Mr Everett Titcomb, \$2; Miss Roxanne L. Turner, \$2; Mr and Mrs Henry T. Wilhelm, \$5; Cpl Lloyd E. Young, \$2.

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 19.

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

CALENDAR FOR MARCH

1. Th. St David, B.C. Com. Feria. *Fast.*
2. F. FERIA. Com. St Chad, B.C. Mass in Time of War, 12:10.
Fast and abstinence.
3. Sa. FERIA. Com. St Aelred, Ab. *Fast.*
- ✠ 4. Su. LENT III. Com. St Casimir, C., and St Lucius I, B.M.
5. M. FERIA. Requiem Mass, 7. *Fast.*
6. Tu. SS Perpetua & Felicity, MM. Com. FERIA. *Fast.*
7. W. St Thomas Aquinas, C.D. Com. FERIA. *Fast and abstinence.*
8. Th. St John of God, C. Com. FERIA. *Fast.*
9. F. St Frances of Rome, W. Com. FERIA. Mass for Peace, 12:10.
Fast and abstinence.
10. Sa. FERIA. Com. the Forty Holy Martyrs. *Fast.*
- ✠ 11. Su. LENT IV.
12. M. St Gregory the Great, B.C.D. Com. FERIA. *Fast.*
13. Tu. FERIA. Requiem Mass, 8. *Fast.*
14. W. FERIA. *Fast and abstinence.*
15. Th. FERIA. *Fast.*
16. F. FERIA. Mass in Time of War, 12:10. *Fast and abstinence.*
17. Sa. St Patrick, B.C. Com. FERIA. *Fast.*
- ✠ 18. Su. LENT V. Com. St Cyril of Jerusalem, B.C.D.
19. M. St Joseph, C., Spouse of the Blessed Virgin Mary. Com.
FERIA. *Fast.*
20. Tu. St Cuthbert, B.C. Com. FERIA. *Fast.*
21. W. St. Benedict, Ab. Com. FERIA. *Fast and abstinence.*
22. Th. FERIA. Requiem Mass, 7. *Fast.*
23. F. The Compassion of our Lady. Com. FERIA. Mass for Peace,
12:10. *Fast and abstinence.*
24. Sa. St Gabriel, Archangel. Com. FERIA. *Fast.*
- ✠ 25. Su. THE SUNDAY NEXT BEFORE EASTER.
26. M. Monday before Easter. *Fast.*
27. Tu. Tuesday before Easter. Com. St John of Damascus, C.D.
Fast.
28. W. Wednesday before Easter. Com. St John Capistran, C.
Fast and abstinence.
29. Th. MAUNDY THURSDAY. *Fast.*
30. F. GOOD FRIDAY. *Fast and abstinence.*
31. Sa. EASTER EVEN. *Fast and abstinence till midday.*

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

MUSIC FOR MARCH

MARCH 4 — Lent III

Mass, Mass for Three Voices Byrd
 Motet: Ave Maria Breydert
Evening, The Litany in Procession
 Motet: Pie Jesu Renard
 O salutaris Bentivoglio
 Motet: Panis angelicus Casciolini
 Tantum ergo (No. 4) Kodaly

MARCH 11 — Lent IV

Mass, Missa Dominicalis Winnubst
 Motet: Aria from Cantata 180 Bach
Evening, The Litany in Procession
 Motet: Give ear unto me Marcello
 O salutaris Caplet
 Motet: Ave Verum Noyon
 Tantum ergo (No. 5) Kodaly

MARCH 18 — Passion Sunday

Mass, Missa Sancti Laurentii Ravanello
 Motet: Vere langues Lotti
Evening, The Litany in Procession
 Motet: Judas mercator Victoria
 O salutaris Kromolicki
 Motet: Adoramus te Perti
 Tantum ergo Tartini

MARCH 25 — Palm Sunday

Mass, Mass for Three Voices Lotti
 Motet: Una hora Victoria
 In monte Oliveti Martini
Evening, The Litany in Procession
 Motet: Tenebrae factae sunt Palestrina
 O salutaris Rheinberger
 Motet: Adoramus te Rosselli
 Tantum ergo Victoria

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Special Devotions in Time of War (Wednesdays) Exposition, Intercessions and Benediction	5:10 p.m.
Stations of the Cross (Fridays)	8:00 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.	

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER CRAVEN: Thursdays, 4:30 to 5:30; Saturdays 4 to 5 and 7 to 8 p.m.

FATHER FUNK: Fridays, 7 to 8; Saturdays, 3 to 4.

FATHER BRUCE: Fridays, 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.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. Meetings (Lady Chapel) first Fridays, 8:15 p.m. Father Taber, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward. Meetings (Lady Chapel) second Fridays, 8:15 p.m. Father Funk, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. Meetings (Lady Chapel) third Fridays, 8:15 p.m. Father Craven, *Chaplain*.

SERVANTS OF CHRIST THE KING.—For young people who will keep a Catholic Rule of Life. Meetings and corporate communions as announced. Father Funk, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Object: Prayer and work for the Society of St John the Evangelist. Corporate Communions, December 27th and May 6th. Father Taber, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Object: Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Mondays, 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, half-an-hour 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: BRyant 9 - 0962

The Rev. Father Taber

The Rev. Father Craven

The Rev. Father Funk

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 Louise, S.H.N.

The Sister Mary Angela, S.H.N.

The Sister Ann Fidelia, 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

Mr Ernest White. Telephone BRyant 9 - 1772

Cornelius Boothman, Jr., *Funeral Director*
Telephone: PLaza 3 - 7891 — WAdsworth 7 - 4757

MR NEWBURY FROST READ, *Parish Treasurer*
30 Nassau Street, New York 5

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.