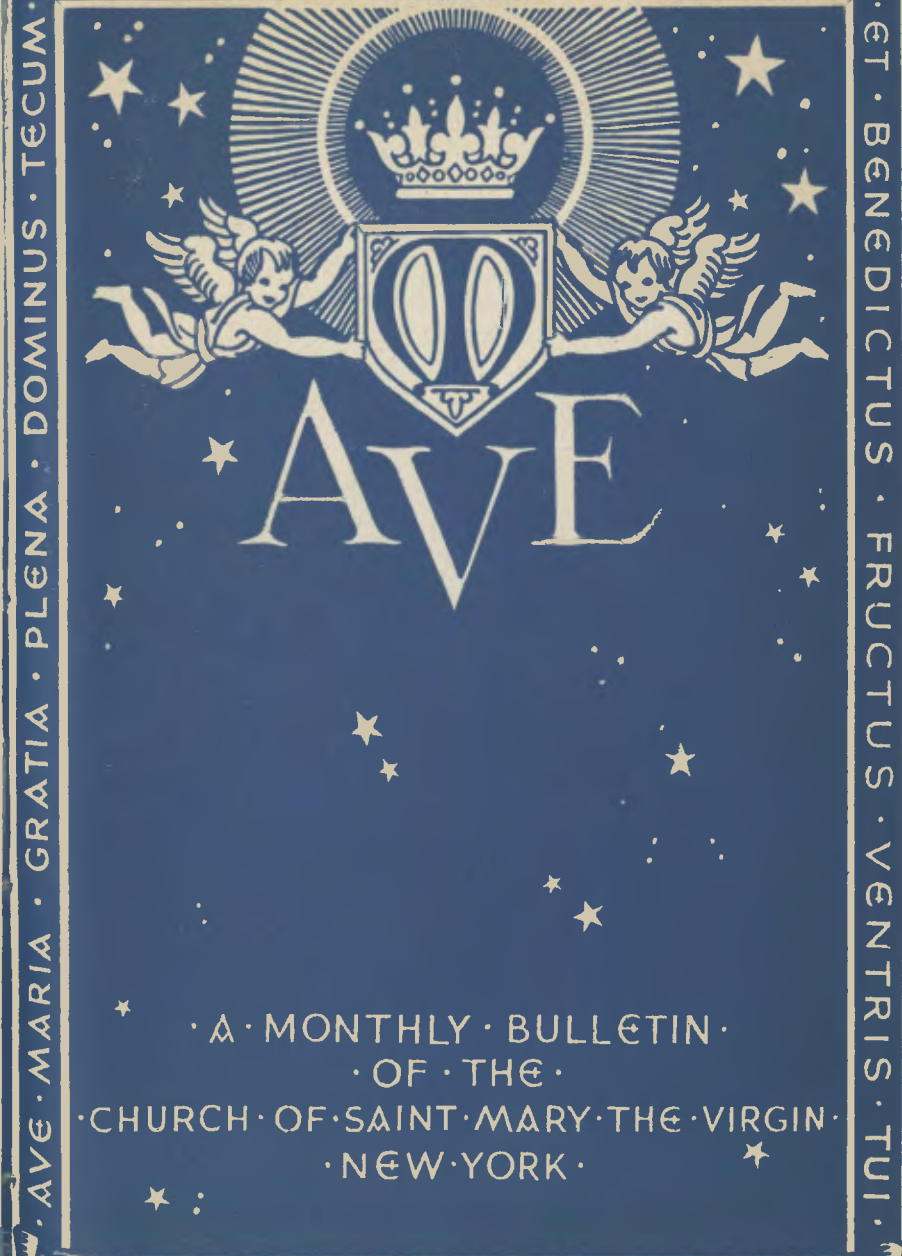
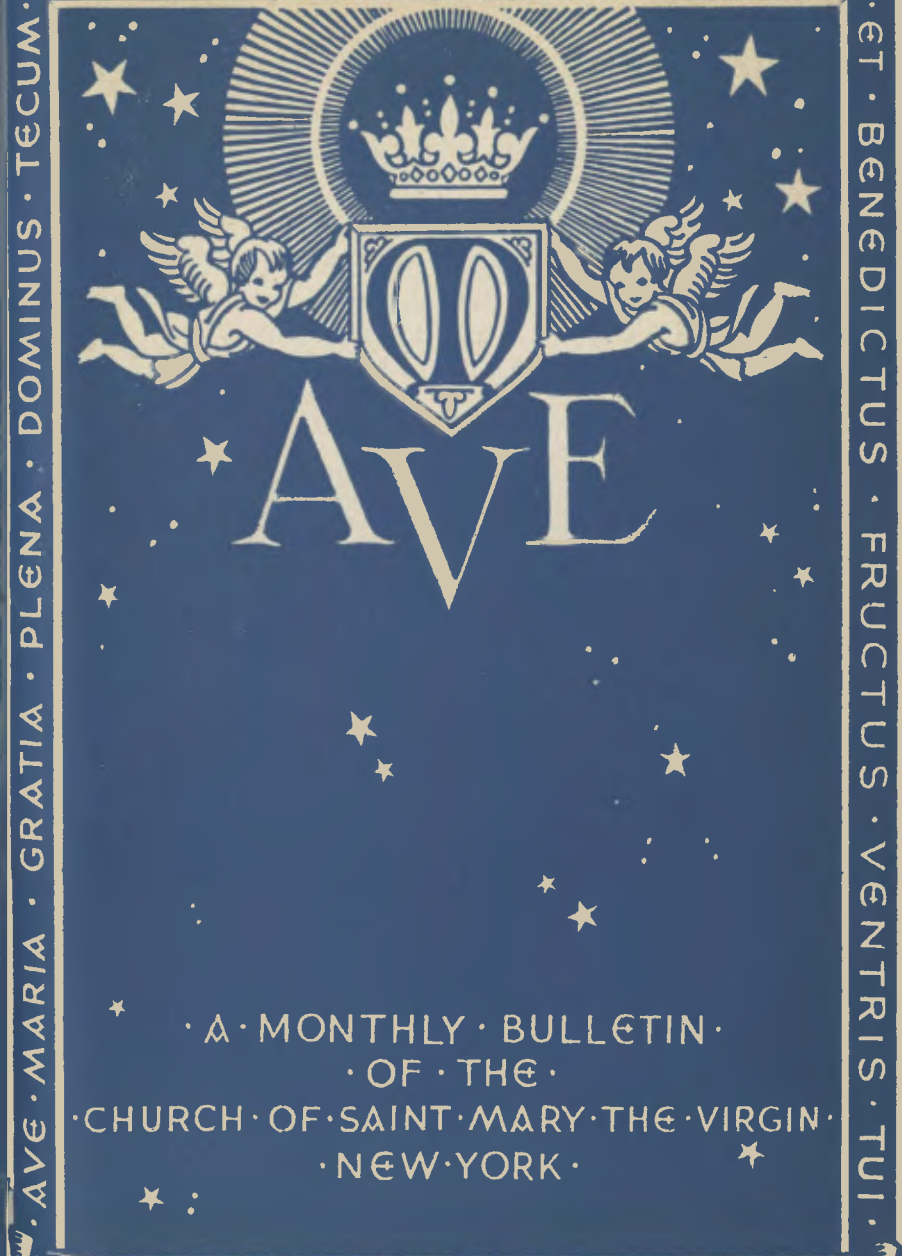


\* · BENEDICTA · TU · IN · MULIERIBUS · \*



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

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



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

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 19, N. Y.  
(Between Sixth and Seventh Avenues)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*

THE REV. ARNOLD BATES CRAVEN

THE REV. FRANKLIN R. FUNK

THE REV. JOHN O. BRUCE

---

THE REV. CLIFFORD E. BARRY NOBES, *Parish Missionary,*  
All Saints' Mission, Bontoc, Mountain Province, Philippine Islands

---

THE SISTERS OF THE HOLY NATIVITY

---

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*

HOWARD I. DOHRMAN, *Vice-President*

NEWBURY FROST READ, *Secretary and Treasurer*

WILLIAM C. DICKEY

HOXIE NEALE FAIRCHILD

CALVIN NASH

CARRINGTON RAYMOND

ERNEST WHITE

JOHN WHITELEY

---

*Director of Music:* ERNEST WHITE

*Organist:* EDGAR HILLIAR

*Sacristan and Ceremonarius:* EDWARD GARLICK

*Sexton:* JOHN C. BEAL

# AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

---

Vol. XIV

April, 1945

No. 4

---

Dear Parishioners of St Marys:

Every one of us who has gladly used God's grace during the season of Lent has made a happy progress in the spiritual life. Because of this fact the devil particularly busies himself in Easter-tide in tempting us to fall into our former living, to descend from the mountain to the plain, and thus to lose all of our spiritual gains. But we, by the power of the Holy Spirit, can and will beat the devil at his game!

Perhaps we have honored our blessed Lord by attendance during Lent at weekday Masses in addition to a Sunday Mass, then let us hold to that honor week in and week out. Possibly we have been learning the joy and peace of frequent visits to the Blessed Sacrament as the days of Lent rolled by, then let us still rejoice in visiting Jesus in some Tabernacle day by day. Then, too, we may have come to a proper appreciation of the love of God through our Lenten Bible reading and meditation and spiritual reading, then let us keep this appreciation alive by refusing to let a day slip by without devotional reading and mental prayer. Or again, we may have been fortified with the frequent reception of Holy Communion during Lent, then let the Bread of Life be for the constant strengthening of our souls for the battle of life. Perhaps we may have learned to detach ourselves from the worldly things through the practice of self-denial, then let us make sure that all self-denial in the future, whether enforced upon us from without or embraced by us from within, may redound to an attachment to heavenly things. Possibly during Lent we have learned greater generosity in giving for the support of Holy Church and for charitable work, then let us insist on regularly bearing a glad

share in such support. Best of all, during Lent we may have brought some other soul into touch with God's grace, then let us ever be watchful for the opportunity of bringing some lost sheep into the fold of Christ.

Oh, let us hold and increase the gains so happily made during Lent. We can and will do so by the power of the Holy Spirit.

Affectionately,

*Giving Taber*

☆

**B**LESSED Paul in his letter to the Corinthians wrote, "If Christ be not risen, then is our preaching vain, and your faith is vain." What a world of truth is contained in this statement!

Yes, all preaching is empty and our faith is likewise empty if Jesus Christ is not the risen and the living Christ. We should have no certain hope of the life beyond the grave had not our blessed Lord burst the prison of death and wrecked its seeming finality. Only by so doing could Jesus fill with meaning His words to Martha, "I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." It is because of our Lord's resurrection that on Christian grave stones the words may be fitly inscribed, "In sure and certain hope of the resurrection unto eternal life."

There would have been no Holy Catholic Church without the resurrection. The Holy Spirit who moved in the hearts of the earliest Christians at Pentecost was poured forth upon them by Jesus out of the glory of His risen life. And though many men and women gave their lives in martyrdom for the risen Saviour, the Church always rose again like her Master because she had in her His Easter life and could thereby always conquer death.

No font would be placed in a Christian church had Christ not risen. The life of Christ given to us when we are baptized is His own risen life. As the branches of the vine His life flows into us and we are indeed born again and made heirs of everlasting salvation.

There would be no point in making our confessions had not Christ risen from the dead. Whenever we ask God to forgive us our sins we ask for a share in Jesus' Easter gift which only the living and risen Lord who has conquered death and sin can give. The merits of our blessed Lord's passion are applied to our souls in the Sacrament of Holy Penance solely because as a most merciful and loving Saviour He ever pleads those merits in heaven where He presents to God the Father His risen and glorified and spotless humanity on our behalf.

Holy Communion would be an empty rite apart from Jesus' resurrection. Were He not alive He could not give us Himself as "the living Bread which came down from heaven" in the Blessed Sacrament. There would be no reality in the offering of the Holy Mass if it were not possible for us to offer to the Father His divine Son, living as both Priest and Victim. The Tabernacle would be empty of the Presence were it not for the fact that Christ has risen and ever lives not only in heaven but on earthly altars.

Christ is risen! Preach the Gospel! Go to Church! Frequent the Sacraments! Christ is risen!

☆

**O**N Monday morning, April the ninth (the Feast of the Annunciation of the Blessed Virgin Mary, transferred) at eleven o'clock a Mass of Thanksgiving will be celebrated at the Cathedral of St John the Divine. This Mass will be offered out of gratitude for the restoration of Religious Communities in the Anglican Communion. Bishop Manning will preside, Bishop Campbell, O.H.C. will be the celebrant and Bishop Burton, S.S.J.E. will be the preacher. In the afternoon at two-thirty in the Synod House (Amsterdam Avenue and 110th Street) a conference on the work of Religious Communities will be held, with hymns and addresses.

Because of the greed of Henry VIII, monasteries were obliterated in the Anglican Communion and for over three hundred years she had no monastic life whatsoever. Then came the Oxford Movement with a genuine spiritual revival throughout the Anglican Communion when the old ideals in Holy Church came to life again. Religious Communities were revived in 1845, beginning with the Community of the Holy Cross, a community for women. Many communities for women followed in rapid succession, including such well-known religious orders as All Saints, St John the Baptist and St Margaret. Most of these communities for women were engaged in works of mercy such as nursing and the visiting of prisoners. As early as 1866 the Society of St John the Evangelist, a religious order for men, was begun.

The branch of the Anglican Communion in America, which is known as the Episcopal Church, has also its own religious communities for both men and women. Some of these communities are outgrowths of similar English communities, others such as the Order of the Holy Cross are native-born. The best known communities in the Anglican Communion in America are the Society of St John the Evangelist, the Order of the Holy Cross, the Order of St Francis, the Order of St Benedict, the Brotherhood of St Barnabas, the Sisterhood of St Mary, the Sisterhood of St Margaret, the Community of St John the Baptist, the Sisterhood of the Holy Nativity, All Saints Sisters of the Poor, the Community of the Transfiguration, the Order of St Anne, the Poor Clares of Reparation and Adoration.

The great principle back of all of the religious communities is a detachment as radical as possible from that which hinders complete surrender to Christ's claims. This detachment is for life. There is no such thing as a temporary Religious. To cement this detachment life vows are taken, namely, vows of poverty, chastity and obedience. Thus a monk or nun swears detachment from worldly possessions, obligation of family ties and the desire for one's own way. As a result of such detachment the members of our religious communities have given themselves whole-heartedly to the work of prayer and to other work such as the writing of books and manuals, the conduct of parochial and foreign missions, the direction of souls, teaching, nursing, etc. Their influence on the

life of the whole Church has been great, and we praise God for the many blessings brought to the Church through their faithfulness. Through the prayers of their patrons, St Anthony, St Basil, St Augustine, St Benedict, St Francis, St Dominic, and St Ignatius Loyola and by the grace of God they have given a great impetus to the spiritual life.

All are invited to the Mass at the Cathedral of St John the Divine and to the meeting in the Synod House. However, by a directive of the Office of Defense Transportation, only those may accept this invitation who can reach the Cathedral from their homes on the morning of April the ninth. Because of this directive it is all the more important that those of us who live in or near New York City should plan to attend this Centenary Celebration. A very large attendance is urged that we may show our appreciation of the fine work of our religious orders and that we may learn more definitely about the great scope of this work. Let us not fail in attendance which is both a privilege and a duty.

During this coming year a great stream of united prayer will flow to the throne of grace for a blessing on religious orders. Will you join this stream of prayer by saying frequently the following or similar prayers?

#### FOR RELIGIOUS COMMUNITIES

**L**OOK down, O Lord, in mercy upon all Religious Houses: and grant that those who serve thee therein may set thy holy will ever before them, and study to do that which is well-pleasing in thy sight, and persevere in thy love and service to the end. Through Christ our Lord. *Amen.*

#### FOR RELIGIOUS VOCATIONS

**O** Lord and lover of souls, pour out upon thy Church, as in the old time, the spirit of Religious Vocation: increase the number of Religious if it be thy gracious will; and grant that those whom thou dost call to give themselves to thee in the Religious State may have strength to resist all temptations and remaining faithful to thee in this life, may obtain thy eternal rewards in the world to come. Through Christ our Lord. *Amen.*

ON the Second Sunday after Easter, April the fifteenth, we shall welcome as the preacher at the High Mass the Reverend Cuthbert A. Simpson, Th.D., Professor of Old Testament Literature and Interpretation, General Theological Seminary. Father Simpson is a good friend to the St Mary's clergy and congregation as he has most generously helped with our schedule of Masses by offering to celebrate at the Holy Mass very frequently. We like to think of him almost as a member of the parish family.

☆

THE spring meeting of the Guild of Help will be held at the Women's City Club (through the courtesy of Mrs S. Van B. Nichols) at the Hotel New Weston, Madison Avenue at 50th Street, at four o'clock, on the afternoon of Tuesday, April the seventeenth. Father Taber will give a talk on the social work of the Church. Tea will be served. The women of the congregation are cordially invited to attend.

☆

GREAT spiritual treasure is in store for us next fall when Father Hughson, O.H.C. will conduct a School of Prayer on the evenings of October twenty-eighth through November the first. Father Hughson will also preach at the High Mass on the Feast of SS Simon and Jude, October the twenty-eighth, and at the High Mass of Requiem on All Souls' Day, November the second.

☆

IT was with great rejoicing that the good news was received of the rescue by our Armed Forces of Father Nobes and other missionaries of Holy Church in the Philippines. Father Nobes has been our parish missionary, stationed at All Saints' Mission, Bontoc. No word had been received from him after his internment by the Japanese military three years ago until the following letter arrived:

Dear Father Taber:

It has been a long time since the Japs interrupted our correspondence. I hardly know how to write any more — there were so few opportunities to use a pencil while we were interned.

Technically, I suppose I am still your missionary in the Islands. I wrote a complete letter of our activities in camp to the Presiding Bishop a few days after our rescue. If you have not received a copy from "281" please 'phone them and ask for one. I don't remember whether you were on the filed list of those to whom my circulars were to go. I think you were.

The internment under the Japs is fast becoming a bad nightmare of the past. We had a bad time of it but since seeing our fellow nationals who spent the three years in the Manila Camp we realize how fortunate we were by comparison. Our food was scarce and vile, theirs was less and worse. And to date we don't know what has been the fate of our Bishop and many of the other missionaries who were interned at Los Baños, south of Manila, for they are still behind the Jap lines.

We are told that repatriation will begin in a couple of weeks and in the meanwhile we are fattening up on good G.I. food after three years of starvation. I have to gain fifty-one pounds to put me at my pre-war weight, and in the ten days since our boys rescued us I've put on about ten of those lost pounds.

We still have the blessing of a daily Mass, although our prison was . . . (censored) . . . after we were yanked out due to a fire which threatened us, and all our vestments and church furniture were taken. Our personal belongings, except for the things we took with us to our temporary haven while the fire raged, were stolen, too, so we are a ragged looking lot. But we've learned in three years to do without material possessions and to praise God for the preservation of our lives, so we aren't complaining.

The war still rages around us but we are probably as safe here behind concrete walls as we would be any place in the Islands.

I hope it won't be long before I can see you face to face and tell you more about everything.

Sincerely,

CLIFFORD E. BARRY NOBES

APRIL 21

**A**MONG the truly great Archbishops of Canterbury is St Anselm, of whom we may read not only in hagiography but in history and philosophy books as well, and in all three he takes his important position. Indeed, so large is his figure in the two latter that his true sanctity is sometimes lost sight of, yet it was St Thomas Becket who first initiated steps to secure his canonization.

Anselm was born about 1033 near the famous Alpine Pass of St Bernard. His father, a Lombard, was a fierce and thriftless man; his mother, devout and gentle. The atmosphere of his home was probably a succession of storm and calm, and it is told of the future saint that he sought in his youth a wild life but that always he felt the good restraint of his mother. At 23, following her death, the young man left his home to follow his natural bent, study, in the pursuit of which he crossed the Alps and entered France, penniless yet happy in his quest.

By 1059 he reached the Abbey of Bec, a recent foundation but one which had already attracted many scholars to it, and there Anselm met Lanfranc, a fellow-Italian who was destined to precede him on the Throne of Canterbury. The following year Anselm took vows and entered upon a life of devotion and philosophical speculation. For eighteen years he gave himself to prayer and writing, during which he produced several books, notably the *Cur Deus Homo*, which are studied to this day in theological schools.

In 1078 Anselm was chosen Abbot, and in the fulfillment of his office he had cause to visit England frequently, where he had opportunity of renewing his friendship with Lanfranc as well as becoming acquainted with English affairs both secular and spiritual. It is somewhat of a tribute to him that he was the one priest William the Conqueror called to his bed-side as he lay dying in Rouen.

Lanfranc died in 1089, during the reign of William Rufus, a "bad" king, and the see of Canterbury remained vacant for four years while the royal officers plundered the Church's possessions

unmolested. The King fell ill in 1093 and in fear of eternal death he called Anselm from Bec and thrust upon him the insignia of the Primatial See. "Ah, my brothers," said Anselm mournfully to the surrounding crowd, "what have ye done; ye have yoked together a wild untameable bull and an old and feeble sheep." These were prophetic words, for William rose from his sick-bed to persecute the Church with relentless fury. With Anselm he quarreled incessantly, using pretexts of his own manufacture.

Although Anselm was now archbishop, he had not yet received the necessary approval of the Pope, and when he sought the emblem of office from the Pope of Rome, William accused him of treason, for it was within the King's right to determine who was Pope, and there was a rival reigning over the Church at that time. A Council was called in England, and the great churchmen, out of fear and jealousy, decided with the king; the commons and lay lords with Anselm. This gave the matter the appearance of a stalemate, and a temporary reconciliation was effected and William accepted Anselm as Archbishop. The persecutions continued undiminished, however, and Anselm appealed to the Pope, mindful of the submission of the Emperor Henry to Pope St Gregory VII in 1077.

In effect, however, Anselm's pilgrimage to Rome became an exile and for three years, until recalled by Henry I, the Red King's successor, in 1100, he remained outside his adopted country. A new Pope, Paschal, now reigned in the place of the vacillating Urban and the Church's determination was clearly behind Anselm. Faced with excommunication, Henry yielded and in 1106 restored to Anselm all his prerogatives. The liberty of the Church in England had been upheld by this struggle, the first between Church and State since the period following the coming of St Augustine of Canterbury. Anselm was restored to his people, too, the people who had stood firm behind him and for whom Anselm had contended so bitterly. His earthly peace was to be short, for he died on the day he is commemorated, in 1109, and his remains are interred in a tower dedicated to him in the great cathedral he loved and served and over which he was permitted to rule for too brief a time.

## FROM THE PARISH REGISTER

## BAPTISMS

By the Right Reverend S. Harrington Littell, D.D.

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

Margaret Mildred Buffel	Starkey Sharp Jernigan
Claudia Elise Patricia Cambria	Miles Coverdale Kennedy
Sophie Theresa Cambria	Alwilda Frances Mueller
Charles Vincent Clapham	Nancy Jane Ross
Emily Joan Cozier	Robert Franklin Seton-Harris
Paula Joan Dee	Margaret Louise Swain
Muriel Jean Irvin	Constance Diana Walz

## RECEIVED BY CANONICAL TRANSFER

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

February 9 — John Arthur Schwartz  
February 13 — Milton Rohane  
Thomas Burroughs, Jr.  
February 20 — Don Denham Patterson  
Ruth C. Furbeck Patterson  
David Kingsnorth Patterson  
Jerome Anthony Patterson  
February 28 — Alice C. Rodewald

## BURIAL

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

February 26 — William Frederick Davis

☆

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

April 1 — Easter Day. Joseph Gayle Hurd Barry, Priest (High Altar).  
April 8 — The First Sunday after Easter. Kate Payko.  
April 9 — The Annunciation of the Blessed Virgin Mary (transferred).  
Martha Fiske.

April 15 — The Second Sunday after Easter. Emily Speir Arnold.  
April 22 — The Third Sunday after Easter. Carl Theodore Voegesang.  
April 29 — The Fourth Sunday after Easter. Glover Crane Arnold.

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 April are as follows:

Sunday, April 1, 9:00, The Guild of St Mary of the Cross.  
Monday, April 2, 8:00 (The Mission House), Associates of the Sisterhood of the Holy Nativity.  
Wednesday, April 4, 9:30, St Mary's Guild.  
Friday, April 13, 9:30, The Woman's Auxiliary.  
Sunday, April 29, 9:30, 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, \$3; The Misses Ashley, \$1; Mr S. Wilson Cash, \$1; Mrs Emma Kelly, \$1; Mr Ernest Kucher, \$2; Mrs Edward Mansfield, \$1; Richard Sherrill McCutchen, \$2; Mr Alan Robbins, \$1; Mrs Ruth Moore Trip, \$1; Mr Robert A. Wagner, \$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 19.

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



## KALENDAR FOR APRIL

- ✕ 1. Su. EASTER DAY.  
 2. M. MONDAY IN EASTER WEEK.  
 3. Tu. TUESDAY IN EASTER WEEK.  
 4. W. Wednesday in Easter Week. Com. St Isidore, B.C.D.  
 5. Th. Thursday in Easter Week. Com. St Vincent Ferrer, C.  
 6. F. Friday in Easter Week. Mass for Peace, 12:10.  
*Abstinence.*  
 7. Sa. Saturday in Easter Week.  
 ✕ 8. Su. THE FIRST SUNDAY AFTER EASTER.  
 9. M. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.  
 10. Tu. *Feria.* Requiem Mass, 8.  
 11. W. St Leo the Great, B.C.D.  
 12. Th. *Feria.*  
 13. F. St Hermenegild, M. Mass in Time of War, 12:10.  
*Abstinence.*  
 14. Sa. St Justin, M. Com. SS Tiburtius, Valerian and Maximus, MM.  
 ✕ 15. Su. THE SECOND SUNDAY AFTER EASTER.  
 16. M. *Feria.* Requiem Mass, 7.  
 17. Tu. St Anicetus, B.M.  
 18. W. PATRONAGE OF ST JOSEPH, C., SPOUSE OF THE BLESSED VIRGIN MARY.  
 19. Th. Of Oct. Com. St Alphege, B.M.  
 20. F. Of Oct. Mass for Peace, 12:10. *Abstinence.*  
 21. Sa. St Anselm, B.C.D. Com. Oct.  
 ✕ 22. Su. THE THIRD SUNDAY AFTER EASTER. Com. SS Soter and Caius, BB.MM., and Oct.  
 23. M. St George, M. Com. Oct.  
 24. Tu. St Fidelis of Sigmaringen, M. Com. Oct.  
 25. W. ST MARK EV. Com. Oct. Day.  
 26. Th. SS Cletus and Marcellinus, BB.MM. Requiem Mass, 8.  
 27. F. St Peter Canisius, C.D. Mass in Time of War, 12:10.  
*Abstinence.*  
 28. Sa. St Paul of the Cross, C. Com. St Vitalis, M.  
 ✕ 29. Su. THE FOURTH SUNDAY AFTER EASTER. Com. St Peter, M.  
 30. M. St Catherine of Siena, 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 FOR APRIL

- APRIL 1 — Easter Day**  
*Mass, Missa Dominicalis* ..... Winnubst  
 Motets: Haec dies .....  
           Terra tremuit ..... Breydert  
*Evensong*  
 Magnificat and Nunc dimittis ..... Viadana  
 Motet: Benedictus ..... Martini  
 O salutaris ..... Caplet  
 Motet: Ave verum ..... Willan  
 Tantum ergo (No. 5) ..... Kodaly
- APRIL 8 — Low Sunday**  
*Mass, Missa S. Lutgardis* ..... Peeters  
 Motet: Benedictus ..... Martini  
*Evensong*  
 Magnificat and Nunc dimittis ..... Grassi  
*Evensong*  
 Motets: Haec dies .....  
           Terra tremuit ..... Breydert  
 O salutaris ..... de la Rue  
 Motet: Cor Jesu, Sacratissimum ..... Campion  
 Tantum ergo ..... Schroeder
- APRIL 15 — Easter II**  
*Mass, Missa Panis quem ego dedero* ..... Berthier  
 Motet: Alleluia-psallat ..... XVI Century  
*Evensong*  
 Magnificat and Nunc dimittis ..... Asula  
 Motet: Ave Maria ..... Victoria  
 O salutaris ..... Liszt  
 Motet: Jesu dulcis memoria ..... Victoria  
 Tantum ergo ..... Franck
- APRIL 22 — Easter III**  
*Mass, Messe Breve* ..... Ropartz  
 Motet: Ave Maria ..... Holst  
*Evensong*  
 Magnificat and Nunc dimittis ..... Anerio  
 Motet: Ave Maria ..... Barlow  
 O salutaris ..... Waters  
 Motet: O bone Jesu ..... Palestrina
- APRIL 29 — Easter IV**  
*Mass, Mass for Three Voices* ..... Lotti  
 Motet: Cantate Domino ..... Hassler  
*Evensong*  
 Magnificat and Nunc dimittis ..... Bachieri  
 Motet: O Miranda Dei Caritas ..... XIII Century  
 O salutaris ..... Noyon  
 Motet: O esca viatorum ..... Isaak  
 Tantum ergo ..... Victoria



## 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, and 9:30 a.m.

Also on greater Holy Days as announced

11 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, Fridays . . . . . 8:15 p.m.

Special Devotions in time of war . . . . . 12:10 p.m.

(Wednesdays) Exposition, Intercessions and Benediction.

(Fridays) Votive Mass.

*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, an 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.

## PARISH GUILDS AND ORGANIZATIONS

*All persons who come regularly to the Church of St Mary the Virgin are urged to ally themselves with one of the Guilds and thus take their share in the work of the Church and its missionary activities. Any inquiries concerning each particular Guild may be addressed to the Chaplain, who will gladly give information.*

THE CHURCH SCHOOL.—Sundays, Sung Mass and Instruction, 9 a.m. Corporate Communion, last Sunday, 9 a.m.

THE WOMAN'S AUXILIARY.—Second Fridays, Corporate Communion, 9:30 a.m. Business Meeting, 10:30 a.m. Father Taber, *Chaplain*.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, first Wednesdays, 9:30 a.m., monthly business meeting, 10:30 a.m. Father Taber, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—Works for charities and for missions of the Church. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. Corporate Communion, first Sunday, 9 a.m. Father Craven, *Chaplain*.

GUILD OF ST MARY OF NAZARETH.—For Girls, Thursdays, 4-5:30 p.m. Corporate Communion, last Sunday, 9 a.m. Father Funk, *Chaplain*.

GUILD OF HELP.—For forwarding the social service work of the Church. Meetings as announced from time to time. Father Taber, *Chaplain*.

GUILD OF ST VINCENT.—For Altar Servers. Father Craven *Chaplain*.

## 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.*