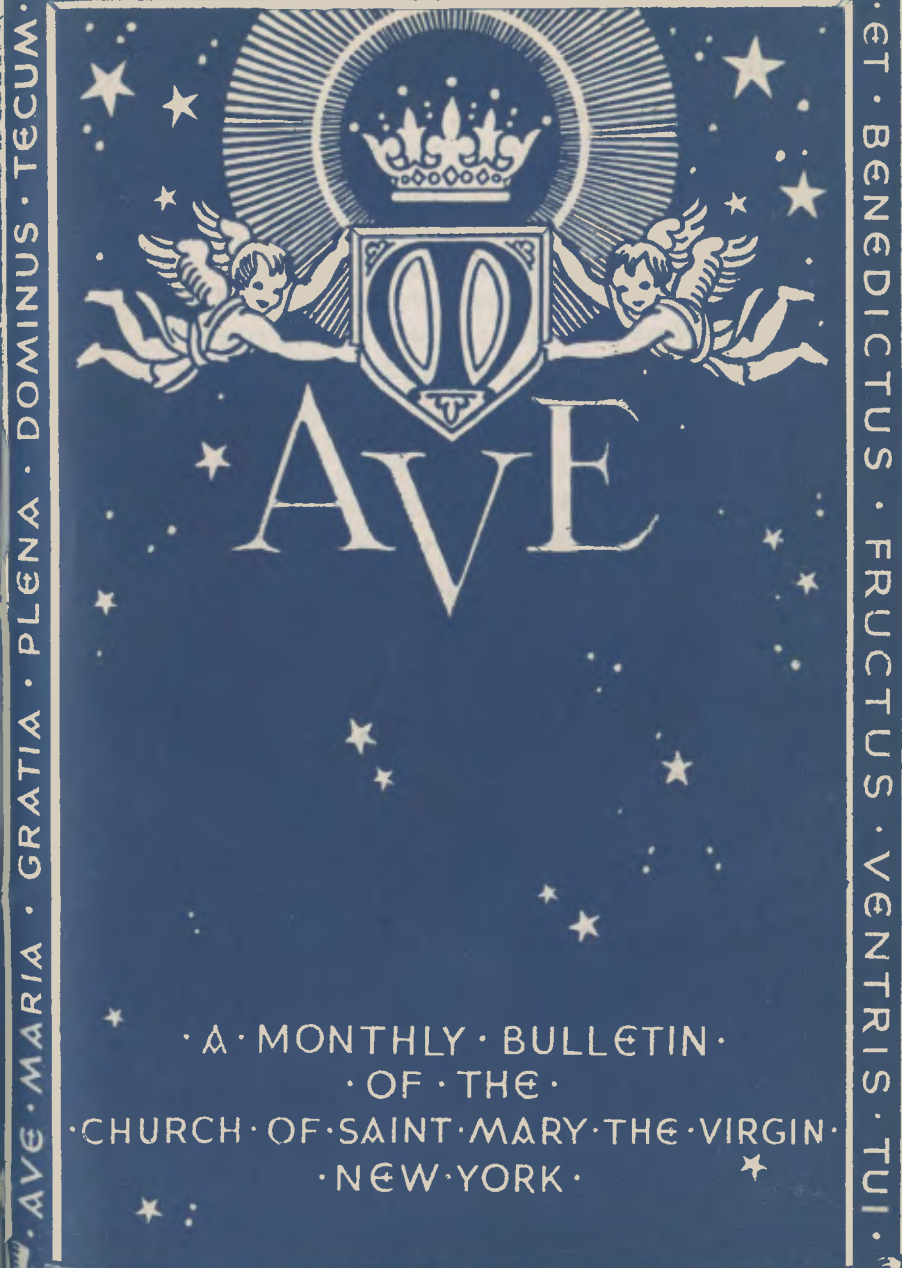


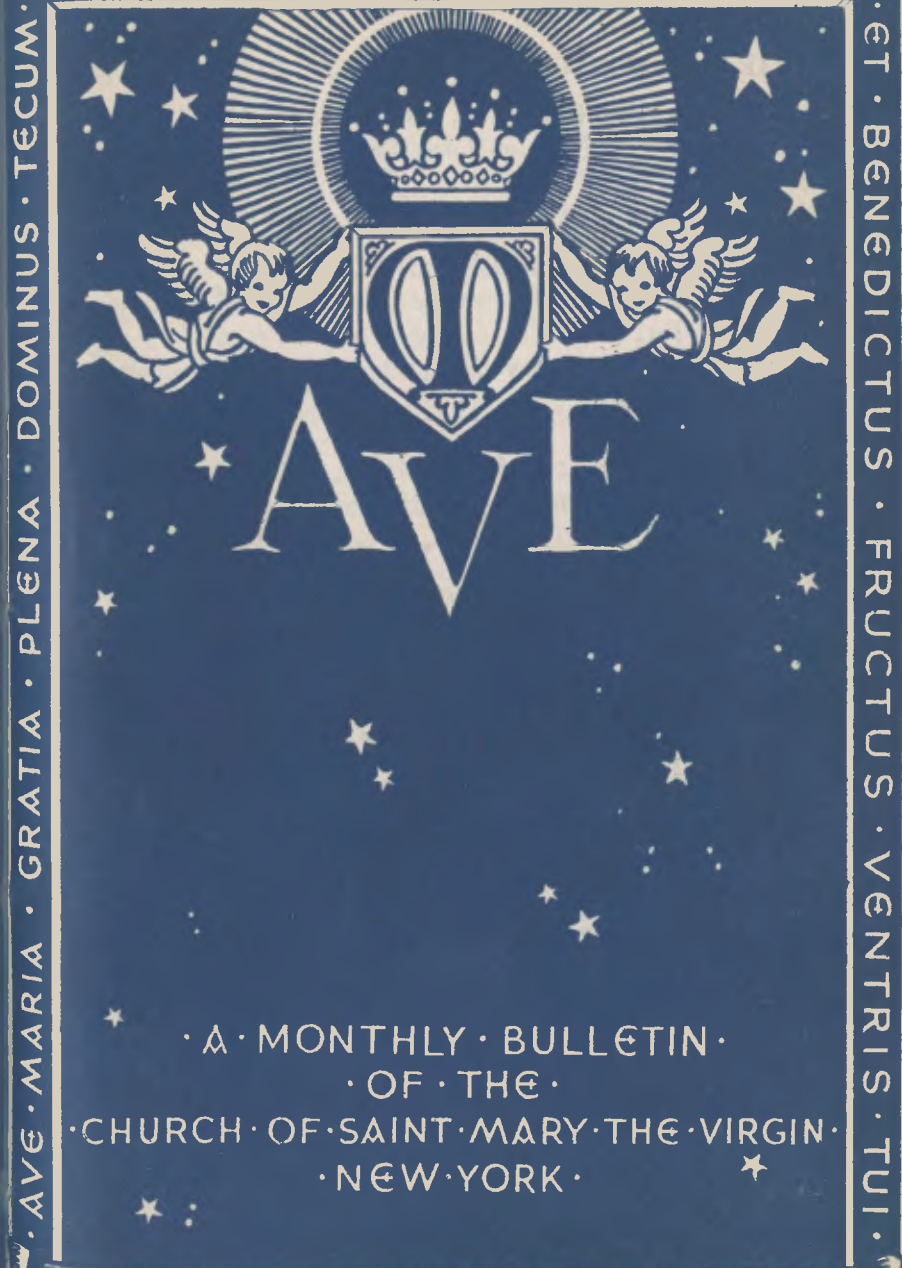
* · BENEDICTA · TU · IN · MULIERIBUS · *



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

* · ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI · *

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THE CHURCH OF SAINT MARY THE VIRGIN
139 West 46th Street, New York 19, N. Y.
(East of Times Square)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*
THE REV. ROBERT LONGACRE JACOBY
THE REV. GEORGE FRANCIS KREUTLER
THE REV. JOHN O. BRUCE

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

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Sexton: JOHN C. BEAL

AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. XV

April, 1946

No. 4

Dear Parishioners of St Mary's:

The holy season of Lent is more than half over. This is a good time to re-examine our Lenten Rules, and if they have been broken, to reassemble the pieces, as it were, and to offer a better-kept Rule to our blessed Lord as we draw near to the commemoration of His bitter Passion. Our willingness to go onward and upward in the spiritual life is surely that which will bring joy to the Sacred Heart so often broken by our rebellion and our indifference. No one among us needs ever be discouraged. The Lamb of Calvary asks for the offering of ourselves, covering up our imperfections with the spotless cloak of His perfection as He offers us united to Himself to be reconciled to God the Father.

Are you planning a generous Easter offering for your parish, remembering with gratitude that it is through Saint Mary's that so many blessings come to you by the merits of Christ? We are glad to do our utmost to support the Reconstruction and Advance Fund of the Episcopal Church in order that altars destroyed in the war and the buildings surrounding these altars may be re-built and that new missionary work may be undertaken. But we shall not permit the home parish to lack necessary support. Saint Mary's needs your generous support that the missionary work carried on within and from the parish may go forward. Her need is greater

than ever before and, please God, the great group of loyal members and friends of Saint Mary's will not fail her.

It is to be hoped that very many of the congregation will attend the many devotions of Passiontide and Easter and that all will receive the Blessed Sacrament on the Queen of Feasts after a good confession made some time during Holy Week.

Affectionately yours,

Giving Taber

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HOLY WEEK AND EASTER DAY SERVICES

PALM SUNDAY, APRIL 14th

Low Masses	7, 8, and 10:00
Morning Prayer	7:40
Sung Mass	9:00
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
Tenebrae	8:00

MAUNDY THURSDAY, APRIL 18th

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
Tenebrae	8:00

GOOD FRIDAY, APRIL 19th

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
Tenebrae	8:00

HOLY SATURDAY, APRIL 20th

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 21st

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 CONFESSIONS

Maundy Thursday

FATHER TABER, 11-1, 3-4	FATHER KREUTLER, 5-6
FATHER JACOBY, 12-1	FATHER BRUCE, 7-8

Good Friday

FATHER TABER, 3-4	FATHER KREUTLER, 11-1, 5-6
FATHER JACOBY, 1-3, 4-5	FATHER BRUCE, 3-4, 7-8

Holy Saturday

FATHER TABER, 2-4, 8-9	FATHER KREUTLER, 4-6, 8-9
FATHER JACOBY, 3-5, 7-8	FATHER BRUCE, 2-3, 7-8

NOTES ON HOLY WEEK

PALM SUNDAY

Holy Week is ushered in by Palm Sunday. At the High Mass on this blessed day the Church Catholic expresses both the joy and the sorrow of her children, — joy by uniting them with the Children of Israel who shouted their glad hosannas as the King of Israel entered the Holy City, and sorrow by uniting them with the suffering of their Most Holy Redeemer in His Passion.

In the ceremonies connected with Palm Sunday there is first of all the Blessing of the Palms. The congregation supposes that the Sacrifice of the Mass is about to begin for there is an Introit, Collect, Epistle, Gradual, Gospel and even a special Preface. But immediately after the Sanctus the usual Mass devotions are suspended and palm branches are solemnly blessed. These palm branches are carried in procession as a reminder of those with which the people of Jerusalem covered the road along which the Saviour of mankind was to make his triumphant entry.

This procession follows immediately on the blessing of palms. During the time of the procession the congregation hold palm branches in their hands as a sign of joy, — joy in the Saviour King who will conquer death and free His people from its bondage. As the procession reaches the main entrance, the doors are found shut against it. It is halted, but the songs of joy go on. A hymn is sung to Christ the King, "All Glory, Laud and Honor", and then the subdeacon strikes the door with the staff of the cross which he has been bearing; the door opens and the procession proceeds up in the center aisle, proclaiming the Redeemer as the Resurrection and the Life. The procession thus has depicted the earthly entry of Jesus into Jerusalem which foreshadowed His entry into the heavenly city shut against man by sin, but opened by the Cross.

Following the procession the Sacrifice of the Mass is offered. The story of our Lord's Passion is solemnly sung and a great calm representing the bitterness of the Passion descends over the congregation. During the singing of the Passion all hold palms in their hands as a protest against the insults offered Jesus by his enemies. The Mass then runs its usual course.

MAUNDY THURSDAY

This is the day on which the Institution of the Blessed Sacrament is observed. The Mass is celebrated with splendor. Festival vestments are used. The altar is richly adorned. The *Gloria in excelsis* is sung to the accompaniment of joyous pealing of the bells. But these bells are here rung for the last time until the First Mass of Easter, for the Church would produce a feeling of mourning as a powerful reminder that the world lost its joyful melody when its Saviour suffered and died. Then, too, the bells are silent to remind us that the apostles, who as heralds of Christ are represented by bells summoning the faithful to His worship, fled from their Master and left Him alone. No bells are rung at the Sanctus or at the elevation of the Host and Chalice. In churches where the Kiss of Peace is given this Kiss is omitted as a vivid reminder that Judas Iscariot had profaned this sign of sweet friendship by making it to become a sign of betrayal. Otherwise, the Mass proceeds normally, save for the fact that an extra host is consecrated, which Host is reserved in a chalice covered with a veil for the Mass of the Presanctified on Good Friday, at which Mass of course there is no consecration.

After the Mass of Maundy Thursday this Host is carried in procession, during which is sung "Of Thy Glorious Body Telling," to the Altar of Repose, richly ornamented and lovingly decorated. Here the faithful will visit Jesus in the Blessed Sacrament hour by hour throughout the day and night until the Mass of the Presanctified. Thus will be offered to Jesus devotions in reparation for the insults He endured during the hours of His Passion.

The altars are then stripped, signifying the suspension of the Holy Sacrifice of the Mass until the First Mass of Easter. Desolation prevails!

GOOD FRIDAY

This is the death day of our most merciful Saviour. The Liturgy is divided into four sections, namely, the Lessons, the Prayers, the Veneration of the Cross and the Mass of the Presanctified. The altar remains stripped, the Cross is veiled in black, the candles are of deep yellow. Mournfulness is the keynote.

There are two lessons leading up to the Passion according to Saint John. Then follow the prayers. Thus the example of Jesus

is followed, the great Intercessor who, even when dying on the Cross, offered to the Father supplications for all mankind. The celebrant announces the subject of each prayer, whereupon the deacon bids all kneel, the subdeacon bids all rise and unite in the prayer offered by the celebrant. There are several such prayers, but at the prayer for the Jews the deacon does not bid those present to kneel, for the Church in praying for the descendants of those who put her Lord to death refrains from kneeling since this mark of adoration was turned by the Jews into mockery of our Lord during His Passion.

After the conclusion of the prayers comes the Veneration of the Cross. The faithful will now honor the Cross because Jesus has consecrated it by his own Blood. The celebrant exposes the Cross three times, each time unveiling a part of it and each time singing "Behold the wood of the Cross on which hung the Saviour of the world". The first exposition is made at the side of the altar representing the first preaching of the Cross by the apostles to just a few faithful disciples. The second exposition is made at the front of the altar step, signifying the apostles preaching the gospel of redemption to the Jews. The third and final exposition is made before the center of the altar, representing the preaching of redemption to the Gentiles, indeed to the whole world. After these successive expositions the Cross is placed on the floor of the chancel and all venerate it with the token of a kiss. After the veneration the Cross is placed on the altar and the Mass of the Presanctified begins.

There is first the Procession to the Altar of Repose, from which the consecrated Host is borne to the High Altar during the singing of the hymn of the Cross "The royal banners forward go". On arrival at the High Altar the celebrant censes the oblations and the altar, asks the prayers of the people, sings the Lord's Prayer and prays that all may be delivered from evil and set free from sin. Then he raises the Sacred Host on high as Jesus was raised on the Cross, and the congregation adores. Immediately he receives the Host and the Mass ends abruptly.

HOLY SATURDAY

The observances of Holy Saturday baffle the average Christian. Christ is still in the Tomb and yet His Resurrection is being celebrated by the First Mass of Easter. This was not always so. In

the early Church the faithful kept an all night vigil on Saturday, preparing to assist at the First Mass of the Feast of the Resurrection, but in later ages this Mass was anticipated on Saturday, on which day it is now celebrated. The liturgy for Holy Saturday consists of the Blessing of the New Fire and of the Paschal Candle, the Prophecies, the Blessing of the Font, and the First Mass of Easter.

First, the new fire is blessed which is to furnish light for the whole service of the day. The celebrant and his attendants go in procession to the vestibule of the church, which procession represents the journey of the holy women and apostles to the Sepulchre. A spark is struck from a flint, a ceremony representing our Lord rising from His tomb hewn out of a rock. The fire is blessed and a candle is lighted therefrom that thus the new light may be carried into the church. The deacon carries a triple-branched candle on a reed, which latter keeps in memory the Lord's Passion. As the procession goes toward the High Altar the deacon lights one of the three branches of the candle, kneels, raises the light on high and sings "The Light of Christ!" At intervals he lights the other two branches in the same manner. The first exposition of the light expresses the revelation made by Jesus of the Divinity of the Father, the second exposition represents the revelation made by Jesus of the Divinity of the Son and the third exposition represents the revelation made by Jesus of the Divinity of the Holy Ghost. Thus the new fire proclaims the holy and blessed Trinity.

But this is not all. Soon the new fire will publish the glory of the Incarnate word in the light of the Paschal Candle. This candle before being lighted symbolizes the pillar of cloud under which the Israelites hid when they fled out of Egypt. Lighted, however, it symbolizes both the pillar of fire which guided the Children of Israel and the glory of Jesus risen from the dead. As he proclaims the Easter solemnity, the deacon takes five grains of incense and fixes them in the candle in the form of a cross. These represent both our blessed Lord's five wounds and also the perfumes which Mary Magdalene and the other women prepared for the embalming of His Body. Later the deacon lights the Paschal Candle from the triple candle to signify our blessed Lord's Resurrection. Thus the glorious symbol of the Risen Christ is light. From the

flame of the Paschal Candle are lighted the lamps in the church, signifying that our blessed Lord's Resurrection was only gradually made known.

Then come the twelve lessons or the Prophecies, each followed by a prayer. These make an excellent preparation for the Sacrament of Baptism for they give solid instruction. This instruction was offered to the catechumens before they should go to the font to be baptized.

After the Prophecies the font is blessed. The procession to the font is led by one bearing the Paschal Candle, — the pillar of fire to guide the catechumens. The water to be used for baptism is solemnly blessed. The celebrant divides the water in the form of a cross to signify that by the cross it receives its power for regenerating human souls. He places his hand on the water to sanctify it. He then divides the water with his hand and sprinkles it toward north, south, east and west, for each corner of the earth is to receive the preaching of Baptism. He then breathes on the water, thus signifying the life-giving action of the Holy Ghost. Then he dips the lower end of the Paschal Candle in the water, signifying the Son of God going down into the stream of the river Jordan at His baptism, while the celestial dove, representing the Holy Ghost, appeared above His Sacred Head. He then breathes on the water in the form of the Greek letter which is the initial letter of the Greek word for Spirit, thus signifying the union of the power of the Holy Ghost with that of Christ. Then a priest sprinkles all present with the water just blessed. After this the celebrant honors the font by mingling with the water the oil of catechumens and the Chrism. Then follows the Sacrament of Holy Baptism, if anyone is to be baptized.

All proceed to the sanctuary for the First Mass of Easter, the Paschal Candle being borne before. The Litany of the Saints is chanted while the sacred ministers lie prostrate on the altar steps, praying for all who are added to the Church throughout the world. The Easter Mass begins. At the *Gloria in excelsis* the bells ring joyously and enthusiasm rises with emotion. Alleluias are again sung. A much shortened form of Vespers comes toward the end of the Mass, after the celebrant's communion. It is followed by the usual dismissal and blessing.

The Easter Feast has begun! Alleluia!

ST AMBROSE AND ST ANSELM

TWO Saints this month stand out as we glance through the Kalendar, Saint Ambrose and Saint Anselm. Saint Ambrose died April 4, 397. Perhaps you have seen a representation of St Ambrose with a beehive, for it seems that while he was yet in the cradle a swarm of bees descended upon his face, but he was uninjured by them, thus foreshadowing a life of greatness. While he was still young he was appointed prefect of Aemilia and Liguria (Piedmont and Genoa) and resided at Milan. The Bishop of Milan died. The appointment of a successor meant very much to all church people, since there was great controversy of belief raging in Christendom, centering upon Arianism. The Successor would be the victor for a faction. Riots were the order of the day as Ambrose, their prefect appeared on the scene to restore order. His speech was so eloquent and persuasive that the crowd shouted, "Ambrose shall be our Bishop" Nothing else would do, so despite the fact that he was not even baptised, he was elected. Eight days later he received the Sacrament of Holy Baptism and Holy Orders. His worldly goods he distributed to the poor that he might be more worthy of the high honour and dignity of his new office. In every way he fulfilled the expectation of the crowd, acting as a mighty force for the Church throughout the land. His influence even extended as far as the Emperor Theodosius. The story of Ambrose's fearless action is one of the great stories of the triumph of Christianity over worldliness. The Emperor in a fit of anger had caused seven thousand men, women and children to be put to death. Ambrose excommunicated him, and the Emperor finally came before the Bishop, repenting in sackcloth and ashes, ready to do the bidding of the fearless man of God. The Saint is most remembered now for his influence on the music and ceremonies of the Church.

In a much later age St Anselm's name appears as a great protagonist of the Faith against worldliness. Although he is thought of as an Englishman, he was born in Piedmont in 1033. Piedmont is in the Diocese of Milan. From early years he displayed a predilection for study and the Monastic life. His father bitterly opposed this kind of a life for his son, so he left home. He wandered about for three years, and finally settled in Bec in Normandy, studying under Lanfranc (Archbishop of Canterbury under Wil-

liam the Conqueror), and in 1060 became a monk in the Abbey of Bec. Six years later he was made prior. During this time he wrote many of his works which spread his fame throughout Europe. In 1092 he was invited to England to establish monks in a branch house of the Bec Monastery, thus opening the new phase of his amazing career in the Church. William Rufus, King of England, through greed kept the see of Canterbury vacant four years, enjoying the revenues therefrom. In 1093 William was induced to name Anselm as Archbishop and on December 4th he was consecrated for that office. The king and Anselm almost immediately were at odds over the question of the temporal power of the Church, and their controversy continued even after Henry I came to the throne. It was not settled then, and came up many years later, with a much more conclusive outcome, namely the Reformation of the English Church. To Anselm the Church owes the introduction of metaphysical reasoning into the English ecclesiastical thinking. It was St Anselm who in 1070 instituted the feast of the Conception of the Blessed Virgin Mary, December 8th (a date so dear to the people of St Mary's), to commemorate the escape of William the Conqueror from a violent storm. If you look in the painting behind the High Altar, you will find a beautiful representation of this great Saint.

R. L. J.

PARISH NOTES

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

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AT the April meeting of the Woman's Auxiliary in Saint Joseph's Hall on Friday morning, April the twelfth, at ten thirty, Miss Marian E. Davis will tell of the Church's work among primitive Igorots in The Philippines. Miss Davis began her work in 1937 at All Saints' Mission, Bontoc and was expecting to return home on furlough in 1941 when she was interned by the Japanese at Santo Tomas. Every woman of the congregation is most cordially invited to attend this meeting, which will be preceded by a Corporate Communion of the Woman's Auxiliary at the nine-thirty Mass.

FROM THE PARISH REGISTER

BAPTISMS

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

February 10 — Mary Alixe Higman (Infant)

RECEIVED BY CANONICAL TRANSFER

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

February 5 — James Leslie Whitney

February 6 — E. Elizabeth Franklin

☆

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

April 18 — Maundy Thursday. Julia Arnold White (High Altar)

April 21 — Easter Day. Joseph Gayle Hurd Barry, Priest (High Altar)

April 28 — The First Sunday after Easter. Kate Payko.

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

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

Monday, April 1, 8:00 (The Mission House), Associates of the Sisterhood of the Holy Nativity

Wednesday, April 3, 9:30, St Mary's Guild

Sunday, April 7, 9:00, The Guild of St Mary of the Cross

Friday, April 12, 9:30, The Woman's Auxiliary

Sunday, March 14, 9:00, The Living Rosary of Our Lady and St Dominic

Sunday, April 28, 9:00, The Church School.

☆

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$1, \$2; Miss Gwendolyn Coldham, \$2; Mrs Lewis R. Conklin, \$2; Mrs Horace Gray, \$5; Mrs Harry L. Jacoby, \$1; Mr Robert Merritt, \$1; Mr Lester T. Morgan, \$3; Mr Charles Pierce, \$3; Mrs Martha A. Reese, \$1; Mr William L. Stout, \$10; Miss Irene M. Vassar, \$2.

KALENDAR FOR APRIL

1. M. *Feria. Fast.* Requiem Mass, 8.
2. Tu. St Francis of Paula, C. Com. *Feria. Fast.*
3. W. St Richard, B.C. Com. *Feria. Fast and Abstinence.*
4. Th. St Isadore, B.C.D. Com. *Feria. Fast.*
5. F. St Vincent Ferrer, C. Com. *Feria. Fast and Abstinence.*
6. Sa. *Feria. Fast.*
- ✕ 7. Su. LENT V.
8. M. *Feria. Fast.*
9. Tu. *Feria. Fast.*
10. W. *Feria. Fast and Abstinence.* Requiem Mass, 7.
11. Th. St Leo the Great, B.C.D. Com. *Feria. Fast.*
12. F. Compassion of Our Lady. Com. *Feria. Fast and Abstinence.*
13. Sa. St Hermenegild, M. Com. *Feria. Fast.*
- ✕ 14. Su. THE SUNDAY NEXT BEFORE EASTER. Com. St Justin, M. & SS. Tiburtis, Valerian and Maximus, MM.
15. M. Monday before Easter. *Fast.*
16. Tu. Tuesday before Easter. *Fast.*
17. W. Wednesday before Easter, Com. St Anicetus, B.M. *Fast and Abstinence.*
18. Th. MAUNDY THURSDAY. *Fast.*
19. Fr. GOOD FRIDAY, *Fast and Abstinence.*
20. Sa. EASTER EVEN. *Fast and Abstinence until midday.*
- ✕ 21. Su. EASTER DAY.
22. M. MONDAY IN EASTER WEEK.
23. Tu. TUESDAY IN EASTER WEEK.
24. W. St Fidelis of Sigmaringen, M. Com. St Wilfred, B.C.
25. Th. ST MARK, EV.
26. Fr. Of the Octave. Com. SS. Cletus & Marcellinus, BB, MM. *Fast and Abstinence.*
27. Sa. Of the Octave. Com. St Peter Canisus, C.D.
- ✕ 28. Su. THE FIRST SUNDAY AFTER EASTER. Com. St Paul of the Cross, C., and St Vitalis, M.
29. M. St Peter, M.
30. Tu. 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 7 — PASSION SUNDAY

Mass, Missa Monodica	Ghedini
Motet, Salve Regina	Monteverdi
<i>Evening</i>	
The Litany in Procession	
Motet, Vere languores	Lotti
O salutaris	Liszt
Motet, Cor Jesu	Campion
Tantum ergo	Franck

APRIL 14 — PALM SUNDAY

Mass, Mass for Three Voices	Lotti
Motets, In monte Oliveti	Martini
Pueri Hebraeorum	Palestrina
Judas mercator	Victoria
<i>Evening</i>	
The Litany in Procession	
Motet, Una hora	Victoria
O salutaris	Watters
Motet, O bone Jesu	Ingegneri
Tantum ergo	Victoria

APRIL 21 — EASTER DAY

Mass, Missa Dominicalis	Winnubst
Motets, Haec Dies	Breydert
Terra Tremuit	Breydert
<i>Evensong</i>	
Magnificat and Nunc dimittis	Grassi
Motet, Benedictus	Martini
O salutaris	Caplet
Motet, Ave Verum	Faure
Tantum ergo	Schroeder

APRIL 28 — LOW SUNDAY

Mass, Missa Panis quem ego dedero	Berthier
Motet, Benedictus	Martini
<i>Evensong</i>	
Magnificat and Nunc dimittis	Viadana
Motets Haec Dies	Breydert
Terra Tremuit	Breydert
O salutaris	Noyon
Motet, Ave vivens hostia	Campion
Tantum ergo	Karg-Elert

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.
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.
Station of the Cross (Fridays)	8:00 p.m.

* Consult the Weekly Parish Leaflet for schedule of services, April 22nd to 30th (inclusive).

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

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

FATHER BRUCE: Fridays, 4:30 to 5:30 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangement with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living. 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.

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 Jacoby, *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 Kreutler, *Chaplain*. Meetings, fourth Fridays, 8:15 P.M.

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 Jacoby

The Rev. Father Kreutler

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 Edith Sylvia, 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: BUtterfield 8-9800 — 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.