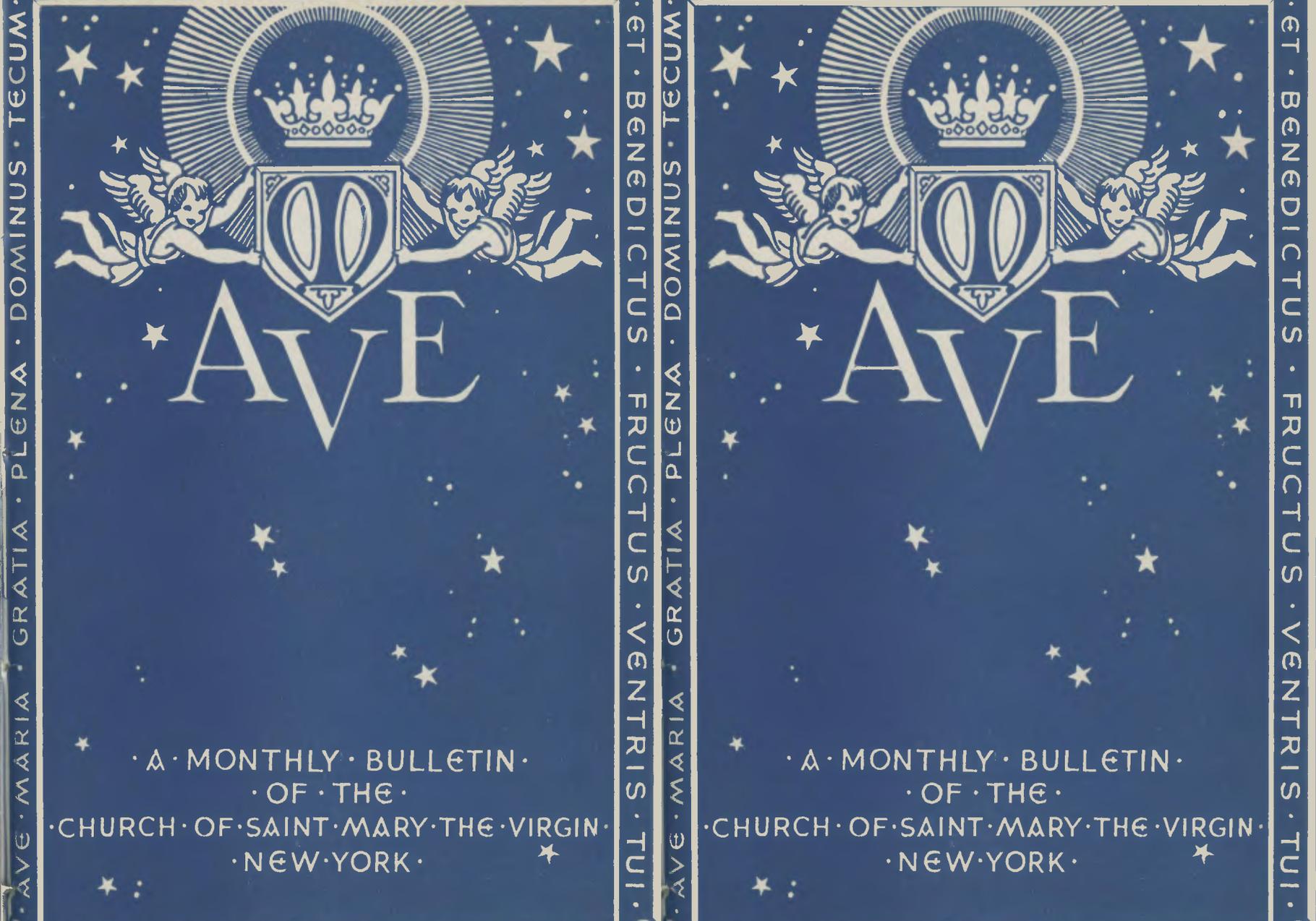


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· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
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DIRECTORY

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 Bernardine, 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*
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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.

AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. XVI

May, 1947

No. 5

Dear Parishioners of St Mary's:

Enclosed in this number of AVE is a form letter, prepared by the Episcopal City Mission Society, which I have been glad to sign. This letter reminds Episcopalians of the Diocese of New York of their promise to raise the necessary funds for the rebuilding of Saint Barnabas' House, and it also describes somewhat the work of charity carried on through this refuge. Illustrated booklets which most graphically picture the dire need and the hopeful future of this work of love will be found on the Tract Table at the rear of the church after any service.

In addition to all this, I would remind each one of you that one of the seven corporal works of mercy is "to shelter the stranger" sometimes expressed as "to harbor the harborless". You will recall that in our blessed Lord's public ministry He was heard to remark "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay His head". However, the Incarnate Lord did accept hospitality, even from publicans and sinners. May we, unworthy though we be, offer Him hospitality by offering hospitality to the souls He loves in the persons of those who will seek shelter at Saint Barnabas' House. And may we make the Saint Barnabas' shelter one unto which we would welcome Jesus Christ who has said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Now it will take a large sum of money if Saint Barnabas' House is to be rebuilt. Of the total sum Saint Mary's is asked to give \$8,412. As your Rector, I have not accepted this figure which may or may not be what we as a parish should be expected to contribute. However, I have accepted with confidence the willingness of each parishioner to give to the utmost and at the point of sacrifice for this great work of mercy. You will

find your offering envelope enclosed with this AVE. Do not place in it whatever offering you feel you can give immediately. Rather keep the envelope before you, preferably where you say your prayers, and accumulate during the month of May as much as you possibly can and then place your offering in the collection plate on the last Sunday in May, the twenty-fifth, or mail it to me during the last week of May. Our parochial campaign closes June the first.

May is blessed Mary's month. What better way can we honor the Mother of Mercy than by helping complete a new house of mercy? What better way, too, can we honor the Patron of this house, blessed Barnabas whose name was changed from Joseph to Barnabas, meaning "son of encouragement"? What better way can we put into effect the injunction of Saint Peter Chrysologus "Give a roof and receive heaven". Thus may we really prepare for our native land, one of the passports for which is to shelter the stranger, and so enable the King of Heaven to greet us with "I was a stranger and ye took me in".

Affectionately yours,

Ernie Taber

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REPORT OF OUR PARISH MISSIONARY

IT is a pleasure to present the first article sent to the readers of AVE by the Reverend Wayland S. Mandell, head of Saint Andrew's Training School, Sagada, Mountain Province, The Philippines. As you already know, Father Mandell is our Parish Missionary. Through our Saint Mary's Guild many sets of Mass vestments have been sent and many more will be sent to Father Mandell for distribution where the need is greatest. The furnishings of Saint Anne's Chapel of our closed Summer Home at Keypport were also given to Father Mandell and are now in use in the devastated Philippine Missions. One half of our regular missionary offerings go for the support of Father Mandell's devoted work. And now you are privileged to hear of the work directly from our missionary:

"A few weeks ago I wrote to Father Taber telling him of my pleasure in his appointing me as Parish Missionary. It is interesting to me to succeed in this office Father Nobes since there has been a very close tie between Father Nobes and me for a number of years. In fact it was through him that I first became aware of a missionary vocation. I was much struck by his zeal for the work in the Philippine Mission, and the stories and pictures he brought with him all added strength to the impression. When I finally arrived in the Philippines, I found that his enthusiasm and persuasiveness were based on what I was beginning to learn — a love for God and the Igorot people.

It is not easy to describe the work in which we are engaged. It is before our eyes and in our experience day and night so that, although we are among a strange people in a strange land, it has something of commonplace and everyday life about it. However, we must always bear in mind that those at home, who support us with interest, prayer and sacrifice, are more apt than we to see in our work the unusual and to see God working in extraordinary ways.

In November of 1938 I first arrived in the Philippines. It was some two weeks later that I reached Sagada in the Mountain Province — a mission station dedicated to Saint Mary the Virgin. It is located in primitive country among a primitive people at an altitude of about five thousand feet which gives, a thing unusual for the Philippines, a cool climate. Many American missionaries have said that they have never felt colder in their lives in much colder climates than they have in this area during the cold season, although the thermometer even on the coldest days seldom goes below forty-seven degrees. The country and climate are beautiful in a rugged sort of way, but the finest thing about the country is its people. A great number are still pagans, the majority are illiterate, but they are simple and in their way honest, and, as is so often the case with primitive people, they have dignity. From the Christian and missionary point of view the outstanding thing about them is their keen sense of the supernatural, whether they are Christian or pagan. It is seldom that you must combat a secular or a materialistic point of view. They live from hand to mouth, close to nature and surrounded by unseen forces that have an effect on them for good or for evil.

Among the Christians this background has been translated into a close companionship with the Holy Trinity in the fellowship of the Saints. The practical result is a group of almost inveterate Churchgoers.

My own particular work was in an institution known as St Andrew's Training School which trained young men for different forms of Christian leadership and ministry—a ministry of ordained and unordained men. The young men came from all over the Philippines. Some were from the Tiraury tribe of Mindanao, some were Ilocanos, one was a Visayan from the central Philippines, but the greater number have been men from the Igorot tribes, chiefly because our largest and most extensive work has been done among the Igorots. To date St Andrew's can boast of raising up only two native priests and one deacon, but then we are young in the Philippines and because of the novelty of Christianity and the lack of education, we must go slowly. At St Andrew's it wasn't so much a case of how much you crammed into the students' heads as it was watching and helping the Catholic Christian life grow in them.

We have been conscious for a long time of our handicap in having so few native leaders, but our lack is understandable when one considers the facts that our Mission is only a little over forty years old and our work has been confined almost exclusively to the backward people. Education of all kinds is therefore a slow process. The time has come when the Bishop wishes to make the Church known among the more educated people of the Islands as well. Also the Mountain work has advanced to the point where, in order to overcome the handicap of a provincial outlook, training of native leaders must be centered in Manila.

After the war the Bishop appointed me head of St Andrew's with the understanding that it was to become a Seminary when we moved to Manila. The plan for moving seems to be nearer realization than we had at first expected. The new Cathedral site is about to be purchased. The first building to go up will be a temporary building to house the Seminary. I am assured that we can move in by September of this year. The new Cathedral, the Seminary, a training school for women workers, a new St Luke's Hospital, a High School for boys and girls are all

to be located on the new site. The Bishop has chosen this set-up to be the headquarters for the training of the future leaders of the Church.

Our two native priests, Father Loñgid and Father Masferre, carried on wonderfully well during the war and against tremendous odds. Not only did they keep the congregations together, but in many areas they made advances. So it is that the present picture in the midst of great destruction is by no means sad. The Church is really in a better position to go ahead than it was before.

There were thirteen Seminary students who assisted the priests during the war. Some of them even carried on the work of the Church without supervision. It is a great source of satisfaction to me that, for the most part, they were so devoted over such a long and discouraging period. Two of them were killed by the Japanese for assisting the guerillas. We now have eleven former students who are ready to continue with their work in Manila in September.

At present I have four students with me who are trying to make up work which was interrupted by the war. It is hard for them to get back to their books again, but then I am not sure that it is much harder for them than it is for me, since I have been away from the habits of study for about the same time. I am sure that the war years are noticeable to all of us, but it is encouraging that their effect is wearing off, and we are looking forward to the future with much enthusiasm.

We shall probably have anywhere from eight to ten new students at the opening in September, making a total of about twenty or more men in all. We already have one other full time priest to assist in teaching and we are hoping for another before long. As I understand it the Seminary is to be the nucleus for the whole program of training of native leadership. The responsibility is great, but there could be no finer work to absorb one's interest.

Perhaps it would be just as well to mention some of the things that are holding us back as well as things that make us optimistic for the future. All of the men have to be supported while they are in the Seminary. Most of them come from pagan backgrounds where the family is usually out of sympathy with education of any kind. Since most of the men are from the Mountain Province, which means that they are Igorots, their livelihood is not assured.

Most of the Igorots live from hand to mouth, so that there is no possibility of support for anyone from this area unless he tills his rice fields from morning until night. In addition, a good number of the students are married and have their own families to feed as well. The Bishop has been hoping to interest parishes and individuals in yearly scholarships of from two hundred and fifty dollars to three hundred dollars for the support of the men. Very little of this is in sight, but we are going ahead with the idea of not turning any men away, hoping that in some way they will be taken care of.

I am very happy over this association with Father Taber and the Church of St Mary the Virgin, and I am indeed grateful. I hope to write from time to time to tell you how we are getting on. If ever there is any information that would be of interest to anyone I should be very glad to tell you all I know of the work. I hope you will pray for us."

☆

THE OUTWARD BEAUTY OF ST MARY'S

(Continued)

BEFORE proceeding further, we would like to correct and complete the article relating to the pulpit. Access to the correspondence between the Rector and the wood carver has altered the situation. The third panel, which was incorrectly labelled St Peter preaching at Rome, is in reality St Paul preaching on Mars Hill at Athens. Further, the last three figures at the base of the pulpit can now with certainty be named as follows: Archbishop Laud (guessed to be Bishop Andrewes), Bishop Seabury, our first Bishop, and Edward B. Pusey. It appears that an error was made in the dress of the last named figure, for he appears in the garb of a Bishop. The wood carver said, when this was pointed out to him, that if he was not a Bishop, he should have been. There the matter rested.

On the pillars of the nave repose figures of the twelve Apostles. These are likewise magnificent examples of the art of woodcarvers, and together with the rood, the pulpit and the two shrines on either side of the choir comprise some of the best work from that atelier. Let us begin at the north (Gospel side nearest the Altar). They are as follows: St John, holding a Chalice, St Andrew, holding a large Cross shaped like an X; St Bartholomew, holding

a knife, like the one with which he was flayed alive; St Matthew, with a money bag, alluding to his former occupation; St Simon with a saw, for he is supposed to have been sawn asunder; St Matthias with an axe, the instrument with which he was beheaded. On the Epistle side nearest the Altar stands St Peter, holding the familiar keys; St James the Greater, with a pilgrim's staff, in allusion to his famous shrine of the Compostello, a favourite for pilgrimages in the Middle Ages; St Philip, with five loaves, for he brought that number to our Lord at the miraculous feeding of the five thousand; St Jude holding a gothic finial, supposed to represent a knotted club; St James the Less, with a halberd; St Thomas, with a book on which rests a sword.

Mention has been made of the other wonderful wood carvings in the Church—the magnificent Rood with the attendant figures of St Mary and St John and two angels. As far as is discernible from the floor of the nave, no particular symbolism was noticed, but the whole effect is one which cannot but inspire the greatest devotion, for it seems to dominate the entire upper view of the Church.

The figures of Christ the King and our Lady, on the pillars nearest the Choir, are familiar shrines to all of St Mary's parishioners and friends, and their constant use is sufficient witness to their appropriateness in the devotional life at St Mary's.

The Statue of the Sacred Heart of Jesus, while it may not inspire many with great devotion, is a wonderful example of a modern treatment of an archaic style. It is truly a masterful conception, depicting our Lord's great compassion without exhibiting any sentimentality, for He appears as one filled with awesome strength.

Thus is brought to a close this tour of St Mary's Church.

R. L. J.

☆

PARISH NOTES

A COMMUNICANT of the parish has given a proper liturgical tabernacle for the High Altar. Whereas the old tabernacle was very beautiful, it was actually dangerous for when the door was opened it was at the constant risk of upsetting the Sacred Vessels. Therefore we rejoice in this much needed gift. In addition to being practical it is also a gift of rare beauty. On

the door is represented a pelican, symbol of the Blessed Sacrament, and recalling the words of the much loved Eucharistic hymn:

“Pelican of mercy, Jesu, Lord and God,
Cleanse me, wretched sinner, in Thy Precious Blood.”

The background of this symbolism is the belief that the pelican in the natural world nourishes her young with her own blood. Our new tabernacle is given by one who would render thanks to God for many blessed communions.

☆

IT is gratifying that the door of the old tabernacle could be used as the door of a new repository for the Altar of Repose on Maundy Thursday last. This new repository was made as a labor of love by a man of the parish and was adorned by some women of the parish who thus deemed it a privilege to honor Jesus in the Blessed Sacrament.

☆

WHILE we are on the subject of gifts we may gratefully record the gifts of a new rose set of Low Mass vestments, two festival white copes to complete our festival set of vestments, a white altar frontal, with blue orphreys, for the Lady Chapel. These gifts are anonymous thank offerings for God's mercy and grace.

☆

THE Woman's Auxiliary will hold its monthly Corporate Communion on Friday, May the ninth, at the nine-thirty Mass in the Lady Chapel. There will be no business meeting on this day, but from four until six in the afternoon the Spring Tea will be held in St Joseph's Hall. At this time the sewing and knitting done for the various missions during the past season will be displayed. The speaker on this happy occasion will be Miss Faith Liu, formerly dean and principal of St Lois' School for Girls, Hankow, China. The offerings will be given toward the building fund of St Barnabas' House. Numerous attractive gifts will be on sale on the Mission Table.

☆

THE next presentation of the United Thank Offering will be made at a Corporate Communion at the ten o'clock Mass at the Cathedral of St John the Divine on Tuesday, May the sixth.

Every woman of the parish is invited to attend this service as well as the business meeting which will immediately follow in the Synod Hall. Contributions for the United Thank Offering should be sent to our parish custodian, Mrs Louise Gerhold, 2914 Broadway, New York City 25, before Sunday, May the fourth, or handed to her personally at the church after High Mass on that day. It is hoped that any woman of the parish not at present having a share in the U.T.O. by faithful use of the blue mite box will request the parish custodian for a box.

☆

UNDER the auspices of the Library of St Bede, 157 East 72nd Street, a course of three lectures will be given by Dom Gregory Dix, O.S.B., on the evenings of May fifth, sixth and seventh, at the Church of the Resurrection, 115 East 74th Street. The subjects of these lectures will be “The Liturgy as History — The Liturgy as Worship — Liturgical Devotion”. At the close of each lecture an offering will be taken for the Order of St Benedict. These lectures happily provide Anglican Catholics with an opportunity to hear one of their foremost scholars, one to whom they are indebted for his truly great book *The Shape of the Liturgy*.

☆

IT is a pleasure to announce that Dom Gregory Dix is to be the preacher at High Mass here at St Mary's on the morning of the fourth Sunday after Easter, May the fourth.

☆

THE annual May Festival in honor of Our Lady will be held on Sunday evening, May the eleventh, at eight o'clock. Solemn Vespers of the Blessed Virgin Mary will be followed by a Procession and the crowning of the statue of Our Lady. The evening's devotions will close with Benediction of the Blessed Sacrament.

☆

THE Feast of the Ascension of our blessed Lord falls this year on May the fifteenth. High Mass with communions will be celebrated that morning at 7, and Low Masses will be celebrated at 8, 9:30, 11 and 12:10. This is one of the feasts on which no faithful follower of our Lord absents himself from the offering of the Holy Sacrifice of the Mass.

Confessions will be heard the day before, Wednesday, May the fourteenth, according to the following schedule: Father Taber, 12-1; Father Jacoby, 4:30-5:30; Father Kreutler, 7-8.

☆

FROM THE PARISH REGISTER

CONFIRMATIONS

By the Right Reverend Robert Erskine Campbell, O.H.C., D.D.

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

March 16 — Grace Elizabeth Cloughly	Burdette Arnold Graeber
Charles Herbert Cotton	James Walter Lister
Alexandra Margaret Fellows	Berton Winford Lowe
Jean Elizabeth Gagen	William Francis Maier
Richard Walter Gordon	Edward Preston Norris
Robert William Gordon	Patricia Peyton Smallwood
William Robert Gore	Richard Lynn Stoving
Barbara Wendy Warbasse	

☆

RECEIVED BY CANONICAL TRANSFER

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

March 4 — Elsinore Jemmott
 March 16 — Marie Georgia Spanos
 March 18 — Mary Denise Flynn
 March 28 — Catherine Evelyn Virginia Halbedl

☆

BURIAL

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

March 11 — George Widmayer
 March 11 — Howard Noble Place

☆

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

May 4 — The Fourth Sunday after Easter. Glover Crane Arnold
 May 11 — Rogation Sunday. Emma Frances Taber
 May 15 — Ascension Day. Mary Selena Arnold
 May 18 — The Sunday after Ascension. Louise Carll Read
 May 25 — Whitsunday. George Martin Christian, Priest and Rector

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 May are as follows:

Sunday, May 4, 9:00, The Guild of St Mary of the Cross.
 Tuesday, May 6, 8:00, The Fellowship of St John.
 Wednesday, May 7, 9:30, The St Mary's Guild.
 Friday, May 9, 9:30, The Woman's Auxiliary.
 Sunday, May 11, The Living Rosary of Our Lady and St Dominic.
 Sunday, May 25, The Church School.

☆

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymus, \$5; Mrs Lewis R. Conklin, \$3; Miss Mary Crary, \$1; Mr Vernon Perdue Davis, \$2; Mrs Charles T. Evans, \$5; The Reverend F. Warren Morris, \$1 Mr Harry C. Morris, \$1; Mr William Rutherford, \$5; Mr Henry B. Steffens, \$1.50; Mr William Law Stout, \$5.

☆

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 MAY

1. Th. SS PHILIP & JAMES, APP.
2. F. St Athanasius, B.C.D. Requiem 9:30. *Abstinence.*
3. Sa. INVENTION OF THE HOLY CROSS. Com. SS Alexander I., B., Eventius & Theodulus, MM., and Juvenal, B.C.
- ✕ 4. Su. THE FOURTH SUNDAY AFTER EASTER. Com. St Monica, W.
5. M. St Pius V, B.C.
6. Tu. St John before the Latin Gate, Ap., Ev.
7. W. St Stanislas, B.M. Requiem Mass, 7.
8. Th. Vision of St Michael, Archangel.
9. F. St Gregory of Nazianzus, B.C.D. *Abstinence.*
10. Sa. St Antoninus, B.C. Com. St Gordian & Epimachus, MM.
- ✕ 11. Su. THE FIFTH SUNDAY AFTER EASTER.
12. Tu. ROGATION DAY. Com. SS Nereus, Achilleus Domitilla & Pancras, MM.
13. Tu. ROGATION DAY. Com. St Robert Bellarmine, B.C.D.
14. W. ROGATION DAY. Com. Vigil, St Boniface, M., and St Pachomius, Ab.
15. Th. THE ASCENSION DAY. High Mass, 7.
16. F. St Ubald, B.C. Com. St Simon Stock, C., and the Octave. *Abstinence.*
17. Sa. St Paschal Baylon, C. Com. Octave.
- ✕ 18. Su. THE SUNDAY IN THE OCTAVE OF THE ASCENSION. Com. St Venantius, M., and the Octave.
19. M. St Dunstan, B.C. Com. St Peter Celestine, B.C., and St Pudentiana V., and the Octave.
20. Tu. St Bernadin of Siena, C. Com. the Octave.
21. W. St Yves, Pr. C. Com. the Octave.
22. Th. Octave Day of the Ascension.
23. F. *Feria.* Requiem Mass, 8. *Abstinence.*
24. Sa. Vigil of Pentecost. *Abstinence.*
- ✕ 25. Su. PENTECOST (Whitsunday).
26. M. Monday in Whitsun Week.
27. Tu. Tuesday in Whitsun Week.
28. W. EMBER DAY. Com. St Augustine of Canterbury, B.C. *Fast & Abstinence.* Anniversary Requiem for Joseph Gayle Hurd Barry, Priest, 11.
29. Th. Of the Octave. Com. St Mary Magdalene of Pazzi, V.
30. F. EMBER DAY. Com. St Felix I, B.M. and St Joan of Arc, V. *Fast & Abstinence.*
31. Sa. EMBER DAY. Com. St Angela of Merici, V. and St Petronilla, V. *Fast and Abstinence.*

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

MUSIC FOR MAY

MAY 4 — EASTER IV

- Mass, Mass in D*Henschel
Motet, Laudate DominumBonamico
- Evensong*
- Magnificat and Nunc dimittisByrd
 Motet, Ave MariaArcadelt
 O salutarisNicholson
 Motet, Jesu dulcis memoriaMode I
 Tantum ergoNicholson

MAY 11 — EASTER V (ROGATION)

- Mass, Missa Beatæ Mariæ Virginis*White
 Motet, Turn our captivityByrd
- Evensong*
- Magnificat and Nunc dimittisSixteenth Century
 Motet, Tota pulchra es, MariaBruckner
 O salutarisDesderi
 Motet, Regina cæliMode V
 Tantum ergoKodaly

MAY 15 — ASCENSION DAY

- Mass, Missa Lux et origo*Plainchant

MAY 18 — SUNDAY AFTER ASCENSION

- Mass, Missa Festiva in E*Kromolicki
 Motet, Exultate DeoScarlattini
- Evensong*
- Magnificat and Nunc dimittisTallis
 Motet, Dum complerenturPalestrina
 A salutarisSchroeder
 Motet, O sacrum conviviumMode V
 Tantum ergoBruckner

MAY 25 — WHITSUNDAY

- Mass, Missa Sanctæ Claræ Assisiensis*Refice
 Motet, Dum complerenturPalestrina
- Evensong*
- Magnificat and Nunc dimittisWillan
 Motet, A Prayer to MaryBrahms
 O salutarisFarnaby
 Motet, O quam suavisMode VI
 Tantum ergoSchroeder

SERVICES

Sundays

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass (St Francis' Altar)	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.
Mass, Fridays	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 (St Francis' Altar)	8:15 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 JACOBY: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER KREUTLER: Fridays, 4:30 to 5:30 and 7 to 8 p.m.; Saturdays, 3 to 4 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, 10:45 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, 10:45 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. Meetings, fourth Fridays, 8:15 p.m. Father Kreutler, *Chaplain*.

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 19, N. Y.

(East of Times Square)

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