

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
· BENEDICTA · TU · IN · MULIERIBUS ·



AVE

· 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)

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THE REV. ROBERT LONGACRE JACOBY
THE REV. ROBERT B. COPE, JR.

THE REV. WAYLAND S. MANDELL, *Parish Missionary*, Saint
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AVE

A Monthly Bulletin of
The Church of Saint Mary the Virgin
New York City 19

Vol. XXI

January, 1952

No. 1

Dear Parishioners of St Mary's, —

Surely you must know individuals who are utterly disillusioned by world events. You must know those who are beating their brains against the wall of materialism and getting sorely wounded. You must know of persons who are living with themselves and for themselves and are being thrown off their balance by so narrow a compass of life. You must know of friends whose happiness depends upon what happens and who know not what abiding joy is. You must know too of those who are trying to pull themselves up by their bootstraps while at the same time oblivious of the power that comes only from the Most High. Well, bring all such into contact with the grace of God!

The Bishop of New York has appointed Sunday evening, March the sixteenth, for the administration of the Sacrament of Holy Confirmation here at Saint Mary's. Your priests and also the Sisters of the Holy Nativity will gladly spend of themselves for the preparation of young and old for this Sacrament, as well as for first confession and Holy Communion.

Kindly let me know of any of your friends you would have us invite for preparation for these Sacraments. This is your responsibility, as well as ours. May we all be praying and working together to the end that many souls may be brought out of the confusion and darkness of this world into the harmony and light of the life of grace!

Affectionately,

Grieg Taber

CONFIRMATION INSTRUCTIONS

AS part of the preparation of adults for the Sacrament of Holy Confirmation, Father Taber will give on eight successive Sunday nights in the place of the customary address at the evening service at eight the following instructions:

- January 20 — Who is God?
- January 27 — The Body of Christ.
- February 3 — The Handbook of the Church.
- February 10 — Personal Religion.
- February 17 — The Unseen World.
- February 24 — The Return of the Prodigal.
- March 2 — Jesus, — Priest and Victim.
- March 9 — Our Spiritual Pilgrimage.

Those grounded in the Faith should plan to bring with them to these instructions their friends not so grounded. It often happens that the vigorous reasonableness of our Holy Religion in itself converts those whose minds are open to the truth.

PRAY THE MASS

Collect — Epistle — Gospel — Creed

AS we continue our present series of articles on "Pray the Mass" we pass from the *Gloria in Excelsis* to the *Collect* or *Collects* for the day. The *Collect* is introduced by the celebrant's "The Lord be with you". As he stretches out his hands he includes all, even those too lazy to get up and go to Mass, and in so doing he symbolizes our blessed Lord and His invitation to all sinners "Come unto me". To the celebrant the congregation replies "And with thy spirit", thus uniting themselves with the celebrant as he proceeds further in the offering of the Holy Sacrifice of the Mass. Whenever worshippers say "And with thy spirit" they are trying to get themselves out of themselves and their individualism and join with the priest who is representing the whole body of the faithful. This is important, else the individual worshipper would remain just the individual worshipper — "me and God", no one else!

Whereas each Mass has its own proper *Collect*, or *Collects* if commemorations are being made according to the full Christian Kalendar, the *Collect* must always be thought of as the breath of the soul sighed Godward. The *Collect* is prayer, indeed it is the height of prayer for its purpose you will find is never to inform

God nor to move His will but rather to make us become more capable of receiving His gifts by opening our eyes to the love of the King of Glory. The *Collect* is always wonderfully simple. Yes, it is a bare, pure, brief expression of devotion intended to carry us over the abysses of light and darkness, sorrow and peace. It is never petty for it represents the soul stripping itself to such an extent that she wills nothing save the will of God.

Pray devotionally any *Collect* and you will find that it will illumine your mind afresh, increase your faith, cast out a perverse reasoning, banish a crooked desire, and enable you to take up your cross and follow the divine Saviour in the happy company of the saints. The *Collect* will also catch you up into the Body Corporate, the whole Church Catholic, and force you to feel relatively unimportant as an individual. It will help you to recognize needs as general and not personal. It will release unto you great spiritual force by urging you to bring your human will into cooperation with the divine Will as you become a fellow worker with God. At Mass, then, *Pray the Collect* and experience the flow of grace into your devotional life.

The *Collect* ended, the *Epistle* is read. Never think of this as a stuffy dissertation but rather as a homely letter written you from a distance that God's voice may come to you through one of His saints who has lived a life of union with Him. This voice may come to you as it does more usually from Saint Paul, or it may come from Saint Peter or Saint John or possibly Saint James. Sometimes it comes from an Old Testament prophet or from the first Christian history book written by Saint Luke and called *The Acts*, or from the vision of Saint John the Apostle called the *Revelation*. In these cases it is called the *Lesson* instead of the *Epistle*. Call it by what name you will, when it is ended you say "Thanks be to God" not because it is finished but because as you sat and listened to it you received some practical advice as to how to live more godly in this world, how to keep yourself without spot, how to place the business and profession of being a Christian along with any other business and profession. You learned something perhaps about the sort of charity and purity and mercy and faith you must have if you would witness to the God who made you. Yes, receive the *Epistle* or *Lesson* as a primary manual of the

spiritual life and it will never become worn out or stale, and don't forget to say "Thanks be to God".

After the *Epistle* the *Gradual* is read. This is to help the worshipper to reflect for himself on what may have been received in the *Epistle*. The next time you hear a *Gradual* listen carefully, for the *Gradual* will inevitably proclaim for you "Arise and come". Yes, take to yourself the lesson learned.

In festal seasons the *Alleluia* follows upon the *Gradual*. This is at once a cry of joy and of humility. The soul bursts into praise and yet its voice is lost in joy. It finds itself incapable of defining the meaning of its joy and yet it cannot be kept silent. This is why the *Alleluia* in the High Mass often takes so long in the singing and the singers seem to be lost at times, but it comes out all right in the end. As a worshipper do not lose your religion at this point, but lose yourself through your incapability of expressing all that you would. In ferial seasons, the *Tract* replaces the *Alleluia*. It is solemn and pours forth sorrow and love, delicately intermingled.

On certain great occasions a *Sequence* follows upon the *Alleluia* or *Tract*. On Easter Day you hear the "Christians to the Paschal Victim", on Pentecost the "Come, thou Holy Spirit, come", on Corpus Christi the "Laud, O Zion thy Salvation", on the Compassion of Our Lady or the Seven Sorrows the "By the Cross, her Station keeping" and on All Souls' Day and at certain Requiems the "Day of wrath and doom impending". If the worshipper would follow carefully these *Sequences*, many of them of considerable length, he would be lifted to a higher plane, both devotionally and theologically speaking.

Now we come to the *Gospel*. It is such good news — news of life and liberty and joy — that we greet its announcement by standing and saying "Glory be to thee, O Lord" while we sign our mind, lips and heart each with a cross in token that the message of the *Gospel* may control our thoughts and words and inmost feelings. A worshipper can never listen to the *Gospel* without being challenged to do away with illusions and all wishful thinking. He is reminded of his great privilege and duty as a citizen of the Kingdom of God. He takes courage as one united to Christ. God's love shines forth for him as Jesus by His own

words invites him to come unto Him and to make His words and His life a model for daily living. Yes, in the *Gospel* the worshipper finds the proper basis for his work as a Christian missionary. The whole positive Christian life is illustrated in crystal clear fashion in the life of his Lord and Saviour Jesus Christ. For him through the pages of the *Gospel* his Lord Jesus becomes real as His holiness goes into action in human life and human language. Is it any wonder that before reading the *Gospel* the priest prays "Cleanse my heart and my lips, O thou Almighty God, who didst purge the lips of Isaiah the Prophet with a live coal: and of thy sweet mercy vouchsafe so to purify me that I may worthily proclaim thy holy Gospel: through Christ our Lord"? Is it any wonder too that after the *Gospel* is finished all burst with gratitude saying "Praise be to thee, O Christ" while the celebrant in loving reverence kisses the book from which the *Gospel* is read?

Following the *Gospel*, the congregation, still standing and ready to battle for the Faith, recites the Nicene Creed, kneeling in lowly adoration at the memorial of the Incarnation "And was incarnate by the Holy Ghost of the Virgin Mary and was made man." Where would we be without this fact? We should be men without hope, drifting on a sea of uncertainty and spiritual poverty. The Incarnation is the central fact of the *Creed*, yet the entire *Creed* comprises an orderly expression of the Christian Faith. To those who approach life only from the external viewpoint the *Creed* is a stumbling block, but to those who would believe in the reality of the supernatural it is the bread of life, for all such approach life with humility and reverence and from their soul's desire. It has been said that the *Creed* is Christ for it strives to utter Him. Indeed, it contains His teaching in its most compact form. The *Creed* does not remove mystery, thank God, for mystery must of necessity be the setting of the life of God, but the *Creed* does enlarge our vision of the mystery of the Infinite. What the *Creed* really says is "God is love" and it says it again and again — love in three Sacred Persons of the one Deity, love in the Holy Catholic Church, love here and love hereafter. Occasionally one hears the remark "But why should the Creed be part of worship" and we reply that the recitation of the *Creed* is one way to worship God with the mind. The intellect goes out to God as the *Creed* unfolds. After all, the intellect must travel on right

lines and these are set by the *Creed*. Truth does matter. So may we never be ashamed to profess our belief. This profession very often cost the early Christians their lives, but this profession costs us nothing in comparison. In our country today the men of the world merely try to offer inducements to draw us away from the Catholic Faith and follow that broad path which as our blessed Lord assures us leads to destruction. Always must we treat the *Creed* with reverence and respect. It is not for us to speculate about or water down, or merely argue about, for it is the Catholic Church's statement of Divine Revelation of which she is by Christ's own command the authoritative custodian. It is the Church's *Creed* first and our *Creed* only as members of that Church. Every time we recite the *Creed* we should let it revive memories, each one calling out our gratitude, deepening our pride with which we recite it and renewing our determination to hold it unsullied before God and man. These memories will often be memories of the saints and confessors who framed the *Creed* and then, refusing to treat it with remote respect, lived it. Shall we too live the *Creed* in our daily lives in the world and thus live on the only sure foundation that there is? God grant that we may!

If there is to be a Sermon at Mass it follows the *Gospel* and the *Creed*. Woe be to that preacher who preaches anything other than that which could harmoniously fit into the framework which the *Gospel* and the *Creed* together establish. God have mercy on the congregation that would seek any truth other than the truth as it is in Christ Jesus. Let the words of blessed Paul ring in the ears of preachers and hearers alike: "For we preach not ourselves but Christ Jesus the Lord: and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

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"WITH THE HOLY . . ."

Saint Francis de Sales

ON January the twenty-ninth the Church Catholic keeps the Festival of one of her best loved and most popular saints, blessed Francis de Sales. Francis was born in 1567, the eldest son of a French noble. As a child he began his religious enthusiasm

for he often rang a bell and summoned the children of the neighborhood together and taught them the Catechism. It was always his wish to become a priest but his father had plans for him to be a lawyer and sent him to the University of Paris and then to the law school in Padua. However, upon completion of his education for the legal profession Francis was even more determined than ever to be a priest. Convinced of his son's genuine call the father gave in and saw his son ordained, first to the diaconate and then to the priesthood in 1597.

Blessed Francis was a truly great preacher. In honor of his Lord who gave Himself to him in the Holy Mass with which he began each day, he preached wherever he was invited to preach on the principle "Give to them that ask of thee". He was firmly convinced that the best way to oppose heresy and avoid controversy was to preach love. His sermons were short and he himself once wrote "The fewer your words, the greater the profit of the people". He never resorted to flowery oratory in his preaching and he once wrote a friend who had been giving a course of flowery sermons. "I am waiting to see whether the flowers are to produce fruit."

In 1602 the saint became Bishop of Geneva. He at once gave away his private fortune to live on seven hundred fifty dollars a year. Indeed, he refused a bishop's palace and chose a room in a hired house, furnished with a bed, two chairs, a desk and a few books. He ruled his diocese well for he ruled by love and gentleness.

By that same love and gentleness, coupled with sympathy, he became a great confessor acting on the principle "It is better to make penitents by gentleness than hypocrites by severity." He made himself generously accessible to his flock at all times. The poorest and most repulsive were among his penitents. His pastoral staff was no mere ornament for he was a shepherd of souls. When he visited any parish to administer the Sacrament of Holy Confirmation, he would preach, and before and after the service he would hear confessions. Sometimes Saint Francis was unjustly and thoughtlessly spoken of as an "Apostle to the rich". It is true that he loved the rich as well as the poor for he believed that as our blessed Lord had said "It is hard for a rich man to enter

the kingdom of heaven". The rich needed all the help possible. In fact he served all classes in his diocese with equal zeal.

A true lover of souls Saint Francis won countless numbers to our Lord by himself being gentle. A very learned Cardinal wrote "If you want heretics to be convinced of their errors, you may send them to me, but if you want them to be converted send them to the Bishop of Geneva".

Nothing could deter blessed Francis from acting like a man of God. One day in order to reach a certain village to say Mass he had to cross a river. It was a bitter January morning. The bridge had been swept away by a flood. The only thing to do was to crawl over the river on a plank. This he did, not once but on several successive mornings, dragging himself on hands and knees across that slippery plank suspended over the mountain torrent raging beneath him. The Mass must be celebrated.

The Saint was a devotional writer and as such retains his popularity today. Nearly every practising Catholic at one time or another has carried as a daily companion blessed Francis' "Introduction to the Devout Life". It is a spiritual classic which has helped many a weak and sad soul into the strength and joy of union with God. Later he wrote his justly famous "Treatise on the Love of God".

His religious foes, the Calvinists of Geneva, paid a high tribute when they said "If all the bishops were like this one, we should soon all be Catholics". Indeed, he had redeemed the Episcopate in the eyes of many Protestants.

After serving as Bishop of Geneva for twenty years, Saint Francis died in 1622 at the age of fifty-six. Though comparatively a young man, he was worn out by hard work. As he breathed his last he uttered those wondrous words "It is toward evening and the day is far spent".

Saint Francis de Sales has been called the chief of *modern* saints. This means that his type of holiness is one with which the modern man finds himself in sympathy. It was a holiness that could be imitated without becoming sweet piety. His goodness was unaffected, accompanied by gentleness, simplicity and firmness. The saint himself once described goodness in these words, "Goodness does not do violence to our nature; it does not restrict, but ex-

pands it; grace falling upon it illumines it and brings out its beauty as the light of the sun brings out the beauty of a stained glass window." Dare we be good, or does holiness scare us off?

Saint Francis, pray for us!

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PARISH NOTES

IS Saint Mary's remembered in your will? January, the beginning of a new civil year, reminds us that our house should be set in order. It is the duty of every Christian to make a will—and it is the duty of every Christian to leave that which he has held in trust as from God for the continuance of religious and charitable works, at least in large part. If you feel that Saint Mary's should continue indefinitely to witness to the Catholic Faith and Practice in the Episcopal Church, you will remember her in your will.

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THE Presiding Bishop of the Episcopal Church, the Right Reverend Henry Knox Sherrill, D.D., has appointed Sunday, January the twenty-seventh as a day of special offerings for the support of the work of training priests for Holy Church. Our offerings on that day will be divided equally among Seabury-Western Theological Seminary, Virginia Theological Seminary and Nashotah House, which three trained your three priests, and the General Theological Seminary from the faculty of which comes our preacher at High Mass on January the twenty-seventh, Father Simpson, and from the student body of which come many who serve at Saint Mary's altars.

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THE Day Branch of the Woman's Auxiliary meets on Friday morning, January the eleventh, at ten-forty-five in Saint Joseph's Hall at which meeting Sister Mary Josephine, S.H.N. will be the speaker. The meeting will be preceded by a Corporate Communion at the nine-thirty Mass.

The Evening Branch will hold its January meeting in connection with the District Meeting being held Tuesday evening, January the eighth at eight-fifteen at All Angels' Church, 80th Street, between Broadway and West End Avenue. The next regular parish meeting will be February fifth at which time there will be an election of officers.

AT a recent election of officers for the Saint Stephen's Guild for young adults, the following were honored:

President	Constance Gulden
Vice President	Howard M. Smith
Secretary	Ruth Adams
Treasurer	Eric Campbell

The Executive Committee consists of Charles Kenyon, Randolph McCandlish and Harry Root. The members of Saint Stephen's Guild have busied themselves with taking charge of the Religious Articles Table in Saint Joseph's Hall, visiting Welfare Island one Sunday each month to assist helpless patients to the Episcopal Chapel for Mass and planning social activities for their own well-earned pleasure. On Wednesday evening, January the ninth, they are sponsoring a Square Dance with a professional caller and refreshments. The entire parish is invited and tickets (though not religious) may be obtained at the Religious Articles Table.

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FROM THE PARISH REGISTER

BAPTISM

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

November 11 — Linda Ann Smith

MARRIAGE

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

November 3 — William Miller and Jeanette Helene Trimarco

RECEIVED BY CANONICAL TRANSFER

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

November 13 — Julia V. Wright

November 16 — Wayne David Jarrett

November 16 — Brandt Bird

November 28 — Herbert Eric Schmidt

BURIALS

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

November 19 — Elizabeth Congdon Mason

November 21 — Liberta Henrietta Carter

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

January 6 — The Epiphany. James H. Gorham (Priest).

January 13 — The First Sunday after the Epiphany, Francis Elizabeth Durand.

January 20 — The Second Sunday after the Epiphany. Lillie and Gustav Zerler.

January 27 — The Third Sunday after the Epiphany. Warrington Griswold Lewis.

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

Wednesday, January 2, 9:30, St Mary's Guild

Sunday, January 6, the Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

Friday, January 11, The Woman's Auxiliary (Day Branch).

Sunday, January 13, The Living Rosary of Our Lady and St Dominic.

Sunday, January 27, The Church School. The Order of St Vincent. The Guild of St Stephen.

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KALENDAR FOR JANUARY

- ✠ 1. Tu. CIRCUMCISION OF OUR LORD.
- 2. W. Octave Day of St Stephen, Protomartyr.
- 3. Th. Octave Day of St John, Ap., Ev.
- 4. F. Octave Day of the Holy Innocents, MM.
- 5. Sa. Vigil of the Epiphany. Com. St Telesphorus, B.M.
- ✠ 6. Su. THE EPIPHANY OF OUR LORD.
- 7. M. Of the Octave.
- 8. Tu. Of the Octave. Com. St Lucian, Pr.M.
- 9. W. Of the Octave.
- 10. Th. Of the Octave.
- 11. F. Of the Octave. Com. St Hyginus, B.M. *Abstinence.*
- 12. Sa. THE HOLY FAMILY.
- ✠ 13. Su. OCTAVE DAY OF THE EPIPHANY.
- 14. M. St Hilary, B.C.D. Com. St Felix, Pr.M.
- 15. Tu. St Paul, First Hermit, C. Com. St Maurus, Ab.
- 16. W. St Marcellus I, B.M. Requiem, 7.
- 17. Th. St Anthony, Ab.
- 18. F. Chair of St Peter at Rome. Com. St Paul, Ap., and St Prisca, V.M. *Abstinence.*
- 19. Sa. Of Epiphany I. Com. SS Maris, Martha, Audifax and Habakuk, MM., St Canute, K.M. and St Wulfstan, B.C.
- ✠ 20. Su. EPIPHANY II. Com. SS Fabian and Sebastian, MM.
- 21. M. St Agnes, V.M.
- 22. Tu. SS Vincent and Anastasius, MM. Requiem, 9:30.
- 23. W. St Raymond of Pennafort, C. Com. St Emerentiana, V.M.
- 24. Th. St Timothy, B.M.
- 25. F. CONVERSION OF ST PAUL, AP. Com. St Peter, Ap. *Abstinence.*
- 26. Sa. St Polycarp, B.M.
- ✠ 27. Su. EPIPHANY III. Com. St John Chrysostom, B.C.D.
- 28. M. St Peter Nolasco, C. Com. Second Feast of St Agnes, V.M.
- 29. Tu. St Frances de Sales, B.C.D.
- 30. W. St Martina, V.M. Com. Beheading of Charles I, K.M. Requiem, 8.
- 31. Th. St John Bosco, C.

Days indicated by ✠ are days of precept, with an obligation of attendance at Mass.

MUSIC FOR JANUARY

- JANUARY 1 — CIRCUMCISION OF OUR LORD
Mass, Missa Lux et origo Gregorian
- JANUARY 6 — EPIPHANY
Mass, Missa Sancti Josephi Peeters
 Motet, O magnum mysterium Victoria
- Evensong*
 Magnificat and Nunc dimittis (Short Service) Byrd
 Motet, Puer qui natus Marenzio
 O salutaris hostia Bruckner
 Motet, Adoramus te Viadana
 Tantum ergo, No. 1 Stradlmayr
- JANUARY 13 — OCTAVE DAY OF THE EPIPHANY
Mass, Missa festiva in E Kromolicki
 Motet, Tota pulchra es, Maria Bruckner
- Evensong*
 Magnificat and Nunc dimittis Morley
 Motet, Obsecro Domine Handl
 O salutaris hostia Byrd
 Motet, Panis angelicus Titcomb
 Tantum ergo Hoffman
- JANUARY 20 — EPIPHANY II
Mass, Missa Dona pacem Desderi
 Motet, Ave Maria Bruckner
- Evensong*
 Magnificat and Nunc dimittis Hunt
 Motet, Ave verum Despres
 O salutaris hostia de la Rue
 Motet, Adoramus te Ruffo
 Tantum ergo Unknown Composer
- JANUARY 27 — EPIPHANY III
Mass, Missa festiva in D Gretchaninov
 Motet, Surge illuminare Palestrina
- Evensong*
 Magnificat and Nunc dimittis Whitlock
 Motet, Jesu dulcis memoria Rheinberger
 O salutaris hostia Tallis
 Motet, Adoramus te No. 2 Perti
 Tantum ergo Handl

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.

Exposition of the Blessed Sacrament and Intercessions

Wednesdays	12:10-12:40
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
 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 COPE: 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.

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.—Day Branch, second Fridays, Corporate Communion 9:30 a.m. Business Meeting, 10:45 a.m. Farther Taber, *Chaplain*, Evening Branch, first Tuesdays, 8 p.m. Corporate Communion first Sundays, 9 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.—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*.

ORDER OF ST VINCENT.—For Altar Servers. Meetings, second Thursdays, 7:45 p.m., preceded by Vespers and Benediction. Corporate Communion, last Sunday, 9 a.m. Father Jacoby, *Chaplain*.

GUILD OF ST. STEPHEN.—For young people, ages twenty to thirty-two. Meetings, first Thursdays at 8 p.m. and third Sundays at six p.m. Corporate Communion, last Sunday, 9 a.m. Father Cope, *Chaplain*

DIRECTORY

CHURCH OF ST MARY THE VIRGIN, 139 West 46th St.

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Taber

The Rev. Father Jacoby

The Rev. Father Cope

THE MISSION HOUSE, Sisters of the Holy Nativity
133 West 46th Street. Telephone: PLaza 7-6464

The Sister Mary Josephine, S.H.N., *Sister-in-Charge*
The Sister Mary Angela, S.H.N.
The Sister Gladys Mary, S.H.N.
The Sister Florence Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845^{ct}

Mr. Leslie Evan Roberts, *Treasurer*, Telephone: PLaza 7-5845

Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845

Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone BUtterfield 8-3500

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.