

\* · 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 36, N. Y.  
(East of Times Square)

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THE REV. GRIEG TABER, DD., *Rector*  
THE REV. EVERETT BERTRAM BOSSHARD  
THE REV. BENJAMIN VERDIER LAVÉY

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# AVE

## A Monthly Bulletin of The Church of Saint Mary the Virgin New York City 36

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Vol. XXIII

February, 1954

No. 2

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Dear Parishioners of St Mary's,

The Bishop of the Diocese of New York has appointed Sunday evening, March the twenty-eighth for the administration of the Sacrament of Holy Confirmation here at St Mary's. This announcement should set every parishioner praying and, as a result of praying, planning to lead someone to the Bishop to be confirmed that thereby that someone may receive the power of the Holy Ghost for godly living and so go forward into the spiritual joy of the full Christian and Catholic life here on earth.

I plan to give seven formal instructions on seven successive Sunday evenings at the eight o'clock service, beginning on February the seventh and continuing through March the twenty-first. These instructions will take up the following subjects: The Love of God, Prayer, Authority, Holy Penance, The Blessed Sacrament, Public Worship, Christian Discipline. Naturally such instructions can only introduce and must not take the place of much individual instruction that will be arranged for by the priests and Sisters at St Mary's for those who are to be confirmed.

You must know someone who has not approached unto the light of the glorious Gospel or unto the grace of God. There is someone who is waiting for you to share with him your spiritual treasure. There is someone, perhaps in your family, whom you have before invited to come into happy Catholic living but who has refused your invitation. Quite possibly that refusal was one only of the tongue whereas deep down in his heart the one invited has ever since regretted the refusal. Invite again! That is what our blessed Lord would have you do, for He keeps inviting you to be a partaker of His light and pardon and life. Do you not find yourself

answering divine invitations which you formerly refused? There is someone who is ready to answer your invitation to come to Holy Confirmation who has formerly refused that invitation.

In Christ's dear name, then, I beg of you to pray and then invite and bring with you to the pre-confirmation instructions some one individual. What a joy it would be to each of us of the St Mary's family if through the power of prayer and a loving invitation you should bring just one sheep into Christ's fold and thus bring joy to the Good Shepherd who once sadly remarked "Other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd".

Affectionately yours,

*Grieg Taber*

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#### WHEN I AM WICKED

**W**HEN is it that I am wicked? It is when I of my own free will and accord set my will in deliberate opposition to what I know to be the will of God. It is when I love to go about skulking in the darkness because my actions are evil and not good and I prefer darkness to light. It is when I think more highly of myself than I do of God. It is when I live and die unto myself with little or no regard to my fellowmen. It is when I take as my right all of my talents and my privileges, utterly forgetful of the fact that my talents are God-given and my privileges God-permitted. In short, it is when the basis of my daily living is self-love. Yes, when any or all of these conditions are true I am wicked, for I thereby sin.

Well, we have all sinned and we have all come short of living for God's glory and honor. There is an insidious disease in all of our souls, a disease called by the theologians Original Sin and more popularly called Pride. To put it differently, since we are all members of a fallen race, all victims of a fall caused by pride, we are all inclined towards showing forth in our lives some one or more forms of pride. Who of us has ever lived for twenty-four

hours without some slight if not serious exhibition of pride? There is no such thing as "the end of a perfect day". Every day witnesses in every one of us some petty or gross wickedness.

You say "what a black picture!". Oh, but you forget that though members of a fallen race we as Christians are members of a redeemed race. We can get out of the old humanity into the new humanity. The Old Adam with his pride need not be our captain for we have the New Adam, the captain of our salvation, Jesus Christ. He has chosen us to be soldiers in His army of the redeemed. It remains for us to answer His call to the colors. We joined that army when we were baptized. He then washed us clean from any guilt handed down to us with original sin as He gave us a new birth into the family of the redeemed. Very probably we were then passive members of His army but as we became equipped for the fight for holiness with the weapons of His grace supplied us through prayer and the Sacraments we became active fighters. Let us not weary of the battle!

It so often happens that in life's battle we give up the fight because we feel so beset by temptation. However, temptation is not sin. Temptation is permitted by God in order that our free wills may get sufficient exercise as they become involved in making choices between sin and righteousness. Take away temptation and you might as well remove free will. God does permit the world to allure us toward worldly prosperity and riches and reputation. He does permit the flesh to call us to soft living in which the body is favored over the soul. He does permit the devil, the father of lies, to try to convince us that wrong is right. He does not, however, permit the temptation to exceed our present spiritual strength, for He always offers us when we choose the right the grace to do and say and think the right. St Paul has so sublimely said: "Where sin abounded, grace did much more abound". Have you then ever thanked God for your many temptations thrown in a setting of God's grace? Do so, for they are a badge of honor since they are a sure sign that you are not sold out to the world or the flesh or the devil, but that you have plenty of spiritual strength on which to rely as that strength is increased by added gifts of God's grace.

But we get frightend, do we not, out on life's battlefield? We get wounded in doing battle with the world and the flesh and the

devil. Sometimes we fall on the battlefield and death seems to be nigh. We lose our confidence and in very human fashion doubt the power of God's grace and find ourselves unwilling to use it. However, God has acted toward us in very human fashion. In the person of Jesus Christ, both God and man, He has entered our humanity and been tempted in all ways in which we shall ever be tempted and yet without sinning. His compassion and love toward those of us who fall as victims amid temptation is both human and divine. He would save us that we might never die on the battlefield. This is why He mounted the Cross on Calvary and there offered His life that had been lived without sin on behalf of our lives lived with sin. By that offering He made atonement with the Father for us. On the Cross He bought us back into loving union with the Father from whom we have turned as sinful children and the price of that buying back was His own blood. Herein is our redemption. Indeed, the Cross has made possible for us membership in a redeemed race, for on the Cross the Redeemer, because He was Infinite God as well as man, offered the Father the infinite merits of His Passion that through those merits we might be endlessly forgiven by the Father and restored to the Father's House again and again, foolish prodigals though we may have been.

So when we are wicked, when we sin, we can start all over again, thanks to the merits of the Passion of our most merciful Redeemer. These merits are indeed infinite and how may we draw on them? Eternally in heaven our Redeemer is pleading His merits with the Father for our forgiveness while He displays His shining wounds received on the Cross. These merits are appropriated by us as we use the Sacrament of Holy Penance which Jesus instituted on the night of His Resurrection Day. The requirements for our appropriation of these merits in the forgiveness of our sins are that we sorrow for these sins as we see them in the light of God's love, that we honestly confess them one by one and that we are firm in our resolve to make amends and lead a better life and accept any penalty that may come to us as a result of our sins. Then we are forgiven by God through one of His priests in the confessional and the guilt of our sins is lifted and we start out on life's battle again not wicked, not burdened with guilt, but clean from all sin. The very enthusiasm of a clean start carries us from strength to strength and from joy to joy.

#### CHRISTIAN SACRIFICE (4)

WE have established pretty well, I think, that the offering our Lord made on Calvary is a true sacrifice. In fact it is the only true sacrifice that is worthwhile, and it is of infinite value. Now it is necessary once more to look at the meaning of some words, words that help to describe our Lord's sacrifice. For example, it has been called a propitiatory sacrifice; and many people have taken violent exception to this term, thinking it meant appeasement of an angry God in an unChristian or Calvinistic sense. But the word "to propitiate" means simply "to make pleasing". Now there is no doubt that God is displeased with our sins. It is only sensible, then, to suppose that He will be pleased with anything that does away with them. This is what St John means when he says that our Lord is a propitiation for our sins and not for ours only, but for the sins of the whole world. Anyway, it is rather preposterous to accuse St John of being unChristian.

And then the Canon of the Mass calls the sacrifice a satisfaction. And this has been challenged on somewhat similar grounds. The present Bishop of Oxford has cleared this up admirably when he points out in one of his writings that "Satisfaction" in Christian writing has always been a symbolic word that does not mean a full payment of damages for injury done, but a willingness to do whatever can be done to make restitution. So that, for example, the penance you perform after making your confession is a true satisfaction, although no one supposes that it itself is of a merit anything like equal to the amount of sin you have confessed. It is a token.

And so also our Lord's sacrifice is a vicarious one. As you know, a vicar is someone who takes the place of another, because that other cannot do the job. As the Vicar of a mission church takes the place of the Bishop because the Bishop cannot be in all the missions at once saying Mass and doing the parish work, so our Lord is our Vicar in offering a true and perfect sacrifice to the Father, because we cannot do it. He does it for us.

The oblation, that is, the offering of the sacrifice is what our Lord does for us on the Cross. But what do we do? Is it really sufficient to say, "Yes, I believe that Jesus Christ made atonement for all my sins, so I'll just sit back and enjoy the fruits of His work?" How does this square with the injunction to work out

our salvation in fear and trembling? Does the acceptance of Jesus as our Lord and Saviour involve us in no further responsibilities? The answer, of course, is that it does involve us in very grave responsibilities; and this answer is to be found in the whole pattern of our lives within the Church, as members of His Mystical Body.

Our Lord, foreseeing this problem, appointed definite ways and means by which we are able to appropriate to ourselves the benefits of the sacrifice He made for us. The benefits are known as "graces", and the sacrifice of Christ is their source. The ways and means are the Sacraments. In them our Lord has promised to give us sufficient strength for the conquest of sin at every step and stage and crisis of our earthly lives. They cover the whole span of man's spiritual needs. He can, of course, and often does give us this strength at other times and in other ways. But the point of the Sacraments is that they are something that we can do, in fact, are bound to do, when we find ourselves in spiritual need. Whenever we receive a sacrament worthily according to His command, the power of His sacrifice is given to us because He promised it would be. Remember the phrase "a pledge to assure us thereof" from the Catechism definition of a sacrament. You may receive grace from hearing a sermon, or reading the Bible, or saying Evening Prayer — or you may not. There is no promise. But if you fulfill all the conditions for making a good Communion, you *will* receive it, because of His promise.

Our role, then, in participating in the sacrifice of Christ is not merely a passive one. It is not simply belief, which is a passive thing; but faith, which is an active virtue joining belief with doing something willingly, doing what our Lord commanded in order to apply to ourselves the benefits of His sacrifice.

— E.B.

## THE HOUSE OF GOD

Elijah heard the voice of flame:  
Naked and unshod  
Down the frozen hills he came,  
Praising God.

The Wilderness was haven to  
John and Malachi,  
Stephen, like his Master, knew  
How to die.

(In praise of God these dreary halls  
Stand like gates to Hell,  
On whose overburdened walls  
Shadows dwell.)

The bitter fires of life and hate  
Burned in Jacob's brain,  
David was a profligate,  
Job knew pain.

Not all who walk where He has trod  
Always seek His lead,  
Cradled in the arms of God,  
Men still bleed.

To Joseph toil was commonplace,  
Love alone sustains;  
Even in the marketplace  
Jesus reigns.

The gentle heart of Mary bore  
Poverty and prayer,  
Yet she labored to adore  
Her God there.

(Shall we console ourselves with clods  
Out of puny pride,  
Search for life in graven gods  
Dead inside?)

Did this vain virgin overthrow  
Sorrow, fear, disease?  
Were the wounds of martyrs so  
Mild as these?

We have forgot that saints are men,  
That the very name  
Christian meant the lion's den  
Once, and shame.

The harsh distress of pain and sin  
Are more than idle dross;  
No mere blemish on the skin  
Is the Cross.

(There is no love in frozen smiles,  
Calculated moods,  
Stilted, sentimental wiles,  
Platitudes.)

Pull down these pastel figurines,  
Build in blood and stone,  
We weary God with pretty scenes,  
Overblown.

Our simpering devotion hides  
The open door to peace;  
Only where the Cross abides  
Fear will cease.

Meantime we prostitute His love,  
Live on fallow lies,  
Despite the living witness of  
His own eyes.

The glories in His face reflect  
What pain and death know;  
Why do we His real love reject  
For mere show?

Anonymous

## PARISH NOTES

**W**E rejoice to keep on Tuesday, February the second, the Feast of the Presentation of Christ in the Temple, also well known as the Feast of the Purification of the Blessed Virgin Mary. This day is popularly called Candlemas. (The secular world, including much of the religious world, busies itself on this day with speculating about the appearance of that famous beast, the ground hog!)

Candlemas is one of the few Festivals on which the Church calls for a liturgical Procession before High Mass. Therefore, immediately after the blessing of the candles and before High Mass there will be a Liturgical Procession of Lights. The preacher will be Father William H. Norgren, Jr., a son of the parish and a new priest of Holy Church. This Solemnity of Candlemas takes place at noon.



**B**Y happy custom St Mary's acolytes play host to their fellow acolytes of many parishes in and near and not so near New York at an annual Acolytes' Festival held on Lincoln's Birthday, February the twelfth. A Solemn Votive Mass of the Blessed Sacrament will be celebrated at eleven, followed by a Procession of the Host and Solemn Benediction of the Blessed Sacrament and preceded by a brief Charge by the Right Reverend Horace W. B. Donegan, Bishop of New York. The Bishop will also preside at the Mass.

Following upon the service luncheon is served in St Joseph's Hall by many kind ladies of St Mary's. It will be appreciated if we firmly state that invitations to the luncheon must be strictly limited to acolytes and priests for there is really no room to spare at this "survival of the fittest" feast. All, however, are invited to be present at the service at which Jesus in the Blessed Sacrament is adored with great devotion.



**O**N Monday evening, February the first, in St Joseph's Hall at eight the Evening Branch of the Woman's Auxiliary is presenting a benefit program. Two outstanding missionary movies,



"The People of the Church in Hawaii" and "The Light of the North," both in full color and sound, will be shown. There will also be a firsthand account of "Alaska — our Mission Frontier" given by Edwin L. Bishop, a student at the General Theological Seminary who spent last summer sharing in the missionary work in Alaska. Mr Bishop also frequently serves at Mass at St Mary's.

The offering taken at this benefit program will be used for foreign and domestic missionary projects of the Evening Branch of the Woman's Auxiliary. You and your friends are most cordially invited to be present for a program which promises to fill you with greater love for the Church's Mission.



**T**HE Day Branch of the Woman's Auxiliary meets on Friday morning, February the nineteenth in St Joseph's Hall at ten-forty-five at which time Mrs Harold E. Pim, a communicant of St Mary's and Diocesan United Thank Offering Treasurer, will be the speaker. A Corporate Communion at the nine-thirty Mass in the Lady Chapel will precede the meeting at which the women of St Mary's are invited to be present.

The Evening Branch of the Woman's Auxiliary meets Monday evening, February the fifteenth at seven in St Joseph's Hall. The usual Dutch Treat dinner at six o'clock at Child's, Forty-sixth Street and Broadway, precedes the meeting. The monthly Corporate Communion of the Evening Branch will be held at the nine o'clock Mass on Sunday, February the seventh.



**Y**OU and your friends are invited to attend organ recitals to be given in the church on Monday evenings, February eighth, fifteenth and twenty-second at eight-thirty.



**T**HE Parish Branch of the Woman's Auxiliary gratefully acknowledges the gift of a silver candelabra and tea service. This very beautiful gift comes from Mrs Benjamin F. P. Ivins in loving memory of her mother, Kate Farrar Southmayd, who for many

years was a faithful communicant of St Mary's and a devoted worker in the Woman's Auxiliary. May she rest in peace!



**A**T the annual meeting of the St Mary's Guild held on Wednesday, January the sixth the following were honored by their fellow members in being elected to office: President, Mrs William C. Dickey; First Vice President, Sister Isabel, S.H.N.; Second Vice President, Mrs Hector Rescouie; Third Vice President, Miss Marguerite Bispham; Recording Secretary, Mrs John Whiteley; Corresponding Secretary, Mrs Harlan Perrigo; Assistant Corresponding Secretary, Miss Edith Brown; Treasurer, Mrs Charles Edgar, Treasurer of the Flower Fund, Mrs Newbury Read; Honorary President, Miss Anne Arnold.



## FROM THE PARISH REGISTER

### BAPTISM

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

December 27 — James Alfred Mitchell

### BURIALS

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

December 1 — Paul Rescouie

December 21 — Charles Halsey Vanover

December 30 — Martha May Lewis



**T**HE altar flowers for the month of February are given in memory of the following:

February 2 — The Purification of the Blessed Virgin Mary.  
Ursula Dumont Arnold.

February 12 — The Acolytes' Festival. Mrs Archibald Russell.

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

Wednesday, February 3, 9:30, St Mary's Guild.

Sunday, February 7, 9:00, The Guild of St Mary of the Cross. The Woman's Auxiliary (Evening Branch).

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

Friday, February 19, 9:30, The Woman's Auxiliary (Day Branch).

Sunday, February 28, 9:00, The Church School. The Order of St Vincent. The Guild of St Stephen.



WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous: \$1, \$1, \$10; Mr John Andrews, \$2; Mrs Clifford S. Barnum, \$1; Mr William Baker, \$5; Miss E. L. Billingsley, \$1; Miss Florence Clarkson, \$1; Mr John Cousins, \$5; Miss Mildred Dean, \$2; Mr Howard I. Dohrman, \$10; Miss Marjorie Dunning, \$1; Mr & Mrs Samuel Earnshaw, \$2; Mrs Joseph B. Erwin, \$5; Mr Claude Farmer, \$1; Mr George B. Hickok, \$3; Miss Anne W. Hull, \$1; Mr Arthur K. Hyde, \$5; Mrs Benjamin F. P. Ivins, \$5; Miss Natalie Kager, \$3; Miss Elsie Long, \$1; Miss Emilie Long, \$1; Mr & Mrs John McDonald, \$5; Mrs Vera Mould, \$2; Miss Mary Ellen Moylan, \$5; The Reverend Charles W. Nelson, \$2; Mr John W. Thomas, \$2; Miss W. E. Wall, \$1; Miss Stella H. Webb, \$10; Mr Allen Weeks, \$5; Mrs Jere Wickwire, \$5; Miss Naomi Woll, \$5.

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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 36.

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

## KALENDAR FOR FEBRUARY

1. M. St Ignatius, B.M. Com. St Bridget, V.
2. Tu. PURIFICATION OF THE BLESSED VIRGIN MARY. Ceremonies of Candlemas, 12 Noon.
3. W. St Blase, B.M. Com. of St Ansgarius, B.C.
4. Th. St Andrew Corsini, B.C. Com. St Gilbert of Sempringham, Ab.
5. F. St Agatha, V.M. *Abstinence.*
6. Sa. St Titus, B.C. Com. St Dorothy, V.M.
- ✕ 7. Su. EPIPHANY V. Com. St Romuald, Ab.
8. M. St John of Matha, C.
9. Tu. St Cyril of Alexandria, B.C.D. Com. St Apollonia, V.M.
10. W. St Scholastica, V.
11. Th. The Vision of the Blessed Virgin Mary.
12. F. The Holy Founders of the Servites, CC. Com. St Benedict Bishop, Ab. At 11, Solemn Votive Mass of the Blessed Sacrament, Procession and Benediction (Acolytes' Festival). *Abstinence.*
13. Sa. St Kentigern, B.C. Requiem, 7.
- ✕ 14. Su. SEPTUAGESIMA. Com. St Valentine, P.M.
15. M. SS Faustus and Jovita, MM. Com. The Holy Martyrs of Japan.
16. Tu. Feria. Requiem, 8.
17. W. Feria.
18. Th. St Mary Bernard Soubirous, V. Com. St Simeon, B.M.
19. F. Feria. *Abstinence.*
20. Sa. Of our Lady. Com. The Holy Martyrs and Missionaries of Africa.
- ✕ 21. Su. SEXAGESIMA.
22. M. St Peter's Chair at Antioch. Com. St Paul, Ap. and St Joseph of Arimathea, C.
23. Tu. St Peter Damian, B.C.D. Com. Vigil.
24. W. ST MATTHIAS, AP.
25. Th. Feria. Requiem, 9:30.
26. F. Feria. *Abstinence.*
27. Sa. St Gabriel, C.
- ✕ 28. Su. QUINQUAGESIMA.

Days indicated by ✕ are days of precepts, with an obligation of attendance at Mass.



## MUSIC FOR FEBRUARY 1954

## FEBRUARY 2 — PURIFICATION OF THE B.V.M.

Mass, Missa cum jubilo .....Gregorian

## FEBRUARY 7 — EPIPHANY V

Mass, Missa festiva in D .....Gretchaninov

Motet, Tota pulchra es Maria .....Bruckner

*Evensong*

Magnificat and Nunc dimittis .....Willan

Motet, Cherubim Song .....Rachmaninov

O salutaris hostia .....Henschel

Motet, Adoramus te .....Monteverdi

Tantum ergo .....Messner

## FEBRUARY 11 — ACOLYTES' FESTIVAL

Mass, Mass in D .....Henschel

Motet, Sicut cervus .....Palestrina

Ego sum .....Byrd

## FEBRUARY 14 — SEPTUAGESIMA

Mass, Missa brevis in honorem B.V.M. ....William Craig

Motet, Tantum ergo (Opus 11) .....Kromolicki

*Evensong*

Magnificat and Nunc dimittis .....Holmes

Motet, Caro mea .....Caldara

O salutaris hostia .....James

Motet, Adoramus te .....Corsi

Tantum ergo .....Karg-Elert

## FEBRUARY 21 — SEXAGESIMA

Mass, Mass in D .....Henschel

Motet, Ego sum .....Byrd

*Evensong*

Magnificat and Nunc dimittis .....Tallis and Giles

Motet, Ave verum .....des Pres

O salutaris hostia .....Tallis

Motet, Benedictus es .....Noyon

Tantum ergo .....Stradlmayr

## FEBRUARY 28 — QUINQUAGESIMA

Mass, Missa Gotica .....Gebhard

Motet, O salutaris hostia .....Tallis

*Evensong*

Magnificat and Nunc dimittis .....Byrd

Motet, Panis angelicus .....Schroeder

O salutaris hostia .....Victoria

Motet, Adoramus te (No. 2) .....Perti

Tantum ergo .....Hoffmann

## 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, and 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 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 the First Con-  
fession, 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 BOSSHARD: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER LAVEY: 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 arrangements 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.

## 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 Bosshard  
The Rev. Father Lavey

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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 Ruth Barbara, S.H.N.  
The Sister Florence Isabel, S.H.N.

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THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845  
Mr. Leslie Evan Roberts, *Treasurer*, Telephone: PLaza 7-5845  
Miss Elizabeth Doremus, *Secretary*. Telephone: PLaza 7-5845  
Mr Ernest White. Telephone: PLaza 7-8232

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Louis Fellowes, *Funeral Director*. Telephone PLaza 3-5300

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*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.*