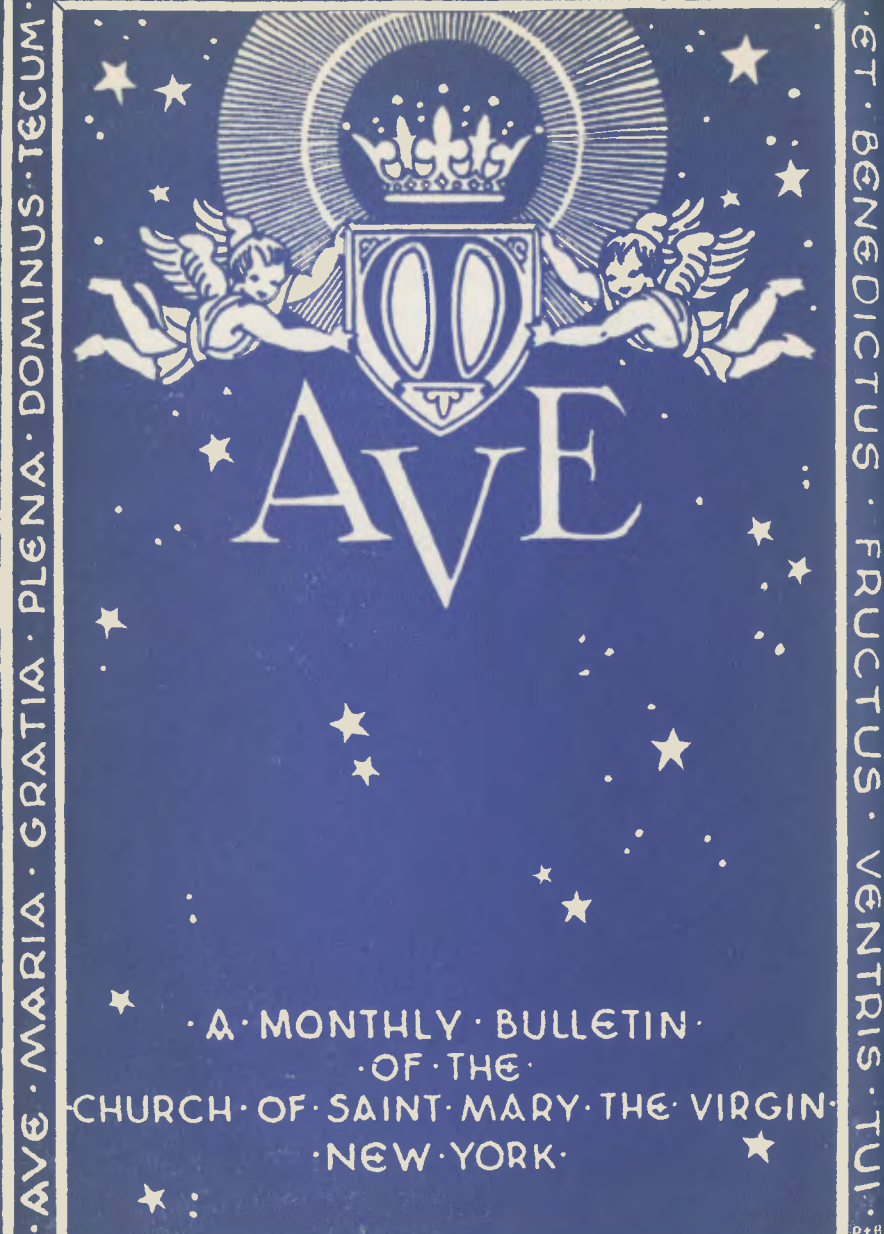
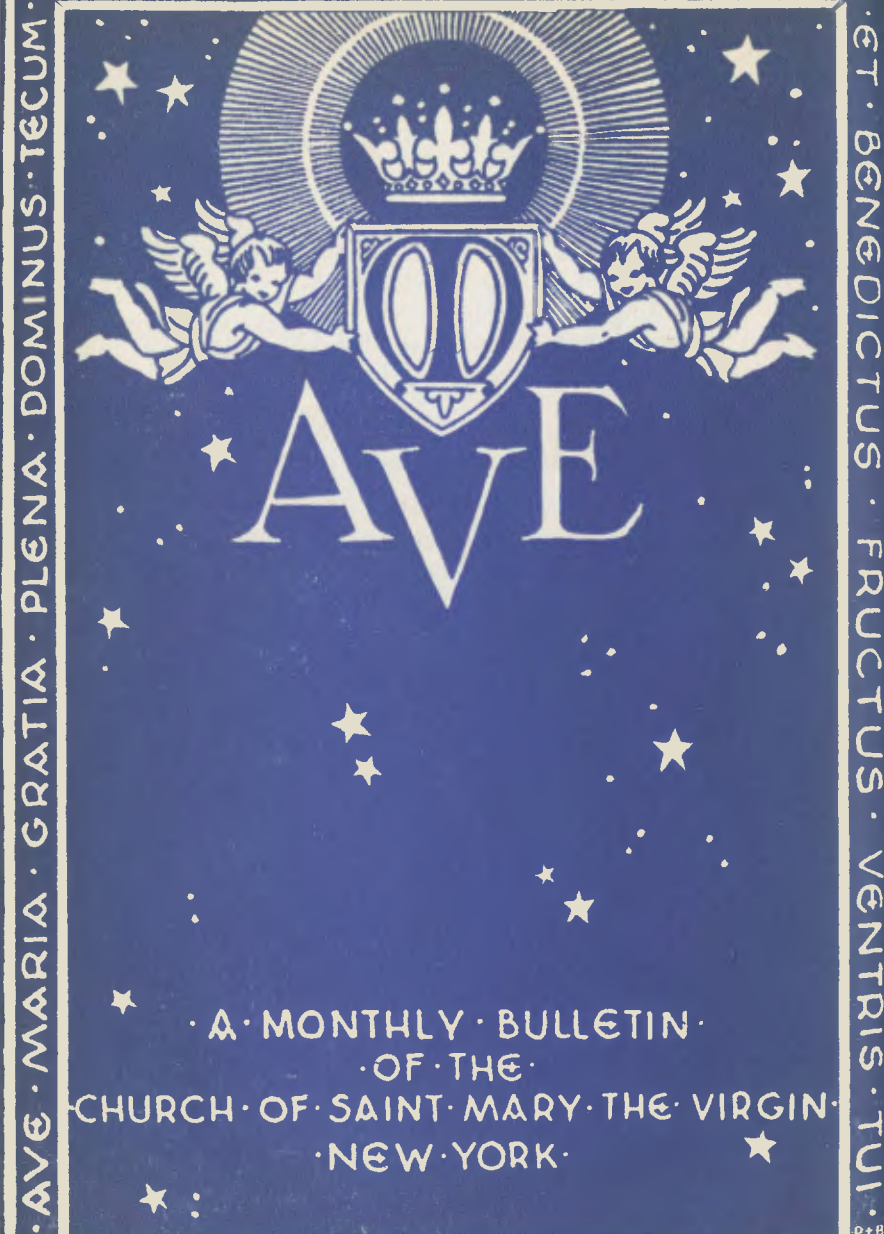


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The Church of Saint Mary the Virgin

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

(Between Sixth and Seventh Avenues)

Clergy

THE REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., S.T.D.,

Rector

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THE REV. WALTER CONRAD KLEIN, S.S.J.E.

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

Vol. II

April, 1933

No. 13

Holy Week and Easter

PALM SUNDAY

Low Mass 7.00, 8.00, 9.00 and 10.00 A.M.

Matins 7.30 A.M.

Blessing of Palms, Procession and High Mass . 11.00 A.M.

Preparation Service for Easter Communion (Fr Rector) 4.00 P.M.

Vespers and Benediction, with Sermon (Fr Dale) 8.00 P.M.

MONDAY

Mass 7.00, 8.00 and 9.30 A.M.

Mass, with short Address (Fr Rector) . . . 12.10 M.

Matins 9.00 A.M.

Vespers 6.00 P.M.

TUESDAY

Mass 7.00, 8.00 and 9.30 A.M.

Matins 9.00 A.M.

Mass, with short Address (Fr Rector) . . . 12.10 M.

Vespers 6.00 P.M.

WEDNESDAY

Mass 7.00, 8.00 and 9.30 A.M.

Matins 9.00 A.M.

Mass, with short Address (Fr Rector) . . . 12.10 M.

Vespers 6.00 P.M.

Tenebrae 8.00 P.M.

MAUNDY THURSDAY

Solemn High Mass and Holy Communion . . .	7.00 A.M.
followed by Procession to the Repository	
Vespers	6.00 P.M.
Tenebrae	8.00 P.M.

GOOD FRIDAY

The Liturgy	10.00 A.M.
Singing of the Passion, the Reproaches, Veneration of the Cross, and Mass of the Presanctified.	
Preaching of the Cross (Fr Rector)	12.00 to 3.00 P.M.
Vespers	6.00 P.M.
Tenebrae	8.00 P.M.

HOLY SATURDAY

The Liturgy	10.00 A.M.
Blessing of New Fire and Paschal Candle, the Prophecies and Blessing of the Font, Litany of the Saints, and first Mass and Vespers of Easter.	

EASTER DAY

Low Mass	6.00, 7.00, 8.00, 9.00 and 10.00 A.M.
Matins	10.30 A.M.
Procession and Solemn High Mass, with sermon (Fr Rector)	11.00 A.M.
Solemn Vespers and Benediction, with sermon (Fr Dale)	8.00 P.M.

EASTER MONDAY AND TUESDAY

Mass	7.00, 8.00 and 9.30 A.M.
Matins	9.00 A.M.
Vespers	6.00 P.M.

★

IT will be too late in the next number of AVE to wish our people a Happy Easter, and so we must wish them now a Good Lent and a Happy Easter. Lent is more than half over now, but Passiontide and Holy Week are the most sacred parts of Lent.

You are reminded that this year's Passiontide is perhaps the most important that we have ever been or ever will be called upon to observe; for, throughout the world, Christians everywhere, Protestant and Catholic alike, will be keeping the year 1933 as the nineteenth centenary of the Crucifixion of Our Lord Jesus Christ. These coming weeks, as our minds are turned once more to the Mystery of our Redemption, must be for all of us a time of prayer, penance, and works of atonement for sin. With Passiontide kept in this spirit, the year of Our Lord 1933 will be a year of grace and happiness and a renewal for individuals and nations.

★

THE primary object of Lent is preparation for our Easter communion. Lent and Passiontide make so many other appeals to us, that we might easily forget whither we are going, in the interest or the moving sorrows of the way. But the efforts we make to keep Lent, or to enter into a truer realization of the sacred Passion, will be lost unless they are directed towards our great Easter duty. We follow in the Way of the Cross only that we may kneel at the altar on Easter morning and make a good communion then. Our Easter communion is our great act of worship. It is our acknowledgment of Jesus as our Lord. We come to receive Him Who is alive for ever more, 'that we might live through Him.'

★

CONFESSIONS will be heard in the church every day in Holy Week. A priest will always be found in the church, or one will be found upon application to the custodian or parish secretary. The special hours at which individual Fathers hope to be in church will be posted on the notice board in the vestibule. It will be a help to them if the members of the congregation will not put off their confessions until Easter Eve.

People waiting for confession should come up in the order of their arrival in church.

Always beware of sacrilegious thieves who are not afraid to steal parcels, purses, umbrellas, coats, or gloves left behind in the seats. Everything should be brought up to the confessional for safety.

PALM Sunday ceremonial is so self-explanatory that a sermon at High Mass is unnecessary. The service itself, if carried out in its fulness, is a marvellous sermon. There is, first, the blessing and distribution of the palms. The earliest form of blessing palms preserved to us is probably that contained in the *Pontifical* of Egbert, Archbishop of York (732 to 766). This suggests that not only palms and the boughs of trees, but even flowers—the catkins of the willow perhaps—were used by our Saxon forefathers for the service of this day. After a reference, of course, to the triumphal entry into Jerusalem, and also an allusion, which seems to occur in every form, to the green olive-branch in the beak of the dove, which was God's token of peace to Noah, announcing that the divine anger was at an end, the prayer continues: 'Vouchsafe, O Lord, to sanctify and bless these branches of palms and divers green shrubs or flowers, that all who take them in their hands may be able to please Thee, and may deserve at the last day to come before Thy judgment-seat with the palm of victory and the fruits of justice, so that receiving the gift of unfading glory they may continue for ever with Thee, Who art eternal life.'

After the distribution of palms, follow the procession and the singing of the Passion by the three deacons that is so deeply impressive a feature of the High Mass on Palm Sunday.

★

TENEBRAE will be sung in the church in Holy Week, on Wednesday, Thursday, and Good Friday, at 8 P.M.

In listening, for the first time, to Tenebrae, you may miss much of the beauty of the music by maintaining an attitude of expectancy—of waiting for something to happen. Of course, nothing happens, except the extinguishing of a few candles during the singing of lovely music; and at the close some may go away with a feeling of disappointment. On a second hearing of Tenebrae, this expectant attitude is easily put aside, and the opportunity taken really to appreciate the piercing beauty of the music.

ON Maundy Thursday there is only one Mass in the church, a Solemn High Mass at 7:00 A.M., at which time there will be a general communion of the congregation. Following this Mass there will be a procession of the Blessed Sacrament to the Repository in the Lady Chapel, where It will remain until the Mass of the Presanctified on Good Friday. During this entire period the customary watch of the faithful will be maintained at the Altar of Repose. The women of the congregation are invited to be responsible for half-hour periods of adoration and intercession during the hours of the day and the early evening; and the men of the congregation are likewise invited to keep up the watch during the night. In the vestibule of the church a schedule will be posted on which you may indicate the periods for which you will be responsible.

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THE Flower Committee of St Mary's Guild asks for contributions of money for the flowers and decorations of the Altar of Repose on Maundy Thursday. The box in the vestibule marked 'For Flowers' will receive your offerings for this purpose.

★

THE devotion of the Stations of the Cross has continued in unbroken tradition from the time of Our Lord's ascension into Heaven. It originated in Jerusalem amongst the Christians who dwelt there, out of veneration for those sacred spots sanctified by the sufferings of our Divine Redeemer; and from the very times of the gospel, as St Jerome tells us, Christians were wont to visit the holy places in crowds. From Jerusalem this devout exercise was introduced into Europe by various pious and devout persons, who had travelled to the Holy Land to satisfy their devotion.

About the year 1342, the Franciscan Friars spread the devotion by erecting in their churches fourteen separate stations so

that in visiting which 'the faithful unable themselves to visit the holy places in Jerusalem might nevertheless make the pilgrimage in spirit whilst they meditate on all that Our Lord Jesus Christ vouchsafed to suffer for our eternal salvation in the last hours of His life.'

Many of our churches now have the fourteen pictures or sculptures of the Way of the Cross round the walls. When this beautiful devotion is made publicly in Lent, the priest and acolytes walk from station to station saying various prayers at each. You, too, may follow in the procession round the church; and, in a large building like ours, that is perhaps the better way. Or, if you prefer otherwise, stand in your pew, and turn and face the station where the priest stands. Genuflect at the words 'We adore thee, O Christ.'

This devotion may also be performed privately in the church at any time of the year. Walk around, and pause at each station and make a short meditation on the sufferings of Our Lord at each station, following Him step by step on His journey from the judgment hall to the grave.

★

SOME *Thoughts on the Observance of Lent* which appeared in the March number of the *Parish Paper* of All Saints', Margaret Street, London, seem to us well worth reprinting for the use of our own readers in these remaining days of Lent. They are almost the last words of a great London priest, Father Leary, whom God has recently called to his rest.

'It is the object of this article to call attention to certain attitudes of the soul which may help to the better observance of Lent.

I. *Thanksgiving* has a claim to a far more important place in our spiritual life than many persons appear to realize. Doubtless they would regard its omission on special occasions (for ex-

ample, after some Sacramental gift received) as a fault to be corrected. But we must endeavour to rise much higher than this. Thanksgiving should represent an attitude, by means of which we ascend through every created thing to the throne of God, in Whom alone the created soul finds its satisfaction and its rest. Instructed Catholics in particular have need to examine their consciences as to how far they are resting in anything short of God, such as for instance, in the gifts which He bestows upon them, the beauty or joy of worship, the grace of the Sacraments, and so forth. It is to be noted that in the days of His ministry, whereas nine lepers went on their way rejoicing in the gift they had received from our Lord, only one returned to give glory to God, to lose sight of the gift in the Giver. Thanksgiving finds us ultimately surrendered in self and in all else to God.

II. *Contrition.* Thanksgiving ought to lead to contrition. St Paul teaches us that "the goodness of God leadeth thee to repentance" (*Rom.* ii. 4). In our thanksgiving, in Lent especially, we reflect upon the goodness of God towards us in that He "loved me and gave Himself for me" (*Gal.* ii. 20). Contrition is the result of the consideration on the other hand of all that we have been, or failed to be, towards God. "Against Thee only have I sinned" (*Psalms* li. 4). And it is of great importance that we learn to keep our contrition fresh and be on our guard against monotony and unreality in this regard. Good people sometimes express disappointment or regret at the sameness which seems to have come over their penitential endeavours. The remedy is in their own hands, in the abiding comparison between the goodness of God towards us, and the poverty of the return we offer to Him. Many years ago, Dr Scott Holland, in a sermon preached on Good Friday, spoke as follows: "We kneel at night and run over the slips and falls of the day, we confess them and deplore them, and beg God to forgive, and so lie down with a mind at peace, and sleep without fear. Yes, but suppose that,

just at the close of our light-heated confession, we were to pause and look up and saw there, above our heads, with bowed head, the Body of Jesus, our dear Lord, hung there with racked limbs, with parched tongue, with stricken soul. For our sins that Blood is dripping, that Heart is broken!" Then how changed may become our view of sin, how softened our heart. Thanksgiving is the expression of love, and contrition is its child.

III. *Hope.* To contrition we must join the practice of hope. Hope is "a desire for heavenly good, with a trustfulness of obtaining it."

(1) *Desire.*

Faith reveals to us the truth about God. It tells us that there is one God, that He created all things visible and invisible, that He is Love, and delights to reward those who love Him. Hope cries "This is mine, 'There is laid up for me a crown'" (2 *Tim.* iv. 8). And the attainment of all this is possible by grace. Thus Hope is assured that the means will be provided, and expresses itself in prayer. As Faith finds its utterance in the recitation of the Creed, and as "Love is the fulfilling of the Law," as laid down in the Ten Commandments, so Prayer is the Voice of Hope.

(2) *Trust.*

The second element of Hope is Trust. This is not to be confused with Faith. Faith is a gift to the intellect, Hope to the Will. When people sometimes regret that they have lost their confidence, it is their hope and not their faith that is in question. And we are wise if we exercise our confidence in God in directions where we have reason to suppose we are unusually strong. St Peter was bold, enterprising, enthusiastic in his devotion to our Lord, yet he broke down in circumstances where devotion was especially called for. Hope is an accomplishment to be achieved, as other accomplishments, by pains and practice. The germ of this virtue was implanted in us at our baptism, and has to be cultivated and brought to maturity. It would be a wise and

profitable endeavour, for such as have been neglectful in this matter in the past, if they devoted time and pains in repairing their loss during the season of Lent. Here are three suggestions.

(i) Acts of Hope are provided in Manuals of Devotion. Let us use them from time to time. "In Thee have I trusted, let me never be confounded."

(ii) Resolve never to be beaten. We fail from time to time. Try again, and after quiet sorrow for failure, make a new effort. We have met and overcome difficulties in the past. The presence of others in the same or in some new shape affords opportunities for fresh triumphs. "In Thee I shall discomfit an host of men, and with the help of my God I shall leap over the wall." (*Psalms* xvii. 29).

(iii) Cultivate the love of prayer. This is, as we have seen, "The Voice of Hope." It leads us on in ways of dependence and trust. "My soul truly waiteth still upon God, for of Him cometh my salvation." (*Psalms* lxii. 1).'

★

ON the afternoon of Palm Sunday, at four o'clock, the Father Rector will conduct a service of preparation for the Easter communion. While this service is planned primarily for the newly confirmed who are to make their first communion at the 9 o'clock Mass on Easter Day, it will be open to all communicants who care to come.

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THE monthly meeting and tea of the Guild of St Catherine of Genoa for Nurses will be held in St Joseph's Hall on Palm Sunday, April 9, at 6 P.M. The members of the Guild are urged to come earlier for the preparation service to be conducted by the Father Rector in the church at four o'clock.

THE organist, the choir and the acolytes perform a real spiritual work by the reverence and beauty of the music and by the serving at the altar. All have worked hard and well. Each year it seems that the worship at St Mary's is performed with more quietude and recollection than the year before. Sometimes, as in Holy Week, they must be tired; but on Sunday they turn up as fresh as paint every time.

★

THE Friday evening social hours in St Joseph's Hall will be resumed in Easter week and continue through the month of May.

The subject of the lecture to be given on Friday, April 21st, will be announced beforehand in the Sunday leaflet.

★

ON Thursday and Friday of the following week, April 27th and 28th, we begin and conclude our Spring theatrical season at St Mary's. Brief and brilliant, so to speak. On these two evenings the Dramatic Society will present a one-act play, *Rich Man, Poor Man*, and four other short sketches. The performances begin at 8:15 P.M. There will be no charge for admission, although an opportunity will be given to show your appreciation of the stage talent by contributing to that pet charity of the Dramatic Society,—St Mary's Organ Fund.

Corporate Communion in April

5. Wednesday. St Mary's Guild. 9.30 a.m.
7. Friday. Confraternity of the Blessed Sacrament. 8 a.m.
13. Maundy Thursday. The Parish. 7 a.m.
16. Easter Day. The Parish.
16. Easter Day. First Communion for Confirmation Class. 9 a.m.
21. Friday. Woman's Auxiliary. 9.30 a.m.
27. Thursday. Guild of Help. 9.30 a.m.
28. Friday. Guild of All Souls. 8 a.m.

Altar Flowers

- March 31. Confirmation. In Memory of Julia Young.
 April 16. Easter Day. High Altar. In memory of Joseph Gayle Hurd Barry, Priest.
 Lady Chapel. In memory of Haley Fiske.
 St Joseph's Chapel. In memory of William Edward Jones.
 April 30. Second Sunday after Easter. In memory of Elizabeth Speir Arnold.
 Of your charity, pray for the happy repose of their souls.

Acknowledgments

THE following contributions to AVE are gratefully acknowledged: Miss Sara S. Lawrance, \$5; Mrs Warrington G. Lewis, \$2; Mrs William S. Maddock, \$2; Miss Mary Merrill, \$50; Mr H. C. Morris, \$1; and Miss Ann van Eyck, \$1.

CONFIRMATION. Friday, March 31, 8 p.m. Bishop Manning.
 HOLY HOUR. Thursday in Passion Week, April 6, at 8 p.m.

Kalendar for April

1. Sa. *Feria. Fast.* Retreat for Children.
- ✕ 2. Su. LENT V. Passion Sunday.
3. M. St Richard, Bishop of Chichester, C. (1253). Com. of *feria. Fast.*
4. Tu. St Ambrose, Bishop of Milan, C.D. (397). Com. of *feria. Fast.*
5. W. St Vincent Ferrer, C. (1419). Com. of *feria. Fast and abstinence.*
6. Th. *Feria. Fast.* Holy Hour, 8 p.m.
7. F. *Feria. Fast and abstinence.*
8. Sa. *Feria. Fast.*
- ✕ 9. Su. LENT VI. Palm Sunday.
10. M. In Holy Week. *Fast.*
11. Tu. In Holy Week. *Fast.*
12. W. In Holy Week. *Fast and abstinence.* Tenebrae, 8 p.m.
13. Th. MAUNDY THURSDAY. *Fast.* High Mass and Holy Communion, 7 a.m. Tenebrae, 8 p.m.
14. F. GOOD FRIDAY. *Strict Fast.* Liturgy, 10 a.m. Preaching of the Passion, 12 to 3. Tenebrae, 8 p.m.
15. Sa. HOLY SATURDAY. Liturgy, 10 a.m. *The Lenten Fast ends at noon.*
- ✕ 16. Su. EASTER DAY. Extra Mass at 6 a.m.
17. M. EASTER MONDAY.
18. Tu. EASTER TUESDAY.
19. W. In Octave.
20. Th. In Octave.
21. F. In Octave. *Abstinence.*
22. Sa. In Octave.
- ✕ 23. Su. LOW SUNDAY.
24. M. St Justin, Martyr at Rome (c. 167). (Transferred from April 13).
25. Tu. ST MARK, EVANGELIST.
26. W. St Anselm, Archbishop of Canterbury, C., D. (1109). (From April 21).
27. Th. St George, Eastern Martyr (c. 303). (Transferred from April 23). Plays by St Mary's Dramatic Society, 8.15 p.m.
28. F. *Feria. Abstinence.* Plays by St Mary's Dramatic Society, 8.15 p.m.
29. Sa. *Feria.*
- ✕ 30. Su. EASTER II. Com. of St Catherine of Siena, Virgin, (1380).

Days indicated by ✕ are days of precept. Days on which votive and requiem Masses may be said are printed in italics.

Music List for April

APRIL 2.—PASSION SUNDAY.

MASS, "Missa Il bianco e dolce cigno" *Bernardi*
 Motet, "Inflammatu" (Stabat Mater) *Dvorak*

VESPERS:

Magnificat (Short Service) *Byrd*
 Ave verum (Tenor) *de Serres*
 Tantum ergo (No. 1)* *Bruckner*

APRIL 9.—PALM SUNDAY.

MASS in C *Henschel*
 Motet, "Pueri Hebræorum" *Victoria*
 Motet, "Christus factus est"* *Bruckner*

VESPERS:

Magnificat (Evening Service for four voices) *Farrant*
 O salutaris (Op. 17, No. 3) *Kromolicki*
 Tantum ergo (Contralto) *Paladihe*

APRIL 13.—MAUNDY THURSDAY.

MASS in C *Brosig*
 Motet, "Ave verum" (Contralto) *Paladihe*
 Motet, "Panis angelicus" (Tenor) *Dumont*
 Motet, "Ego sum panis vivus" (Soprano & Contralto) *Caldara*
 Motet, "O sacrum convivium" *Ribollet*
 Motet, "Tantum ergo" (Bass) *Guittard*

APRIL 16.—EASTER DAY.

MASS, "St Dominic" *Farjeon*
 Motet, "Easter Hymn"* *R. Vaughan Williams*

VESPERS:

Magnificat in A *Bennett*
 O salutaris (No. 2) *Elgar*
 Tantum ergo (No. 1) *Schubert*

APRIL 23.—LOW SUNDAY.

MASS in B flat *Schubert*
 Motet, "Alleluja-Chor" *Jochum*

VESPERS:

Magnificat in A *Beach*
 O salutaris (Troisième Messe solennelle) *Cherubini*
 Tantum ergo (Men's voices) *Liszt*

APRIL 30.—SECOND SUNDAY AFTER EASTER.

MASS in D *Dvorak*
 Motet, "O sacrum convivium" *Bernardi*

VESPERS:

Magnificat (Vesperæ de confessore) *Mozart*
 O salutaris *Gorno*
 Tantum ergo *Victoria*

* First time.

Services

SUNDAYS

Low Mass	7 and 8 a.m.
Children's Mass, with hymns	9 a.m.
Low Mass	10 a.m.
Matins	10:30 a.m.
High Mass, with sermon	11 a.m.
Vespers and Benediction, with sermon	8 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Also on Holy Days of Obligation	6 a.m.
Children's Mass and Catechism, Saturdays	10:30 a.m.
Matins	9 a.m.
Vespers	6 p.m.

EVENING SERVICES AND INSTRUCTIONS

Parish Instruction (St Joseph's Hall), Fridays	8:15 p.m.
Benediction, Fridays	9:30 p.m.
Holy Hour, Thursday, April 6	8 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.

The Priests of the Church are always ready to answer questions or to give instruction in the Christian religion.

Adults or children can be prepared at any time for First Confession, Baptism, Confirmation and First Holy Communion.

Sacraments and Other Rites

CONFESSIONS.

Father Williams, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.

Father Dale, S.S.J.E., Saturdays, 3 to 5 and 8 to 9 p.m.

Father Klein, S.S.J.E., Fridays, 7 to 8 p.m.

Father Peabody, Thursdays, 5 to 6 p.m., Saturdays, 3 to 5 and 8 to 9 p.m.

A Priest can always be seen daily at 7:30 a.m., upon application.

BAPTISMS.—Sundays at 3 p.m., by arrangement with the clergy.

Proper sponsors should be chosen, and the mother should be churched.

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 Nold, the Director of Music.

St Mary's Choir

Sopranos

RUTH BURDICK WILLIAMS, *Soloist* MIRIAM SEELIG
 LOUISE LANGLAND ISABEL PARKMAN
 JOSEPHINE DELLI PAOLI MATHILDE A. PRAHL

Contraltos

GEORGIA STANDING, *Soloist* LULU B. EVANS
 Zoë FENTON JONES RUTH BIEBER

Tenors

LOUIS DORNAY, *Soloist* ORIN R. DUDLEY
 H. CHARLES PANTLEY M. F. PFAU

Basses

EDWARD BROMBERG, *Soloist* JAMES BANKS
 SAMUEL A. WHYTE ROBERT A. SMITH

Orchestra

ELSA FISCHER, *Violin* CONSTANCE VEITCH, *Violoncello*
 ANNA FRIED, *Violin* HAROLD SCHAEFER, *Librarian*
 RUTH STICKNEY MOELLER, *Violin* GEORGE W. WESTERFIELD, *Organist*
 LUCIE E. NEIDHARDT, *Viola* RAYMOND NOLD, *Conductor*

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 REVEREND FATHER DALE, S.S.J.E., 144 West 47th Street, New York.

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

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 144 West 47th Street. Telephone: BRyant 9-0962

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The Rev. Father Dale, S.S.J.E., *Assistant Superior*.

The Rev. Father Klein, S.S.J.E.

Brother Herbert Francis, S.S.J.E.

The Rev. Father Takeda, Nov., S.S.J.E.

Brother Richard, Nov., S.S.J.E.

THE MISSION HOUSE, Sisters of the Holy Nativity
 133 West 46th Street. Telephone: BRyant 9-3232

The Sister Mary Virginia, S.H.N., *Sister-in-Charge*.

The Sister Mary Constance, S.H.N.

The Sister Bernardine, S.H.N.

The Sister Hildegarde, S.H.N.

The Sister Mary Louise, S.H.N.

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The Rev. Father Peabody. Telephone: BRyant 9-8858

Mr Raymond Nold. Telephone: BRyant 9-5913

Mr Charles D. Wayre. Telephone: BRyant 9-9672

MR HOWARD I. DOHRMAN, *Parish Treasurer*

1 Madison Avenue, New York

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 Vespers on Sundays, or to communicate with the Parish Secretary, Rector's Office, 145 West 46th Street.