

· 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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AVE

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

Vol. XVIII

March, 1949

No. 3

Dear Parishioners of St Mary's,

The first two days of March this year are those which summon the faithful to special devotion, namely, Shrove Tuesday which is March the first and Ash Wednesday which is March the second.

On Shrove Tuesday parish priests are expected to "shrive", or hear confessions. In past centuries of the Church's life the whole week immediately before the beginning of Lent was one during which the faithful went to confession and this week was called *Shrovetide*. It was also a carnival week in which human beings allowed themselves special license to engage in all sorts of extreme sports and games, on the ground that they were about to enter a long period of self-denial. Frequently the Church was compelled to check excesses in merriment. However, in our day and age Mardi gras celebrations and Shrove Tuesday confessions are crowded into the one day and generally speaking there is no problem of excesses. The faithful are happy to have the privilege of beginning the holy season of Lent with the enthusiasm that comes from having their souls cleansed from the guilt of sins. Thus they experience the mercy of God in His forgiveness of sins in the Sacrament of Holy Penance.

On the first day of Lent, Ash Wednesday, now that they have made their confessions on Shrove Tuesday, the faithful receive the imposition of ashes. In this ceremony they hear the words of the priest, "Remember, O man, that dust thou art and to dust shalt thou return". This is an expression carefully designed to help keep them turned from evil and in a penitent mood for the whole penitential season of Lent. After all, only the soul of man is immortal and there must be spiritual content in his soul, if at the last he is to find his place among the hosts of the redeemed in heaven.

Then follows the holy season of Lent in which the watchword seems to be "less attention to the body and more attention to the soul". This does not mean neglect of the body, but it does mean that in every instance the soul is to be treated as of greater importance. When we thus treat our souls we enjoy a happy spiritual progress. May such a progress be yours!

Affectionately yours,

Ernie Taber

A SUGGESTED LENTEN RULE

1. Receive Holy Communion at least once a week.
2. Attend at least one weekday Mass in addition to attendance at Mass each Sunday. (A most happy life is that of daily Mass.)
3. Make your confession at least on Shrove Tuesday and again before Easter Day.
4. Attend the Stations of the Cross each Friday evening.
5. Fast on each of the forty days of Lent by limiting yourself to a light breakfast, one full meal and one half meal.
6. Abstain from meat on Wednesdays as well as Fridays.
7. Deny yourself some favorite pleasure, adding the money you would thus have spent to your Easter Offering.
8. Spend at least a half hour each day in Bible reading, meditation and spiritual reading.
9. Make frequent, if not daily, visits to the Blessed Sacrament.
10. Try to convert someone else to living in the glorious light and the spiritual strength of the Catholic Faith.
11. At the close of each day examine yourself on the basis of this Rule, begging forgiveness for any thorn you may have added to Jesus' crown and seeking His grace to persevere on the morrow.
12. Break the bounds of this Rule by generously responding to God's love.

OUT OF THE RUT

THE season of Lent is not given us by Holy Church that we may become sad and doleful Christians. As a matter of fact we cannot claim the title of Christian while we remain persons of sad countenance, for the true Christian is always a radiant Christian.

Lent is a season of fasting and this fasting extends over a period of forty days. Our blessed Lord Himself has warned us that when we fast we are not to resemble hypocrites who merely wish to appear to others to be fasting. Rather it is the divine injunction that we shall wash our faces and anoint our heads that we may not appear to our fellow men to be fasting but rather to our Father which is in heaven. And we are to fast with a holy purpose, not merely to exercise self-control but rather to cultivate by fasting the spirit of interior contrition for our sins and the sins of the world and the spirit of detachment from the world's tinsel.

If we were to give popular expression to the general purpose of Lent we might say that it is a season in which we take more than ordinary time and care to fill our lives with more of the things of God and less of the things of the world, even though the worldly things which we customarily enjoy are harmless in themselves. We might put it differently and say that Lent is a season in which we answer God's call from His throne in heaven "Friend, come up higher". In other words during Lent we should strive to emerge from mediocrity and get ourselves out of the rut in our spiritual lives.

There is a far too popular saying, "Saints are born, not made." This popular saying too often becomes the excuse for giving up the struggle after holiness without which no man can see the Lord. But this saying is false. Saints are made, not born. Men, women and children are born at Baptism into a new family, that of Holy Church which is the Mystical Body of Christ, but by their regeneration they merely enter upon the way of holiness. They will not become saints except as they desire to become saints. This holy desire, if it be sincere, will issue forth into deeds of holiness made possible by the faithful use of God's grace.

A Lenten Rule is suggested for every sincere Christian. Why? In order that he may forsake the ordinary, indifferent, undistinguished life of mediocrity, leave the rut in which he has been traveling and climb the heights. There are those who resent a suggested Rule for fear the *letter* will kill, whereas the *spirit* will give life. Would that such would stop and reason in this fashion, "I need a Lenten Rule as a plan for my spiritual progress, Otherwise I shall lose anchorage and merely drift about. I will keep a Lenten Rule solely as my personal response to God's great love which He never withdraws from me". There are those who shun a life of discipline but they forget, do they not, that discipline in very small matters will gain for them very much strength in a very big fight — that against the world, the flesh and the devil, that of doing battle for the Lord of Hosts. And this holy warfare is fun, much fun, for it means the replacing of one bad work after another with one good work after another. Fun it is, too, to fulfill the primary purpose of our creation — to know, to love, and to serve God.

Adventurers are needed for the proper observance of Lent, adventurers who, as they go forth, will invoke the Holy Spirit for the zeal and courage to do things out of the ordinary for the love of God. Enthusiasm will be theirs as they leave the rut in which they have been floundering. Their hearts will sing as in the process of turning from novices into veterans they travel the King's Highway that leads to eternal joy. They will find themselves no longer citizens of earth but God-empowered citizens of the Kingdom of Heaven. And when Lent is over, they will hold to the height gained and by God's mercy go on in the spiritual life on a higher level. What real fun it is to get out of the rut!

☆

FROM THE PHILIPPINES

IT is a pleasure to share with the entire congregation as well as the members of St Mary's Guild the following extract from a letter dated January twenty-seventh from Father A. Ervine Swift, Secretary of the Convocation of the Episcopal Church in the Philippines: "As one who in recent years during his service with the National Council appreciated the privileges of the Church

of St Mary-the-Virgin, New York, it now becomes my duty and joy as secretary of Convocation of the Episcopal Church in the Philippines to inform you that at the Convocation held in Manila, January 17-19, the following resolution, proposed by Father Longid, priest-in-charge of the Mission of St Mary-the-Virgin, Sagada, was enthusiastically adopted: 'Resolved: That the Secretary be instructed to send a letter of thanks to the Rector of the Church of St Mary-the-Virgin, New York, in appreciation of the fine work of the Guild of said Parish in providing vestments for St Andrew's Seminary and for other Mission Stations of this district and for the generosity of the members of the parish in their support of St Andrew's Seminary.' I am sure that you realize what it means to us in this part of the world to have such backing as yours and if you and your people could only drop in at St Andrew's or at St Mary's you would easily see the results of your interest and prayers. The seminary, which holds forth temporarily in an ex-army hospital, is not only training fine future leadership for the Church here, but is also providing the center for all sorts of training, including our own laymen and the clergy of the Philippine Independent Church. The chapel which has been created in one part of the building is indeed a gem and again much of its beauty is because of your gifts.

I have just returned from a trip to the Mountain Province and while there saw the great progress that has been made toward construction of the new Church of St Mary-the-Virgin, made possible by the Reconstruction & Advance Fund, thanks to your parish and others like it. Please tell your people how grateful we are."

☆

NOMADIC NOTIONS

One, but not Both.

From time to time some such comment as the following comes to the ears of the clergy: "I love St Mary's but I do miss the friendly atmosphere of the little church back home and also I miss the intimate character of the services."

Such comments are disturbing to the clergy because they seem to imply that the priests, as leaders of the parish, are not doing

all they can to develop its largest usefulness. But in the nature of things this charge or comment or criticism or whatever you like to call it, is one which the priests cannot answer, and therefore the present layman performs the feat modernly referred to as "sticking out his neck" and plunges into an explanation, with the preface that he has not discussed the matter with the clergy and that no part of the following emanates from them.

It is probably true that the atmosphere of a small parish church is different from the atmosphere which necessarily prevails in a very large church situated in the middle of one of the largest cities in the world.

It is also true that the view over the countryside is different in each case. In other words, there are certain factors of environment which have a strong bearing on this matter that are entirely beyond the control of anybody, priest or layman.

It has been suggested by one of the seekers of the more intimate and friendly atmosphere that some sort of a screen arrangement might be placed half-way down the nave of the church, thus reducing the apparent size of the building and bringing the smaller congregations more closely together. A very little thought will make it clear that even low screens of the necessary size to cross the nave could only be put in place and removed by a large force of men, and the storing of such screens would be a serious problem.

People familiar with theatrical matters know that there is a certain type of play, which used to be called "polite comedy", which cannot satisfactorily be performed in a vast auditorium, and the same thing is undoubtedly true in connection with church buildings.

The vesper service with a small congregation in a little country church is often very beautiful, but if an attempt is made to imitate that service in one of the great cathedrals it is usually a dismal failure.

We can take the Church of St Mary the Virgin for what it is, and it would perhaps be wise not to indulge in too many regrets for what it is not, but common justice should certainly suggest

that the priests must not be held responsible for the size and position of St Mary's, both of which factors were settled before any of them was born.

On the subject of the friendliness which is sometimes said to be lacking, it might be well to point out respectfully that this depends more on the people who attend St Mary's than it does on the clergy, who necessarily cannot meet every attendant at every service. The problem of friendliness seems to resolve itself into a question whether to go up and speak to every stranger or to wait until the stranger indicates that he wishes to be spoken to. The latter is the course that has prevailed at St Mary's and it seems to the present writer that it is fraught with much less danger than the attitude of approaching everybody and making them welcome.

Many people come to the church absorbed in their own affairs and, unhappily, absorbed in their own sorrows, who have no desire to be greeted and talked to. Since they do not wear a sign telling you that they want to be let alone you have no way of knowing that you are disturbing a period of important recuperative meditation when you approach someone you decide is lonely and needs the friendly handshake.

It is a recognized fact that one may be more lonely in the heart of a large city than on a barren hillside. We seem to have pushed nature out of the city and to have left a void in place of her gracious companionship; but this would seem to be inherent in large cities and is certainly a condition that would be very difficult indeed to alter, and one for which assuredly the priests of the parish should not be held responsible.

It is not necessary to tell any parishioner of St Mary's that if he needs help he can get it from the clergy most readily and promptly if it lies within their power to help him, and one is tempted to think that the charge of lack of friendliness perhaps arises from the fact that the person making the charge has not indicated any very startling capacity for friendship himself.

We therefore come back to the starting point, that you can have friendly contacts in St Mary's if you want them, and that you can worship in one of the great catholic churches of the world, but you

cannot do that and at the same time have the pretty little country church, nor can you hope to know all the transients who flow through the building every week for once in their lives only, as you used to know your neighbors in a small community.

Gilbert K. Chesterton has pointed out that while a new potato and an Idaho baking potato are both potatoes, they are vastly different. You may prefer one or the other — and no question of right or wrong attaches to your preference — but it is surely a little unreasonable to criticize one for not being the other.

☆

N. F. R.

PARISH NOTES

WE shall welcome to St Mary's the Right Reverend Horace W. B. Donegan, D.D., Suffragan Bishop of New York on the evening of the First Sunday in Lent, March the sixth, at eight when he will administer the Sacrament of Holy Confirmation to the candidates who have been preparing for the past eight weeks for the gift of the Holy Spirit. Pray a special blessing on the men and women and children who are being confirmed.

☆

ON Shrove Tuesday, March the first, your priests will hear confessions according to the following schedule:

FATHER TABER — 11-1, 2-3, 5-6, 8-9

FATHER JACOBY — 12-1, 4-6, 8-9

FATHER KREUTLER — 11-12, 3-5, 7-8

☆

THE Evening Branches of the Woman's Auxiliary in Manhattan are meeting before St Francis' Altar for a Quiet Evening on Monday, March the seventh, at eight-fifteen. Father Taber is conducting the Meditation and the evening will be brought to a close with Benediction of the Blessed Sacrament. It will be a pleasure to welcome the members of the Auxiliary for this Lenten Devotion.

Father Taber is also conducting a Quiet Hour for the Woman's Auxiliary of our own parish before St Francis' Altar, Friday morning, March the eleventh at eleven. This Quiet Hour will close with Benediction of the Blessed Sacrament. The women of the congregation are invited to attend.

☆

THE Lent Retreat for Women will be held this year on Saturday, April the second. Father Simpson, Professor of Old Testament Literature at the General Theological Seminary, is the conductor. The day will begin with Mass at eight, followed by Meditations at 10, 11:30 and 2:30 and will close with Benediction of the Blessed Sacrament at three. Breakfast and luncheon will be served for those women who signify their desire to attend the Retreat by notifying the Sister-in-Charge-of-the-Retreat, The Mission House, 133 West 46th Street, New York 19 (PLaza 7-6464).

☆

THE following are open dates on the Flower Calendar: April 24, September 18, October 2, October 23. If anyone wishes to provide flowers for the High Altar as a memorial or as a thank offering on one of these dates kindly notify the Chairman of our Flower Fund, Mrs Newbury Frost Read, 57 West 52nd Street (EL. 5-3312).

☆

LENT

Now is the Holy Season,

A pause in the year's cycle of great Feasts.

The time when Mother Church bids all the faithful

Take sanctuary from the frenzied world outside;

That in her keeping, in her cloistered quiet,

We may come to know the uttermost of our unworthiness —

Look down into the deep abyss that is our petty self,

And contemplate the miracle of love that found us worthy of redemption.

Then from our self-abasement climb to touch the Garment's hem

And from His Virtue gain new strength and purpose —

Dare lift our eyes to face the blinding light of Easter!

E. G. D.

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

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

January 4 — Carolyne E. Jones
 January 4 — Irene Pearl Jones Reinert
 January 6 — Suzanne Elizabeth Garrett Youmans
 January 28 — Lucia R. Barnum
 January 31 — Eleanor Yellot Gaines Luther
 January 31 — Dorothy Jones Drossos

★

BURIALS

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

January 10 — Lena Blakeslee
 January 10 — Elizabeth Donovan
 January 13 — Christine Y. Palmer
 January 14 — Clara Maude King

★

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

March 25 — The Annunciation of the Blessed Virgin Mary.
 Marione Cushman Fiske.
 March 27 — The Fourth Sunday in Lent. Haley Fiske.

★

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

Wednesday, March 9, 9:30, St Mary's Guild
 Sunday, March 6, 9:00, The Guild of St Mary of the Cross
 Friday, March 11, 9:30, The Woman's Auxiliary
 Sunday, March 13, 9:00, The Living Rosary of Our Lady and St. Dominic
 Sunday, March 27, 9:00, The Church School

WE gratefully acknowledge the following contributions toward the expense of printing and mailing AVE: Anonymous, \$3, \$2; Dr Russell Carter, \$1; Mrs Virginia Storrs Doolittle, \$1; Mr C. Claude Farmer, \$1; The Reverend Charles E. Fritz, \$1; Mrs Charles Gerhold, \$1; Mrs C. Gowans, \$2; The Reverend W. Robert Hampshire, \$1; Mr Blaine Hollimon, \$10; Mr John Taylor Huddleson, \$2; Miss Violet L. Hughes, \$5; Mr A. G. M. Miller, \$1; The Reverend Haig Nargesian, \$2.25; Mr Valentine F. d'Orgries, \$5; Mr F. S. Perryman, \$3.50; Mrs W. A. Sault, \$2; Mrs Ida Stiefel, \$1; Mrs William Lee Ward, \$1; Mrs William H. West, \$1.

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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 19.

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

SERVICES IN LENT

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.
Litany in Procession with Instruction and Benediction	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8, 9:30 a.m. and 12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Station of the Cross (Fridays)	8:00 p.m.

*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 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.

KALENDAR FOR MARCH

1. Tu. St David, B.C. (*Shrove Tuesday*).
2. W. ASH WEDNESDAY. Com. St Chad, B.C. High Mass, with sermon, 11. *Fast and Abstinence*.
3. Th. *Feria*. Com. St Aelred, Ab. *Fast*.
4. F. St Casimir, C. Com. St Lucius I, B.M., and *Feria*. *Fast and Abstinence*.
5. Sa. *Feria*. Requiem Mass, 7. *Fast*.
- ✠ 6. Su. I LENT. Com. SS Perpetua and Felicity, MM.
7. M. St Thomas Aquinas, C.D. Com. *Feria*. *Fast*.
8. Tu. St John of God, C. Com. *Feria*. *Fast*.
9. W. EMBER DAY. Com. St Frances of Rome, W. *Fast and Abstinence*.
10. Th. The Forty Holy Martyrs. Com. *Feria*. Requiem Mass, 8. *Fast*.
11. F. EMBER DAY. *Fast and Abstinence*.
12. Sa. EMBER DAY. Com. St Gregory the Great, B.C.D. *Fast and Abstinence*.
- ✠ 13. Su. II LENT.
14. M. *Feria*. Requiem Mass, 9:30. *Fast*.
15. Tu. *Feria*. *Fast*.
16. W. *Feria*. *Fast and Abstinence*.
17. Th. St Patrick, B.C. Com. *Feria*. *Fast*.
18. F. St Cyril of Jerusalem, B.C.D. Com. St Edward, K.M. *Fast and Abstinence*.
19. Sa. St Joseph, C. Spouse of the Blessed Virgin Mary. Com. *Feria*. *Fast*.
- ✠ 20. Su. III LENT. Com. St Cuthbert, B.C.
21. M. St Benedict, Ab. Com. *Feria*. *Fast*.
22. Tu. *Feria*. Requiem Mass, 7. *Fast*.
23. W. *Feria*. *Fast and Abstinence*.
24. Th. St Gabriel, Archangel. *Fast*.
25. F. ANNUNCIATION OF THE BLESSED VIRGIN MARY. *Fast and Abstinence*.
26. Sa. *Feria*. Com. Penitent Thief, C. *Fast*.
- ✠ 27. Su. IV LENT. (*Laetare*) Com. St John of Damascus, C.D.
28. M. St John Capistran, C. Com. *Feria*. *Fast*.
29. Tu. *Feria*. *Fast*.
30. W. *Feria*. Requiem Mass, 8. *Fast and Abstinence*.
31. Th. *Feria*. *Fast*.

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

MUSIC FOR MARCH

MARCH 2 — ASH WEDNESDAY

Mass, Missa Deus Genitor alme.....Plainchant

MARCH 6 — LENT I

Mass, Missa Ad regias agni dapes.....Bernabei

Motet, O vos omnesMorales

Holy Confirmation

Motet, Ego sum panis vivusPalestrina

O salutarisSchroeder

Motet, O bone JesuBai

Tantum ergo (five voice)Victoria

MARCH 13 — LENT II

Mass, Missa octavi toniAnerio

Motet, Tradiderunt meVictoria

Evening

The Litany in ProcessionPlainchant

Motet, O vos omnesVictoria

O salutarisElgar

Motet, Adoramus teCorsi

Tantum ergoDesderi

MARCH 20 — LENT III

Mass, Missa Ascendo ad PatremPalestrina

Motet, Tamquam ad latronemVictoria

Evening

The Litany in ProcessionPlainchant

Motet, Animam meamVictoria

O salutarisVictoria

Motet, Adoramus teRosselli

Tantum ergoBeobide

MARCH 27 — MID LENT

Mass, Neunte MesseFaist

Motet, Caligaverunt meVictoria

Evening

The Litany in ProcessionPlainchant

Motet, Judas mercatorVictoria

O salutarisByrd

Motet, Adoramus teRuffo

Tantum ergo, Op. 11, No. 5Kromolicki

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.—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*.

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 Kreutler

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 Bernardine, S.H.N.

The Sister Mary Angela, S.H.N.

Sister Isabel, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: PLaza 7-5845

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

Mr Ernest White. Telephone: PLaza 7-8232

Louis Fellowes, *Funeral Director*. Telephone: REgent 4-1908

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.