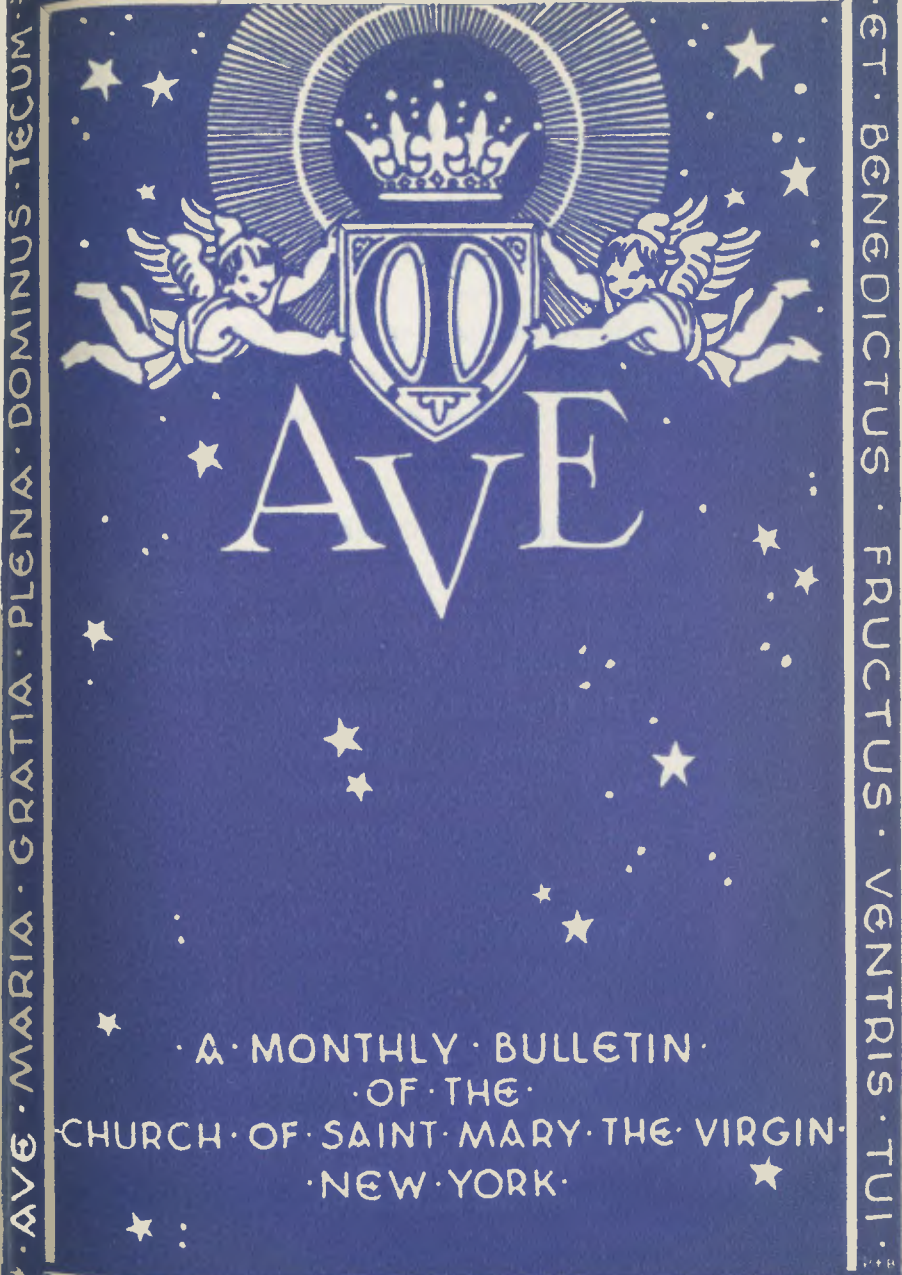
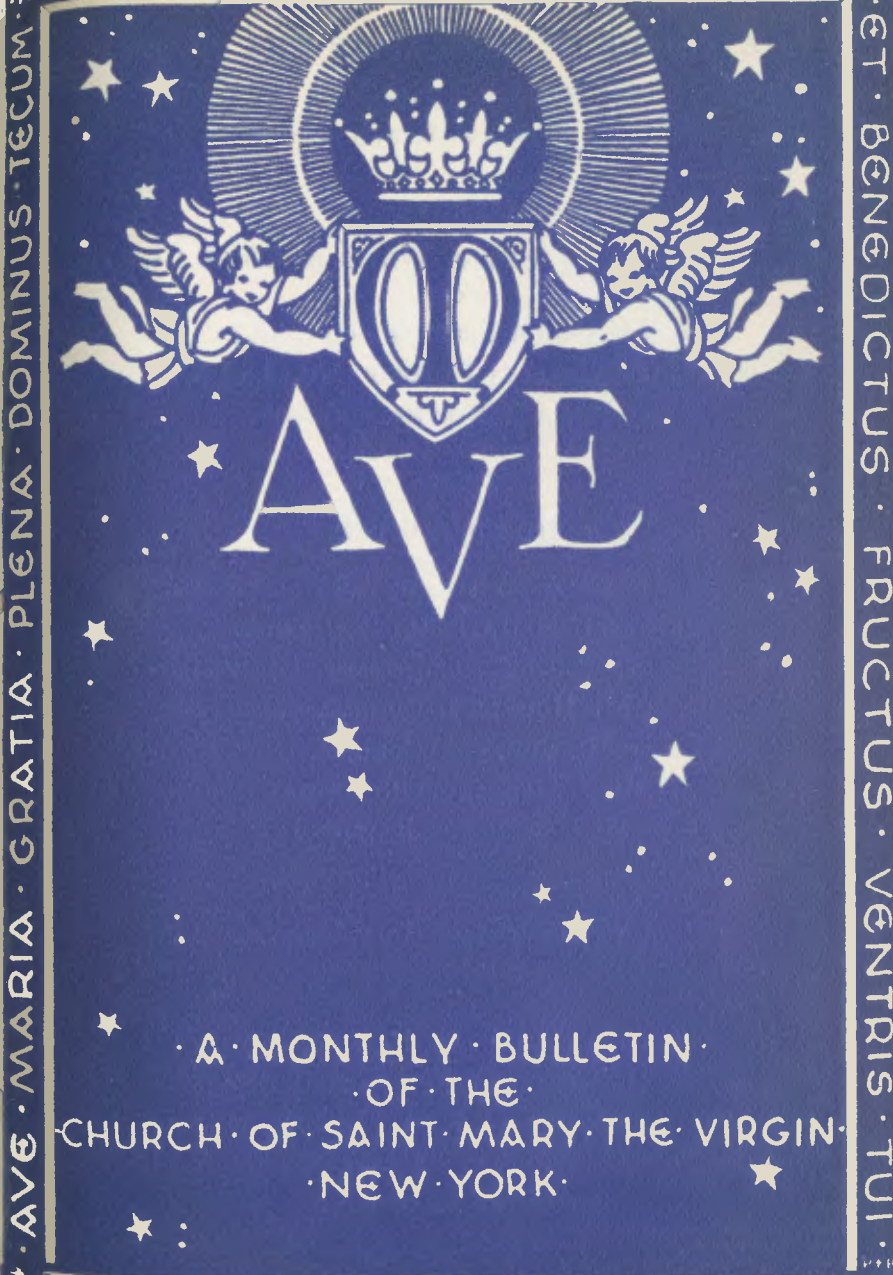


BENEDICTA TU IN MULIERIBUS



AVE MARIA GRATIA PLENA DOMINUS TECUM

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AVE MARIA GRATIA PLENA DOMINUS TECUM

THE CHURCH OF SAINT MARY THE VIRGIN

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

(Between Sixth and Seventh Avenues)

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AVE

A Monthly Bulletin of

The Church of Saint Mary the Virgin

New York City

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February, 1934

No. 20

CANDLEMAS

SOON after this issue of AVE reaches you we shall be keeping the beautiful festival of Candlemas, the day when the "Light to lighten the Gentiles" first shone in the earthly Temple at Jerusalem, the day on which we think of Mary the Blessed Virgin in the Temple presenting Jesus to the Father just as we do in the Mass.

It is interesting to note how the ancient architects in France and England and Germany endeavoured to give the Virgin Mother her proper position. The beautiful cathedrals and minsters were builded for God and His glory, and so the builders laid stone upon stone, richly wrought with curious and significant device; higher and higher they raised the clustered columns, crowning them with rich capitals from which sprang the glorious arches and the groined roof; and as they went from nave to choir, from choir to sanctuary, the handwork became ever more elaborate, as was meet, for there the Altar Throne of the Lamb of God was to stand when the House was builded and made ready for the Presence of God. Yes, it was all for God; for when these temples were raised, men were few in number.

And behind the Altar of the Lamb we nearly always find in these old churches the Lady Chapel,—its position typical of the Blessed Virgin's hidden life on earth. They honoured her as the Mother of their Lord and built her chapel where the first rays of the rising sun would stream through the eastern windows and light up the slender marble columns and the delicate tracery with

which they loved to adorn the place they dedicated to her in God's House in humble imitation, as it were, of the Christian's gifts and graces with which God adorned her.

The Lady Chapel was built as a rule behind the High Altar, even as it is here in our own St Mary's; and always in that sacred seclusion there is a smaller altar on which to offer that "pure Sacrifice" of which the prophet Malachi wrote, even Him whom Mary cradled in her arms and presented to God the Father on this day, even as we present Him morning after morning for the Living and the Departed.

★

ON Friday, February 2nd, there will be Low Masses at 7, 8 and 9.30, and at 11 o'clock the solemn blessing of the year's supply of candles, followed by a procession and a High Mass sung for the intention of the Religious Life in the Church. Again we shall be honoured on Candlemas with the presence of our old friend the Bishop of Algoma, who will preside at the throne. In other years we have had as preachers on this occasion the Superiors of Holy Cross, Cowley and the Franciscans. This year, in Bishop Rocksborough Smith, we shall have the episcopal visitor of the Canadian Province of the Cowley Fathers as the preacher of the annual sermon on the Religious Life. And this reminds us that we should like to give the Candlemas Day offerings this year to the two religious communities now working in the Diocese of Algoma, the Society of St John the Evangelist and the Sisters of St Margaret.

As usual, the main section of the nave of the church will be reserved for Sisters and the Associates of our religious communities.

★

SATURDAY, February 3rd (St Blasius' Day), has been designated for this parish as a station-day in the annual Cycle of Prayer for the conversion of America to the Catholic Faith. The Masses on that day will be offered for that intention.

The success of the Armistice Day of Intercession before the Blessed Sacrament has encouraged us to arrange a similar devotion for February 3rd. The Blessed Sacrament will be exposed in the Lady Chapel from the 9.30 Mass until Evensong at 6 p.m. A

schedule for the continuous watch will be posted in the church porch where one may sign up for a period of intercessory prayer. Benediction will be given at 12 noon and at 5.45 p.m.

★

THE blessing of throats on St Blasius' Day will be given before the 7, 8 and 9.30 Masses; also at 12.30 noon, and at 6.30 p.m.

★

THE shadows of the great and holy season of Lent begin to fall upon us as soon as the Feast of Candlemas is over. With Septuagesima Sunday our preparation should have begun. It is not a time of carnival when we may crowd in all the gaiety we can, but a time when we may quietly get ready to take up our Cross more truly and think how we may train ourselves more strictly to follow our Blessed Lord in all His sufferings. What may we do, we poor weak Christians? We cannot pray, we cannot fast, we scarce can give up anything, and yet we think ourselves advanced beyond our fathers. Verily it is an evil time in which we live if we try to escape from the Cross which alone could save them or us from being a disgrace to Jesus Christ. Lent gives us another chance of being made more like to Him, and the Cross is still the only true sign of Christian character. Stamp it, O Lord, upon each one of us, that we may never lose Thy mark.

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ON Shrove Tuesday, February 13th, there will be priests in the church to attend the confessionals from 11 a.m. to 1 p.m., from 3 to 5 and from 7 to 9 p.m.

★

ASH Wednesday Masses will be at 7, 8, 9.30, 11 (High) and 12.10. Imposition of ashes will be given before all of the Masses, after the Stations of the Cross in the afternoon, and at the 8 o'clock evening service. The sermon will be preached at the conclusion of the 11 o'clock High Mass and before the 12.10 Mass.

WE have so many daily services all through the year that we do not find it possible to add many more during Lent. The Friday evening lectures and social hour in St Joseph's Hall are discontinued during Lent. In addition to the usual daily services there will be the following:

Wednesdays, 4 p.m. Stations of the Cross.
 Fridays, 8 p.m. Stations of the Cross, Sermon and Benediction.
 Each week-day at 12.10 noon, Low Mass followed by a ten-minute address.

★

AS a rule, we do not lay emphasis upon "occasionalism" in endeavour and devotion. Instead of the idea that Lent, or some special Retreat or Mission, are the "sacred opportunities" that the Church has to offer, we lay emphasis upon the fact that three hundred and sixty-five days every year are days of gracious opportunity. Every morning the Holy Sacrifice is offered here at St Mary's; every evening prayer is made, a hymn is sung, and the Holy Scriptures are read. One convert a week means over fifty a year. And we believe that the type of piety fostered by such individual decision is worth a deal more to the Church than the stimulated, temporary, impulsive movement of a crowd. But we do not desire to make either type of evangelism exclusive. Some of the finest conversions have been cast in the fierce fires of a stimulated revival; others have been developed by cultivation, like the perfect rose. There must be room for both methods, since the Lord has made us on such varied patterns. So we do make a little extra of Lent, and we do arrange a few Retreats from time to time to rekindle the love and devotion of the lukewarm and of those who have grown lax in their service of God.

★

FIVE special times of retreat have been arranged for the coming weeks, two of them in the pre-Lenten season, and three in Lent:

Thursday, February 8. Quiet Evening for Women. Conductor: The Bishop of Algoma.
Friday, February 10. Quiet Day for Men. Conductor: The Bishop of Algoma.
Saturday, February 24. Quiet Day for Women. Conductor: The Father Rector.

Wednesday, February 28. Quiet Evening for the Guilds of St Mary of the Cross and St Mary of Nazareth. Conductor: Father Otis, S.S.J.E.

Sunday, March 11. Quiet Day for Graduate and Student Nurses. Conductor: Father Dale, S.S.J.E.

For further particulars concerning time-tables, meals, etc., please consult the special Retreat leaflet which accompanies this number of AVE.

★

TWO more illustrated lectures will be given in St Joseph's Hall before the Friday evening social hours are discontinued for Lent. On Friday, February 2nd, Father Dale will speak on "The Country of Joan of Arc" and on Friday, February 9th, on "Nancy and Toul."

★

THE Right Reverend Rocksborough R. Smith, Bishop of Algoma will preach at High Mass on Sexagesima Sunday, February 4th.

★

THE next monthly meeting of the Guild of St Catherine of Genoa for graduate and student nurses will be held on Sunday, February 11th. At 4.45 p.m., there will be an address in the Lady Chapel by the Father Rector, followed by a social meeting and tea in St Joseph's Hall.

★

THE annual festival service for acolytes will be held on Lincoln's Birthday, Monday, February 12th. The celebrant of the pontifical High Mass will be the Bishop of Algoma. The preacher at this service will be the Reverend Calvert E. Buck, of St Paul's Church, Washington, D. C. Following the Mass there will be a procession and benediction of the Blessed Sacrament.

★

THE Father Rector's confirmation lectures, which are open to all, begin on Monday, February 19th. They will be given on that and the three following Monday evenings, in the Lady Chapel, at 8 o'clock. The date appointed for the bishop's visitation and confirmation is Friday, March 16th.

TARDINESS in arriving at the church for Sunday Mass is a failing that we have observed in a number of our people, and yet we hesitate before applying this ancient antidote:

"If anyone come late to the service . . . let him remain outside, and let not the deacon bring him in, . . . lest by the noise of the entrance there be distraction to those who are praying . . . Let the deacon say (in the Litany) . . . 'For this brother who is late, let us pray that the Lord may give him earnestness and energy.' . . . Those who are late or remain outside let the deacon admonish, that all the people may pray for them. For *thus* when a deacon mentioneth and admonisheth about them, *earnestness is strengthened . . . and the slothful is disciplined.*"

(From the Syrian *Testament of Our Lord*, 1:36).

A suggestion for the Lenten rule: To be in church at least five minutes before Mass begins!

★

THE altar flowers during the month of February are given in memory of the following:

February 2. Candlemas. Ursula D. Arnold.
February 12. The Acolytes' Festival. In memory of departed acolytes of this parish.

Of your charity, pray for the happy repose of their souls and the souls of all the faithful departed.

★

THE following contributions towards the expense of printing and mailing AVE are gratefully acknowledged: Anonymous, \$5; \$5; The Misses Ashley, \$1; Mrs Herbert Barry, \$2; Miss E. M. Bloomfield, \$1; Miss Amy Bishop, \$1; Miss Norma Cameron, \$1; Mr G. F. W. Fairbrass, \$2; Mr J. A. Jewett, \$1; Miss Elsy Long, \$1; Miss Emily Long, \$1; Miss Millicent McLaughlin, \$2; Mr Charles Spooner, \$10; Mrs Ernest Stavey, \$1; Mrs Theodore Vogelgesang, \$1; The Rev. Gordon Wadhams, \$1; Miss Nellie Wheeler, \$1; and Miss Grace Whiting, \$1.

THE PURPOSE OF A RETREAT

A RETREAT, whether long or short, is a time of stillness, a time when apart from the outward distractions of our ordinary life, we may draw near to God.

There are many reasons why it is good to come apart from our daily work and occupations to be alone with God, but all the reasons depend on this truth, viz., that God desires to speak to us. We can better hear what He has to say when we are away from the tumult of the world, and shut off from conversation with our friends.

Consider then: God, the Almighty, Who is Love, Who made me, Who redeemed me, Who is making me holy, desires to speak to me. He has something to say to me and so He calls me apart for a little while that I may listen to Him. "I will hearken what the Lord God will say concerning me." I may be quite sure that what He says to me will be for the good of my soul, for He is longing to give me all things that are good.

Ask yourself: Do I really want to come nearer to God? Am I absorbed in the work I have to do, or oppressed by the cares of life? A time in Retreat will relax the tension and will set me free to consider the things which belong to my soul's health.

Have I been forgetful of God and of His claim upon my love and obedience? A time in Retreat will help me to return to Him and to give myself to Him with fresh devotion.

Have I become idle and indifferent in my use of the Sacraments? A time in Retreat will bring me renewal of purpose.

Do I desire to pray better, to bring all my life nearer to God, to know Him better? to be more faithful in obedience to His holy laws? A time in Retreat provides a way for all these things.

Am I disappointed with myself, discouraged by my sins and failures? A Retreat will bring me increase of grace and new strength to resist temptation and will give fresh hope and courage to persevere.

Do I need to deepen my penitence, to make it more real? A Retreat provides me with the means of doing so.

God will speak and I must listen. I must listen and God will speak.

Consider again: God will do His part. I must do mine. I must try to keep the time table of the Retreat faithfully and be careful about silence. I must have great hope that God will do great things for me and in me in Retreat. I will say often in my heart: "Speak, Lord, for Thy servant heareth."

WHAT MEAN YE?

A Guide to High Mass

THIS service has several NAMES. Whatever it is called, it is the service which our Lord instituted when he took bread, gave thanks, brake it and gave it to his disciples saying, This is my Body. It is called:

- (1) *Holy Communion*, or Fellowship of God with his children.
- (2) *The Lord's Supper*, or the feeding of our souls with the Lord's Body and Blood.
- (3) *The Eucharist*, which means thanksgiving. Our Lord gave thanks and brake the bread. We offer the holy life and death of Christ to his Father as the one perfect sacrifice of praise and thanksgiving. He gave thanks not only with his lips but in his life.
- (4) *The Mass*, which is a word of no particular meaning in itself. It is short, convenient, and expresses all the above aspects of this holy service.

The three MINISTERS of High Mass are the Priest, Deacon and Subdeacon. You may think of the three wise men worshipping at the manger of Bethlehem.

The ministers wear the proper VESTMENTS for High Mass. These are similar to those worn by our Lord and his holy apostles. They serve as a uniform to hide the personality of the minister so that we can forget him and think only of Christ.

The ALTAR is God's throne where in the Sacrament heaven and earth meet for us. The lights speak of Jesus, the Light who brightens this dark world and of the joy his children experience in his presence.

Five COLOURS are used for the vestments and altar hangings:

- (1) *White* is used on feasts of our Lord and some of the saints and speaks of joy and purity.
- (2) *Violet* is used in seasons of penitence or expectation and speaks of sorrow for sin.
- (3) *Red* is used for the Holy Spirit and Martyrs and speaks of the fire of God's love and the blood shed for him.
- (4) *Green* is used on ordinary days and speaks of growth in the Christian religion.
- (5) *Black* is used for Good Friday and services for the departed and speaks of the wages of sin which is death.

THE ASPERGES

This little service is the last part of the weekly blessing of holy water which takes place in the sacristy just before High Mass on Sundays. It is not always used. The priest, vested in a cope, with the other ministers, sprinkles the altar and the people with the newly-blessed holy water while the choir sings an anthem made up of two verses from Psalm 51. *Thou shalt purge me with hyssop and I shall be clean: thou shalt wash me and I shall be whiter than snow.*

This ceremony reminds us:

- (1) Of our Baptism and of the Blood of Christ which washes away our sins.
- (2) Of the purity of heart with which we should come to worship God.

THE INTROIT

This is a short anthem in the words of Holy Scripture. It changes with the season. While it is being sung the sacred ministers say a little service of preparation before they ascend the steps of the altar to offer the holy Sacrifice. The preparation ends with the *Collect for Purity*.

Then the priest incenses the altar. The incense reminds us of the prayers of the saints and angels which go up for us constantly before God's throne in heaven. Our worship is directed to our Father who is in heaven. After the incensing the priest goes to the book and reads the *Introit* with our Lord's summary of the old Law. All of this is done while the choir is singing the Introit.

THE KYRIE ELEISON

The Introit finished, the choir begins a little litany, the *Kyrie*: "Lord have mercy, Christ have mercy, Lord have mercy." The priest says it at the book with the other ministers.

The Kyrie is the cry of God's people for pardon as they come before him. We think of the time before the coming of Christ when good people longed for the assurance of pardon which Jesus has brought.

THE GLORIA IN EXCELSIS

In some churches the *Gloria in excelsis* ("Glory be to God on High") is sung here in its ancient place in the service. It is one of the Church's oldest hymns and is a lengthened form of the song which the angels sang in Bethlehem. It:

- (1) Praises God the Father for sending our Lord to be born in a stable;
- (2) Asks for mercy from God the Son who, as the Lamb of God, began at once to endure sufferings for us. (In the Circumcision, the Flight into Egypt, his Poverty, etc.); and
- (3) Acknowledges the work of God the Holy Ghost in elevating human nature, as taken by our Lord, to the very throne of God.

This hymn is sung only on feasts and on Sundays outside of Advent and Lent.

THE LORD BE WITH YOU

This is a mutual salutation between priest and people used many times in the services of the Church. Appearing a number of times in the ritual of the Mass, it reminds us that the priest is not offering the Holy Sacrifice *for* the people, but that the people have their own part in that offering. The people always respond: "And with thy spirit."

THE COLLECTS

The *Collects* are prayers in which the priest collects, or gathers up, the petitions of God's people as they pray for grace to worship and serve him aright. They vary with the season.

THE LESSONS

The First Lesson: *The Epistle*

A variable lesson usually from one of the letters of Saint Paul or other apostle. It is sung by the subdeacon from the south side of the altar. These letters are addressed to Christian people. The south side represents the light and warmth of Christianity. Sometimes, however, this first lesson is taken from the Old Testament and shows us how the old dispensation of grace pointed to the new dispensation.

The Gradual and Alleluia

Between the two lessons the choir sings an anthem from Holy Scripture. It is used, just as a hymn may be sung, to the pure glory of God and in gratitude for the comfort of his holy Word. Excepting in Lent and at funerals, the second part of this anthem consists of Alleluias.

The Second Lesson: *The Holy Gospel*

During the gradual the priest reads the holy Gospel quietly and the deacon prepares to sing it. The priest blesses the incense, and then he blesses the deacon who holds the Gospel book. A procession is formed and the deacon, subdeacon and servers go to a place on the north side of the sanctuary. The subdeacon holds the book; the candles light the page and signify Christ the true Light of the world, perfect God and perfect Man; the incense signifies the lifting up of our hearts to God as we meditate on his holy Word. The north represents the darkness and gloom of heathendom to which the Gospel is addressed. After the deacon has sung the holy Gospel, the subdeacon takes the book to be kissed by the priest to show how much we all love and reverence the glorious gospel.

THE CREED

This is sung only on Sundays and greater holy days. In the Creed we declare that we believe all the truths revealed in the holy Gospel. When we speak of Christ's humility in coming into this world to save us, we humble ourselves by kneeling down. At the end we cross ourselves to show that we are not ashamed to confess the faith of Christ crucified.

THE SERMON

The sermon is a very ancient part of all liturgies. It helps us to apprehend some truth learned in the Gospel.

THE OFFERTORY

All of the service up to this point has been preparatory. Now the ministers begin the immediate preparation for the Sacrifice by offering the oblations of bread and wine for use in this holy service.

- (1) First we offer our alms of money. Out of this the bread and wine are bought and the clergy and poor supported.
- (2) Next the subdeacon removes the silk veil from the chalice, reminding us of how our Lord laid aside his robes of glory in heaven and came to be born in poverty. After this only plain linen is used, which is a reminder of his swaddling and grave clothes.
- (3) The priest offers the bread to God and places it on the altar. It is unleavened such as was used by our Lord at the Last Supper.

- (4) The deacon and subdeacon mix the wine and water in the chalice. Blood and water flowed from our Lord's side on the cross. As the water and wine are so mingled that they cannot be separated, so has our Lord united his strong, heavenly life to the weak, earthly lives of his people to give them strength.
- (5) After a prayer by the priest invoking the Holy Ghost to bless the oblations, incense is blessed and offered. The oblations of bread and wine, the altar, the priest, ministers and people are incensed. This reminds us of the prayers of Christ and all his people which go up constantly for all of us. The Mass is a great Sacrifice of prayer and praise.
- (6) The priest washes his fingers as a preparation for the handling of the Sacrament. This reminds us of how clean our hearts should be as we approach this holy Mystery.
- (7) The priest now turns around and invites us to pray for the whole Church. The Lord's Table is prepared and we remember many others we should like to have with us to receive a blessing too. We place them in spirit round the altar by praying for them. Remember the living and the departed.

THE COMMUNION DEVOTIONS

The *Invitation, General Confession, General Absolution and Comfortable Words* are the proximate preparation of those who have come to receive Holy Communion. When High Mass is sung at a late hour it is usually inconvenient for the people to come fasting, which is part of the preparation of the individual communicant. Thus, when it is expected that the priest alone is to receive Communion, these devotions are not added to the Mass rite.

THE GREAT THANKSGIVING

The priest now calls on us to lift up our hearts as the most solemn part of the service draws near. Our Lord took bread and gave thanks. So now, having offered the bread and the cup for his acceptance, we give thanks over them after his example. We bless God for creation and redemption and, on some feasts, for the mystery being celebrated on that day.

The Sanctus and Benedictus

We join with the Angels and Saints in the song of heaven which never ceases—"Holy, Holy, Holy." Then comes the children's song—"Blessed is he that cometh in the Name of the Lord." With

song our Lord was welcomed to Jerusalem on the first Palm Sunday. We welcome him now as he draws near to us under forms of bread and wine in communion.

THE CANON OF CONSECRATION

This is the climax of our thanksgiving when God uses the hands and lips of his minister, the priest, to bless and break the bread and to bless the cup with the words of Christ—"THIS IS MY BODY: THIS IS MY BLOOD." The separate consecration of the bread and cup is our representation to God the Father of how our Lord's Body and Blood were separated in the shedding of his Blood and his death for us upon the cross. The bell is rung to warn you to pay attention. It rings again when the Sacrament is held up. Look up. Cross yourself as you see the Sacrament. Jesus is with us under the veils of bread and wine. You are standing at the foot of his cross. Give him your love. Bow down and worship him. Ask the Father to accept our sacrifice for the sake of Jesus who died for us, and to look upon your human nature as part of the perfect human nature of his Son here offered.

THE LORD'S PRAYER

Coming at the end of the pleading of the Sacrifice, the Lord's own prayer sums up our petitions and thanksgivings and supplies any defect or omission.

THE PEACE

The priest breaks the sacred Host in memory of our Lord's broken body on the cross and places a particle in the chalice to signify the reunion of our Lord's Body and Blood, Soul and Divinity in his Resurrection. He sings our Lord's resurrection salutation—"The peace of the Lord be always with you."

Sometimes the priest and ministers give one another the kiss of peace to signify the charity which all Christians must have for one another.

THE AGNUS DEI

Like Mary Magdalene and Thomas we fall down at the feet of the risen Saviour who makes himself known to us in the breaking of bread, and we worship him as the Lamb of God—"O Lamb of God that takest away the sins of the world." You will notice that before this all words have been addressed to God the Father to whom the Holy Sacrifice is offered. Now we address our prayers particularly

to God the Son present on the altar, pouring out our love to him who so humbles himself to remain on earth with us under these lowly forms of bread and wine.

THE COMMUNION

The priest, and sometimes others if the Mass is sung at an early hour so that they can come fasting, receive the holy Sacrament. They receive the Lord's Body as into a new tomb. May Christ rise in their hearts to strengthen them for his service. Pray for them and look forward to your next Communion.

THE POST-COMMUNION

The service comes quickly to an end with a hearty thanksgiving to God for his goodness. First the vessels are cleansed and the silk veil is replaced over them, which reminds us of our Lord's Ascension to assume his robes of glory once more in heaven. Heaven is not a long way off in miles. It is very close. Only sin can separate us from heaven.

The *Gloria in excelsis* is commonly sung after the post-communion prayers. In this place it is an expression of our gratitude for this holy service and a cry for mercy in union with our Lord's intercession for us in heaven that we may be worthy to keep him always in our hearts.

Before the ministers leave the altar, the priest gives the people his blessing and says the *Last Gospel*, which consists of the first few verses of Saint John's Gospel. It sums up at the end the whole course of what we have been doing. It should remind us that it is only as part of Christ that we can approach God. When two feasts come on the same day, the greater one is kept and the lesser one is remembered by saying its collect after the collect of the feast which is being kept, and by using its Gospel in place of the usual Last Gospel.

COMMUNION DAYS

- First Friday.* February 2. 8 a.m.
Confraternity of the Blessed Sacrament.
- First Sunday.* February 4. 9 a.m.
Guild of St Vincent
Knights of St Mary
Guild of St Mary of the Cross
Guild of St Mary of Nazareth
- First Monday.* February 5. 8 a.m.
Associates of the Holy Nativity (Mission House Chapel)
Associates of Community of St Mary (St Joseph's Chapel)
- First Wednesday.* February 7. 9.30 a.m.
St Mary's Guild
- Second Friday.* February 9. 9.30 a.m.
Woman's Auxiliary
- Third Friday.* February 16. 8 a.m.
Guild of All Souls
- First Sunday in Lent.* February 18.
Corporate Communion of the Parish
- Fourth Wednesday.* February 22. 8 a.m.
Associates of S.S.J.E. and Fellowship of St John
- Fourth Saturday.* February 24. 8 a.m.
The Living Rosary
- Fourth Monday.* February 26.
The Guild of Help

THROUGH the Most Blessed Sacrament of the Altar, Thy tabernacle among men, wherein Thou dost dwell with us in Thine Incarnate Word Who in this Sacrament is the daily offering of our praise, the daily sacrifice for our sins, and the daily food of our weakness, praise be to Thee, O Lord.

From *The Philosophy of Mysticism*,
Edward Ingram Watkin.

FROM THE PARISH REGISTER

BAPTISMS

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

December 8 George Frederick Hatfield (Infant)
24 Edward Leonard Madden, Jr (Infant)

MARRIAGES

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

December 1 Arthur Atwood Ryder, Jr and
Elizabeth Mary Larkin

BURIALS

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

December 12 Mrs Annie Ostrom Dows

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Inquiries concerning AVE should be sent to the Editor, The
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York.

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

KALENDAR FOR FEBRUARY, 1934

1. Th. St Ignatius, Bp of Antioch, M. Com. of St Bridget, Abbess
of Kildare, V.
2. F. PURIFICATION OF THE BLESSED VIRGIN MARY.
Abstinence. (Candlemas). Blessing of Candles, Pro-
cession and High Mass for the Religious Life, 11 a.m.
3. Sa. St Blasius, Bp of Sebaste, M. Blessing of throats. Station
Day in Cycle of Prayer. Solemn Exposition from 10
a.m. to 6 p.m.
- ✕ 4. Su. SEXAGESIMA. Com. of St Gilbert of Sempringham, Ab.,
C. The Bishop of Algoma preaches at High Mass,
11 a.m.
5. M. St Agatha, V.M.
6. Tu. Feria.
7. W. Feria.
8. Th. Feria. Pre-Lenten Quiet Evening for Women.
9. F. Feria. *Abstinence.*
10. Sa. St Scholastica, V. Pre-Lenten Quiet Day for Men.
- ✕ 11. Su. QUINQUAGESIMA.
12. M. Feria. Acolytes' Festival. Pontifical High Mass, 11 a.m.
13. Tu. Feria. Shrove Tuesday. Confessions: 11 to 1, 3 to 5 and
7 to 9.
14. W. Ash Wednesday. *Fast and abstinence.*
15. Th. Feria. *Fast.*
16. F. Feria. *Fast and abstinence.*
17. Sa. Feria. *Fast.*
- ✕ 18. Su. LENT I.
19. M. Feria. *Fast.*
20. Tu. Feria. *Fast.*
21. W. Ember Day. *Fast and abstinence.*
22. Th. St Joseph of Arimathea, C. Com. of Feria. *Fast.*
23. F. Ember Day. Vigil. *Fast and abstinence.*
24. Sa. ST MATTHIAS, APOSTLE. Com. of Feria. Quiet Day
for Women.
- ✕ 25. Su. LENT II.
26. M. Feria. *Fast.*
27. Tu. Feria. *Fast.*
28. W. Feria. *Fast and abstinence.* Quiet Evening for Guilds of
St Mary of the Cross and St Mary of Nazareth.

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

MUSIC LIST FOR FEBRUARY

FEBRUARY 2.—PURIFICATION OF THE BLESSED VIRGIN MARY.

MASS, "Missa *Il bianco e dolce cigno*" *Bernardi*
 Motet, "Tota pulchra es Maria" *Bruckner*

FEBRUARY 4.—SEXAGESIMA SUNDAY.

MASS, "Messe solennelle de Pâques" *Gounod*
 Motet, "Insanæ et vanæ curæ" *Haydn*

EVENSONG:

Magnificat and Nunc dimittis, Tone VI, with
faux bourdons *Tomkins*

FEBRUARY 11.—QUINQUAGESIMA SUNDAY.

MASS, "Messe solennelle" *Franck*
 Motet, "Miserere mei" *Martini*

EVENSONG:

Magnificat and Nunc dimittis (Second Service) *Byrd*

FEBRUARY 12.—ACOLYTES' FESTIVAL.

MASS, "Krönungs-Messe" *Mozart*
 Motet, "Lauda anima mea" *Caldara*
 Motet, "Panis angelicus" *Paladilhe*
 Motet, "Tantum ergo" *Liszt*

FEBRUARY 14.—ASH WEDNESDAY.

MASS, "Missa Deus Genitor alme" *Plain Chant*
 Motet, "Ave verum corpus" *Dumont*

FEBRUARY 18.—FIRST SUNDAY IN LENT.

MASS, "Missa *Il bianco e dolce cigno*" *Bernardi*
 Motet, "Deus noster refugium" *Bernier*

EVENSONG:

Magnificat and Nunc dimittis in E (Men's voices) *Lloyd*

FEBRUARY 25.—SECOND SUNDAY IN LENT.

MASS in C *Henschei*
 Motet, "hear my prayer" *Sowerby*

EVENSONG:

Magnificat, Tone II, with *faux bourdons* *Willan*
 Nunc dimittis, Tone III, with *faux bourdons* *Willan*

SERVICES IN LENT

SUNDAYS

Low Mass 7 and 8 a.m.
 Sung Mass, with address 9 a.m.
 Low Mass 10 a.m.
 Matins 10:30 a.m.
 High Mass, with sermon 11 a.m.
 Evensong and Benediction, with instruction 6 p.m.

WEEK DAYS

Mass, daily 7, 8 and 9:30 a.m.
 Mass, with short address, daily 12:10 p.m.
 Children's Mass and Catechism, Saturdays 9:30 a.m.
 Matins 9 a.m.
 Vespers 6 p.m.

EVENING SERVICES AND INSTRUCTIONS

Confirmation instructions, February 19 and 26
 and March 5 and 12 8 p.m.
 Stations of the Cross, Wednesdays 4 p.m.
 Stations of the Cross, with sermon and Benediction 8 p.m.
 Holy Hour and Benediction, Saturdays 5 to 6 p.m.

*Other Services during the Week, and on Festivals,
 as announced on the preceding Sunday.*

The Church is open week-days from 6:30 a.m. till 9 p.m. On
 Sundays, until 7:30 p.m.

Adults or children can be prepared at any time for First Con-
 fession, 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 Otis, S.S.J.E., Thursdays, 4.30 to 5.30 p.m., and Fridays, 7 to 8 p.m.

Father Peabody, 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.

DIRECTORY

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

ST MARY'S HOUSE, Society of St John the Evangelist
144 West 47th Street. Telephone: BRyant 9-0962

The Rev. Father Williams, S.S.J.E., *Superior*.

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

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

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

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

Brother David, 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.

Sister Hilda Augustine, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

The Rector's Office. Telephone: BRyant 9-0962

Miss Elizabeth Doremus, *Secretary*. Telephone: BRyant 9-0962

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

Mr Raymond Nold. Telephone: BRyant 9-5913

MR NEWBURY FROST READ, *Parish Treasurer*

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