

BENEDICTA TU IN MULIERIBUS

ET BENEDICTUS FRUCTUS VENTRIS TUI

AVE MARIA GRATIA PLENA DOMINUS TECUM

AVE

A MONTHLY BULLETIN
OF THE
CHURCH OF SAINT MARY THE VIRGIN
NEW YORK

VOL. III MARCH, 1934 No. 21

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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

Vol. III

March, 1934

No. 21

HOLY WEEK SERVICES AT ST MARY'S

PALM SUNDAY (March 25)

Low Mass 7.00, 8.00 and 9.00 A.M.

Matins 7.30 A.M.

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

Evensong and Benediction, with Sermon (Fr Dale) 6.00 P.M.

MONDAY (March 26)

Mass 7.00, 8.00 and 9.30 A.M.

Matins 9.00 A.M.

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

Evensong 6.00 P.M.

TUESDAY (March 27)

Mass 7.00, 8.00 and 9.30 A.M.

Matins 9.00 A.M.

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

Evensong 6.00 P.M.

WEDNESDAY (March 28)

Mass 7.00, 8.00 and 9.30 A.M.

Matins 9.00 A.M.

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

Stations of the Cross 4.00 P.M.

Evensong 6.00 P.M.

Tenebrae 8.00 P.M.

MAUNDY THURSDAY (March 29)

Solemn High Mass and Holy Communion and Procession to the Repository, followed by Evensong and Stripping of the Altars 7.00 A.M.
Tenebrae 8.00 P.M.

GOOD FRIDAY (March 30)

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.
Evensong 6.00 P.M.
Tenebrae 8.00 P.M.

HOLY SATURDAY (March 31)

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

★

WHEN this number of AVE is in the hands of our readers nearly one half of Lent will have passed. But a most important part of it remains. During these next weeks we shall stand in the shadow of the Cross and again hear the story of our redemption. There are many ways of using Lent and Passiontide profitably, but perhaps none is so satisfying as to come to the church day by day for the offering of the holy Mass and the other Offices, to hear the Epistles and Gospels of the season and the portions of Scripture authorized for the daily lessons. To those of you who are not always able to come to the public worship of the Church on week-days, we recommend that you read one or more of the daily lessons at home. The lectionary for Lent will be found on pages xv and xvi in the forepart of the American *Book of Common Prayer*. This you can look up and then read the lessons in your

Bibles. Those who wish to follow the daily liturgy at the altar will find the book entitled *The Masses of Lent* useful. *The English Holy Week Book* contains the complete proper for the Masses of Holy Week. Both of these books may be obtained from the parish secretary or from the Sisters' Mission House,—*The Masses of Lent* for fifty cents a copy, and *The English Holy Week Book* for seventy-five cents.

St Mary's provides Lenten week-day Masses at a wide range of hours to suit the convenience of our people,—7, 8, 9.30 and 12.10. A brief address follows the noonday Mass.

Let us all try to use the remainder of Lent earnestly. All our life in grace is not Lent. But Lent lays the firm foundation of all newness in life, of all living hope.

★

THE Stations of the Cross are said in the church on each Wednesday afternoon in Lent at 4 o'clock and on Friday evenings (with the exception of Good Friday) at 8 o'clock.

As we learn from *Imitatio Christi*, chapter xii, "in the cross is safety from enemies, in the cross is that peace which the world cannot give, in the cross is courage, in the cross is joy, in the cross is the sum of all virtues, in the cross is the perfection of holiness. There is no salvation for the soul, no hope of eternal life in anything else. The cross is the beginning and the end; and all who live worthily must find the cross and die with Christ; there is no other way to life and to real inward peace but the way of the Cross."

At the Friday evening Stations the Father Rector is preaching a course of sermons based on St Paul's *Epistle to the Romans*.

★

ON March 15th, Palm Sunday and Easter passes will be mailed to communicants and other regular supporters of St Mary's.

These tickets will admit the bearer at the Forty-seventh Street door of the church up to the hour of 10.45 on both Sundays. After 10.45, the Forty-seventh Street door will be closed and general admission to the church will be by the main doors on Forty-sixth Street. Additional tickets may be secured from the parish secretary.

The 10 o'clock Mass will be omitted on Palm Sunday. The Masses for communion will be at 7, 8 and 9 o'clock.

★

TENEBRAE will be sung in the Church of St Mary the Virgin at 8 p.m., on Wednesday, Thursday and Friday in Holy Week. Tenebrae, as one of the ancient Offices of the Church, is of such exceeding beauty it deserves to be more generally known and used. It is the Night Office (Matins and Lauds) for the Wednesday and the two following nights in Holy Week. The name *Tenebrae* is derived from the ceremonial accompaniment of extinguishing the lights one by one till the church is in complete "darkness."

This Office has been called one of the greatest achievements of liturgical art. Its use forms a wonderfully impressive and devotional service. In it, by means of a continuous service of well-chosen antiphons, psalms, and portions of Holy Scripture and other sacred writings, the whole of the Passion of our Lord is presented, as it were, in a word-drama. The opening antiphon gives the key-note, and thus psalm follows psalm, each with its special antiphon, interspersed with appropriate lessons, versicles and responses. The gradual putting out of the candles signifies the extinction of human hopes. The sorrow accelerates as the gloom deepens, and the Church enters a little further into the meaning of the Passion of our Lord.

On Wednesday night the passages deal with the Agony and the Betrayal; on Maundy Thursday night they are connected with the Crucifixion; on Good Friday night they represent the Burial.

These three portions of the Office have been compiled with marvelous care and insight; a thorough study of them will reveal their full beauty and significance. Tenebrae has been recited by the Fathers of the Society of St John the Evangelist in their community chapels or churches for upwards of seventy years, in commemorating the Passion of our Lord Jesus Christ.

Ever since the public recitation of Tenebrae was introduced here at St Mary's, Mr Nold and our two choirs have added more and more each year to the beauty and solemnity of the musical rendition of the Offices. This Holy Week, we shall hear for the first time at St Mary's a number of settings of the Tenebrae responses and the Benedictus and Miserere by Allegri, Ingegneri, Victoria and Palestrina, as indicated on the March music list on pages 57 and 58 of this issue of AVE.

★

THERE is but one Mass on Maundy Thursday, the High Mass at 7 a.m., at which it is hoped the parish will make a corporate communion. The procession to the Altar of Repose will follow the Mass.

We hope for a wonderfully beautiful garden round the Altar of Repose on Maundy Thursday. Please send us contributions of money so that we may have quantities of lovely spring flowers. The specially designated box in the church porch will take your offerings for this purpose, or you may send them to the Father Rector.

★

THE all-night watch before the Blessed Sacrament on the evening of Maundy Thursday provides an unique opportunity for the men of the congregation to spend a few hours in retreat. It is hoped that a number of them will endeavor to do so.

The women of the congregation will keep up the watch during the hours of the day and early evening, and we ask the men to

make themselves responsible for the time, or some portion of the time, between 10 p.m. and 7 a.m. The early morning hours are naturally the most difficult to fill.



AT St Mary's, the solemn Liturgy of Holy Saturday, commonly called Easter Eve, is sung in the morning. In this we follow the present practice of the rest of the Western Church. It is true that if this service takes place in the morning, instead of the night as it did in the early centuries of the Church, much of the beautiful symbolism of the blessing of the Paschal Candle and the lighting of lamps is lost, as liturgical students on all hands allow. The fact is that the great Vigil night service of Easter has by an "irresistible tendency" been advanced nearly twelve hours in the time of its celebration. The Catholic religion is pre-eminently a religion of joy and hope. From the sorrows of Good Friday, the mind of the Christian hastens on with sure confidence to behold the joys of Easter Day. So we may, perhaps, see a reason why the night Vigil of Easter now takes place in the morning.

Its original character as a long night watch for the dawn of Easter Day, explains the fact that the services of Holy Saturday are the longest of any usually celebrated in a Catholic Church.

They may be subdivided into five parts:

1. The Blessing of the New Fire and Paschal Candle.
2. The Prophecies.
3. The Blessing of the Font and Baptism.
4. The Litanies.
5. The first Mass of Easter and Vespers.

According to Father Thurston [*Lent and Holy Week*. By Herbert Thurston, S.J., Longmans, Green & Co.] the blessing of the new fire "is probably a rite of Celtic or even pagan origin, incorporated in the Gallican Church service in the eighth century."

Here, as elsewhere, the Church has shown its vitality and truth not by destroying, but by boldly adopting, beautiful things from outside sources, and consecrating them to the glorification of the one true God.

The *Exsultet*, sung by the Deacon in the blessing of the Paschal Candle is one of the most beautiful of chants, and very ancient.

The twelve prophecies, or lections from the Old Testament form the introduction to the solemn blessing of the Font, and remind us that, in the ancient Church, Easter Eve and Whitsun Eve were the only two days set apart for public baptism. In St John Chrysostom's day, in the Church at Constantinople, over three thousand catechumens were baptized on Easter Eve. Each of the Prophecies is followed by a short collect, pointing out the mystical relation between the Old Testament passage read and the sacrament of Holy Baptism. The Font is then solemnly blessed, with interesting ancient ceremonies, and Baptism follows, if it is to be administered.

The Litany of the Saints, which is then sung, forms the introduction to the Mass, as litanies always did in the ancient Church, and as they still do in the East. During the litanies, the celebrant and ministers of the Mass prostrate themselves before the altar.

At a certain point in the litanies there is a sudden and dramatic transformation effected in the church. The purple hangings and vestments of Passiontide disappear. The altar is adorned with flowers and lighted candles. The sacred ministers vest themselves in the white and gold of the queen of festivals and begin the Mass. It is a Mass from which the Creed, Offertory, and *Agnus Dei* are omitted—for Easter has not yet come. At the *Gloria in Excelsis* all the available gongs and bells are rung in a glad chorus, and the organ, silent since the Mass of Maundy Thursday, peals forth triumphantly. The joyous Alleluias which follow the

Epistle, and which are sung by the celebrant on a rising note and then repeated by the choir, must originally have coincided with the dawn of Easter Day itself.

Finally, the first Vespers of Easter follow the Communion in the Mass and remind us "that the evening was formerly so filled that no separate hour was available to complete on that day the usual tribute of psalmody."

If you find that it is impossible to attend the Holy Saturday liturgy in its entirety, then come to the church about 11.30 a.m., when you will be in good time for the litanies and Mass.



CONFESSIONS will be heard in the church at the following times during Holy Week:

THE FATHER RECTOR

Wednesday, March 28. 4-5.
Thursday, March 29. 11-12, 3-4 and 7-8.
Saturday, March 31. 3-5 and 8-9.

FATHER DALE, S.S.J.E.

Wednesday, March 28. 5-6.
Thursday, March 29. 12-1, 5-6 and 7-8.
Friday, March 30. 3-5 and 7-8.
Saturday, March 31. 3-5 and 8-9.

FATHER OTIS, S.S.J.E.

Tuesday, March 27. 4-5
Thursday, March 29. 3-4.
Friday, March 30. 12-3 and 7-8
Saturday, March 31. 3-5 and 7-8.

FATHER PEABODY

Monday, March 26. 4-5 .
Thursday, March 29. 12-1, 4-5 and 7-8.
Friday, March 30. 3-5 and 7-8.
Saturday, March 31. 3-5 and 8-9.

OWING to the great number of persons making their confessions before Easter, the following suggestions are made:

1. It is desirable that those who are able should come early in the week. It would make a better distribution of people, if those who are accustomed to make their confessions regularly on Saturdays, would at Easter choose one or the other of the *special* times earlier in Holy Week, and so give the clergy more time to minister to persons who approach the sacrament of penance only at Easter and Christmas.

2. That the formula before and after confession be reduced to a minimum; such as, "Since my last confession, which was . . . ago, when I received absolution and performed my penance, I have committed these sins."

3. That unnecessary verbiage should be avoided.

4. That strict order should be observed among those waiting, on the principle of "first come, first served," priests, religious, physicians and nurses being allowed to come first at any time on account of their work.

5. That as little time as possible be wasted between one confession and the next, by promptness in entering and leaving the confessional.

6. That care should be taken at all times to leave no coats, umbrellas or parcels in the pews when you leave to enter the confessional.



ON Friday, March 16th, the Bishop will visit St Mary's to preach and administer the sacrament of confirmation to our class of candidates. The Father Rector's confirmation lectures in the Lady Chapel continue on Monday evenings at 8 p.m. The last two of them will be given on March 5th and March 12th.

THE first meeting of a mission study class under the auspices of St Mary's branch of the Woman's Auxiliary was held in St Joseph's Hall on Friday morning, February 23rd, with a very good attendance. Two more sessions of the class will follow on March 2nd and March 9th, at 11 a.m.

The subject for study is "Our Expanding Church," and the leader of the class is Mrs Charles M. Baxter, Woman's Auxiliary Educational Leader for Manhattan and the Bronx.

All women of the parish are invited to attend this study class and other meetings of the Woman's Auxiliary.

The March corporate communion and monthly business meeting of the Auxiliary will be postponed to Friday, March 16th.

★

THE annual Quiet Day for graduate and student nurses, under the auspices of the Guild of St Catherine of Genoa, will be held in the Church of St Mary the Virgin on mid-Lent Sunday, March 11th. Father Dale will be the conductor.

Luncheon will be provided in St Joseph's Hall at 1 p.m. for any of the retreatants who plan to come to the 11 o'clock High Mass. The meditations will be given at 2, 3.30 and 5 p.m., and the exercises will close with Evensong and Benediction at 6 p.m.

Names of nurses who are expecting to be present at luncheon on this Sunday should be sent to Sister Mary Virginia, S.H.N., R.N. not later than Saturday, March 10th.

★

ST Mary's Dramatic Society announces two performances of a Passion Play entitled "Christ Crucified," to be given in St Joseph's Hall on Thursday, March 15th, and Thursday, March

22nd, at 8.30 p.m. Admission to the Hall will be free, and no tickets are required. A collection will be taken at each performance to defray the expenses of the production.

★

MARGARET Cropper is the author of the Passion Play, which is presented in six scenes: two of them in the Angelic Sphere, and the others in the house of Simon of Bethany, the Priest's rooms in the Temple Court, the High Priest's house, and the lodging of Blesed Mary the Mother.

The well-known English writer, Miss Evelyn Underhill, contributes an introductory note to the text of "Christ Crucified." We quote Miss Underhill:

A WORK of art of the quality of *Christ Crucified* stands in no need of introduction or explanation, it exists in its own right. Its solemn and penetrating beauty speaks to all who approach it with simplicity of mind . . . A real experience awaits those who see this play with open souls . . . For here a poet shows us, by means of the dramatic convention, the presence and action of the Eternal in and through the temporal, the awful realities and mysterious movements of the spiritual world revealed in the human scene in human ways.

The narrative scenes of *Christ Crucified* have a touching beauty which no one can miss. But that which lifts them to the level of greatness and endows them with a purifying power, is the overwhelming sense of their eternal and universal significance as vehicles of the Divine action, which is felt throughout the play. Many long treatises on theology have less to say of the realities of the Spirit than these short but heart-searching scenes, which must surely teach those who read and those who see them to look with fresh awe and fresh understanding on the solemn mysteries of our Christian inheritance.

We shall look for a very large attendance on both nights of the play.

★

THE ethics of coughing in church need restating from time to time. Usually a cough, if it must come out during the sermon, can be saved up for a full stop or a pause. The sudden, noisy explosion on a vital word must mean that the possessor of the

cough is neither vitally interested in catching the drift of the argument, nor is particularly concerned that others should be able to do so.

Canon Angier was once provoked to write:

"Your pity not in vain we seek
Who serve beneath your parish steeples;
Our own coughs plague us all the week,
And on Sundays—other people's!"

★

THERE was one famous clergyman who, if we may believe him, was not at all put out by an epidemic of colds. "The influenza, to my great joy, has appeared here," wrote Sydney Smith, a century or more ago, "and I am in high medical practice." The Reverend Mr Smith fancied himself as a doctor and took great pride in the apothecary's shop he kept at Combe Florey Rectory, Somerset. "I take it as a delicate compliment to myself if a parishioner falls ill," he wrote, and he administered a pill or a dose of calomel on the slightest pretext. Once when a baby was brought to him to be baptized he deemed it to be clearly in need of castor oil, and administered a dose accordingly. He was, however, frightened of scarlet fever. "I leave this," he said, "to the professional and graduated homicides."

★

BY the generosity of a friend the following list of new books has recently been added to the Parish Lending Library in the Sisters' Mission House:

NORTHERN CATHOLICISM. Centenary Studies in the Oxford and Parallel Movements. Edited by N. P. Williams, D.D. and Charles Harris, D.D. (*Macmillan*, 1933).

THE DEVELOPMENT OF MODERN CATHOLICISM. By Wilfred L. Knox and Alec R. Vidler. (*Philip Allan*, 1933).

THE COUNTER-REFORMATION, 1550-1600. By B. J. Kidd, D.D. (*S.P.C.K.*, 1933).

PRAYER AND HOLINESS. The Teaching of the Ven. Augustine Baker thereon. By Dom B. Weld-Blundell, O.S.B. (*M. A. Magnani*, 1933).

DIRECTION IN PRAYER. Studies in Ascetic Method. Edited by Patrick Thompson. (*S.P.C.K.*, 1933).

THE CATHOLIC LIFE. An Historical and Practical Exposition of the Precepts of the Church. By Kenneth D. Mackenzie. (*S.P.C.K.*, 1933).

THE SCHOOL OF THE ETERNAL. Outlines for Use in Retreat or in Daily Mental Prayer. By James O. S. Huntington, O.H.C. and Karl Tiedemann, O.H.C. (*The Holy Cross Press*, 1933).

THE ROYAL BANNERS. By Dom Bernard Clements, O.S.B. (*Longmans Green*, 1934).

THE SCHOOL OF CHARITY. By Evelyn Underhill. The Bishop of London's Lent book for 1934. (*Longmans Green*, 1934).

MARRIAGE AND DIVORCE. By K. E. Kirk. (*The Centenary Press*, 1933).

CENTURIES OF MEDITATIONS. By Thomas Traherne. Edited by Bertram Dobell. (*P. J. & A. E. Dobell*, 1927).

ROSE FROM BRIER. By Amy Carmichael of the Dohnavur Fellowship. (*S.P.C.K.*, 1933).

PRIEST OR PAGAN. By John Rathbone Oliver. (*Alfred A. Knopf*, 1933).

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★

IT may be of special interest to some of our parishioners to know that St Mary's has a troop of Girl Scouts which meets each Saturday morning at 10.30 in the basement of the parish house. Are there any women in the parish who are interested in recreational activities? Would they be willing to spare a little time to pass on their interests to the younger generation? If so, they are cordially invited to drop in during one of the troop meetings. Girl Scout activities cover many fields—homemaking, first aid and nursing, arts and crafts, citizenship, and outdoor pastimes.

Any girl between ten and eighteen who is a member of the parish is invited to join Troop 63. Miss Virginia Greene, 129 East 10th Street, New York, is the director of the troop, and will gladly give further information to those who wish it.

★

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

- March 11. Laetare Sunday. George Wickham Murray and Helen Beam Murray.
- March 19. St Joseph's Day. William Edward Jones.
- March 29. Maundy Thursday (High Altar). Emily Julia Arnold White.

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

★

THE following contributions towards the expense of printing and mailing AVE are gratefully acknowledged: Anonymous, \$5; Mrs B. L. Battle, \$5; Miss Henrietta Boyd, \$1; Mrs David Brose, \$2; Miss Mary E. Dryer, \$1; Mr Howard J. English, \$1; Mrs J. Radford English, \$5; Mrs W. S. Lapham, \$5; Miss Sara S. Lawrence, \$5; Mrs Warrington G. Lewis, \$2; Miss Lillian Moran, \$1; Mrs M. L. Serson, \$3 and Mrs Thomas J. Williams, \$2.

FROM THE PARISH REGISTER

BAPTISMS

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

January 30 Marion Haven Haines (Infant)

CONFIRMATION

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

January 7 Margaret Adell Davis

MARRIAGES

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

January 7 George Washington Poillon and Geraldine Wisor

January 13 Henry Grant and Marion Atkins

January 20 Girolamo Toscano and Carmela Cammarato

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.

KALENDAR FOR MARCH, 1934

1. Th. St David, Bp of Menevia, C. Com. of feria, *Fast.*
2. F. Feria. Com. of St Chad, Bp of Litchfield, C. *Fast and abstinence.*
3. Sa. Feria. *Fast.*
- ✕ 4. Su. LENT III.
5. M. Feria. *Fast.*
6. Tu. Feria. *Fast.*
7. W. St Thomas Aquinas, C.D. Com. of feria. *Fast and abstinence.*
8. Th. Feria. *Fast.*
9. F. St Gregory, Bp of Nyssa, C.D. Com. of feria. *Fast and abstinence.*
10. Sa. Feria. *Fast.*
- ✕ 11. Su. LENT IV (Laetare). Nurses' Retreat.
12. M. St Gregory the Great, Bp of Rome, C.D. Com. of feria. *Fast.*
13. Tu. Feria. *Fast.*
14. W. Feria. *Fast and abstinence.*
15. Th. Feria. *Fast.* The Passion Play, 8.30 p.m.
16. F. Feria. *Fast and abstinence.*
17. Sa. St Patrick, Bp in Ireland, C. Com. of feria. *Fast.*
- ✕ 18. Su. LENT V (Passion Sunday). Com. of St Cyril, Bp of Jerusalem, C.D.
19. M. ST JOSEPH, SPOUSE OF B. V. MARY. Com. of feria. *Fast.*
20. Tu. St Cuthbert, Bp of Landisfarne, C. Com. of feria. *Fast.*
21. W. St Benedict, Abbot at Mount Casino, C. Com. of feria. *Fast and abstinence.*
22. Th. Feria. *Fast.* Passion Play, 8.30 p.m.
23. F. Feria. *Fast and abstinence.*
24. Sa. Feria.
- ✕ 25. Su. LENT VI (Palm Sunday). (Annunciation B. V. M. transferred to April 9).
26. M. In Holy Week. *Fast.*
27. Tu. In Holy Week. *Fast.*
28. W. In Holy Week. *Fast and abstinence.* Tenebrae, 8 p.m.
29. Th. MAUNDY THURSDAY. *Fast.* High Mass and Holy Communion, 7 a.m. Tenebrae, 8 p.m.
30. F. GOOD FRIDAY. *Strict Fast.* The Liturgy, 10 a.m. Preaching of the Cross, 12 to 3. Tenebrae, 8 p.m.
31. Sa. HOLY SATURDAY. Liturgy, 10 a.m. *The Lenten fast ends at noon.*

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

MUSIC LIST FOR LENT AND HOLY WEEK

MARCH 4.—THIRD SUNDAY IN LENT.

MASS in D Henschel
Motet, "Timor et tremor" di Lasso

EVENSONG:

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

MARCH 11.—FOURTH SUNDAY IN LENT.

MASS, "Missa Misericordias Domini" Rheinberger
Motet, "O vos omnes" Morales

EVENSONG:

Magnificat, Tone VI, with *faux bourdons* Whitlock
Nunc dimittis, *Tonus peregrinus*, with *faux bourdons* Whitlock

MARCH 15.—CONFIRMATION.

EVENSONG:

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

MARCH 18.—PASSION SUNDAY.

MASS in C Henschel
Motet, "Christus factus est" Bruckner

EVENSONG:

Magnificat and Nunc dimittis (Short Service) Byrd

MARCH 25.—PALM SUNDAY.

AT THE DISTRIBUTION OF THE PALMS:

Pueri Hebræorum Victoria

MASS, "Missa Il bianco e dolce cigno" Bernardi
Motet, "Tristis est anima mea" di Lasso

EVENSONG:

Magnificat and Nunc dimittis (four voices) Farrant

MARCH 28.—WEDNESDAY IN HOLY WEEK.

TENEBRAE:

In monte Oliveti Ingegneri
Tristis est anima mea di Lasso
Ecce vidimus Ingegneri
Amicus meus Ingegneri
Judas mercator Ingegneri

MUSIC LIST, CONTINUED

Unus ex discipulis	<i>Ingegneri</i>
Eram quasi agnus	<i>Ingegneri</i>
Una hora	<i>Ingegneri</i>
Seniores populi	<i>Ingegneri</i>
Benedictus	<i>Palestrina</i>
Christus factus est	<i>Bruckner</i>
Miserere mei	<i>Allegri</i>

MARCH 29.—MAUNDY THURSDAY.

Mass, "Missa de Angelis" *Plain Chant*

TENEBRAE:

Omnes amici mei	<i>Ingegneri</i>
Velum templi	<i>Ingegneri</i>
Vinea mea electa	<i>Ingegneri</i>
Tamquam ad latronem	<i>Ingegneri</i>
Tenebrae factae sunt	<i>Victoria</i>
Animam meam	<i>Victoria</i>
Tradiderunt me	<i>Ingegneri</i>
Jesum tradidit	<i>Ingegneri</i>
Caligaverunt oculi	<i>Victoria</i>
Benedictus	<i>Palestrina</i>
Christus factus est	<i>Bruckner</i>
Miserere mei	<i>Allegri</i>

MARCH 30.—GOOD FRIDAY.

AT THE WORSHIP OF THE CROSS:

Improperia	<i>Victoria</i>
Crux fidelis	<i>Anon.</i>

TENEBRAE:

Sicut ovis	<i>Ingegneri</i>
Jerusalem surge	<i>Ingegneri</i>
Plange quasi virgo	<i>Ingegneri</i>
Recessit pastor noster	<i>Ingegneri</i>
O vos omnes	<i>Morales</i>
Ecce quomodo moritur	<i>Ingegneri</i>
Astiterunt reges terrae	<i>Ingegneri</i>
Æstimatus sum	<i>Ingegneri</i>
Sepulto Domino	<i>Händl</i>
Benedictus	<i>Palestrina</i>
Christus factus est	<i>Bruckner</i>
Miserere mei	<i>Allegri</i>

SERVICES IN LENT

SUNDAYS

Low Mass	7 and 8 a.m.
Sung Mass, with address	9 a.m.
Low Mass (omitted on Palm Sunday)	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, 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 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 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.