

* · BENE·DICTA · TU · IN · MULI·ERIBUS · *

* · AVE · MARI·A · GR·ATIA · PLE·NA · DOMI·NUS · TECUM · *



AVE

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

* · ET · BENE·DICTUS · FRUCTUS · VENTRIS · TUI · *

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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

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No. 30

CONCERNING FASTING

FASTING means the training of the body by the soul. It is an exercise to make the body obedient to the soul, instead of being the cause of temptation; and to teach it self-denial instead of self-indulgence. If the soul can train the body to refrain at certain times from indulgence in things that are in themselves quite lawful, it will be all the easier to train the body to avoid indulgence in unlawful things. To put it more simply, if we can make ourselves go without pleasant things that are perfectly right, we can make ourselves go without things that seem to be pleasant and are perfectly wrong.

In the same way St Paul tells us that if athletes can practise self-denial to obtain an earthly prize, we ought readily to do so to obtain a heavenly reward. If a heathen can deny himself, so can a Christian. Fasting is an exercise of the body for spiritual and moral purposes, as prayer is an exercise of the soul.

In Holy Scripture fasting is always spoken of as a necessary ingredient in our spiritual life and our approach to God. It is an outward and visible sign of penitence, the body's expression of sorrow for sin, just as confession and contrition are the soul's expression of the same. It is a way of "judging ourselves, that we may not be judged."

It is then a practical expression of sorrow for sin as well as an exercise in self-control. It is also a self-punishment for sin. It is likewise a reinforcement to prayer, showing that we are ready to do something, as well as to say something, when we desire a special favour from Almighty God.

David, when he prayed for his child's life, "fasted and wept" as well as prayed. Joel, at a time of dire visitation, tells the people to "sanctify a fast," as well as "call a solemn assembly." The people of Nineveh "proclaimed a fast" after Jonah's preaching, as an act of contrition, and obtained remission. Nehemiah fasted and prayed before the Lord; so did Esther when the chosen people were threatened with destruction. So did Anna, the prophetess, who welcomed our Lord in the Temple.

Nobody will deny that in Israel fasting was a religious exercise, taken to be as much a matter of course as prayer itself.

Nor was it a matter of the old law which our Lord abolished; as many other matters were, such as circumcision and animal sacrifices. In the Sermon on the Mount our Lord treats it on the same level as prayer and almsgiving, and proclaims that the Father will reward those who practise it as He lays down.

Hence we find, after our Lord's Ascension and the coming of the Holy Ghost, that St Peter fasted (Acts x.30). The Christian prophets and teachers in Antioch "ministered unto the Lord and fasted" (Acts xiii.2). So did St Paul and St Barnabas "when they had ordained them elders in every church and had prayed with fasting" (xiv.23). St Paul speaks of special times when ordinary Christians will "give yourselves to fasting and prayer" (i Cor. vii., 5); to the same Corinthians he says that the ministers of God approve themselves "in labours, in watchings, in fastings" (ii Cor. vi., 5); and in the same letter he speaks of himself "in fastings often" (xi.27).

Our Lord's own fast of forty days and forty nights is too well known to every Christian to need more than a passing reference.

The idea that a Christian is exempt from all forms of fasting, or that there is something unspiritual about it, that it is a note of formality in religion, is quite contrary to the teaching and practice of our Lord, His Apostles and their Christian converts.

Fasting, then, is a regular part of a Christian's life. Even the old Puritans, who objected to Catholic practices with great vehemence, were quite sound on this point. They rejected the Church's authority and would not observe her enjoined fast days, but they did faithfully observe fasts of their own.

How are we to know when we should fast? When the Church tells us. Our Lord gave His Church full authority to make rules for her people, and said that God would confirm those rules as binding. "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." The Church can make binding laws and relax them.

The Church has prescribed times and days of fasting and abstinence. These two words prompt us to ask, "What is the difference between fasting and abstinence, or are they the same thing?" They are two different things. By abstinence the Church means abstaining from flesh meat, and from foods made of flesh meat. On a day of abstinence we are not bidden to eat less food than on any other day. Abstinence does not deal with quantity but only with the kind of food eaten—that is, no flesh meat. Fridays are days of abstinence, not of fasting; unless a fast happens to fall on a Friday, as is sometimes the case.

Fasting in the strict sense meant abstaining from food altogether. It deals with quantity, not necessarily with the kind of food. In ancient times the Christian, like the Jew, took no food between sunrise and sunset on a fast day. As far as the day time was concerned, it was a real fast. As time went on, this rule was

found to be too rigorous, especially for those who had to work. One meal in the day was then allowed, instead of one meal after sunset. Further relaxations followed in course of time. The Church adapts her rules to people's necessities.

Fasting now means that the Church allows one full meal in the day, with no restriction as to quantity except avoiding the sin of excess, which we must always avoid, fast or no fast. This meal may be taken in the middle of the day or in the evening, according to choice. Another meal of a restricted kind is allowed, called in ecclesiastical language a "collation." Usually this should not exceed about half a pound of food. A third time of refreshment, hardly a meal, is also permitted; not more than about a quarter of a pound of food may be taken at it. The only restriction as to kinds of food on a fast day is that fish and flesh meat may not be eaten at the same meal. We may choose one or the other as we please, not both. Except for this, fasting deals with quantity not quality, as we have already said.

The only restriction as to drink on fast days is that nothing outside of meals may be drunk which is in the nature of food. Thus milk, soup, broth, oil, beef-tea and so on count as food, not as drink and may not be taken except at dinner or collation. But water and similar non-food beverages may be taken at any time if honestly judged to be necessary to health.

The law of fasting does not apply to everyone without exception. Persons who are under 21 or over 59 are exempt altogether from fasting. So are those whose bodily condition does not allow it, and those whose duties are incompatible with it. Those who are genuinely at work all day are also excused: so also are women who are really delicate, and infirm people and convalescents. Sickness of course exempts the sufferers altogether.

All people over seven years of age are bound to abstinence from flesh meat on appointed days. Sickness and infirmity excuse, as

long as they last, and so does hard manual labour. A person is also exempted for the time being if he is in a place where fish or other abstinence diet is not procurable.

The forty days of Lent are days of abstinence as well as of fasting, so are Ember Days and some vigils of eves of festivals. But in Lent meat is allowed at the chief meal, except on Wednesdays, Fridays and on Maundy Thursday.

These rules may seem strange to those who have not thought much upon the subject. But it is clear that if the Church is to carry out her obligation to teach her children and guide them in this, as in other matters, then they must be explicitly told what is expected of them. Otherwise they would be in the dark as to their duty.

What we have said about fasting in general has no connection with fasting communion. That is a much stricter rule and is a special subject in itself and requires special treatment. It is important to remember that our Lord taught that self-denial is a necessary part of a godly life. "If any man will come after Me, let him deny himself and take up his cross and follow Me." That is a universal rule. As long as sin and its consequences remain in this world, so long will mortification of self remain; and our Lord, and His Church in obedience to Him, expressly include fasting as an essential element in mortification.

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THE Bishop has appointed the evening of Friday, April fifth for the annual episcopal visitation of the parish for the purpose of administering the sacrament of confirmation. Those who intend to be confirmed at that time should signify that fact without delay to one of the priests or sisters. An "open confirmation class" or series of instructions has been meeting on Monday evenings in the Lady Chapel and will continue up to the time of the Bishop's visitation. These lectures, which begin at 8.15 and are

over at 9 o'clock, are open to any persons who desire to attend them, whether confirmed or unconfirmed. The remaining lectures, with their dates are as follows:—

March 4th—"The Church"—Father Banner, S.S.J.E.
 March 11th—"The Sacramental Principle"—The Father Rector.
 March 18th—"The Sacraments"—Father Banner, S.S.J.E.
 March 25th—"The Sacraments," continued—Father Otis, S.S.J.E.
 April 1st—"Christian Living"—The Father Rector.

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SHROVE Tuesday occurs this year on March 5th. The best possible preparation one can make for keeping a devout Lent is to make a good confession on that day. Priests will be in the church at the following times to hear the confessions of the faithful:—

11 to 1—Fathers Otis, Banner and Peabody.
 3 to 5—Fathers Williams, Banner and Peabody.
 7 to 9—Fathers Williams, Otis and Peabody.

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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.

★

THE Mission Study Class, previously announced as beginning its sessions on March eighth, will instead have its first meeting on Friday, March first. The place is St Joseph's Hall, the hour 10.45 a.m. The class is open to all women who may be interested. Deaconess Woodward will act as leader, and the subject of study this year will be "Japan". An attempt will be made to enter sympathetically and understandingly into the problems now facing the Japanese people. Other sessions of the class will be held on March 8, 15, and 22.

THE preacher on Sunday mornings at High Mass during Lent will be the Reverend Frank S. B. Gavin, Ph.D., Th.D., LL.D., Professor of Ecclesiastical History in the General Theological Seminary, New York City. Father Banner will give the ten-minute instructions at Evensong and Benediction on Sunday evenings at 8. He will discuss certain modern moral problems:—gambling, war, wages, restitution, charity. At the Stations of the Cross and Benediction on Friday evenings at 8, the preacher will be the Father Rector.

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THE noon-day Mass, beginning promptly at 12.10 and over at 12.35 has been one of the most encouraging features of recent Lents at St Mary's. This year it will be continued, on all week-days in Lent, excepting only the last three days of Holy Week when other services or devotions will be going on at that time. On Ash Wednesday, March 6th, on account of the High Mass at 11 o'clock, a sermon by the Father Rector will precede the noon-day Mass, and on Saturday, April 6th, the Lenten day of retreat for women, a meditation by the Retreat Conductor will follow the noon-day Mass, but with these exceptions, on other days a brief ten minute address will follow the noon-day Mass each day. Those who cannot spare the time to remain for these addresses must feel perfectly free to leave as soon as the Mass itself is over. The names of the preachers and the subjects to be taken up at these ten-minute addresses during Lent are as follows:

NOON-DAY PREACHING

Ash Wednesday, March 6th—The Father Rector
 "Lent, a time of Penitence and Prayer"

March 7th-9th—Father Otis, S.S.J.E.—"Our Baptismal Vows"

March 7th—"Renounce"
 8th—"Believe"
 9th—"Keep and walk"

March 11th-16th—Father Banner, S.S.J.E.—“The Book of Common Prayer”

- March 11th—“The Teaching of the Book of Common Prayer”
- 12th—“The Early Days of the Book of Common Prayer”
- 13th—“The Choir Offices in the Book of Common Prayer”
- 14th—“The Missal in the Book of Common Prayer”
- 15th—“The Manual in the Book of Common Prayer”
- 16th—“The Pontifical in the Book of Common Prayer”

March 18th-23rd—The Father Rector—“Our Sins”

- March 18th—“The Conviction of Sin”
- 19th—“Sins of Deed”
- 20th—“Sins of Word”
- 21st—“Sins of Thought”
- 22nd—“Sins of Omission”
- 23rd—“Corporate Sins”

March 25th-30th—Brother Morley—“Prayer”

- March 25th—“Petition”
- 26th—“Intercession”
- 27th—“Contrition”
- 28th—“Praise”
- 29th—“Meditation”
- 30th—“Thanksgiving”

April 1st-5th—Father Otis, S.S.J.E.—“Some Holy Saturday Prophecies”

- April 1st—“The Offering of Isaac”
- 2nd—“The Dry Land Through the Sea”
- 3rd—“The Valley of Bones”
- 4th—“The Passover Lamb”
- 5th—“The Burning Fiery Furnace”

April 8th-13th—Father Banner, S.S.J.E.—“Some Catholic Devotions”

- April 8th—“Devotion to the Holy Trinity”
- 9th—“Devotion to the Blessed Sacrament”
- 10th—“Devotion to the Sacred Heart”
- 11th—“Devotion to the Holy Cross”
- 12th—“Devotion to the Saints”
- 13th—“Devotion to the Holy Rosary”

April 15th-17th—The Father Rector—“With Jesus in His Passion”

- April 15th—“The Temptations of Jesus”
- 16th—“The Sufferings of Jesus”
- 17th—“The Loneliness of Jesus”

FOUR brief Retreats have been arranged to be held in the church during the Lenten season as follows:—

- Sunday, March 10. Quiet Afternoon for Graduate and Student Nurses. Conductor: Father Williams, S.S.J.E.
- Wednesday, March 20. Quiet Evening for the Guild of St Mary of the Cross and St Mary of Nazareth. Conductor: Father Banner, S.S.J.E.
- Sunday, March 31. Quiet Afternoon for Men. Conductor: Father Hoffman, S.S.J.E.
- Saturday, April 6. Quiet Day for Women. Conductor: Father Williams, S.S.J.E.

Further details concerning these Retreats will be found in the Lenten leaflet accompanying this number of AVE. There is also a special Retreat leaflet describing them which can be obtained from the racks in the vestibule or will be mailed on request to anyone interested.

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CORPORATE Communions for the month of March are announced as follows:—

- Sunday, March 3rd, 9 a.m. The Church School, Guild of St Mary of the Cross, Guild of St Mary of Nazareth, Guild of St Vincent.
- Monday, March 4th, 8 a.m. Associates of the Sisterhood of the Holy Nativity (Mission House), Associates of the Community of St Mary (St Joseph's Chapel).
- Tuesday, March 5th, 7.30 a.m. Tertiaries of the Order of St Francis (Lady Chapel).
- Saturday, March 9th, 8 a.m. St Mary's Branch of the Woman's Auxiliary.
- Sunday, March 10th, 9 a.m. Knights of St Mary.
- Wednesday, March 13th, 9.30 a.m. St Mary's Guild.

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THE Stations of the Cross form an exceptionally suitable devotion to add to our usual ones during the season of Lent. The Stations will be recited publicly in the church during Lent on Wednesday afternoons at four, and on Friday evenings at

eight (excepting only April fifth when Confirmation will be administered, and on Good Friday, when Tenebrae will be sung). At the Friday evening Stations there will be a sermon by the Father Rector, hymns will be sung, and the whole will conclude with Benediction. Try to make the Stations at least once a week during this Lent. They help to keep us close to our Lord in His Passion.

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HAVE any of our readers copies of old magazines or books which they have read and for which they have no further use? If so, they should get in touch without delay with the Church Periodical Club which distributes such reading matter to people and places where it brings delight and happiness. The C.P.C., in fact, is unable to keep up with the demands made upon it. Here in New York, the chaplains working under the direction of the City Mission Society report a great scarcity of reading matter for the use of the unfortunates in the institutions visited by them. Distant mission stations constantly are requesting books and magazines for the use of clergy and others who cannot afford such things out of their meagre salaries. Nor must it be thought that only religious periodicals or books are desired. The Church Periodical Club can use all types of reading matter.

Mrs James H. Carll of 307 East 44th Street is at present acting as Secretary of our parish branch of the C.P.C. Will those who have periodicals or books to dispose of please get in touch with Mrs Carll? If preferred such reading matter can be brought directly to St Joseph's Hall and deposited in the large box there marked "Church Periodical Club". Here is a real act of kindness which will cost but little effort. Please help.

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ON Tuesday evening, March 19th, Dr Gavin of the General Theological Seminary will give an address in St Joseph's Hall on the Seminary and some of its present needs. The Gen-

eral Theological Seminary is the official Seminary of the Episcopal Church, and, as such, is the spot where the great majority of our priests have been trained and educated for the ministry. It has an honourable history, and is deserving of the interest and support of every loyal member of the Church. The Father Rector requests that our parishioners make a special effort to be present on the nineteenth to listen to Dr Gavin. The hour of the meeting is 8.30.

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WITH the thought in mind that the members of the parish might be interested in the activities of the young men's club of Saint Mary's, the following brief sketch of its organization and growth has been compiled for AVE by a member of that club:—

The first constitution was written and accepted in the year 1926 by the seven charter members of the newly organized club under the able direction of Mr A. F. Smith. It was known as the Saint Mary Juniors' Club. Since then the club's name has been twice changed; first to the Mathetai Club and then to the present one, the Knights of St Mary's. Through the years until the present the original charter members have been together and the membership has now grown to twenty.

The athletic functions of the club have been varied, but it has mainly embraced basketball as its major sport. St Mary's teams have been known and welcomed in practically every church and community house in Greater New York and have proven themselves a credit to the church they represent. The schedule of games thus far this season shows clearly the distance that has been travelled since the inception of the team. The once individual, untrained and disorderly group has become a well-trained, co-operative unit which so far has won ten out of fourteen games, and gained for itself a fine reputation.

The club's social life has been greatly enhanced by its new library and radio which add much to the camaraderie of the members. Through different social functions it has proven its ability to handle in a businesslike manner its financial affairs. It has co-operated wholeheartedly with other church organizations in aiding them whenever possible and its members are always ready to serve when possible.

Spiritually, through lectures and attendance to church duties, it has striven to make its members conscious of their duty to God.

The members would like to take this opportunity to thank the parish, Father Williams, Father Otis and the young men from the seminary, all of whom have done more than their share in making possible at St Mary's a young men's organization which truly represents the spirit of the church and its members.

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THE free lending library located in the Sisters' Mission House next door to the church, is not as well-known nor as much used by our parishioners as we should wish it to be. This valuable library of religious books founded in loving memory of William Edward Jones is kept constantly up to date by new accessions of the latest and most interesting publications in the field. Lent is a good time to undertake devotional and spiritual reading. We suggest a visit to the lending library. Books may be taken out for home-reading. The library is open on week-days from 4 to 6 p.m. and on Sundays for half-an-hour following High Mass and before Evensong. The library is intended for the use of men as well as women. Recent accessions include the following:—

A Catholic Plea for Reunion. By Father Jerome. A Remarkable Book by a Roman Catholic Priest. (Williams & Norgate Ltd.)

Christian Life in the Modern World. By the Very Rev. Francis Underhill, D.D. (Mowbrays)

- Meditations for Every Day.* By Father Andrew, S.D.C. (Mowbrays)
Notes for Meditation for Daily Use. By W. E. Lutyens. (S. P. C. K.)
The Flame of Prayer. A study of the life of prayer in the Church of England. By Edward D. Sedding, S.S.J.E. (Mowbrays)
The Gate of Life. By W. R. Inge. (Longmans Green & Co.) The book recommended by the Bishop of London for Lenten Reading, 1935.
The Immortal Garland. A Book of Women Saints. By Georgina Home. (Mowbrays)
The Melody of Life. Meditations throughout the Christian Year. By Father Andrew. S.D.C.
The Revealing Christ. The Presiding Bishop's book for Lent, 1935. By James DeWolf Perry. (Harpers)
The Revelation of the Holy Spirit. By E. L. Strong. (S. P. C. K.)
The Riches of Christ. Readings for Lent. By Bede Frost. (Macmillan)
The Twelve Gates. By H. F. B. Mackay. (Morehouse Pub. Co.)
The Unknown God. By Alfred Noyes. (Sheed & Ward). A fine piece of apologetic. Beautifully written.
The Vision of God. The Christian Doctrine of the *Summum Bonum*. Abridged Edition. By Kenneth E. Kirk. (Longmans). Perhaps the most valuable religious book published in recent years.

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FROM THE PARISH REGISTER

BAPTISM

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

January 6—George Pierre Demay (Infant)

BURIALS

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

January 4—George William Grotz
 23—Ellen E. C. Poe
 31—Willard Augustine Baldwin

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

March 25. Annunciation B. V. M. (Lady Chapel). Martha Fiske.

Of your charity, pray for the happy repose of her soul and the souls of all the faithful departed. *Requiescant in pace.*

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THE following contributions to AVE are gratefully acknowledged: Anonymous, \$5; Anonymous, \$1; Miss Helena D. Appleton, \$1; The Misses Ashley, \$1; Mrs David A. Brose, \$1; Mrs M. Durham, \$1; Mrs J. Radford English, \$3; Miss Florence Jones, \$5; Miss Emily Long, \$1; Miss Millicent McLaughlin, \$3; Mr Eugene Mason, \$2; Mrs T. J. Outhwaite, \$1; Mr Michael F. Pfau, \$3; Mrs Jessie Scott, \$1; Mrs J. R. Serson \$3; Miss Grace Whiting, \$2.

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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 REVEREND FATHER WILLIAMS, 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, 1935

1. F. St David, B. C. *Abstinence.*
2. Sa. St Chad, B. C.
- ✕ 3. Su. QUINQUAGESIMA.
4. M. *Feria.* Chantry Masses.
5. Tu. *Feria.* (Shrove Tuesday) Confessions: 11 to 1, 3 to 5 and 7 to 9.
6. W. Ash Wednesday. *Fast and Abstinence.* High Mass, 11 a.m.
7. Th. St Thomas Aquinas, C. D. Com. of SS Perpetua and Felicitas, MM., and of the feria. *Fast.*
8. F. *Feria. Fast and Abstinence.*
9. Sa. St Gregory of Nyssa, B. C. D. Com. of the feria. *Fast.*
- ✕ 10. Su. LENT I. Quiet Afternoon for Nurses.
11. M. *Feria. Fast.*
12. Tu. St Gregory the Great, B. C. D. Com. of the feria. *Fast.*
13. W. Ember Day. *Fast and Abstinence.*
14. Th. *Feria. Fast.*
15. F. Ember Day. *Fast and Abstinence.*
16. Sa. Ember Day. *Fast and Abstinence.*
- ✕ 17. Su. LENT II. Com. of St Patrick, B. C.
18. M. St Cyril of Jerusalem, B. C. D. Com. of the feria. *Fast.*
19. Tu. ST JOSEPH, SPOUSE OF THE B. V. M. Com. of the feria. *Fast.*
20. W. St Cuthbert, B. C. Com. of the feria. *Fast and Abstinence.* Quiet Evening for the Guilds of St Mary of the Cross and St Mary of Nazareth.
21. Th. St Benedict, Ab. C. Com. of the feria. *Fast.*
22. F. *Feria. Fast and Abstinence.*
23. Sa. Vigil. *Fast.*
- ✕ 24. Su. LENT III.
25. M. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Com. of the feria. *Fast.*
26. Tu. *Feria. Fast.*
27. W. *Feria. Fast and Abstinence.*
28. Th. *Feria. Fast.*
29. F. *Feria. Fast and Abstinence.*
30. Sa. *Feria. Fast.*
- ✕ 31. Su. LENT IV. Quiet Afternoon for Men.

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 MARCH

MARCH 3.—QUINQUAGESIMA SUNDAY.

MASS, "Messe solennelle de Pâques" *Gounod*
 Motet, "Miserere mei" *Martini*

EVENSONG:

Magnificat and Nunc dimittis (Short Service) *Byrd*
 Motet, "Verbum caro" *Victoria*

MARCH 6.—ASH WEDNESDAY.

MASS, "Missa Deus Genitor" *Plain Chant*

MARCH 10.—LENT I.

MASS in C *Henschel*
 Motet, "Adoramus te, Christe" *Corsi*

EVENSONG:

Magnificat, Tone II, with *faux bourdons* *Holmes*
 Nunc dimittis, Tone VIII, with *faux bourdons* *Holmes*
 Motet, "O bone Jesu" *Palestrina*

MARCH 17.—LENT II.

MASS, "Missa Il bianco e dolce cigno" *Bernardi*
 Motet, "Miserere mei" *Byrd*

EVENSONG:

Magnificat, Tone V, with *faux bourdons** *Gibbons*
 Nunc dimittis, Tone I, with *faux bourdons** *Gibbons*
 Motet, "Adoramus te, Christe"* *Unknown Composer*

MARCH 24.—LENT III.

MASS, "Missa brevis" *Palestrina*
 Motet, "Timor et tremor" *di Lasso*

EVENSONG:

Magnificat, Tone I, with *faux bourdons* *Fayrfax*
 Nunc dimittis, Tone VII, with *faux bourdons*
Unknown Edwardine Composer
 Motet, "Adoramus te, Christe"* *Ruffo*

MARCH 31.—LENT IV. *Letare.*

MASS, "Missa in honorem Sanctæ Claræ Assisiensis" *Refice*
 Motet, "Crux fidelis" *Roger-Ducasse*

EVENSONG:

Magnificat and Nunc dimittis (Second Service) *Byrd*
 Motet, "Ave verum" *Noyon*

* First time.

SACRAMENTS AND OTHER RITES

CONFESSIONS

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

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

Father Banner, S.S.J.E., Sundays, 8:30 to 9 a.m. 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.

DEVOTIONAL GUILDS

CONFRATERNITY OF THE BLESSED SACRAMENT.—St Mary's Ward. FATHER BANNER, *Chaplain*.

GUILD OF ALL SOULS.—St Mary's Ward. FATHER BANNER, *Chaplain*.

LIVING ROSARY OF OUR LADY AND ST DOMINIC.—St Mary's Ward. FATHER BANNER, *Chaplain*.

OTHER ORGANIZATIONS

FELLOWSHIP OF ST JOHN.—Prayer and work for the Society of St John the Evangelist. Corporate Communion, December 27th and May 6th. The FATHER RECTOR, *Chaplain*.

ASSOCIATES OF THE SISTERHOOD OF THE HOLY NATIVITY.—Prayer and work for the Sisterhood of the Holy Nativity. Meetings, as announced. Corporate Communion, first Mondays, 8 a.m., in the Sisters' Chapel in the Mission House.

GUILD OF ST CATHERINE OF GENOA.—A non-parochial Guild for Graduate and Student Nurses. Devotional address (Lady Chapel) second Sundays at 5:45 p.m., followed by tea in the Mission House. Retreats and other meetings, as announced. For further information, application should be made to SISTER MARY VIRGINIA, S.H.N., *Directress*.

THE PARISH LIBRARY

WILLIAM EDWARD JONES MEMORIAL LENDING LIBRARY.—In the Sisters' Mission House there is available a collection of books in theology, apologetics, ecclesiastical history, religious biography and devotional literature. Books may be borrowed for home-reading. Hours: Week-days, 4 to 6 p.m. Sundays, half-an-hour after High Mass and before Evensong.

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 WOMAN'S AUXILIARY.—Second Fridays, Votive Mass for Missions, 9:30 a.m. Business Meeting, 11:15 a.m. Father Otis, *Chaplain*.

THE JUNIOR AUXILIARY.—Meetings every second Thursday evening (St Joseph's Hall) at 8 p.m.

ST MARY'S GUILD.—For making and care of vestments. Working meetings, Wednesdays, 10:30 a.m. to 4 p.m. Corporate Communion, second Wednesdays, 9:30 a.m. Monthly business meeting, 10:30 a.m. The FATHER RECTOR, *Chaplain*.

GUILD OF ST MARY OF THE CROSS.—Works for the support of St Mary's Summer Home, Keyport, New Jersey. Wednesdays, 8 p.m. Monthly devotional meeting, third Wednesdays, 8:30 p.m. FATHER OTIS, *Chaplain*.

GUILD OF ST MARY OF NAZARETH.—For Young Women. Sewing and Games, Tuesdays, 8 p.m. FATHER OTIS, *Chaplain*.

GUILD OF HELP.—Meetings as announced from time to time. The FATHER RECTOR, *Chaplain*.

ST MARY'S DRAMATIC SOCIETY.—FATHER BANNER, *Chaplain*.

GUILD OF ST VINCENT.—For Altar Servers. Last Monday of the month, 6:30 p.m. FATHER BANNER, *Chaplain*.

KNIGHTS OF ST MARY.—For Young Men. Mondays and Thursdays, 8 p.m. FATHER OTIS, *Chaplain*.

CHURCH SCHOOL.—Saturdays, Children's Mass and Catechism, 9:30 a.m. Sundays, Sung Mass, 9 a.m. The FATHER RECTOR, *in charge*.

SERVICES IN LENT

SUNDAYS

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

EVENING SERVICES AND INSTRUCTIONS

Confirmation instructions, March 4, 11, 18 and 25 and April 1	8 p.m.
Stations of the Cross, Wednesdays	4 p.m.
Stations of the Cross, with sermon and Benediction, Fridays	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 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 office of the Parish Secretary is open at the following times:

Mondays to Fridays	9:15 to 1 and 2 to 5
Saturdays	9:15 to 1
Closed on legal holidays.	

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 Otis, S.S.J.E.

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

The Rev. Brother Morley

Brother Benjamin

Brother David

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 Hildegarde, S.H.N.

Sister Sheila Raphael, 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.