

·BENEDICTA ·TU ·IN ·MULIERIBUS ·

·BENEDICTA ·TU ·IN ·MULIERIBUS ·

·AVE ·MARIA ·GRATIA ·PLENA ·DOMINUS ·TECUM ·

·AVE ·MARIA ·GRATIA ·PLENA ·DOMINUS ·TECUM ·

·ET ·BENEDICTUS ·FRUCTUS ·VENTRIS ·TUI ·

·ET ·BENEDICTUS ·FRUCTUS ·VENTRIS ·TUI ·



AVE

AVE

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

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

THE CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 36, N. Y.

(East of Times Square)

CLERGY

THE REV. GRIEG TABER, D.D., *Rector*

THE REV. MICHAEL G. MAYER

THE REV. ROBERT DANIEL DUFFY

THE VERY REV. WAYLAND S. MANDELL, *Parish Missionary*, and
Dean of Saint Andrew's Theological Seminary,
Quezon City, Philippine Islands

THE SISTERS OF THE HOLY NATIVITY

BOARD OF TRUSTEES

THE REV. FATHER TABER, *President*

HOXIE NEALE FAIRCHILD, *Vice-President*

HAROLD M. LINDSTEDT, *Treasurer*

CALVIN NASH, *Secretary*

EDWARD GARLICK

CARRINGTON RAYMOND

JOHN WHITELEY

Director of Music,

Organist and Choir Master: EDWARD LINZEL

Sacristan and Ceremonarius: EDWARD GARLICK

Head Usher: ROBERT L. COE

AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City 36

Vol. XXX

December, 1961

No. 9

Dear Parishioners of St Mary's:

If you would faithfully use the Church's season of Advent, you will translate the world's "So many shopping days until Christmas" into "So many days on which to lovingly meditate on the comings of Jesus Christ." And you will accompany your meditations with firm resolve to enter into an ever new life of prayer and recollection in a genuine effort to lift by God's grace your daily Christian duties toward the goal of perfection. Should you find yourself asleep and quite contented with the "status quo" in your spiritual life, then may the Advent call of Holy Church wake you up.

Our blessed Lord first came to earth when He took flesh in the womb of the Blessed Virgin Mary and then showed Himself to the world in the persons of some lowly shepherds at Bethlehem. The Incarnation is the greatest of all the mysteries of our holy religion, indeed it is the foundation mystery of God's love. In devout preparation for another Feast of the Holy Nativity at Christmas may we all think deeply and thankfully on the love of God which reached such a height in the lowly crib on the first Christmas. In so thinking we shall practice greater gentleness in our speech and thus more quietly approach the calm of Bethlehem on that holy night of the Nativity of the Son of God and Redeemer of mankind.

But in the Advent season we are to think also of another coming of our blessed Lord, namely, that at the end of the world when He will come to be our Judge. We might well acquire the habit this Advent of saying in whatever we are doing "after this the Judgment" and of reminding ourselves that our future will rest finally and forever either in heaven or in hell. We have our blessed Lord's own word on that. Oh, may we keep the compass needle of our spiritual lives pointed for what is for us "true north," namely, heaven itself, that state in which only the will of God is done and in which He is the All in all. Here and now we are given by a

patient God the only opportunity to prove ourselves worthy of heaven. May we this Advent the better learn to really hate the evil which can only end in a hellish separation from God and to really love the good which can only end in heavenly union with God.

We forget sometimes that our blessed Lord in His graciousness comes day by day to be born spiritually in our souls as He was once born corporally on that Holy Night in the crib. He never forces Himself upon us but comes only to those who will meekly receive Him. May we find ourselves in the number of such souls, for if we are in their number Jesus will let His humility and gentleness and love overflow into us. After all, of what worth are we except we receive of His superabundance? By ourselves we are really sick yet without healing and fallen but without the capability of rising again. Let us therefore this Advent admit our need of Jesus' grace as He comes so frequently to offer that grace to us. Let us open wide our souls to receive it.

Now just as we can never have a happy Easter without a holy Lent, so we cannot have a happy Christmas without a holy Advent. May this Advent be a truly holy season for each and every one of us.

Affectionately,

Ernie Taber

★

CHRISTMAS SCHEDULE CONFESSIONS

FATHER TABER

December 21: 12-1

December 22: 11-1, 2-3

December 23: 11-1, 2-3, 8-9

FATHER MAYER

December 21: 4:30-5:30

December 22: 12-1, 3-4

December 23: 2-3, 4-5, 7-8

FATHER DUFFY

December 21: 7-8

December 22: 4:30-5:30, 7-8

December 23: 12-1, 3-4, 8-9

CHRISTMAS SERVICES

Christmas Eve, Sunday, December 24

Blessing of Creche, Benediction of the

Blessed Sacrament 4:00 p.m.

(followed by Church School Festival in
Saint Joseph's Hall)

Evening Prayer (Lady Chapel) 6:00 p.m.

Midnight Mass and Holy Communion Midnight

Christmas Day, Monday, December 25

Low Masses 7:00, 8:00, 9:00, 10:00 a.m.

Morning Prayer 7:40 a.m.

High Mass and Sermon 11:00 a.m.

Evening Prayer 6:00 p.m.

NOTE: Cards of admission to the Christmas Midnight Mass are mailed to each communicant of Saint Mary's and upon application to the Church Office they will be supplied to others who would worship the newborn King at His Christmas altar throne. If application is by mail, kindly send with it a self-addressed stamped envelope.

★

"AS DYING AND BEHOLD WE LIVE"

Dying to pride and living unto humility

IN our present series of articles on the general subject of mortification we are trying to learn together to answer the call of Jesus to die to self that we may live unto God, or, to put it differently, to die to sin that we may live unto righteousness. In the remaining articles let us get down to practical measures by dying to those common manifestations of self-love which Holy Church has called the seven deadly or capital sins in order that we may be free by God's grace to live strongly in the seven opposite virtues. Such living will require on our part a constant struggle without which there can be no progress in virtue, yet without acquiring virtue we cannot gain merit, and our blessed Lord has taught us that we shall be judged at the last according to our merits.

Too often Christian people get into the careless habit of saying that pride is the root of sin, that everyone is proud, and therefore that they too must expect to be proud. The answer is that all such

need not be as proud as they are. All can decrease in pride that they may increase in humility. All.

What is pride against which the entire life and teaching of Jesus Christ stands in vivid protest? It is an uncontrolled opinion and love of our own superiority, so uncontrolled that we consider ourselves to be greater than we really are. Again, pride is a prevailing desire to be praised by others and this desire becomes so prevalent that it is usually blindly contented with false praise which is commonly called flattery. The proud man glories in and often gloats over his own excellence as though he himself were the cause of that excellence and had not received it from God. True, every man does excel in many, many ways, but the talents which through his cooperation with God's grace he may have developed are first and last God-given talents. This fact the proud man either overlooks or denies.

Now pride is the beginning of all sin. Through pride the devil and his angels first fell and through pride our common ancestors Adam and Eve first fell. For us too, pride is the root of all other sins simply because it sets ourselves up above God. It is indeed a malicious sin and its deadly malice lies in the fact that by it we as mere creatures take over the role of the Creator and thus we break the very first and fundamental commandment "Thou shalt have none other gods but me."

Pride is such a tricky sin. It catches us off our guard for through it self so easily sneaks up onto the throne of our souls where only God may be rightfully enthroned. If the proud self is not constantly dethroned, if it is allowed to go unchecked, it leads us into open opposition to God and to a withdrawal of our dependence on Him and to disobedience to those spiritual and temporal authorities which represent God. So it happens that both Church and State are set at naught and the proud man becomes a heretic, even an infidel, and an anarchist. What is more, when pride becomes rampant the other six deadly sins, which please God may have been merely smoldering, burst into fierce flame.

The proud man is always a thief because he takes, keeps, and uses for his own benefit that which belongs to another. He takes to himself the merit and the praise and the riches and the blessings that come from and belong to Almighty God. He steals from God His glory.

The proud man is also always a liar because he boasts that he is and has that which most certainly he is not and has not. Every man has come forth from the great empty void and therefore all that he is and has is the gift of God. To the proud man Saint Paul has said, "If thou didst receive, why dost thou glory as if thou hadst not received?" The proud man should take a lesson too from Job and with him exclaim, "We brought nothing into this world and it is certain that we can carry nothing out. The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord." Then he will enter the realm of truth.

Now as pride is the root of all sin, so humility is the very foundation of all virtue. What is humility? It is the virtue in the practice of which a man is conscious of his own nothingness and so looks upon all excellence in himself as coming from God. The humble man says and means, "I am nothing. God is all." This does not signify that he must speak disparagingly of his own good points but that he must always be conscious of his own lack of power and his own insignificance when left absolutely on his own. Indeed the humble man admits that all of his natural and spiritual gifts come from God. The humble man avoids the praise and applause of men while at the same time he is charitable in his judgment against his neighbors, for he says and means, "There but for the grace of God go I."

Humility is indeed the beginning of all virtues because without it the other virtues are not acceptable to God and therefore have no merit in God's eyes. With humility even a man's vices become an occasion of repentance and of showing mercy to others. Humility also gives wings to prayer and takes it to the very throne of God. Our blessed Lord has vividly taught us this truth in His well-known parable of the Pharisee and the publican at their prayers in the temple. The Pharisee was not heard, only the publican. The publican and all humble followers of the publican could honestly say with Saint Paul, "We are not sufficient of ourselves to think anything as of ourselves but our sufficiency is of God." The humble man recognizes truthfully that whatever good there is in him is God's and that whatever evil there is in him is his — by his own choice, his sin.

Shall we cease being enemies of God? Remember those words of Saint James "God resisteth the proud but giveth grace to the humble." May God not resist us as His enemies!

IS IT CATHOLIC?

THERE is an old familiar story about a simple country priest in medieval England who was visited one day by an emissary from his bishop, sent around the various parishes in the diocese to see whether the clergy were performing their liturgical functions correctly. Watching the old priest say Mass, the visitor noted that he began the prayer after Communion with the words *Quod ore mumpsimus* and was quick to point out to him that the correct word was *sumpsimus*. To which the parish priest retorted: "I won't change my old *mumpsimus* for your newfangled *sumpsimus*!"

In two earlier articles we discussed the question of the Eucharistic Fast and of Evening Mass and held out for what we called the Catholic tradition in these matters as opposed to certain modern innovations. Two questions will inevitably be asked. First: are we not simply being diehards, opposed to any change, trying hard to hold on to an ancient and wrong *mumpsimus*? And secondly: how can we say that something is not Catholic, when it is the rule in the largest branch of the Catholic Church? To answer these questions, we must first look briefly at how we, as Anglicans, came by our Catholic practices in the first place.

At the time of the Catholic Revival in the Anglican Communion we had had some barren centuries behind us. The first thing to be recovered was the full Catholic Faith, but soon that Faith travailed for its outward and visible expression in Catholic ceremonial and liturgical forms. Where were these to be found? Why, of course in the practices and formularies of the Roman Catholic Church. We must remember that historical science was still in its infancy at that time and that liturgiology had hardly been born yet. Rome was quite honestly believed to be the unchanged and unchanging repository of the ways and practices of the ancient Church. What they did was obviously Catholic in every sense of the word. Remember that these things were not adopted by Anglo-Catholics because they thought that Roman canon law or rubrics had any binding force on them: there were a few priests then, as there are now, who indeed did hold such a view, but their view is as irrelevant to our problem as it is irrational. No, the reasoning was this: We want to recover Catholic practices; the Roman Church has maintained these unchanged from primitive times; from the Roman Church we may safely adopt them, then.

Many things have happened since that time. We know a great deal more about the history of the Church and especially about the history of the Liturgy. Amazing discoveries have been made in that field. We have, for instance, a very early Roman Mass formulary which reads uncannily like the Prayer of Consecration in our American Prayer Book and bears little resemblance to that in the Roman Missal! Rome herself is in the process of undergoing a "Catholic Revival" in the field of biblical and liturgical studies in particular and has turned back to the centuries before the Counter Reformation, to the age of the Fathers and the Martyrs. Many changes have already been made, especially in matters liturgical, and where things once seemed immutable we are now tempted to sigh, "change and decay in all around I see."

What are we to do in the face of all this? Certainly, we must not hold on for dear life to the things to which we have become so attached merely because we are so attached. There are many things which once seemed of great Catholic antiquity which may turn out not to be so at all. Just think of what are usually called the "good old hymns": most of them are neither good (they are often musical nightmares) nor old (they are almost always Victorian); some of us are simply so used to them. So it may well be with some liturgical practices once considered Catholic; some of these we may have to see go some day, like the old *mumpsimus*. When necessary we must be honest enough to say, with the late Mayor La Guardia: "When I make a mistake, it's a beaut!"

Above all, we must remember that we once adopted certain Catholic practices, not because they were Roman but because Roman and Catholic seemed the same at the time. Present-day Roman restorations or changes are relevant to us only as they are Catholic or not. Many of the recent Roman liturgical changes may, on examination, turn out to be a return to more truly Catholic forms, but not necessarily all; most disciplinary changes are quite obviously not. The former may in the long run find a foothold among us, though we will go very slowly here: among a laity which by and large knows very little about its liturgy, anyway, changes can more easily be made than among us Anglicans for whom the formulae of worship are almost our very life blood. We can no longer naively equate Roman with Catholic but must apply, in each case, the test of the Vincentian Canon: has it been held "everywhere, always, and by all"?

— M.G.M.

PARISH NOTES

ON the First Sunday in Advent a new violet frontal for the High Altar and a new set of violet High Mass vestments will be used for the first time. Both the frontal and the vestments were made in Saint Gall, Switzerland, and they are of marked beauty, which, together with their rich symbolism, will greatly enhance our Sanctuary worship. They are the gift of a devoted parishioner, Alice Vandergrift Gordon, and in loving memory of her husband, George Anderson Gordon, who spent many years in the diplomatic service of the United States and still more years in devoted prayer to God, for he was pre-eminently a man of prayer.

Rest eternal grant unto him, O Lord: and let light perpetual shine upon him! May he rest in peace!



WE welcome as preacher at High Mass at eleven on the First Sunday in Advent Father Atkinson of the Order of the Holy Cross.

In the evening of the same Sunday Father Atkinson will address in Saint Joseph's Hall the members of Saint Stephen's Guild on the Holy Cross Mission in Liberia. The members of the congregation are invited most cordially to be present at the address on the truly Catholic missionary work of the Order of the Holy Cross. The address will follow the regular Sunday evening service of Litany and Benediction of the Blessed Sacrament.



THE Feast of the Immaculate Conception of the Blessed Virgin Mary on December eighth is the festival chosen by the founders of Saint Mary's as our Patronal Feast, a day on which we all gather before God's altar to render thanks for the patronage of Our Lady over our beloved parish. What a tower of strength her prayers have been over the years of our parochial life! High Mass with communions will be celebrated at seven, followed by Low Masses at eight, nine-thirty, and twelve-ten, all at the High Altar. On the Sunday in the Octave of our Patronal Feast, December the tenth, we shall again gather as a parish family at the High Mass at eleven to give thanks for all of our spiritual joys and privileges. The Right Reverend Oliver L. Loring, Bishop of Maine, will preside and preach.

BISHOP LORING is also conducting the annual Advent Retreat for Men and Women on Saturday, December the ninth, according to the following schedule: Mass at eight; Meditations at ten-fifteen, eleven-forty-five, and two-fifteen; Benediction of the Blessed Sacrament at three. Breakfast after the Mass and luncheon at twelve-thirty will be served to those who make reservations for these retreat meals before December the eighth through the Sister-in-Charge of the Retreat, 133 West 46th Street (PLaza 7-6464).



ON Sunday, December the tenth, there will be no address at the regular evening service at eight, but all present at this service are invited by the members of Saint Stephen's Guild to join them in Saint Joseph's Hall to hear Bishop Loring describe the work of the Church in the Diocese of Maine. His talk will be illustrated with many slides in color. Those who have heard Bishop Loring give this inspiring talk on his former visits to Saint Mary's will not only be present themselves but will bring others with them. Coffee will be served at the close of the evening.



THE Women of the Church (Woman's Auxiliary) plan a Christmas Shower of miscellaneous articles for patients at the Goldwater Memorial Hospital on Welfare Island. The guest speaker on this occasion in Saint Joseph's Hall on Thursday morning, December the twenty-first, at ten-forty-five will be the Reverend Father Howard J. T. Mueller, a chaplain at the hospital. All women of the congregation are invited to be present and to help in this work of charity. A Corporate Communion will have been held at the nine-thirty Mass that morning in the Lady Chapel.



IN our Saint Francis de Sales Shop you will find Ordo Kalendars for 1962, with a dramatic picture of the Elevation at High Mass. These sell at sixty cents each, or eighty cents if mailed. You will also find many religious articles and devotional books suitable for Christmas presents to fellow Catholics.



IN planning your Christmas giving do not forget your gift to Saint Mary's in the form of a Christmas offering that will reflect your gratitude for the blessings and graces brought to you by the

Incarnate Lord through your parish home.



MAY we also ask that you place an offering in the box in the church vestibule marked "For Altar Flowers" that the Christmas High Altar may be resplendent with flowers as well as candles. If each parishioner will give even a little, the altar will be gloriously adorned.



THE Advent Ingathering of the United Thank Offering, the first of the new Triennium, will take place at the Cathedral of Saint John the Divine at the ten-thirty Mass on Tuesday, December the fifth. The Right Reverend Daniel Corrigan, Director of the Home Department of the National Council, will preach. At noon there will be a box luncheon in the undercroft, and the Advent meeting of the Episcopal Church Women of the Diocese will be held at one in Synod Hall. All women of the parish are cordially invited to attend the Mass, the box luncheon, and the meeting at which Miss Carmen Wolff of the Department of Christian Education of the National Council will be the speaker. All offerings should be sent to Mrs. James R. English, 4 East 95th Street, New York 28, or handed to her at High Mass on Sunday, December the third. Checks should be made payable to "The United Thank Offering."



THE regular monthly meeting of the Saint Stephen's Guild scheduled for December the seventeenth will feature as guest speaker Mr. John Farrar of Farrar, Straus and Cudahy, Publishers. Mr. Farrar is a noted speaker and will talk on the significance of the Catholic Faith for the fine arts. A light supper for one dollar will be served at five-thirty in Saint Joseph's Hall. The young adults of the parish are urged to attend.



THE Saint Stephen's Guild is sponsoring a Christmastide Dance to be held on Friday evening, December the twenty-ninth, in Saint Joseph's Hall from nine-thirty until midnight. This promises to be a festive affair for the members of the parish and their friends. An orchestra, entertainment, and refreshments will enhance the event. Tickets will be two dollars and twenty-five cents per couple.

FROM THE PARISH REGISTER

BAPTISMS

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

October 15 — Deborah Anne Walenta

November 5 — Brehon Evan Roberts

CONFIRMATIONS

BY THE RIGHT REVEREND CHARLES FRANCIS BOYNTON, D.D.

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

November 4 — Inga Lisa Linnea Bromander

RECEIVED BY CANONICAL TRANSFER

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

October 13 — Karen Sue Schaumann

October 16 — Juliette Allison

BURIALS

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

November 4 — Alice L. Snyder



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

December 8 — Feast of the Conception of the Blessed Virgin Mary, Departed Trustees.

December 10 — The Second Sunday in Advent, Beatrice Packington.

December 17 — The Third Sunday in Advent, Helen Janet and Lois Marie Warrell.

December 25 — Christmas Day, Thomas McKee Brown, Priest, Founder and First Rector.

December 31 — The First Sunday after Christmas, Gerard Holsman Coster.



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

Sunday, December 3 — The Guild of St Mary of the Cross, St Martha's Guild.

Wednesday, December 6 — St Mary's Guild.

Sunday, December 10 — The Living Rosary of Our Lady and St Dominic.

Thursday, December 21 — The Women of the Church.

Sunday, December 31 — The Church School, Order of St Vincent, The Guild of St Stephen.

WE gratefully acknowledge the following contributions towards the expense of printing and mailing AVE: Anonymous, \$15, \$3, \$3, \$1, \$1; Mrs Laurence Batchelder, \$3; Mrs Thaddeus Brys, \$5; Miss Henrietta V. Carter, \$20; Mr S. Wilson Cash, \$3; Mrs W. P. Clement, \$3; Mrs Carlton S. Cook, \$5; Mr and Mrs Colin David Crichton, \$15; Miss Florence B. Dickerson, \$5; Mr Paul Dorman, \$2; Mrs Ruth S. Horne, \$5; Mrs Christian A. Hovde, \$5; Miss Mae Janssen, \$10; Mr Frank P. Law, \$10; Mr Walton K. Lentz, \$3; Mr William W. Love, \$5; Mr and Mrs John W. McDonald, \$5; Miss Martha Louise Meyers, \$10; The Rev Christopher Morley, Jr., \$5; Mrs Eugene E. Moore, \$2; Miss Kathryn Mulholland, \$3; Mr George W. Perkins, \$5; Miss Evelyn W. Pike, \$2; The Rev Albert W. Tarbell, \$5; Miss Elizabeth Thomas, \$5; Mrs Leonore V. Thomas, \$3; Mr Edgar Wilson, \$25; Mr Oscar Wilson, \$25.



KALENDAR FOR DECEMBER

1. F. FERIA. *Abstinence.*
2. Sa. St Bibiana, V.M.
- ✕ 3. Su. ADVENT I. Com. St Francis Xavier, C.
4. M. St Peter Chrysologus, B.C.D. Com. St Clement of Alexandria, C.D., & FERIA.
5. Tu. St Sabas, Ab. Com. FERIA. Requiem 7.
6. W. St Nicholas, B.C. Com. FERIA.
7. Th. St Ambrose, B.C.D. Com. FERIA & Vigil.
- ✕ 8. F. THE CONCEPTION OF THE BLESSED VIRGIN MARY. Com. FERIA. *Abstinence.* High Mass with Communions 7.
9. Sa. Of the Octave. Com. FERIA.
- ✕ 10. Su. ADVENT II. Com. Octave & St Melchiades, B.M. (At High Mass: Solemnity of the CONCEPTION OF THE B.V.M. Com. Advent II.)
11. M. St Damasus I, B.C. Com. Octave & FERIA.
12. Tu. Of the Octave. Com. FERIA.
13. W. St Lucy, V.M. Com. Octave & FERIA.
14. Th. Of the Octave. Com. FERIA.
15. F. Octave Day of the Conception of the B.V.M. Com. FERIA. *Abstinence.*
16. Sa. St Eusebius, B.M. Com. FERIA. Requiem 8.
- ✕ 17. Su. ADVENT III (Gaudete).
18. M. FERIA. Requiem 9:30.

19. Tu. FERIA.
20. W. EMBER WEDNESDAY. Com. Vigil & FERIA. *Fast and abstinence.*
21. Th. ST THOMAS, AP. Com. FERIA.
22. F. EMBER FRIDAY. Com. FERIA. *Fast and abstinence.*
23. Sa. EMBER SATURDAY. Com. FERIA. *Fast and Abstinence.*
- ✕ 24. Su. VIGIL OF THE NATIVITY. Com. Advent IV.
- ✕ 25. M. THE NATIVITY OF OUR LORD JESUS CHRIST. High Mass (First Mass of the Nativity) 12 Midnight. Com. St Anastasia, M., in Second Mass. High Mass with Sermon 11.
26. Tu. ST STEPHEN, PROTOMARTYR. Com. Octave.
27. W. ST JOHN, AP.EV. Com. Octave.
28. Th. THE HOLY INNOCENTS, MM. Com. Octave.
29. F. St Thomas of Canterbury, B.M. Com. Octave.
30. Sa. Of the Octave.
- ✕ 31. Su. SUNDAY IN THE OCTAVE OF THE NATIVITY. Com. St. Sylvester, B.C., & Octave.

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



MUSIC FOR DECEMBER

DECEMBER 3 — ADVENT I

Mass — Missa brevis Healey Willan
 Motet — Obsecro Domine Jakob Händl

Evening

Litany in Procession Gregorian
 Motet — Zion hears her watchmen singing Dietrich Buxtehude
 O salutaris hostia Seth Calvisius
 Motet — Verbum caro factum est Gaspar van Weerbeke
 Tantum ergo Unknown Composer

DECEMBER 8 — CONCEPTION OF THE BLESSED VIRGIN MARY

Mass — Missa Alme Pater Gregorian

DECEMBER 10 — SUNDAY WITHIN THE OCTAVE OF THE CONCEPTION

Mass — Missa brevis Zoltán Kodály
 Motet — Beata es Virgo Maria Antonio Gabrieli

Evening

Litany in Procession Gregorian
 Motet — Beata viscera Ettore Desderi
 O salutaris hostia Jakob Händl
 Motet — O bone Jesu Marco Antonio Ingegneri
 Tantum ergo Anton Bruckner

DECEMBER 17 — ADVENT III (Gaudete)

Mass — Missa Festiva in D Alexandre Gretchaninoff

Motet — Exultate Deo Francis Poulenc

Evening

Litany in Procession Gregorian

Motet — Rorate caeli Giovanni Pierluigi da Palestrina

O salutaris hostia Josef Gabrieli Rheinberger

Motet — Ave Maria Jacob Arcadelt

Tantum ergo Gabriel Fauré

DECEMBER 24 — VIGIL OF THE NATIVITY

Mass — Missa Ferialis Otto Rehm

Motet — And the Glory of the Lord George Handel

DECEMBER 24 — MIDNIGHT MASS (Carol singing at 11:30 p.m.)

Mass — Mass in C George Henschel

Carols

DECEMBER 25 — THIRD MASS OF THE NATIVITY

Mass — Missa in honorem Sanctae Lutgardis Flor Peeters

Motet — Tui sunt caeli Orlando di Lasso

DECEMBER 31 — SUNDAY WITHIN THE OCTAVE OF THE NATIVITY

Mass — Mass in D George Henschel

Motet — O magnum mysterium Giovanni Pierluigi da Palestrina

Evensong

Magnificat and Nunc dimittis in E minor Thomas Tallis

Carols

O salutaris hostia Jean Langlais

Motet — O bone Jesu Tomaso Bai

Tantum ergo Zoltán Kodály



TIME OF WAITING

Mary to Joseph
 And he to Mary
 So solemnly, softly
 Say Mary and Joseph
 Our hearts are ablaze
 Our joy abounding
 Waiting, waiting, this time of waiting.
 My thoughts are of Thee — my thoughts are of Thee
 I sing — I sing
 Say Mary and Joseph
 Waiting, this time of waiting.

— Kenneth Allan.

SERVICES

SUNDAYS

Low Mass	7:00 a.m.
Morning Prayer	7:40 a.m.
Low Mass	8:00 a.m.
Sung Mass (St Francis' Altar)	9:00 a.m.
Low Mass (Lady Chapel)	10:00 a.m.
High Mass, with sermon	11:00 a.m.
Evensong, Benediction, and address	8:00 p.m.

WEEK DAYS

Mass, daily	7, 8 and 9:30 a.m.
Also on greater Holy Days as announced	12:10 p.m.
Exposition of the Blessed Sacrament and Intercessions	
Wednesdays	12:10-12:40 p.m.
Mass, Fridays	12:10 p.m.
Morning Prayer (with Litany, Fridays)	9:00 a.m.
Evening Prayer (with Litany, Wednesdays)	6:00 p.m.
Special Devotions, Fridays (St Francis' Altar)	8:15 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 the First Con-
 fession, Baptism, Confirmation and First Holy Communion.

—————
 The Parish Secretary's office is open at the following times:
 Mondays to Fridays 9:00 to 1:00 and 2:00 to 4:30

SACRAMENTS AND OTHER RITES

CONFESSIONS

FATHER TABER: Fridays, 12 to 1; Saturdays, 2 to 3 and 8 to 9 p.m.

FATHER MAYER: Thursdays, 4:30 to 5:30; Saturdays, 4 to 5 and 7 to 8 p.m.

FATHER DUFFY: Fridays, 4:30 to 5:30 and 7 to 8 p.m.
Saturdays 3 to 4 p.m.

Confessions will also be heard Sundays, 8:40 to 9:00 a.m.

A Priest can always be seen after any service.

BAPTISMS.—Sundays after High Mass by arrangements with the clergy. Proper sponsors should be chosen.

MARRIAGES are solemnized only after arrangement with the clergy and after three days' notice has been given. A certificate of Baptism should be produced by both parties. Those to be married should, if confirmed, receive Holy Communion. A nuptial Mass is suggested. It is against God's law to marry anyone divorced, as long as the other partner is living.

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 of 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 Linzel, the Director of Music.

DIRECTORY

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

THE RECTORY

144 West 47th Street. Telephone: PLaza 7-5845

The Rev. Father Taber

The Rev. Father Mayer

The Rev. Father Duffy

THE MISSION HOUSE, Sisters of the Holy Nativity

133 West 46th Street. Telephone: PLaza 7-6464

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

The Sister Mary Joel, S.H.N.

The Sister Teresa Margaret, S.H.N.

The Sister Mary Susan, S.H.N.

THE PARISH HOUSE, 145 West 46th Street

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

Harold M. Lindstedt, *Treasurer*. Telephone: PLaza 7-5845

Mr Forrest D. Wolfe, *Parish Secretary*. Telephone: PLaza 7-5845

Mr Edward Linzel, *Director of Music*. Telephone: PLaza 7-8232

Mr William A. Boutté, *Sexton*. Telephone: PLaza 7-5958

Louis Fellowes, *Funeral Director*. Telephone: PLaza 3-5300

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.