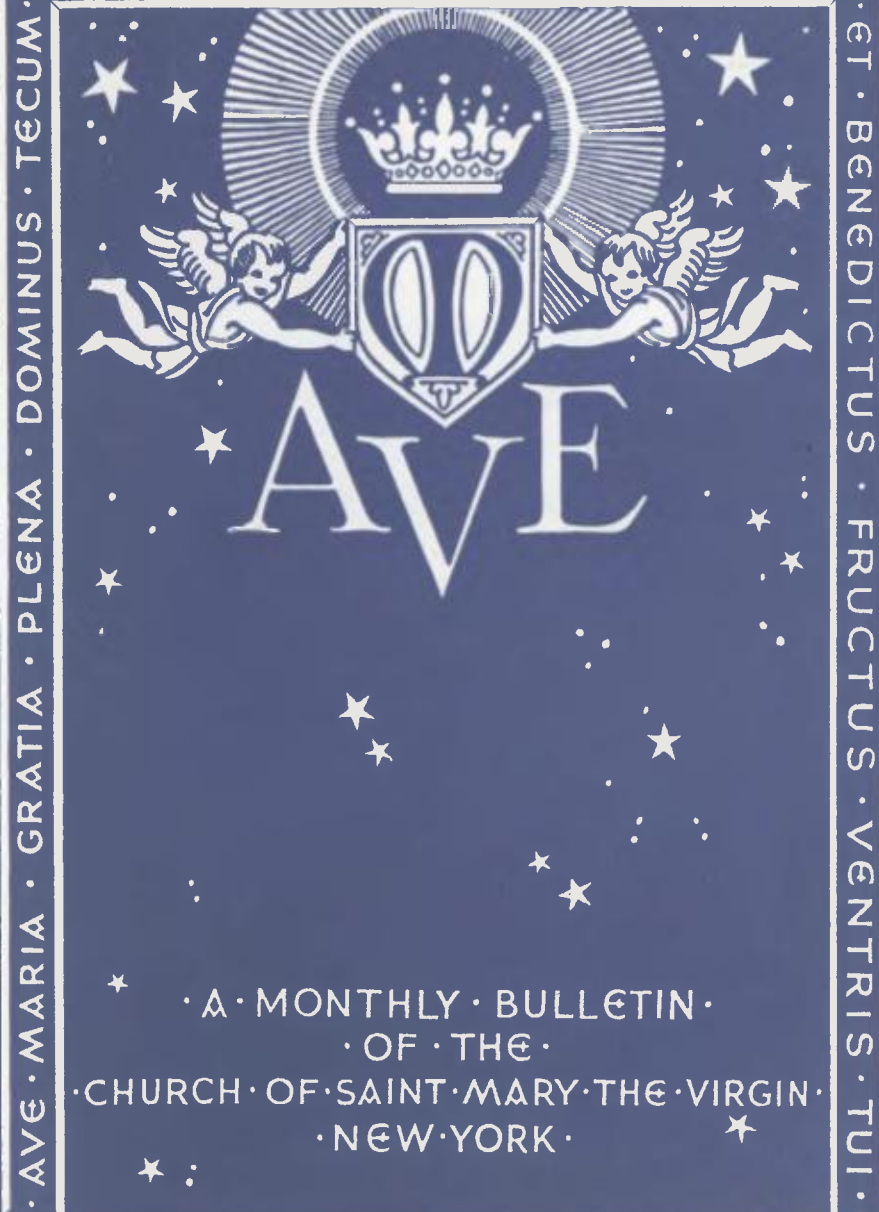


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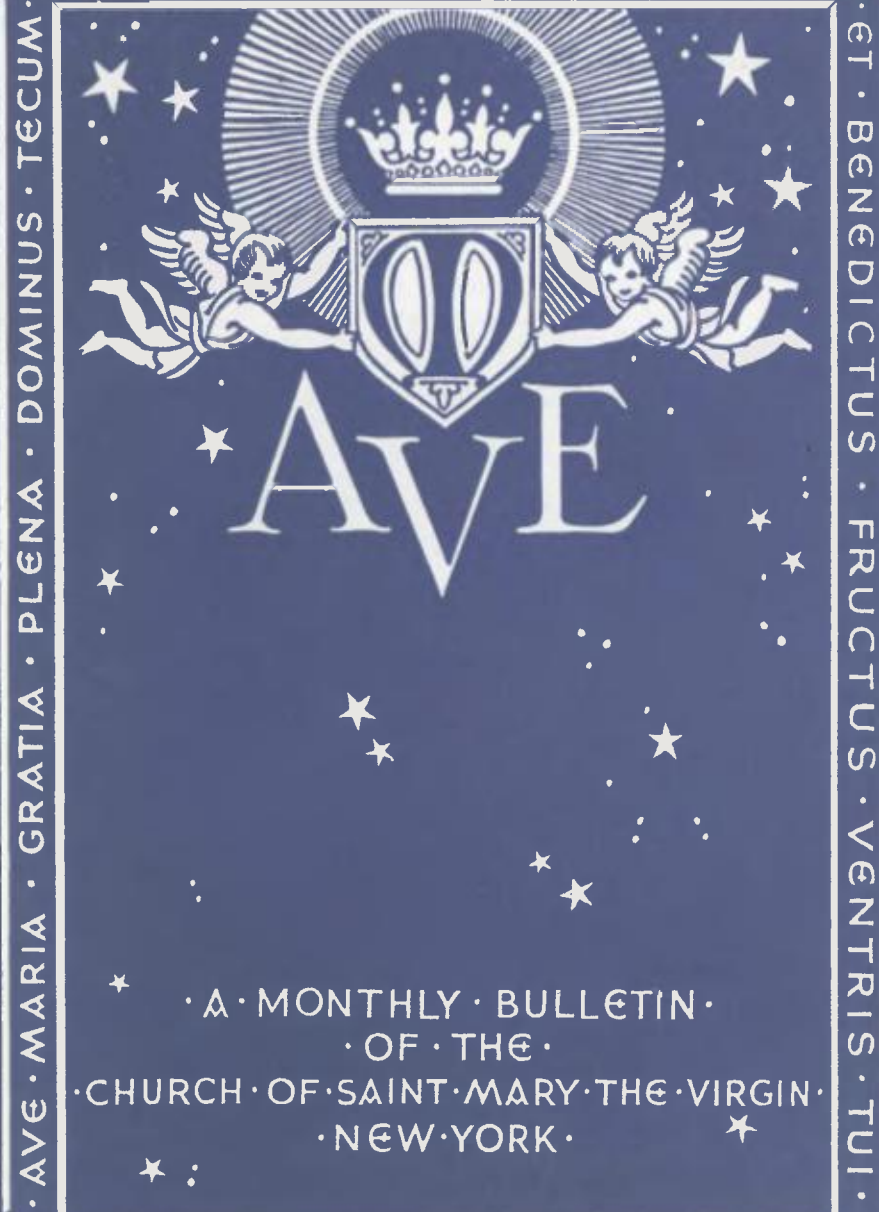
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VOL. XXXVI

DECEMBER, 1967

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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND TIMOTHY E. CAMPBELL-SMITH

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Parish founded 1868

Church built 1894

AVE

A Monthly Bulletin of
THE CHURCH OF SAINT MARY THE VIRGIN
New York City 36

Vol. XXXVI

December, 1967

No. 9

My dear people,

On the Sundays leading up to Advent, I have preached on the place of the Psalms, the Law and the Prophets, and the Epistles in the Eucharist and in Christian life. Someone said that there was a "Gospel before the Gospel," because the Apostles' message was recorded before the Evangelists'. But there was good news of the coming of Christ even before Christ came. That proclamation was in the Old Testament, Jesus' Bible and therefore ours, and to understand his Gospel we must know the history of his people and the message of the prophets. We cannot hear the New Testament only, and understand it fully. We must listen to God's Word in the Old Testament and in the writings of Christ's Apostles and in the Holy Gospels.

This continuity of witness was well understood in earlier centuries of Christianity when at the liturgy there were readings from the Old Testament as well as the New. We can be grateful to the Liturgical Commission of our Church for again making a place for Old Testament reading at Mass; and at High Mass, beginning on Advent Sunday, we will restore the Old Testament lesson. It will follow the Collect of the Day. After the reading from the Old Testament (which will be chosen, usually, from the lessons at Morning Prayer), the congregation will remain seated for the Gradual and the Epistle, then stand for the Alleluias and verse and the Holy Gospel. Immediately after the Gospel, the sermon will be preached — we believe in Gospel preaching, preaching of the good news of Christ and not the personal opinions of the preacher (though he may take his text from any lesson or prayer of the liturgy and may take his hearers from the altar into the world and thereby preach the Gospel). The sermon will lead into the Creed, which will thus be seen (says the Liturgical Commission) "as a corporate response

of the Church to the whole Word of God that has been read and proclaimed.”

This service of the Word of God is preliminary to the service of the Holy Sacrifice. The place of sacrifice is the altar. The altar is needed once we begin the sacrifice, when we place the bread and wine upon it at the Offertory. It is less appropriate to use the altar only as a book-rest. Reading of the service of the Word from the altar itself was a rather late (and rather corrupt) use, and we have seen the earlier use whenever a bishop has presided first from his throne before going to the altar at the Offertory. The place for the service of the Word is the throne or the priest's seat, a lectern or the chancel steps, and the pulpit. Therefore, once we have saluted the altar (the throne of God) with incensing, the ministers will go to their seats and not return to the altar until the Offertory.

Granted, these changes could be only antiquarian (though since when have *we* minded *that?*) but they do make it more obvious what we are doing at Mass. There may be some uncertainty and experimentation at first, but of your charity you will pray that out of it will come a liturgy revitalized, Catholic because it comes down to us from the ages, looks to ways that are universal, and speaks to all peoples clearly.

Good news for our Times Square ministry — it has been granted \$25,000 for a three-year period from the United Thank Offering of the Women of the Church. Their recognition of what we are trying to do is a great encouragement, and we are grateful for it. It is too soon to say how we will use it, but it will mean a more vital ministry in this area, especially to the old and lonely. (Many of them came during November to the rectory, where a relocation office with a City official on duty helped find new quarters for those forced to move because of the closing of nearby hotels.) It needs to be emphasized that the grant is for extra-parochial expenses, that it will in no way relieve the financial needs of the parish, which must depend on parishioners' pledges and the offerings of visitors and friends.

Parishioners and friends will mark the patronal feast, December 8, and I hope that many will come to the Pontifical High Mass at 6 and to the dinner at which Bishop Sterling will speak to us and entertain us by singing at the piano!

Christmas on a Monday is difficult but Catholics will find time to make their confessions and will be at Mass on Sunday, December 24, in the morning, even though they are returning at midnight, which is of course the first Mass of the next day. Preaching at the Mass of the Day, Christmas morning at 11, will be Dr Macquarrie, whom we like to call one of our family.

God give you a merry Christmas!

Affectionately your priest,

Donald L. Garfield



A TRIBUTE TO SAINT MARY'S
By the Reverend John Macquarrie, Ph.D.
Professor of Systematic Theology
in the Union Theological Seminary

IN the British Isles, the tradition of Sunday evening worship still continues. Although many of the churches are poorly attended, they are nevertheless open for Evensong, and those who do attend value this beautiful and instructive service, with its psalms, lessons, canticles, and collects.

So when I came to the United States in September, 1962, on my first Sunday in a new and strange country I looked through the church notices in *The New York Times*. I was astonished to find that in the whole of Manhattan, apparently only one church announced Evensong in the evening (the Cathedral and two or three other churches announced Evensong in the afternoon). The one church was, of course, the Church of Saint Mary the Virgin.

I took the subway to Times Square and had no difficulty in locating Saint Mary's. On going in, I was immediately impressed by the broad open sanctuary (no distant altar here!) but above all, I think, by the reverent demeanor of the people and the sense that prayer is a reality here. Also, I was pleased to find that Evensong is followed by Benediction, since this adds a sacramental dimension to the service and accords well with the principle that the fullness of Christian worship embraces both Word and Sacrament. I learned to appreciate many other things at Saint Mary's — the glory of the

music, the dignity of the ceremonial, the many helpful addresses from the pulpit (dare I suggest that we should perhaps have more?) But what has consistently drawn me to Saint Mary's is precisely what I have already mentioned as having impressed me so forcibly when I first entered it — the unmistakable sense that here worship and prayer are offered to a God who is present in the midst. "Surely the Lord is in this place . . . this is none other than the house of God, and this is the gate of heaven" (Genesis 28:16-17).

Two or three months after coming to New York, I found myself being drawn into the life of another church also. This was Saint Mary's, Manhattanville, in the parish of which we live. I was a long time discovering this other Saint Mary's, for it is tucked away on 126th Street, between Broadway and Amsterdam Avenue. It is an old parish, founded in 1823, but for some years now it has been a mission church, operating in an area that has many problems. Here again I found a company of God's people, with whom it has been a privilege to join in their work and worship.

Saint Mary's in 126th Street is in some ways very different from Saint Mary's in 46th Street. The 126th Street Saint Mary's is a small, rather plain building. The services too are somewhat austere.

Most of my Sundays in New York have been divided between the two Saint Mary's — mornings on 126th Street and evenings on 46th Street. I have great affection for both. But sometimes people ask me how it is that I am associated with two congregations that seem to be so different. I have no difficulty in answering this question. Both Saint Mary's belong to the richness of the Catholic Church. Just as the one Spirit bestows diverse gifts on different individuals and summons them to diverse tasks, so he bestows different gifts on different congregations, and they all contribute to the total life of the people of God.

The two Saint Mary's have different gifts for their different tasks, and each, I believe, can make and is making its own valuable contribution. I cannot help being impressed with the fact that both of these churches are dedicated to the Blessed Virgin. We call her "Mother of the Church" because she is the one who in the beginning received the presence of Christ and was overshadowed by the Holy Spirit. She was "full of grace," and the graces bestowed on her are now severally given to the churches. No single congregation is "the Church" in all its depth and mystery, but together the

churches make up the one Body, each supplementing the other.

Your gifts at the Church of Saint Mary the Virgin lie in the fields of worship and liturgy. These are very important gifts, for today so many seem to have lost the sense of the Divine Presence, and yet they are left with the sense of something lacking and are desperately trying to rediscover this lost dimension of life, sometimes by the use of drugs or in other distorted and impersonal ways. We look to Saint Mary's for leadership in liturgy. Much is going on in the liturgical field today as the Church seeks to make its worship speak to the people of our time. Some of the innovations are intelligent, some are merely sensational, and some are simply done in order to be "with it." We need a great center like Saint Mary's to guide us, to show us what must be retained and what must be changed if we are to fashion a style of worship both Catholic and contemporary.

In saying that your special gifts lie in the field of worship and liturgy, I am not for a moment suggesting that you do not have other tasks. Located at the hub of the greatest "secular city" in the world, you have an overwhelming missionary task. Surging round your doors are the best and the worst of our ambiguous civilization. I know, of course, that you have your own community projects, such as your outreach to the lonely and aged of the neighborhood. But perhaps your mission and your worship are identical. The fact that your house of prayer stands open on Times Square, that the Holy Eucharist is offered in the midst of all that goes on there — this is your testimony. The fact that daily opportunity is given for the Sacrament of Penance (which many of us have learned to value through the ministrations of Saint Mary's) — thus do you testify to the reality of God's reconciling work. Your sanctuary lamps burn as a silent witness to the presence of the living God in the midst of the world; they burn as a silent protest against the vice and the exploitation and the poverty of the city; they burn as a silent prayer that the Almighty Father will heal us all.

I am grateful to have this opportunity of publicly expressing thanks for all that Saint Mary's has been in the first hundred years of its history, and more especially of giving thanks for what it has meant to me; and I join with you all in prayer that under the wise guidance of your Rector, you may set out on a second century of expanded influence and service.

CONFESSION: A NEW LOOK

Sermon by the Rector
on the Twenty-Second Sunday
after Trinity: October 22, 1967

Matthew 18: 21, 22. Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven.

AND then Jesus told the parable of the unforgiving servant, the servant whose master was moved with compassion and forgave him his debt, only himself to find a fellow-servant who owed him an amount infinitesimal by comparison — and refuse him his forgiveness. Then his lord said to him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. And the conclusion is, our Lord tells us, So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

"Forgiving and forgiven." That is the sum and substance of the parable, and of the Christian's life, and indeed of the role of the Christian Church. It is the society of sinners becoming saints, forgiving and forgiven; and my sins and yours, however much they may seem to be between God and the single soul, are not just that. Sin always is social in its consequences. Sin always does injustice to mankind as much as to God. Sin always is pernicious to the body of Christ — breaking down the Church because we are very members incorporate in that body, members one of another, depending on one another for the building up in holiness which I need and you need, and the Church — all of us bound together — can infuse into his members.

This truth is taught by the parable of our Lord in his gospel today. And the world today, with its injustices, its meanness, its murderings by thought, word, and deed, cannot learn love unless it learns the meaning of forgiveness. Does the world in which *we* move — this city and condition of life called New York — *forgive* Mississippi? To forgive a condition of life which is alien to ours — and repugnant to me, you can guess — requires us — not to

condone — but requires of us what Christ meant by compassion. "God so loved the world, that he gave . . ." — gave a way out? gave indoctrination? more than that, we know, he gave proof of brotherhood, "he gave his only-begotten Son." The sacrifice of the Son of God will always be unique, but we see his spirit in many sons, even in our brothers who do not bear his Name, and for them as for Christian souls we give God thanks and pray him to make perfect the good work begun in them.

Perfection in the spirit and work of Christ demands compassion, that is, suffering with him and his brothers and sisters throughout the world made by him and redeemed by his blood. And if by drinking the Blood of Christ we are becoming one blood, brothers one of another, the world will look for signs of it, in us. In us there must be evidence of that spirit of compassion which will not leave our conscience free even though each of us may say, "I would not do a thing like that." But if I condone injustice by my indifference, by finding a way out of a showdown — even if in condemning injustice I forget for a moment the debt *I* owe God and man for forgiveness of other sins, then *I* am the same servant who found one of his fellow-servants and laid hands on him and said, Pay me that thou owest.

That is why I go to confession and get absolution: not only to get God's forgiveness but that of my fellow-servants. I know that in priestly absolution I can get God's forgiveness but it can come to me in other ways, and the Church's priests, empowered by God to loose men from their sins, never have said that God cannot forgive through other means that his appointed ministers. What I cannot see, however, is how a man can know that he is forgiven by his fellow-men unless he confesses before them all — all in the world and in the world to come, against whom he has sinned by a poor example; all in the Church, against whom he has sinned because the body of Christ has been made weaker by his sins, however private. How a man can know that the world forgives him, that the Church restores him to fellowship in Christ, is yours to have (and mine) in sacramental confession.

That sacrament has fallen off everywhere in the Catholic Church. It is no secret that fewer Catholics are going to confession before a priest. Fewer come to confession hours at Saint Mary's, partly

because a great confessor — mine while I was in seminary — is no longer here, but not only because of that. Everywhere, priests report that they are hearing fewer confessions — even in the Church of Rome. Priests in our sister communion are trying to revitalize the sacrament, as you may have read last week in *Time*. And the direction they are taking is towards a corporate confession — confession made by a body of Christians together, with a time of silence for examination of conscience and then each one naming his sins, perhaps to himself, perhaps to a priest, with priestly absolution given to the whole body together. This method seems to me to forget that each soul is a sinner, that, as said the prophet Ezekiel, "the soul that sinneth it shall die," and that each of us must acknowledge his sins to be forgiven by God through his priest. But of utmost importance to an understanding of sacramental absolution is the *direction* of this experiment — towards man as much as towards God. And confession to man, out loud to the whole congregation, was the practice of the primitive Church until scandal forced a change to private confession to a priest who is mediator between God and man, hearing sins so that they may be erased by man as much as by God.

I go to confession to be forgiven by God — and by you and all the world. And when I hear the words of priestly absolution, I hear the voice of God through a man. And much as I value God's absolution, I value — and I know that I have got — healing from you whom I have wounded. Would it make the sacrament more real to Christians to think of confession in that way, and ask ourselves if it is not worth the shame? Thinking of the shame we must share if we confess to a fellow-sinner, a French skeptic said, "It is the easiest thing in the world to confess to *God*."

My fellow-sinners, it is *not* easy to confess one to another but we must, I am convinced, if we are to bind up the world's wounds and build up Christ's body and understand how to pray his Father to forgive us our trespasses, as we forgive those who have trespassed against us. Such an understanding of forgiveness not only would make the sacrament of absolution more real to us and acceptable to all Christians, but humble use of the Church's ministry of forgiveness would help us — as the Archbishop of Canterbury laid down as a duty of Catholics — "to see more vividly the social consequences of our Christian faith."

"Forgiving and forgiven" — *sacramentally* if we want assurance from God and man — God

"Grant us wisdom, grant us courage,
That we fail not man nor thee."



FROM THE PARISH REGISTER

BAPTISMS

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

November 1 — Katharine Augusta Gallaudet Howard

November 12 — Derek Roy Brown, Junior

BURIALS

"My flesh shall rest in hope."

October 26 — Harold H. Jacocks

October 30 — Cicely Hunt

November 10 — Jane Pease

November 17 — Jessie W. Baker



ALTAR FLOWER MEMORIALS

December 8 — Conception B.V.M., Departed Trustees

December 17 — Advent III, A thanksgiving

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

December 31 — Christmas I, Gerard Holsman Coster



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CONFESSIONS BEFORE CHRISTMAS

FATHER GARFIELD

December 22: 12-1

December 23: 2-4

December 24: 8-9

FATHER CAMPBELL-SMITH

December 22: 5-6

December 23: 4-6

December 24: 5-6

PARISH NOTES

AT SUNDAY EVENSONG on the first three Sundays of December, Father Campbell-Smith will give Advent meditations.



THE BISHOP OF MONTANA, the Right Reverend Chandler W. Sterling, will keep our patronal feast with us, December 8 and 10. The Bishop will celebrate High Mass at 6 p.m. on Friday, the Feast of the Conception of the Blessed Virgin Mary; will speak afterwards at the parish banquet on "Transition—The Age of the Overlap"; and will preside and preach at 11 a.m. on Sunday, December 10, when we keep the solemnity of the feast. Bishop Sterling is President of the American Church Union, and the A.C.U.'s Executive Director, Canon du Bois, will be present, too. The Bishop—whose mailing address, by the way, is Last Chance Gulch, Helena, Montana—is an accomplished pianist and singer, noted for episcopal renditions of Gilbert & Sullivan. We have asked for a sample. Come and keep holy-day with us in church and at Schraff's on Fifth Avenue at Forty-sixth Street, where the menu will be shrimp and the price \$5.00. Tickets from the parish office at once, please.



FRIENDS OF SAINT MARY'S are reminded of their annual obligation of a thank offering at the patronal feast. It is a simple and a satisfying thing to join the Friends, who by prayer and financial support, large or small, are members, though not canonical, of our family. Not to draw you away from rightful allegiance to your parish—but would you like to be a Friend of Saint Mary's?



THE CHURCH OF THE ADVENT, BOSTON, the first parish in this country to be founded, avowedly, on the principles of Anglo-Catholicism, has a new Rector, the Reverend G. Harris Collingwood, who was a concelebrant on October 1 and will return to preach on December 17, the Third Sunday in Advent. Since the Advent is the church in which your Rector was confirmed and ordained to the priesthood, he will take special pleasure in welcoming Father Collingwood.

"THE PLAY OF HEROD" and "THE PLAY OF DANIEL" will be presented in Saint Mary's by the New York Pro Musica. These productions, conceived by the late Noah Greenberg and directed by Dr John White, are essentially religious and liturgical. The medieval Church gave birth to the original drama and we are proud that it is to be presented in so fine a setting as Saint Mary's. Performances of "The Play of Herod" are on December 13 at 9:15 p.m. and on December 14, 15, 16 at 7 and 9:15 p.m.; "The Play of Daniel" on December 20 at 9:15 p.m. and on December 21, 22, 23 at 7 and 9:15 p.m. These performances will not interfere with the scheduled services of the church. Tickets will not be sold at the church. Forms for ordering tickets may be had at the tract table, from the parish office, or by phoning New York Pro Musica at 874-7711. We bid Pro Musica welcome and hope that other arts will return to Mother Church.



ECCE SACERDOS MAGNUS, The Archbishop of Canterbury at the Church of Saint Mary the Virgin, is a recording of His Grace's sermon on October 1 and of some of the music at the Mass. It is a limited edition recording and the price is \$6.50—plus 50¢ for mailing. Ernest Ucko, who recorded *Exultate Deo*, made a perfect tape of the sermon, and the rest of the record is a faithful reproduction of highlights of the great centennial service. Color pictures at \$2.00—three for \$5.00—are available of the Archbishop at the door and at the throne and before the altar at the elevation of the Host.



ORDO KALENDARS FOR 1967, with a picture of the Archbishop of Canterbury giving Holy Communion on October 1, may be bought at the Saint Francis de Sales Shop for 75¢, plus 25¢ for mailing.



CHRISTMAS PRESENTS for patients at Metropolitan Hospital may be brought to church on Sunday, December 3 or 10, wrapped and labelled for boy or girl, man or woman. For adults, pens and packets of stationery, laprobes and shoulder throws, are useful; for children, clothing and toys. Will you remember these sick and lonely ones?

CHRISTMAS GREENS must be hung between Sunday morning and evening, December 24. Would you like to stay after coffee hour and help? There might be some impromptu carolling. We will not be having Sunday night Evensong on Christmas or New Year's Eve.



FLOWERS FOR THE CHRISTMAS ALTARS are provided by special contributions put in the box in the church vestibule marked "For Altar Flowers" or sent to the parish office.



THERE IS NO FASTING from Christmas to the Epiphany. You may eat meat on Fridays, December 29 and January 5. Ember Days, which are Wednesday, Friday, and Saturday, December 20, 22, and 23, are to be kept as days of special devotion for God's blessing on the Sacred Ministry of his Church.



DONALD F. CHAMBERLAIN, who served as our seminarian and has been serving as a deacon at Saint Stephen's Church, Pittsfield, Massachusetts, will be ordained priest by the Bishop of Western Massachusetts on Sunday morning, December 24. He will be presented to the Bishop by Father Garfield. Your prayers are asked for God's blessing on his priesthood.



THE LITURGICAL CONFERENCE sponsored by Saint Mary's as part of our centennial celebration begins with Mass on Monday evening, January 15, features speakers who know the liturgy and who know the ecumenical and parochial scenes, and concludes with Mass on Tuesday evening, January 16 (though there are extra events for those who can stay over till Wednesday). You have now received announcements and registration forms. Have you registered? It is the most significant offering of our centennial celebration.



SAINT MARY'S NEEDS A GENEROUS CHRISTMAS OFFERING!

SERVICES

SUNDAYS

| | |
|------------------------------------|-----------------------------------|
| Morning Prayer | 7:10 a.m. |
| Mass | 7:30, 9:00 (Sung), and 10:00 a.m. |
| High Mass (with sermon) | 11:00 a.m. |
| Evensong and Benediction | 6:00 p.m. |

WEEKDAYS

| | |
|---|--------------------------|
| Morning Prayer | 7:10 a.m. |
| Mass daily | 7:30 a.m. and 12:10 p.m. |
| Mass also on Wednesdays and Holy Days | 9:30 a.m. |
| Evening Prayer | 6:00 p.m. |
| Litany after Evening Prayer on Wednesdays. | |
| Litany of the Incarnation and Benediction after Evening Prayer on Fridays. | |

*Other services during the week and on festivals
as announced on the preceding Sunday.*

CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*
FRIDAYS, 5 to 6 p.m.
SATURDAYS, 2 to 3 and 5 to 6 p.m.
SUNDAYS, 8:40 to 9 a.m.
and by appointment.

OCCASIONAL OFFICES

THE MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.

KALENDAR FOR DECEMBER

1. F. FERIA. *Abstinence.*
2. Sa. FERIA. *Of our Lady.*
- ✠ 3. Su. ADVENT I.
4. M. St Clement of Alexandria, C.D.
5. Tu. FERIA. *Requiem 7:30.*
6. W. St Nicholas, B.C. *Mass also 9:30.*
7. Th. St Ambrose, B.C.D.
8. F. CONCEPTION B.V.M. *Mass 6:30, 7:30, 9:30, 12:10. Evening Prayer 5:30. Pontifical High Mass 6 p.m.*
9. Sa. FERIA. *Of our Lady.*
- ✠ 10. Su. ADVENT II. *Solemnity of the Conception B.V.M. 11.*
11. M. FERIA. *Requiem 12:10.*
12. Tu. FERIA.
13. W. St Lucy, V.M. *Mass also 9:30.*
14. Th. FERIA.
15. F. FERIA. *Abstinence.*
16. Sa. FERIA. *Of our Lady.*
- ✠ 17. Su. ADVENT III.
18. M. FERIA.
19. Tu. FERIA.
20. W. EMBER DAY. *Fast & Abstinence. Mass also 9:30.*
21. Th. ST THOMAS, AP. *Mass also 9:30.*
22. F. EMBER DAY. *Fast & Abstinence.*
23. Sa. EMBER DAY. *Fast & Abstinence.*
- ✠ 24. Su. ADVENT IV. *Evening Prayer (said) 6.*
- ✠ 25. M. CHRISTMAS DAY. *High Mass of Midnight, with procession at 11:45 p.m. Mass 7:30, 9, 10. High Mass on the Day 11.*
26. Tu. ST STEPHEN, DN.M. *Comm. Octave. Mass also 9:30.*
27. W. ST JOHN, AP.EVAN. *Comm. Octave. Mass also 9:30.*
28. Th. THE HOLY INNOCENTS. *Comm. Octave. Mass also 9:30.*
29. F. St Thomas of Canterbury, B.M. *Comm. Octave. Abstinence dispensed.*
30. Sa. Of the Octave.
- ✠ 31. Su. CHRISTMAS I. *Evening Prayer (said) 6.*
✠ *Days of obligation.*

MUSIC FOR DECEMBER

DECEMBER 3 — ADVENT I

11 a.m.

Mass in G minor Ralph Vaughan Williams
Motet, Hosanna to the Son of David Orlando Gibbons

6 p.m.

Magnificat and Nunc dimittis Henry Purcell
Motet, Prepare ye the way of the Lord Michael Wise
O salutaris hostia Geoffrey Bush
Motet, Salus aeterna VII
Tantum ergo Geoffrey Bush

DECEMBER 10 — SOLEMNITY OF THE CONCEPTION B.V.M.

11 a.m.

Mass in E minor Anton Bruckner
Motet, Ave Maria Anton Bruckner

6 p.m.

Magnificat and Nunc dimittis Modes VIII, III
Motet, Awake, awake, put on thy strength Michael Wise
O salutaris hostia Hermann Schroeder
Motet, Panis angelicus Hermann Schroeder
Tantum ergo Hermann Schroeder

DECEMBER 17 — ADVENT III

11 a.m.

Missa misericordias Josef Rheinberger
Motet, Veni, Domine Joannes Esquivel

6 p.m.

Magnificat and Nunc dimittis Orlando Gibbons
Motet, O sapientia Robert Ramsey
O salutaris hostia McNeil Robinson
Motet, Ave verum 14th Century French
Tantum ergo McNeil Robinson

DECEMBER 24 — ADVENT IV

11 a.m.

Missa dorica Antonio Lotti
Motet, This is the record of John Orlando Gibbons

DECEMBER 25 — CHRISTMAS DAY

12 midnight

Mass in C Franz Schubert
Motet, Dies sanctificatus Josef von Eybler

11 a.m.

Missa Kyrie cum júbilo Plainsong

DECEMBER 31 — CHRISTMAS I

11 a.m.

Missa brevis Giovanni Pierluigi da Palestrina
Motet, Natus nobis Jacob Handl

CHURCH SCHOOL

CHILDREN attend 9 o'clock Mass on Sunday and receive instruction afterwards in the Mission House. For ADULTS there is discussion at 10 o'clock in Saint Joseph's Hall.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT after Sunday High Mass at the shop next to the parish hall. There are also crucifixes, rosaries, medals, and other aids to worship.



THE FRIENDS OF SAINT MARY'S

ANGLICAN CATHOLICS here and abroad who love St Mary's, but for geographical reasons cannot be communicant members of the parish. The requirements are, first, prayer for God's blessing on St Mary's and, second, an annual thank offering at the Patronal Feast, December 8. If you have said, "It is an encouragement to me to know that St Mary's is always there," you can encourage that which encourages you by writing to the Rector and becoming a Friend of St Mary's.



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, [here state the nature or amount of the gift]."

DIRECTORY

CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York 10036

(East of Times Square, between 6th and 7th Avenues)

Church open daily from 7 a.m. to 7 p.m.

RECTORY

144 West 47th Street, New York 10036 — PLaza 7-6750

The Rev'd Donald L. Garfield, *Rector*

The Rev'd Timothy E. Campbell-Smith

PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750

Mr William R. Anderson, *Parish Secretary*

Office open Monday to Friday (except legal holidays)

9 a.m. to 1 p.m. and 2 to 4:30 p.m.

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|---|------------------|
| Mr John Z. Headley, <i>Treasurer</i> | PLaza 7-6750 |
| Mr James L. Palsgrove, <i>Director of Music</i> | JUdson 6-0237 |
| Mr McNeil Robinson, <i>Organist</i> | MOument 3-3259 |
| Mr Richard L. Stoving, <i>Ceremoniaris</i> | 454-3957 |
| Mr Curtis R. Pruitt, <i>Head Usher</i> | LExington 2-1294 |
| Mr Louis Fellowes, <i>Funeral Director</i> | PLaza 3-5300 |

The Church of Saint Mary the Virgin is supported largely by voluntary offerings through the use of weekly envelopes, which may be obtained from the Parish Secretary.

Annual subscriptions of two dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE.