

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



# AVE

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

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

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THE CHURCH OF SAINT MARY THE VIRGIN  
New York City

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

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Vol. XXXIX

December, 1970

No. 9

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My dear people,

The Conception of the Blessed Virgin Mary, celebrated on December 8 each year, always marks an anniversary for us. Two years ago, we celebrated our centenary as an incorporated parish. This year marks the centenary of services held in the 45th Street church and the seventy-fifth anniversary of the opening services in the church in which we now worship. To think of it as the new church is strange, though I have heard one or two parishioners call it that and speak of the old church affectionately. Any church in which we find God is very dear to us.

Under God, our old and new churches were tied together by two noticeable, constant witnesses, one animate, one not. Father Brown, our founder, carried from one building to the other that immense energy which had built up a congregation, which bursts out in his sermon of which we print half (!), and which was to wear him out only three years after the opening of the new church. And to it he brought also the altar which always will be the source of our life and the witness — stronger than what we say — that God tabernacles among men. We may not wish to canonize Father Brown's artistic taste — some of us wish there were not quite so much white marble! — but we love the table where, for one hundred years, we have celebrated Christ's Mysteries and found his Presence.

So our affection and gratitude will be greater than usual, this December 8. At 6 p.m., High Mass will be offered with the full choir singing a Mozart *Missa brevis*. I have invited our fifth Rector, Father Granville Mercer Williams, SSJE, to be chief celebrant and, after dinner at the Harvard Club, to serve up a few words as light cordial. Dinner tickets may be bought (\$7.50) at the parish office or shop.

That is how we will celebrate our patronal feast, not repeating it with a solemnity on the following Sunday, which is Advent, with its own solemn message to be kept inviolate. The Advent lessons make a unit in the lectionary authorized by General Convention: Christ's second coming proclaimed on Advent I, his first coming recognized

by John Baptist his forerunner (Advent II and III), and (Advent IV) his mother Mary's role in the Incarnation. The last of these themes, on the last Sunday before Christmas — an Eastern tradition — gives us the joy of showing Mary's place in the work of man's salvation.

With the new lessons will go a psalm sung at the Gradual. There, between Old Testament and Epistle, the psalm is carefully chosen to link them together, just as the verse with the Alleluia points to the Gospel. How these new lessons teach the economy of salvation, we hope to show in sermons. To try to do that ahead of time, however, would burden you with detailed history and rationale.

So let me say simply that the new lessons will open to us three times as much of the Bible as before, in better sequence than before. They were first chosen by Roman Catholic scholars and then adapted for the Episcopal Church by a committee on which I serve. Though we made changes that seemed wise, we were in fundamental agreement with the Roman Church and, to keep in step with it, are beginning the three-year cycle with Year C. We will begin Year A (a date divisible by 3) in Advent, 1971, Year B in 1972, Year C again in 1973, and so on. I am thrilled by the prospect of opening up more of the riches of God's Word. To preach on Sundays in Advent we are fortunate to have Professor Reginald H. Fuller, S.T.D., who teaches New Testament at Union Theological Seminary and whose pastoral concern is so evident in the adaptation of the new lectionary for Anglican usage.

As preparation for Christmas, Father Boyer's meditation will be helpful. It was given last Christmas morning, when very few heard it or the gospel, the prologue of Saint John. But now that great gospel will be repeated on the Sunday — an instance of the new lectionary serving our need.

Like Father Brown, I cannot leave out mention of money. Saint Mary's still runs at a financial loss, but somehow — thanks to God — we go on. One way in which all may help — one on which we depend — is a generous Christmas offering. God, who gave his Son, cannot be outdone in generosity.

Affectionately your priest,

Donald L. Garfield

#### WHERE THE LOVE OF GOD SHALL ABIDE

WE SEE TO-DAY the completion of this church, the building of which has been influenced by prayer even more than by the possession of the money that was left to build it. We are not only entering upon another year, but upon a new experience in our life. The past quarter of a century has been one of hard work and steady rising up to meet duties which have accumulated. This accumulation has brought us to the point where we shall be more in evidence. From all sides we shall be observed with an interest which will see us as we have never been seen before; as St. Paul says, we have become a spectacle unto men, and everything that we do must be done with the consciousness that the eyes of all are upon us. It means greater work, greater liberality, greater care that our good be not evil spoken of. Whatever influence we have had for good, we shall find that everything will be magnified into importance that has not hitherto been vouchsafed to us. It will not be the conduct of public worship alone, but it will be in little things, as we might term them: the giving of alms, the intercourse with our fellow men, our individual conduct to be tried and judged on every occasion.

We said a year ago that there would be a certain familiarity and home-likeness because of the memorials which have been removed from the old Church, yet we find that in the construction of this great Church, there is something to carry us still further forward. There is a religiousness, magnificence and grandeur about this Church which of itself is more than a striking lesson, which at once finds a response in our spirit and teaches us to look farther beyond. It is not merely walls and vaulted roof that we see, but religious truth, which elevates the soul wherever the eye may rest. The gift which God has given the architect who has designed the graceful structure has been two-fold, in that he has not only produced a thing of beauty, but one of a most wonderful construction. Few men have this double gift. It seems to have been his from the very beginning. Whatever dreams he may have had of architectural beauty, he has embodied them and given them a form, which can but benefit every one who comes here. The pillars, the arches, the clere-story, the vault above and the views of Chapels beyond, all suggest a Cathedral-like building, which is easily recognized by those who have seen the structures of the Old World.

The commodious houses for the Clergy and the Sisters on either side of the front, are most beautiful. The rectory is well adapted for parochial as well as domestic use. The large Chapel of the Catechism, which is under the Clergy House, which is to be known as St. Joseph's Hall, will be a centre for gatherings and work of the most varied order. The club rooms can likewise be put to many kinds of use. The library will some day be filled with valuable reading matter, be a place of study and instruction which will benefit the rising generations. St. Elizabeth's Chapel, under the Mission House, will be often used for additional masses and for instruction, and the beautiful Lady Chapel at the Chancel end of the Church, will be a place of repose for those who seek a more secluded sanctuary; while the Mortuary Chapel will be a place of rest and comfort, and many a heart will be led through the Valley of Shadows to the peace which, amidst tears and sighs, shall find the bitterness of grief sanctified by God's most Holy Spirit. The Baptistery, which is a memorial of a little child, has been already used for baptism, and although it has been built a memorial because of death, it will be found to be a place of life, wherein the gift of the eternal life shall come from heaven.

There must be inspiration given to the mind of an architect who could thus provide for the due celebration of the offices of religion and parochial work, who could design so much in such a space upon paper, and then find when the plan is carried out in masonry that it is right, that it fills the needs both of beauty and use, and that it will continue in its main features without material alteration.

The knowledge that the architects were men of skill and taste gave such a feeling of confidence to the Rector, that from the moment they took charge of the work, there was an absence of worry and a presence of trust and satisfaction that everything would be right, as it has proven to be.

Under these guiding hands, those who have undertaken to do the work of construction have been men of intelligence, unusual ability, with extraordinary means for carrying out their work. They were selected because of their reputation and ability, so that having begun the work they continued to the end able and faithful. In spite of delays and obstacles within and around them, they have performed that which they promised — a great Church and the large buildings finished in one year — a most unusual compliance.

For the men who have worked under them we have but the most respectful regard. They have been faithful to a degree. The uniform politeness, pleasant manners and quietness, which have been characteristic of the men who have worked in the different parts of these buildings, deserve more than a passing thought. We, as Clergy, Trustees, and members of this congregation, owe to them one and all a good word; and if it will encourage them to continue their high degree of an already good reputation, they have from us every encouragement which we are or shall be able to offer.

And now a few notes on the financial situation.

In some way or other the impression has got abroad that the parish is a wealthy one, and that it does not need now, as it formerly did, any contributions from the faithful to maintain the work. This is an absolutely erroneous impression, and each member of the parish ought to be not only convinced of the fact himself and herself, but also be an agent for the spreading abroad of the idea that the work of St. Mary's is a great work, that it cannot be carried on without liberal contributions, and that it does not possess the necessary funds of its own. To be sure a large legacy was received from Miss Cooke, but the very Church the people are worshipping in is an evidence that that money is not available for maintaining parish work. When the legacy was received, the Trustees had, of course, the option of investing the money and carrying on the work of the Church with the income. If this had been done we should still have been in old St. Mary's Church, without the necessity of asking for contributions from anybody; but we think that we should have had a dead Church, and we would have had no right to expect any quickening of spiritual life or any earnest, faithful prosecution of the work of a city parish. The people must see that to carry on the work of St. Mary the Virgin's Church, as much, if not more, contributions than ever will be needed. The care, the cleaning, the lighting, the heating of the buildings, and the music of the services, are necessarily largely increased in cost. The fact of it is, that the parish needs income more than ever it did, and that this fact was within the deliberate intention of the Rector and Trustees, who will never believe that the people who attend the Church wish to do so without contributing to the utmost of their means to its support.

We have been thoroughly trained in the Church to recognize that the chief purpose of building a Church in any part of the world is for the purpose of enclosing the Altar. Some of the most ancient Churches in the world were simply coverings, more or less beautiful, for the Altar which was erected over the body of a martyr, or over the place of martyrdom, where blood was shed by the martyr for the love of his Saviour, Whose Blood redeemed the world. Such a memorial would be a constant reminder of the value of the Blood which is the life of the world.

There is something mysterious in the mystery of the life hidden with Christ; that He in whom life should share with His people, who have become one with His life, and should give a value to the mystery of death, is one of the blessings promised by Him to His Church; and therefore the Altars were erected to show forth the death of Christ, while at the same time they gave honor to the death of the martyr, whose relics were enshrined under that Altar.

It was one of the ways in which the early Church did commemorate God and commemorate men. But in these days when we have no relics usually under our Altars, we are not so forcibly reminded that men are co-workers with God, but are left with the chief thought that it is the death of Christ which the Altar must represent.

The mark of a Catholic Church, therefore, is the Altar. It exalts the building that has the Altar above any building without an Altar. The scriptures may be read in a small mission chapel without an Altar, instructions may be given, sermons preached; however much they may benefit men in such a good use, nevertheless they have neither the honor nor the power which would attach to the smallest or the greatest Church with an Altar. It is the continual remembrance of the sacrifice of the death of Christ and of the benefits which we reap thereby, which is the centre of Christian life. It is the continual remembrance showing forth or exhibiting to God, which is the chief purpose. It is the continual showing forth the death of Christ and redemption thereby, which is the speaking exhortation to men. It is the evidence of the love that men should have for God and the love that men should have for men and is regarded as the motive for the love of man for man. It is not merely a sign that men are in charity with men, but that men have a charity for those who have not yet been brought to recognize the fullness of its meaning.

As we enter this Church, the chief object which strikes our eye is the same holy Altar which was blessed by our Bishop Horatio Potter some twenty-four years ago. Here we behold the Altar which the old Church enshrined, and which is now canopied by this more magnificent Church. When we reflect how many times we have celebrated the Sacred Mystery of the sacrifice of the death of Christ, the memorial which He has commanded us to make; how for this long time the continual remembrance has been presented to our Father in Heaven, we can appeal to the possibility and practicability of making the Office of our Church in villages, towns and cities, the light and the heart of every Church, where the love of God shall abide, where His own honor dwelleth; from whence the warm love of man may grow warmer, and love, that may have become cold, may be revived. Those of us who have found this Altar to be the strengthening of our life, will at a glance recognize its welcome shape. Others will become enthusiastic because of our enthusiasm. From far and near, they who have come to worship here occasionally, and who have received the Blessed Sacrament, will come again. As time goes on, others will come, we may modestly say, in almost countless numbers.

But, Dearly Beloved, we must speak of the ministrations that are yet to be given through our possession of this Altar.

The Blessed Sacrament, to those who are able and strong enough to come to the Church at the regular hours; at other times, to the sick, who are either house-bound or bed-ridden or prostrate with serious illness, in their own abodes. The sanctification of sorrow, the confession of sin, the benefit of Absolution, in the Sacrament of Penance, which Our Blessed Lord has given power and commandment to His ministers to declare and pronounce to His people being penitent. The gift of Baptismal life at the sacred font, where the Water and the Word are outward visible signs, ordained by Christ Himself, as the means whereby we receive the inward and spiritual grace, and the pledge to assure us thereof. These three important Sacraments — Baptism, which is first of all and only once necessary for our salvation; the Blessed Sacrament of the Body and Blood of Christ, which with frequent and regular reception is likewise generally necessary for our salvation; and Penance, which, thank God, because of the power of grace given, is not so frequently necessary to us, will be administered with the same loving care and faithful oversight as heretofore.

Christian life begins with and continues with the use of these three Sacraments; notably Penance and Communion are of that nature that they become the ordinary channels of grace to the individual life. If it were not so, our individual life would be most extraordinary.

Because of this Altar, we shall have the blessing of prayer, the strengthening of instruction by God's holy word written, in the daily divine offices of the Church.

Because of this Altar, supplications and litanies shall abound for the whole Church, for the Diocese, for the Bishop and Clergy, for this city, for this parish, and for those of us in particular who send their special requests for prayer and their thanksgiving for benefits which they have received.

Around this Altar there shall be the cultivation of steadfastness, faith, seriousness, affection and devotion of mind. As was said in the Consecration service of last Thursday, we are to be affected with an awful apprehension of the Divine Majesty, of a deep sense of our own unworthiness. We shall approach the Sanctuary with lowliness and devotion, come here before God with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified through Jesus Christ our Lord, for we are the temple of the living God; as God has said, I will dwell in them and walk in them, and I will be their God and they shall be My people.

As the walls of this Church open into the chapels under the Clergy and Mission Houses on the sides, so that in some sense these houses are built upon this Church, so must the grace from our Saviour and His twofold nature spread under and support all our works of mercy. Those of us who work here, in every kind of parish enterprise, acknowledge that only upon the foundation of the Church can great opportunities and results arise in perfection. Our own building will teach us, whenever we see it or think of it, that other foundation can no man lay but that which is laid, which is Jesus Christ.

With a heart full of charity and thankfulness we give these thoughts to your kind hearts, doubting not that the response will be increased mutual love and effective united co-operation.

—THOMAS MCKEE BROWN

*From the sermon of the Founder and First Rector, preached in the Church of Saint Mary the Virgin on December 15, 1895, the Octave of its opening.*

## CHRISTMAS DAY

And the light shineth in darkness;  
and the darkness comprehended it not.

—St John 1: 5

IT IS CHRISTMAS MORNING. The long shadows of night, covering the pains of the Virgin's travail, are past; and outside it is now day. The miracle has been accomplished; the infinite wonder of godhead contained and enshrined in the flesh of an infant has been achieved; the Lord of creation has wonderfully condescended to be found as a child; the Christ is born.

It is Christmas morning, and the strange and awful glories of the night just past, the choirs of angels and the signs and portents, these things have been withdrawn into that heavenly place where they dwell. All is quiet now: the singing has stopped, and the shepherds have gone, and an unheeding world has returned to the normal course of its daily round, and things go on as they always have gone on, and there is no sign of change.

It is Christmas morning, and inside the church there is colour and warmth and sweet sound and the table of God's board festively set in anticipation of that Christian feast which is the Eucharist; but outside it is a cold morning, and the light of day is a deceptive light which hides the darkness wherewith the world has enshrouded itself these many years long. The infant Christ awakes, but he awakes to a world of war and rumour of war, a world of injustice and exploitation, a world of greed and cruelty, a world which knows not love and mocks at compassion. In this Mass of Christmas Day we proclaim the birth of Christ, but in this Mass as in every Mass we proclaim and share and commemorate the passion and death of Christ: we rejoice, because Christ is born; but we mourn, because he was born to a world which could but crucify him.

And the light shineth in darkness;  
and the darkness comprehended it not.

The light has shown in the darkness these two thousand years, and the selfish world has never understood it. And now, after two millenia of what the world chooses to call "progress" and "enlightenment", we look out this Christmas morning upon a desolation of war



and civil strife which bids fair to destroy both this nation and what is left of the decayed civilization of the West. It would seem that the darkness, all-powerful, has indeed triumphed.

And the light shineth in darkness;  
and the darkness comprehended it not.

Both in the older English of our traditional translation and in the Greek of the original, the word "comprehend" has another meaning besides "understand". The Gospel says not so much that the world cannot understand the light of Christ as that it cannot contain it. The light shines in darkness, and the darkness cannot contain, cannot hold in, cannot get around, cannot extend itself so far as to grasp, cannot enclose it. The light is greater than the darkness, and stronger, and more enduring; and the message of our text is, at heart, a proclamation of hope.

In this our Mass of Christmas morning we rejoice at the birth of Christ; and in this Mass as in every Mass we mourn because the Mass itself tells us that this is a birth which must issue in death, because of the uncomprehending cruelty of the world; but in this Mass and in every Mass ever offered we triumph, because the darkness was not the last word and shall never be the last word. The light shines in the darkness, and not even the darkness of the tomb was strong enough to hold it.

—J.P.B.



#### CHRISTMAS GIFTS

*For gifts to your friends, consider these in our shop:  
Also other books, Florentine Madonna plaques,  
crucifixes, rosaries, statues, and medals.*

ON OUR ORGAN: Dupré's Antiphons played by McNeil Robinson, an excellent stereophonic recording; \$5.95.

ORDO KALENDAR FOR 1971: Seasons and saints' days shown in color, picture of the high altar; 75c; \$1 mailed.

BIBLE: Complete, new translations with notes, hardback; New English Bible, \$9.95; Jerusalem Bible, \$14.50.

SUNDAYS	SERVICES
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., 12:10 and 6:15 p.m.
Evening Prayer . . . . .	6:00 p.m.

*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.*

#### CONFESSIONS BEFORE CHRISTMAS

Friday, December 18:	5-6, Father Boyer
Saturday, December 19:	2-3, Father Garfield 5-6, Father Boyer
Thursday, December 24:	12-2, Father Garfield 2-4, Father Boyer 4-6, Father Garfield



#### 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.

### 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.



### ORDER OF SAINT VINCENT

ACOLYTES of the parish. Men and boys who wish to serve at the altar should speak to the clergy.



### SAINT RAPHAEL'S GUILD

USHERS at services of the parish. Men who can help should speak to the clergy.



### SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Women who would undertake this mission of welcome should speak to the clergy.



### SAINT MARY'S GUILD

SACRED VESTMENTS AND VESSELS are cared for by women working on Wednesdays and Saturdays. Those who can sew, wash and iron, and polish should speak to the clergy.



### DEVOTIONAL SOCIETIES

SAINT MARY'S WARDS of the Confraternity of the Blessed Sacrament, the Guild of All Souls, and the Society of Mary are open to all communicants.

### PARISH LIBRARY

BOOKS MAY BE BORROWED from the William Edward Jones Memorial Library of theology, apologetics, ecclesiastical history, religious biography, and the devotional life. The library is open on Sundays after High Mass.



### 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.



### SAINT MARY'S PUBLICATIONS

*Exultate Deo*, Evensong and Benediction at Saint Mary's monaural \$4.95; stereophonic \$5.95 (mailing 50c)

*Ecce Sacerdos Magnus*, The Archbishop of Canterbury at Saint Mary's: monaural \$6.50 (mailing 50c)

*Do This*, the Trial Liturgy in a color filmstrip, 72 frames, printed commentary: \$7.50

*Towards a Living Liturgy*, essays by seminary professors and parish priests: \$1.00 (mailing 25c)

*A Tribute to Saint Mary's*, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25c

*Music at Saint Mary's*, James L. Palsgrove's historical review with music lists today: 50c

*Worship in Spirit and Truth*, papers at the 1970 liturgical conference on Prayer Book proposals: \$2.95

*Order from the Saint Francis de Sales Shop*



### 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]."



## KALENDAR FOR DECEMBER

1. Tu. Bl. Nicholas Ferrar, Deacon, 1637.
2. W. Feria. *Requiem 7:30.*
3. Th. St Francis Xavier, Priest, 1552.
4. F. St John of Damascus, Priest & Doctor, c. 760. *Abstinence.*
5. Sa. St Clement of Alexandria, Priest & Doctor, c. 210.
- ✠ 6. Su. ADVENT II.
7. M. St Ambrose, Bishop & Doctor, 397.
8. Tu. CONCEPTION B.V.M. *Mass also 9:30.*  
*Evening Prayer 5:30. High Mass 6.*
9. W. Feria. *Requiem 12:10.*
10. Th. Feria.
11. F. Feria. *Abstinence.*
12. Sa. CONSECRATION OF THE CHURCH, 1895.
- ✠ 13. Su. ADVENT III.
14. M. St John of the Cross, Priest & Doctor, 1605.
15. Tu. Feria. *Requiem 6:15.*
16. W. EMBER DAY. *Fast & Abstinence.*
17. Th. Feria.
18. F. EMBER DAY. *Fast & Abstinence.*
19. Sa. EMBER DAY. *Fast & Abstinence.*
- ✠ 20. Su. ADVENT IV.
21. M. ST THOMAS, APOSTLE.
22. Tu. Feria.
23. W. Feria.
24. Th. Vigil.
- ✠ 25. F. CHRISTMAS DAY. *High Mass of Midnight, preceded  
by a procession at 11:45 p.m. Mass of the Dawn 7:30.  
Mass of the Day 9:30. High Mass of the Day 11.  
No Mass at 12:10 or 6:15.*
26. Sa. ST STEPHEN, DEACON & MARTYR.
- ✠ 27. Su. CHRISTMAS I (ST JOHN, APOSTLE & EVANGELIST).  
*High Mass with procession 11.*
28. M. THE HOLY INNOCENTS.
29. Tu. St Thomas of Canterbury, Bishop & Martyr, 1170.  
*Evening Prayer 5:30. High Mass 6.*
30. W. VI Day of Christmas.
31. Th. St Sylvester, Pope, 335.  
✠ *Days of obligation.*

## MUSIC FOR DECEMBER

## DECEMBER 6 — ADVENT II

11 a.m.

Mass in G ..... Francis Poulenc  
Motet, Rorate coeli desuper ..... Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat and Nunc dimittis ..... Giovanni Maria Nanino  
Motet, Veni, Domine ..... Joannes Esquivel  
O salutaris hostia ..... Lodovico da Viadana  
Motet, Adoramus te ..... Claudio Monteverdi  
Tantum ergo ..... Giovanni Paolo Colonna

## DECEMBER 8 — CONCEPTION B.V.M.

6 p.m.

Missa brevis in D ..... Wolfgang Amadeus Mozart  
Motet, Ave Maria ..... Anton Bruckner

## DECEMBER 13 — ADVENT III

11 a.m.

Missa brevis ..... William Walton  
Motet, Benedixisti ..... McNeil Robinson

6 p.m.

Magnificat and Nunc dimittis ..... Orlando Gibbons  
Motet, This is the record of John ..... Orlando Gibbons  
O salutaris hostia ..... Geoffrey Bush  
Motet, Jesu, dulcis memoria ..... Mode I  
Tantum ergo ..... Geoffrey Bush

## DECEMBER 20 — ADVENT IV

11 a.m.

Missa Le bien que j'ai ..... Claude Goudimel  
Motet, Ave Maria ..... Fernandus de las Infantas

6 p.m.

Magnificat and Nunc dimittis ..... Richard Farrant  
Motet, Rejoice in the Lord ..... John Redford  
O salutaris hostia ..... Joseph Noyon  
Motet, Ave verum corpus ..... 14th Century French  
Tantum ergo ..... Zoltan Kodaly

## DECEMBER 25 — CHRISTMAS DAY

12 midnight

Messe solonnelle in A ..... César Franck  
Motet, Laetentur coeli ..... William Byrd

11 a.m.

Missa Kyrie cum júbilo ..... Plainsong  
Motet, O Regem coeli ..... Tomás Luis de Victoria

## DECEMBER 27 — CHRISTMAS I

11 a.m.

Missa O magnum mysterium ..... Tomás Luis de Victoria  
Motet, O magnum mysterium ..... Tomás Luis de Victoria

6 p.m.

Magnificat and Nunc dimittis ..... Herbert Howells  
 Carols  
 O salutaris hostia ..... Mode VII  
 Motet, O sacrum convivium ..... Marc-Antoine Charpentier  
 Tantum ergo ..... Mode V



## FROM THE PARISH REGISTER

## BAPTISM

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

November 1—James Lincoln Palsgrove, IV

## RECEIVED BY CANONICAL TRANSFER

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

June 13—Jacques Louis Willaert  
 Anthony William Chodakiewicz  
 John Keith Drummond  
 Paul Edwin Fitzgerald

November 14—Robert James Godley  
 Thomas Santiago

## BURIAL

*"My flesh shall rest in hope."*

September 20—Maud Bartlett



## ALTAR FLOWER MEMORIALS

December 8—Conception B.V.M., Departed Trustees  
 Lady Chapel, Virgil Evans Pyle  
 December 25—Christmas Day, Thomas McKee Brown, Priest,  
 Founder and First Rector  
 December 27—Christmas I, Gerald Holsman Coster



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged:  
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## 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 John Paul Boyer

## PARISH OFFICE

145 West 46th Street, New York 10036 — PLaza 7-6750  
*Office open Monday to Friday (except legal holidays)  
 9 a.m. to 1 p.m. and 2 to 4:30 p.m.*

Mr William R. Anderson, Parish Secretary

## MISSION HOUSE

133 West 46th Street, New York 10036—PLaza 7-3962  
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*Open Monday to Friday, 1 to 5 p.m.*

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