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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

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Parish founded 1868

Church built 1894

AVE
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THE CHURCH OF SAINT MARY THE VIRGIN
New York City

Vol. XL

December, 1971

No. 9

My dear people,

Advent has brought us into Year A of the new lectionary. Last year we heard Luke. This is the year for Matthew and his emphasis on the Old Testament fulfilled in the New. Our Advent sermons are being given by Father Boyer.

A year ago, when our fifth Rector, Father Williams, was after-dinner speaker on our patronal feast, he joshed me about always finding a special anniversary: it was the hundredth anniversary of the high altar, I thought, but found that it might be only the ninety-ninth — so why not something special every year? Well, the entry in Bishop Horatio Potter's diary for December 11, 1871 — "I held a service in the Church of Saint Mary the Virgin" — must be his cryptic report of consecrating the altar, because on the night before there was a sermon about it by the great Doctor Morgan Dix of Trinity. That sermon has recently come to me through the kindness of Canon Olafson of Saint Paul's, Flatbush, who owned a copy — perhaps unique. The initials heading the text are those of Sarah Elizabeth Murray, whose name you can see on a gradine of the altar. So, because it is really, now, a century old, I print the sermon (rather, half of it) for you to savor the feelings and doctrinal differences of the time.

But now we are approaching the one hundred-third anniversary of our patronal feast on December 8. High Mass at 6 will have full choir and, I trust, a church full and happy. Heretofore, dinner has followed, but prices have gone up and our incomes down, and I would not like anyone to be left out. So, instead, after Mass everyone is invited to the parish hall for hors d'oeuvres and champagne punch.

Sometimes I fear that we do not sufficiently appreciate what this place should mean to us. What it means to others, using it from time to time, you can tell from their letters. This place is and always has been run at a deficit, made up partly by legacies. Christmas and Easter offerings help to fill the gap. Your offering now, at the end of the year, is vital to Saint Mary's.

For an Advent meditation, I like what was written by a friend of mine, Vicar of Saint John's, Ashfield, a Christmas card village in the Berkshire foothills. I hope you like it, and I pray that we all find Christ coming to us at Christmas and, in many ways, in the New Year.

Affectionately your priest,

Donald L. Garfield

JESUS COMES DAILY

NOT ONLY is Jesus coming again, he comes daily.

Some expect a dramatic break in world history, with an explosive change in everything. There is a lot in the Bible which predicts such an event and tells about the signs of his coming. Many of these signs are clear today: wars, famine, floods, violence. Perhaps a dramatic return is near.

But I know about his more immediate and personal return. He has come and comes into my life every day.

Of course, he comes in Holy Communion. I do not always expect him, and often miss contact because I am taken up with my own thoughts. But he is always there on thousands of altars in every land.

But he also comes when least expected, in a flash of insight. Suddenly I see that someone with whom I am dealing is living more nearly in harmony with his faith than I am. I see Christ looking at me, and raised eyebrows and a smile which ask what I am going to do about it.

About half the times I read a part of the Bible, some words stand out as his message for that moment. Usually these are words which get under my skin and bother me. They point out the possibilities for real living which I have not yet accepted and explored. I know he is on every page, waiting for someone to recognize him.

So my trouble with the coming of Christ is not that it does not happen, but that I don't always like it when it happens. In fact, I often manage to avoid paying attention to him.

Still, I'm glad he comes. Life is always better for it. It is clearer just what I have to do. It is evident that he is working far ahead, making openings through which I may go if I am willing. I'm glad I don't have to wait for some uncertain future but only for the next time, which is likely to be today and certain to be several times in the next week.

PHILIP HUMASON STEINMETZ

RECEIVED WITH THANKS

FROM A BISHOP

People usually write their complaints, but too rarely their feelings of gratitude and good will. I would be remiss if I didn't thank you for something you have undoubtedly forgotten, of about three years ago, when I wandered into St. Mary's one afternoon in civvies, in great need of being shriven. You were obviously engaged in something important, but after a little bit of insisting, you very graciously attended to my needs, in a form which was extremely helpful, and which I can look back upon as one of the high points in my own relationship with Our Lord. I am sure you were totally unaware of all this, as we usually are in such cases, but I just wanted you to know and to say thanks.

FROM A PRIEST

My father was in business in New York City when he got word that my mother had died at our home in San Francisco. It was night time and there were no flights to San Francisco from New York City until early morning. So he walked out of his hotel and found St. Mary's. It meant a great deal to him to stop in there, pray in silence, and light a candle for her. I expect many people, like him, receive blessings at St. Mary's that you never hear of.

FROM A LAYMAN

I could say with a great deal of truth that my theology is primarily liturgical, and that one of the most important influences on my liturgical thinking has been the corporate worship of the Mystical Body as celebrated at S. Mary's. S. Mary's has great meaning for me as the site of an ongoing "passover", a deliverance (ironically?) from "spikiness" to a more relaxed and freer attitude in the divine Presence, coupled with deeper adoration and "joy in believing" than I had known before. Too, it was during the time that S. Mary's was freely available to me that I learned to accept myself more freely. I hasten to add that not all this is a result of knowing S. Mary's; a good part of it is a function of growing up. But all these things are the gift of one Father, so it doesn't matter in the end.



ORDO KALENDAR FOR 1972: Seasons and saints' days shown in color, picture of our della Robbia Madonna; 75¢; \$1 mailed.

The Communion of Saints.

A SERMON

PREACHED BY THE

REVEREND MORGAN DIX, S. T. D.,

Rector of Trinity Church, New York,

IN THE

FREE CHURCH OF S. MARY THE VIRGIN,

West 45th Street between Broadway and 8th Ave., New York.

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"I will walk before the LORD in the land of the living."

PSALM CXVI., 9.

THESE are the words with which an Office begins, anciently used for the commemoration of the Faithful Departed. They seem to form the glad utterance of, those Holy Dead who, though gone from our sight, are yet alive. "I will walk before the LORD," though the earthly house of this tabernacle contain my spirit no longer. I shall be "in the land of the living," though seen no more by the inhabitants of the world. It is the song of faith and trust, on the lips of those who, because they believe in Christ, "shall never die."

I have chosen these words for a text or legend, to be placed at the beginning of this discourse, in view of the circumstances peculiar to the occasion. This is an hour when the hearts of many here present are full of tender emotions. One year ago to-day, Almighty GOD was pleased to take out of this world a soul, which He had purified through suffering. Patient, humble, and resigned; having that clear view of the truth as it is in Jesus, which makes eternal things very near and very precious; firm in that indomitable faith which overcometh the world; crucified indeed with Christ through wasting illness, and most bitter anguish of body; made ready by our Heavenly Father's loving discipline, for her own place in the tranquil home above; she went to that home in peace, fearlessly descending into the dark valley through which we pilgrims reach it, and seeing, perhaps, the light beyond. The remembrance of that gracious and lovely daughter of the Church; so earnest, so pure, so full of compassion for the suffering and needy, so lowly in heart towards GOD, so true to every duty of her station, and each responsibility of her rank: that remembrance is in our hearts this hour; it stills the rude or idle voices of the world, and speaks to us of another and a better life. Meanwhile loving hands have reared, in this church, a memorial; an Altar with which her name shall ever be associated; the centre and shrine of the pure spiritual worship of the Church. What memorial could be so appropriate as this? Where else could that pure, sweet spirit which, having meekly borne the cross, now walks before the LORD in the land of the living, be so affectionately remembered as there, where the solemn memorial before God is made day by day,

where the Passion of the LORD is constantly shown forth, and pleaded before Heaven; where we are taught, as nowhere else, the love of GOD, and the power of the cross; and where the true worshippers are fed with that Bread which whoso eateth worthily shall have eternal life? "I will walk before the LORD in the land of the living." This seems to be spoken to us from afar, in a voice that has been still for a twelve-month, on this side of the veil. And now the voice makes a response even here, as we think of those holy mysteries, and of that blessed sacrament, wherein "angels and living saints and dead" are brought near together, and by which we all are one in the Body of Christ.

But to proceed to the main design of this discourse. The circumstances and the hour combine to turn our thoughts to one of the articles of the Christian Faith; an article perhaps not perfectly understood, and in itself difficult and obscure. "I believe in the Communion of Saints." The words express many relations, many mysteries; they stand for a great network of complicated, involved, confusing, but most precious and blessed truths. Of these our minds and hearts ought to be full; yet we do not comprehend them; we think of them but seldom; and through the unbelief and impiety of this age, many of them are to us as empty words without reality. Let me try, dear brethren, to speak, briefly, on this great subject, on which whoso is well informed and often meditates must needs grow to be an unworldly, grave and thoughtful man: for these are terms which bring the visible and invisible worlds very close together; nay, which make them overlap each other's boundaries, and extend as it were into one another. First, as to the meaning of the words: "Saint" is the translation of the Latin *Sanctus*; it means Holy: and "Communion" is intimate relationship, alliance and intercourse. In affirming our belief in this article of the Creed, we profess to believe, then, in the existence and certainty of relationships so strange, so unearthly and so mysterious, that they are properly the subject of that Faith which is the "evidence of things not seen."

The doctrine of the Communion of Saints covers a very wide field, and includes many truths. But now we may turn to one in particular; to that one which is suggested by this scene and these circumstances; to the question about the relation between the Faithful Departed and us who remain behind, in this world. There is no theme more affecting; not one on which we should speak with more caution.

All that we know about them is what faith accepts: it is purely a matter of faith; sight does not help us. Do they yet live? If so, are they taught to us, or we to them? And are we still, in any sense, as ever, one? On these points the teaching is very clear and distinct. It is drawn partly from the written word of GOD; partly from the concurrent belief of His people; and in part it comes to us through the voice of nature, which no man can still. GOD tells us — for however it comes the message is His — that the Departed live, that they are conscious, that they are happy, that they are in Christ, that they are one with us. No real separation occurs, when in the sight of man they seem to die. There is indeed a local separation, a physical and material one; but really, truly and spiritually, we are with them, and they with us. Memory and love can never fail. They remember, they love us; they think, and we are in their thoughts; they pray, and we are in their prayers. We are members of the same church, the same household, the same family. One GOD is father of us all; they have, as we might say, passed out of one room into another in the same building of the LORD; one and the same roof is still over us; they are in a better, brighter quarter of the same great Home and House of Christ, and whatever they are doing, whatever they are beholding, whatever they are enjoying, they never can forget us, nor cease to count the hours of time till we be with them.

Such is, briefly, the teaching of GOD, speaking to us of this through His holy scriptures, and the Church, and our own hearts. It is a great truth, a very precious truth. How fully do we realize it?

I pray you, brethren, bear in mind the contrast between the Faith of the Church and our practice. There are few things more striking than this contrast; between the elevating and consoling truth that they are all living in GOD, that we are one with them in Christ, that the whole church this side the veil and beyond it, is one and the same family; and our chill, hard indifference to and neglect of them, their names, their memories, as if death were annihilation, and partings here partings forever, and the separation between us that of hollow, hopeless, voiceless silence never to be broken.

This practical separation between us and the dead in Christ is one of the misfortunes and calamities of our times; it would be hard to estimate what we must be losing, spiritually, every day we live, in consequence. And if any ask how it has come to pass, the answer is

clear. It is the result of banishing them, as has been done, from the devotional exercises of the people of GOD, here on earth. If they be really so very near to us, as GOD says they are, that close and to us most precious intercommunion should be mentioned; it should have its definite expression, and be kept ever before the eyes and in the ears of us who remain here below. This was done in the Primitive Church in the ancient use of prayers for the departed. For thousands of years, such prayers have been a part of the instituted service of the LORD's people. They were in use among the Israelites, hundreds of years before Christ. They formed a part of the Synagogue and Temple worship, in which the LORD and His apostles took part, when they were here, and are used by the ancient people the same as ever to-day. They are in every liturgy of the ancient Christian Church, known to us at this hour. They were retained in the First Reformed Prayer Book of the Church of England, through reverence for the ancient uses of Christianity. While that order continued, the communion of the Living Saints and Dead had its full expression and statement. It was felt to be a reality. Their beloved and lost ones were more to our fathers, than ours seem to be to us. They named them in the Diptychs; they asked of GOD rest, light and refreshment to their souls; this made them very near, and kept them like living persons in the thoughts of the survivors. Nor was it until that old, primitive, more than primitive, time-honored, venerable and divinely taught usage had become obscured among us, and all but banished and cast out, that the wall of separation began to rise between us and them, and the air to grow dense, and the bright view into the other world to disappear, and they to fade away and to change, from living and loving brethren, one with us, still, in the best and firmest bonds, into pale, dim ghosts, hovering afar, and waving with feeble hands a long and hopeless farewell.

This was the work done by those who, flying from one series of errors, fell into another. They rightly protested against the Romish doctrine concerning Purgatory, with its corollaries of masses for the delivery of suffering souls, and indulgences of time to be spent in that place of woe. All those novel inventions they rightly denounced; but in abating them they went too far, and came near utterly silencing the voice of the Church on that subject. They did not quite silence it, for they left a few words in the Prayer for Christ's Church militant to remind us that the Dead in the LORD still live; but the expressions of the old Christianity are heard among us, in public offices, no

more. He who says that this was a great error, has a right to that opinion. In expressing it, also, he will have multitudes on his side. Among those of our own Church who valued and sought to restore the ancient use of that sweet, calm, pure remembrance of the Holy Dead, may be mentioned such men as Archbishop Ussher, Jeremy Taylor, Andrewes, Wilson, and our own Bishops, Hobart and Wainwright, both of whom published Manuals of Devotion for the people, containing such prayers. I could mention a host of witnesses besides them, but these are good specimens. In them we hear the testimony of the wise and learned on this point. And when we come to the ignorant or the fanatical, how loudly does the voice of nature cry against this exile of our loved and lost, and our self-chosen banishment from them! Truly the dead are very near to us and we to them; which, though we may for a time forget, yet will it come back to us; and if we have lost the truth concerning our relations to them in the LORD, and its due expression in our devotions, we shall end in blindly feeling after them with eager longing and desire, and perhaps be led away by seducing spirit and doctrines of devils, till we fall into all kinds of gross superstition.

But, dear brethren, I would not speak to you in complaining tone; still less as a controversialist. This is not the hour for controversy and dispute; it is the time for calm and soothing reflections. And as the conclusion of the whole matter, let me urge you to strengthen, by all proper means, your faith in our most intimate and happy union with these blessed ones, who die in the LORD. By whatever means that faith can be deepened in your hearts; by reading and study, by reflection, by meditation; let it grow stronger day by day. After all, how very small a part of His Church do we form! We talk and act as if we alone made up the Holy Catholic Church: whereas, we are but a little fraction of it, while the greater part is beyond, in the better and happier land, with Christ. There is no controversy in that still place; no warring about doctrines, no wrangling about rites; all that uproar belongs to this imperfect world, and forms a part of our disturbed troubled lives. Must it not be peace to the spirit to think how near we are to that "sweet land of rest"? Must it not be good for us, and an encouragement to perseverance, to think of the Paradise, "where loyal hearts and true stand ever in the light"? And if we believe that we and they are so near, must we not speak, and pray, and live, under the influence of that conviction? Yet, such a conviction, to be the governing power that it ought to be, must be

based on religious faith, and maintained by religious acts. Up to a certain point, and in a certain manner, men may keep the Departed near them: by preserving their pictures, their letters, their poor memorials, and whatever may remind of them, and transmit the knowledge of them to those who shall come after. In this manner History takes care of its great characters, and thus does many an honorable house preserve its ancestral records. But all this care is given to what perishes with the world; it is substantially a process of embalming, which implies an effort to ward off the result of forgetfulness and oblivion. Nothing but Religion can defend and justify, among the survivors, the Holy Dead.

We do not see the glorious faces of those who are now walking before the LORD in the land of the living; but it is a joy to know that they are sometimes turned toward us who sadly wend through this vale of misery. We cannot hear the voices which sound in that distant land, celebrating the praise of GOD, and singing in wondrous and mystic wise; but it is a comfort to know that among those utterances come prayers for us, still waiting our release, and that we are helped by those intercessions, as doubtless we are. Shall we not love and remember them? Shall we not in our humility, and ere the race is run, even to the end give thanks to GOD, also, for the great cloud of witnesses, and long to join their happy band? Let the memory of those who are in Christ before us, be a purifying motive in our actions. Let their names be uttered with joy, as the names of those who live in a truer sense than we. Let us remember that it is we who are in the shadows and the darkness, not they; let us cling to the idea of our communion with them, as a powerful aid to us in our effort to lead holy lives.

So may we who, though parted for a time are one in Christ forever, be also made one again, in that dear and everlasting home, where the righteous shine forth as the sun, in their Heavenly Father's Realm.

Sarah Elizabeth, daughter of Moses Craft of Troy, born 1823, married John Boyles Murray 1845, and died December 11, 1870. Murray, "Mason, 16 Orchard Street", erected the marble work in the original Saint Mary's, and on the day of consecration of the altar, December 11, 1871, was elected to the Board of Trustees of the Church.

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., 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 ON CHRISTMAS EVE

Friday, 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)
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
Vêpres du Commun, Dupré's organ antiphons played at Saint Mary's by McNeil Robinson: stereophonic \$5.95 (mailing 50c)
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]."

CALENDAR FOR DECEMBER

1. W. Bl. Nicholas Ferrar, Deacon, 1637
2. Th. *Requiem 7:30.*
3. F. St Francis Xavier, Priest, 1552
4. Sa. St John of Damascus, Priest, c. 760
5. Su. ADVENT II
6. M. St Nicholas, Bishop of Myra, c. 342
7. Tu. St Ambrose, Bishop of Milan, 397
8. W. CONCEPTION B.V.M.
Evening Prayer 5:30. High Mass 6.
9. Th. *Requiem 12:10.*
10. F.
11. Sa. *Of our Lady.*
12. Su. ADVENT III
13. M. *Requiem 6:15.*
14. Tu. St John of the Cross, Priest, 1605
15. W. EMBER DAY
16. Th. *O Sapientia*
17. F. EMBER DAY
18. Sa. EMBER DAY
19. Su. ADVENT IV
20. M.
21. Tu. SAINT THOMAS THE APOSTLE
22. W.
23. Th. Vigil
24. F. CHRISTMAS DAY
*High Mass of Midnight, preceded by procession at 11:45.
Mass of the Dawn 7:30. Mass of the Day 9 & 10.
High Mass of the Day 11. No Mass at 12:10 or 6:15.*
25. Sa. CHRISTMAS I
High Mass with procession 11.
26. Su. CHRISTMAS I
27. M. SAINT STEPHEN, DEACON & MARTYR
28. Tu. SAINT JOHN, APOSTLE & EVANGELIST
29. W. THE HOLY INNOCENTS
30. Th. St Thomas, Archbishop of Canterbury & Martyr, 1170
31. F. St Sylvester, Bishop of Rome, 335

NOTE, That the Holy Days after Christmas are moved, together, to keep them in traditional order while giving precedence to Sunday.

MUSIC FOR DECEMBER

DECEMBER 5 — ADVENT II

11 a.m.

Missa brevis Giovanni Pierluigi da Palestrina
Motet, Rorate caeli desuper Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Thomas Hunt
Motet, Prepare ye the way of the Lord Michael Wise
O salutaris hostia Mode VII
Motet, Adoramus te Nicholaus Zielenski
Tantum ergo Mode V

DECEMBER 8 — CONCEPTION B.V.M.

6 p.m.

Mass in E minor McNeil Robinson
Motet, Ave Maria Giuseppe Verdi

DECEMBER 12 — ADVENT III

11 a.m.

Missa misericordia Josef Rheinberger
Motet, Benedixisti McNeil Robinson

6 p.m.

Magnificat & Nunc dimittis John Blow
Motet, This is the record of John Orlando Gibbons
O salutaris hostia Joseph Goodman
Motet, Jesu, Rex admirabilis Joseph Goodman
Tantum ergo Joseph Goodman

DECEMBER 19 — ADVENT IV

11 a.m.

Missa l' hora passa Lodovico da Viadana
Motet, Ave Maria Tomás Luis de Victoria

6 p.m.

Magnificat & Nunc dimittis Robert Ramsey
Motet, O Sapientia Robert Ramsey
O salutaris hostia Mode II
Motet, Ave verum corpus William Byrd
Tantum ergo Mode V

DECEMBER 25 — CHRISTMAS DAY

12 midnight

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

11 a.m.

Missa Kyrie cum jubilo Plainsong
Motet, Hodie Christus natus est Samuel Rousseau

DECEMBER 26 — CHRISTMAS I

11 a.m.

Missa super Un gai berger Jacob Handl
 Motet, Hodie Christus natus est Giovanni Maria Nanini

6 p.m.

Magnificat & Nunc dimittis Ciro Grassi
 Motet, Now blessed be thou, Christ Jesus Samuel Scheidt
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus 14th century French
 Tantum ergo Anton Bruckner



FROM THE PARISH REGISTER
 RECEIVED BY CANONICAL TRANSFER

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

November 6—William Joseph Abdale
 Lyman Thorpe Fenton

November 15—Joseph B. O'Connor

BURIALS

"My flesh shall rest in hope."

October 9—Roger Rolt-Wheeler

October 15—Florence F. Scheffel



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 26—Christmas I, Gerald Holsman Coster



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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.

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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.

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