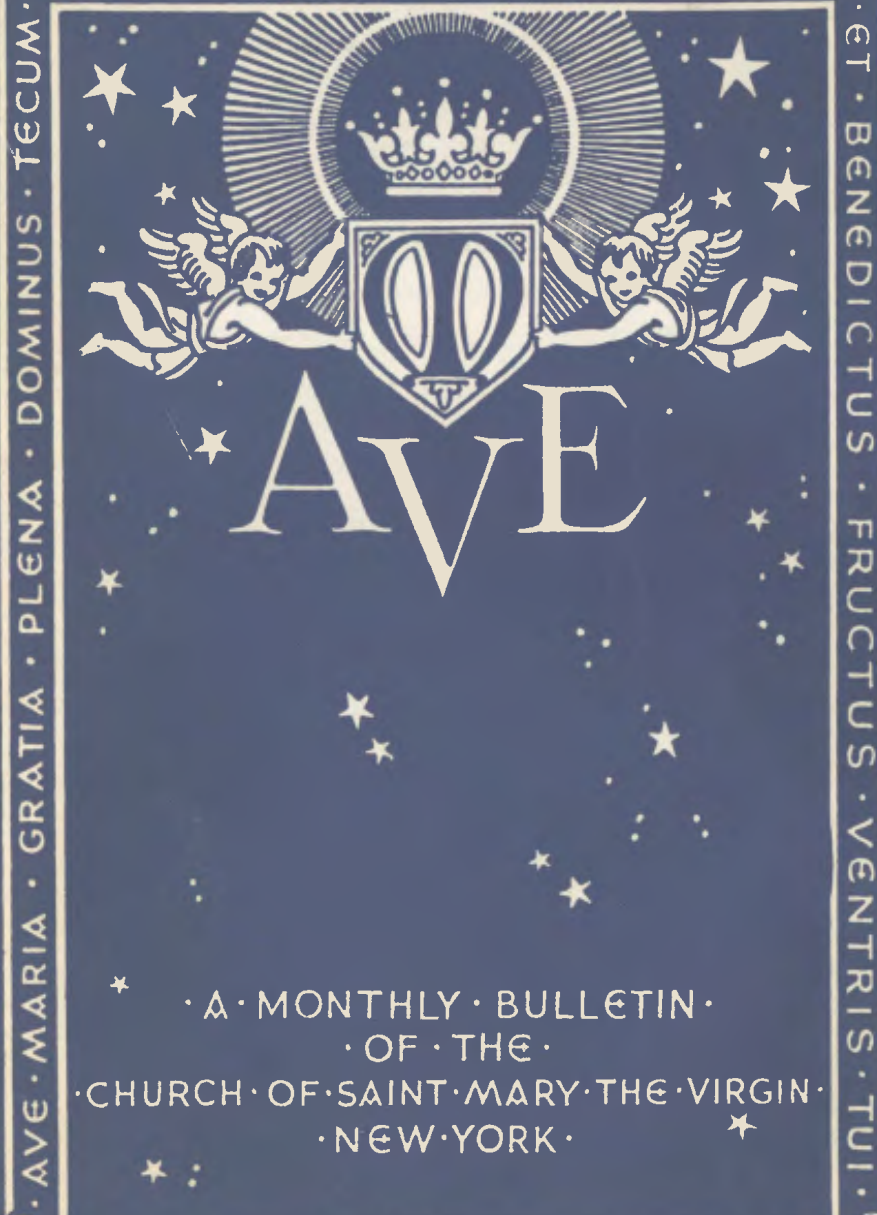


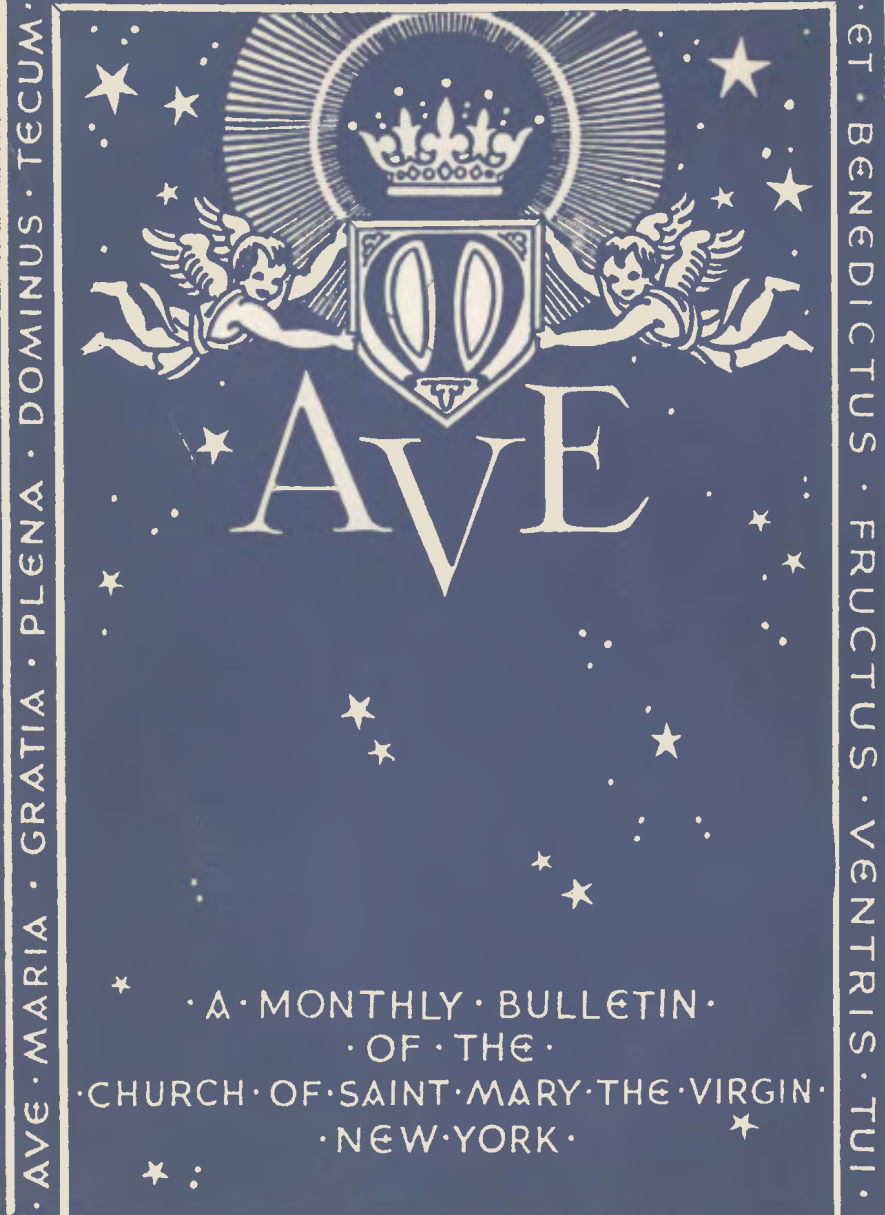
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# AVE

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

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 · NEW · YORK ·

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. XLI

December, 1972

No. 9

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My dear people,

We will celebrate our patronal feast on December 8 with Mass at 7:30 and 12:10, and High Mass with procession at 6. The music will be by Mozart. Greetings from the Mother Church of the Diocese will be brought by the new Cathedral Dean, the Very Reverend James P. Morton. You will want to know, by the way, that I have been elected a Trustee of the Cathedral on nomination of Diocesan Convention. And also that incense from our barrel was supplied for the Dean's first Sunday and will be used every Sunday at the Cathedral. After our High Mass on the 8th you are invited to the parish hall for a reception.

In preparation for Christmas, please note the meditation by Father Atkinson and the extra hours for sacramental confession. Making use of that sacrament and time for quiet can make all the difference in our Christmas Communion. May I call your attention, also, to the need — yours spiritually and the parish's financially — of a good Christmas offering? And tell you, with thanks, that the Dedication offering went over the top: the chapel chairs are all endowed.

Advent is time, too, for beginning again to find Christ through the Scriptures. The Scriptures make us wise to salvation, and the wisest way to read them is with the Church, daily, according to the lectionary. The lectionary outlined by Father Boyer will be tried in church and we suggest that you use it daily. The best time to begin daily Bible reading is Advent.

Advent brings us up to Christmas on our knees, to adore God incarnate. If Christ is God incarnate, then — as St John tells us — he knew what was in man and — by extension — what man would need in his Church. I believe he could and did foresee all things *essential* to his Church — her sacramental life and her ministry, not least of all. That is why I believe the ministry of men in the priesthood was foreseen by Christ, and cannot be changed without questioning Christ's mind. That his mind was so culturally conditioned that he would not overcome prejudices of his time and therefore would not admit women to his apostolic band — as I have been told by some

who would admit them to the priesthood now — that I cannot accept as possible for God made man: fully man, but perfect in knowledge of things belonging to our salvation. I cannot believe Christ did not know what he was doing when he made men his Apostles, nor that their band would not have included Mary Magdalen and the other women witnesses of Christ's resurrection, had he so ordained it. The Spirit will guide us into all truth, he told us; and we have the mind of Christ, Paul says. It may be made clear to the Church — even to me — but it has not been as yet and, unless it is, I must oppose ordination of women priests. If you share this view, you will want to join us in sending to General Convention 1973 a memorial published nationally and copied here. To me, questions of sex and symbol, though important, are not paramount in this debate. It matters so greatly because it hinges on the Incarnation of God in Christ, born of a woman whom we love and call Our Lady.

Yours affectionately,

DONALD L. GARFIELD

#### 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."*

October 20—Frances F. Swanton (Mrs)

November 8—Edward David Miller

November 14—Pamela Lee

##### BURIAL

*"My flesh shall rest in hope."*

November 15—Wallace Charles Taylor



#### 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 31—Christmas I, Ruth Moore Tripp



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Anonymous, \$3, \$25; Frank P. Ashley, \$5, Mrs George K. Boyer, \$5; Daniel F. Chandler \$5; The Rev'd Hubert M. Dye, Jr, \$4; Mrs Frank Dries, \$5; Mrs W. H. Gilmore, Jr, \$10; Mrs James L. Graves, \$15; Charles K. Harris, \$25; The Rev'd Arthur J. Hildebrandt, \$5; B. Lee Marsteller, \$5; Mr & Mrs Stanley Orcutt, \$3; Charles W. Raleigh, \$3; H. F. Tingley, Jr, \$5; J. Harrison Walker, \$10; The Rev'd William R. Wetherell, \$4.

#### COMMITTEE FOR THE APOSTOLIC MINISTRY

THE COMMITTEE FOR THE APOSTOLIC MINISTRY is an independent gathering of members of the Episcopal Church — clerical and lay — committed to the maintenance of the Church's priesthood, not only as our historical heritage but because it is essential to our sacramental life.

We believe that the priesthood Christ ordained must be maintained in the essentials acknowledged by the whole Church since the Apostles' time.

We believe that ordination of women to that priesthood would raise questions of its meaning and theology which have not as yet been answered with a clear consensus.

We believe that such a step if taken unilaterally by the Anglican Communion — let alone one province of it — would cast doubt on our fidelity to Catholic Order, and could jeopardize our relations with other Catholic and Orthodox Communions.

We believe that the tearing apart of the Episcopal Church which we fear would result from forcing such an issue could only harm its witness to the world and its ministry of reconciliation amongst our religious and social diversities.

In the belief that we must not risk the integrity of the priesthood without calm study by our own Church and full consultation with other branches of the Catholic Church, we have united to voice opposition to any precipitate change towards ordination of women to the priesthood of the Episcopal Church, and specifically to oppose such a change at General Convention 1973.

**WE, MEMBERS OF THE CLERGY AND LAITY OF THE EPISCOPAL CHURCH, URGE GENERAL CONVENTION 1973 NOT TO REINTERPRET, NOR PROCEED TO ALTER, THE CONSTITUTION AND CANONS OF THE CHURCH SO AS TO PERMIT ORDINATION OF WOMEN TO THE PRIESTHOOD.**

We will present to General Convention 1973 the memorial printed above. If you send us your name it will be added to the initial sponsors — the priests who have signed this statement. Vestries are urged to add their corporate names to the memorial, and we will also forward their resolutions.

We will publish and circulate theological and historical studies of the question.

We believe that we must speak out, and we invite your support, both moral and financial. Money is needed for advertising, mailing, and publishing costs, and your contribution will be received gratefully.

Please send all names, resolutions, and contributions, payable to The Committee for the Apostolic Ministry, to the Chairman:

The Reverend John L. Scott, Jr.  
1 St. Paul's Place  
Norwalk, Connecticut 06851

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This advertisement has appeared in *The Episcopalian*, *The Living Church*, and *The American Church News*.

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## THE DAILY OFFICE AND THE NEW LECTIONARY

BEGINNING IN ADVENT, we shall be using at St Mary's, on a trial basis, a new lectionary — or scheme of biblical readings in course — for the ordinary weekday recitation of the Divine Office (Morning and Evening Prayer). It seems a good time, then, not only to make some introductory remarks on the principles lying behind the new lectionary, but also to take a fresh look at the whole business of the Divine Office itself — the *Opus Dei*, or "Work of God" — and its place in the worship of the Church and the prayer-life of the individual.

In the Church from the very beginning, *the* act of worship, of course, has always been the Holy Eucharist; and in Catholic Christendom the Mass retains pride of place at the absolute centre of the Church's worshipping life. Sunday by Sunday, and upon all major feasts (and often daily), the chief thing Christians do is to gather together to offer the Holy Sacrifice, to plead and re-present before the Father "the one oblation of [his Son] once offered" upon the altar of Calvary. There is no greater thing than this that we can do, nor a more joyful: to make *eucharist*, to give thanks for the mighty act of redemption wrought by God in Christ.

From very early times, however, Christians have felt a desire to supplement their eucharistic worship by a systematic and prayerful use of psalms and other scripture; and the custom grew up, especially in the "Great Churches" of the urban centres of the ancient world (the later cathedrals), for the faithful to gather together, on weekdays as well as on Sundays — the Eucharist was not then usually celebrated daily — to hear the scriptures read and (often) expounded, and to praise God in the singing of hymns and psalms. This kind of worship, naturally enough, reflected something of the general character of ancient Jewish synagogue practice, and that basic pattern of psaltery alternating with lessons from the Bible was never totally lost. It was the custom for pious Jews to assemble in the synagogue twice daily for public prayer, and in the early Church too the original custom seems to have been to pray as a community at morning and evening, though of course Christians prayed privately at other times as well. This community prayer came to be called simply the "Office", from the Latin *officium* ("duty" or "service") — *the* service, other than Mass, of the Christian Church.

During the course of the centuries there was an increasing tendency, fostered especially, from the fourth century on, by the example of

the monasteries, for this two-fold Office to be expanded and elaborated; until at last, at least in the West, there emerged the classical seven-fold Office of the mediaeval Church—which we can still observe, in one form or another, in the more traditional monastic houses of the present day.

There is unquestionably a certain spiritual splendour to the Divine Office rendered in its fulness, as one might hear it chanted, for example, in a great Benedictine house. The ideal is to sanctify time, to touch every part of the day, even the hours of darkness, and to suffuse it with a sense of the presence of that God whose nature it is to be adored. Day by day, season by season, year after year, seven times a day (see Psalm 119:164), prayer and praise is offered to God, and the final goal is habitual contemplation, a *life* of praise, a total and continual lifting up of the self into God's presence. This is the chief work of the ancient contemplative communities, and the life of a great monastery is geared to the demands of rendering this Office. Nothing takes precedence of this, not even the practical benevolences which to so many modern men seem so much more obviously "works of religion". For a contemplative religious this is *the* work of religion, the *Opus Dei*, of which St Benedict said, *Operi Dei nihil praeponatur*.

Unfortunately, however, the full, developed Office takes up a great deal of time, even if it is said rather than sung. In the Middle Ages the tendency was for the requirements of the specifically monastic discipline more and more to spill over onto the secular clergy and the religious of the more active orders; and for such people the glory and privilege of the monks all too often became merely a burden, to be performed perfunctorily, or partially, or not at all. Thus, by way of reaction, the Continental Reformation tended to sweep the whole structure away, baby and bath-water alike. After all, was not the Office explicitly called a "work", and was not man, henceforth, to be saved by faith alone?

It was the genius of the English Reformers, however, and especially of Archbishop Cranmer, to preserve the *idea* of the Office, but in a form more manageable and practical for people living in the secular world. It is his Office, basically, which we still use; and it has been praised by non-Anglican scholars, Protestant and Roman Catholic alike, as the finest flowering of the Anglican liturgical tradition.

What Cranmer did, basically, was to shorten the Office, to

scripturalize it, and to laicize it. In the first instance, he reduced the number of offices from seven to two, a return, whether conscious or not, to the more ancient pattern—each office taking from fifteen to twenty minutes to recite (well within the scope, one would think, of the busiest of us). Secondly, he did not merely conflate the existing offices, but rather made an eclectic choice amongst their various elements, and combined the result with a greatly increased use of scripture. Psalm and scripture had always, of course, been the components of the Office, but during the Middle Ages the scriptural lessons had all too often been reduced to mere snippets, or were replaced by readings from the Church Fathers (admirable in themselves, of course, but not the same thing) or the *legendae* of the saints (which were all too often legendary in fact as in name). And the psalter, though in theory recited in full once a week, was in reality reduced by the proliferation of holy days—for many of which the same psalms were appointed—to a partial and repetitive selection. Cranmer introduced a scheme whereby the entire psalter would be recited over the course of a month—a system, albeit not entirely satisfactory, which is still in use at St Mary's and in many other places. Further, he provided that a chapter each be read from the Old Testament and the New at each service, a system which has been refined in successive lectionaries and is further refined in the one we are about to try.

The intent of this simplification—we are reminded of Cranmer's gibe at the old service in the preface to the 1549 Prayer Book: "That many times there was more business to find out what should be read, than to read it when it was found out"—and of the increased use of scripture in an age newly and passionately interested in the Bible—for the first time in the vernacular—was to remove the Office from the hands of a professional, clerical caste and make it accessible to the Church as a whole. The recitation of the Office remains, of course, the particular *obligation* of those in Holy Orders (the rubric of the English Prayer Book, unhappily omitted in the American revision, aptly spells out the normal expectation of the Western Church in this regard: "And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause"), but the Office is now also the *privilege* of every Churchman, man or woman, priest or layman. It is, after all, the Church's prayer. Even the priest or layman who reads it privately is still praying, not as an individual,



but as a member of the Body of Christ, offering the common prayer of the Christian community. It is not the property of the priest; it is the property of us all. Thus conceived, the Office, made a regular part of one's life, is an antidote to mere individualism or eccentricity or pietism in prayer. Its sober rhythms keep our feet on the ground, but direct our soul's attention upwards to God; they direct concentration from ourselves and our purely personal concerns to God and the common concerns of God's people. This is not to say that the Office is inimical to private prayer; but rather that it fosters it, providing it a framework and an order upon which to build. It is sad that so few of our people (clergy, alas, as well as lay) have opened themselves to its richness and to its possibilities. We at St Mary's, perhaps, are in better case than most, for the Office has been recited here daily, morning and evening, from the very beginning.

The rationale of the Office in its present form is quite simple, and is the same for Morning or Evening Prayer. Omitting the penitential introduction (as allowed by the rubric), we begin with an ascription of praise to the Holy Trinity, and pass at once to a recitation from the psalter, itself an act of praise. We then have the two lessons, one from the Old Testament (or Apocrypha), the other from the New, and each is responded to by a canticle: the Old Testament in the morning by the *Te Deum* (most Sundays and major feasts), the *Benedicite* (Lenten Sundays), or the *Benedictus es* (ordinary weekdays), the New Testament almost always by the gospel canticle called *Benedictus* (the Song of Zachariah); in the evening the Old Testament is followed by the Magnificat (Our Lady's Song), and the New by the *Nunc dimittis* (Song of Simeon) — gospel canticles both. We thus have instruction and edification alternating with praiseful response. The whole is then summed up in the Apostles' Creed and brought to a close by prayer — the *preces* — consisting of salutation, Lord's Prayer, versicles and responses, the collect of the day, and two concluding collects. The basic progression, then, is from praise to edification (and praise) to acclamation, to prayer.

The place of the new lectionary in all this is to clarify, enrich, and expand the scriptural element of the Office. So far, it is concerned only with ordinary weekdays; Sundays and major feasts will be provided for later. It is basically a two-year scheme — the effect of which is to give us much *more* of the Bible, especially of the Old Testament — and its outlines follow as closely as possible those of the new eucharistic lectionary. Its principles are ones hitherto

operative in the Anglican tradition. Thus, for example, Exodus spans the Easter season (God's deliverance of his people); Isaiah, with its rich messianic associations, continues to be read in Advent; Jeremiah in Lent (with its emphasis upon God's judgement); and Lamentations in Holy Week (for obvious reasons). One slight change is to begin Genesis immediately after the Baptism of Our Lord (I Epiphany), so that the Spirit hovering over the waters at creation is seen to continue his work, hovering over the waters of baptism. Revelation continues to be read at the end of the Church year, looking forward as it does to the final consummation of God's purpose. The point is that we get more of *these* books (essentially narrative) — so central to the Christian proclamation — and less, for example, of the drearier portions of Proverbs (abstraction at its most garrulous), though we get more of Wisdom and Ecclesiasticus (and of the Apocrypha as a whole), both of which are often far superior to the didactic aphorisms, however "canonical", which make much of Proverbs such a strain. The speakers in Job have been clarified, so that we now know whether Job is speaking or his friends, and every effort has been made to include at least a part of Job's answer when the friends speak, so that we shall not have speeches out of the context of the dialogue. Most of the lessons are now complete in themselves (many used to break in the middle), even if it is necessary to go back a few verses to pick up the thread; and the squeamishness of the 1946 lectionary with regards to sex, for example, or God's judgement, is much less evident. The Gospels are read in different order in the alternate years, which means that people who only have an opportunity to attend the Office in winter (or summer) will still, eventually, hear them all; there is likewise a tendency to rotate from morning to evening in alternate years. It is true that the lectionary envisages only a three lesson scheme (instead of the present four), having in mind shortened Evening Prayer; but provision is made to pick up the extra lesson from the alternate year where the full Office is desired. All in all, then, it would seem we have much to be grateful for the Standing Liturgical Commission for this enrichment.

A lectionary, of course, can only be properly evaluated by being used; but this one seems a good piece of work in the main, and whether it is used as a guide to private Bible reading or (better) in the context of the Divine Office itself, it should go far to open more fully the riches of Holy Scripture to our people — and that will be no small blessing.

J.P.B.

## CHRIST'S MASS

THE WORD WAS MADE FLESH! This simple sentence states the most significant fact in history. God becomes Man. The Divine is translated into the human idiom. God speaks to us in the language which we can understand, that of a human life. Theologically we call it the Incarnation of our Lord Jesus Christ. To this great event there is a universal aspect, but there is also the personal. In studying the truths of our holy faith, we should always try to keep this balance: universalize and personalize. Often our studying and learning can be a mere intake of knowledge, without a personal impact. The shepherds heard the good news of the angels, but it was not until they said to one another, "Let us now go even unto Bethlehem, and see this thing which is come to pass," and found Mary, and Joseph, and the babe lying in a manger, that it became a personal experience. We might spend much time reading the printed Word of God, the Bible, but it is only as we welcome the living Word into our hearts and lives that we really share in the Incarnation and partake of the divine life which the Word-made-flesh brings to us.

Advent is a good time for us to meditate upon these truths. Christmas forcibly reminds us of that great event in the past when the Word was made flesh. But liturgical observance and sacrament are not mere remembrances of things past or anniversaries. They *make present* the things they recall. As we use Advent as a time of preparation, we are getting ready for our own trip to Bethlehem. As we enter upon the Christmas rites we are coming face to face with the God-Man; we, each one of us, are embraced within the Holy Family as we too find Mary and Joseph and the Babe. We are active participants of the Incarnation as we receive our Christmas Communions. But we must act like the shepherds: "Go and see." And approach with their faith: "O come, let us adore him."

Then "the shepherds returned, glorifying and praising God." Our life and work may not take us back to sheepfolds, but we too have to "return" to the world and our daily round and common tasks. But, oh, what a difference when we know that the Word was made flesh!

O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us today.

S.J.A.

## MUSIC FOR DECEMBER

## DECEMBER 3—ADVENT I

- 11 a.m.  
Mass in G minor ..... Ralph Vaughan Williams  
Motet, Ad te levavi ..... Lodovico da Viadana  
6 p.m.  
Magnificat & Nunc dimittis ..... Thomas Attwood Walmisley  
Motet, Lo! he comes ..... Charles Villiers Stanford  
O salutaris hostia ..... Edward Elgar  
Motet, Ave verum corpus ..... Edward Elgar  
Tantum ergo ..... Mode V

## DECEMBER 8—CONCEPTION B.V.M.

- 6 p.m.  
Missa brevis in D ..... Wolfgang Amadeus Mozart  
Motet, Ave Maria ..... Anton Bruckner

## DECEMBER 10—ADVENT II

- 11 a.m.  
Mass for five voices ..... William Byrd  
Motet, Rorate coeli desuper ..... Giovanni Pierluigi da Palestrina  
6 p.m.  
Magnificat & Nunc dimittis ..... Bernard Rose  
Motet, Come ye, and let us go up ..... Bernard Naylor  
O salutaris hostia ..... Geoffrey Bush  
Motet, Jesu dulcis memoria ..... Mode I  
Tantum ergo ..... Geoffrey Bush

## DECEMBER 17—ADVENT III

- 11 a.m.  
Mass in G ..... Francis Poulenc  
Motet, Benedixisti ..... McNeil Robinson  
6 p.m.  
Magnificat & Nunc dimittis ..... John Blow  
Motet, Ecce concipies ..... Jacob Handl  
O salutaris hostia ..... Jacob Handl  
Motet, O sacrum convivium ..... Blasius Amon  
Tantum ergo ..... Johann Georg Albrechtsberger

## DECEMBER 24—ADVENT IV

- 11 a.m.  
Missa tertia ..... Hans Leo Hassler  
Motet, Ave Maria ..... William Byrd

## DECEMBER 25—CHRISTMAS DAY

- 12 midnight  
Missa Sancti Nicolae ..... Franz Joseph Haydn  
Motet, Laetentur coeli ..... William Byrd  
11 a.m.  
Missa cum júbilo ..... Maurice Duruffé  
Motet, Natus est nobis ..... Jacob Handl

## DECEMBER 31—CHRISTMAS I

11 a.m.

Missa super Un gai berger ..... Jacob Handl  
 Motet. O magnum mvsterium ..... Tomás Luis de Victoria



## LECTIONARY (YEAR ONE)

*For trial use*

## ADVENT I

	Isaiah	I Thessalonians	Luke
M.	1:1-9	1	20:1-8
Tu.	10-20	2:1-12	9-18
W.	21-28	13-20	19-26
Th.	2:1-11	3	27-40
F.	12-22	4:1-12	20:41 — 21:4
Sa.	4:2-6	13-18	21:5-19

## ADVENT II

	Isaiah	I Thessalonians	Luke
M.	5:1-7	5:1-11	21:20-28
Tu.	8-12, 18-23	12-24	29-37
W.	6	II Thessalonians	John
		1	7:53 — 8:11
			Luke
Th.	7:1-9	2:1-12	22:1-13
F.	10-20	13-15	14-30
Sa.	8:1-8	2:16 — 3:16	31-38

## ADVENT III

	Isaiah	II Peter	Luke
	8:6 — 9:1	1:1-11	22:39-53

## DECEMBER

	Isaiah	Revelation	John
19.	9:1-7	20:1-6, 11-15	5:30-47
			Luke
20.	11:1-9	21:1-8	1:5-25
21.	10-16	9-21	26-38
22.	28:9-22	21:22 — 22:5	39-56
23.	29:13-24	22:6-11, 18-20	57-66

## ADVENT IV

*Christmas and the following Holy Days: Book of Common Prayer*

## DECEMBER

	Isaiah	Revelation	John
29.	12	1:1-8	7:37-52
30.	25:1-9	9-20	7:53 — 8:11

## CALENDAR FOR DECEMBER

1. F. Nicholas Ferrar, Deacon, 1637
2. Sa. *Of our Lady*
3. Su. ADVENT I
4. M. St John of Damascus, Priest, c. 760
5. Tu. St Clement of Alexandria, Priest, c. 210
6. W. St Nicholas, Bishop of Myra, c. 342
7. Th. St Ambrose, Bishop of Milan, 397
8. F. CONCEPTION B.V.M. *Abstinence dispensed*  
*Evening Prayer 5:30*  
*High Mass with Procession 6*
9. Sa. *Of our Lady*
10. Su. ADVENT II
11. M. *Requiem 12:10*
12. Tu.
13. W.
14. Th. St John of the Cross, 1605
15. F.
16. Sa.
17. Su. ADVENT III
18. M.
19. Tu.
20. W. EMBER DAY
21. Th. SAINT THOMAS THE APOSTLE
22. F. EMBER DAY
23. Sa. EMBER DAY
24. Su. ADVENT IV  
*Evening Prayer said & Benediction 6*
25. M. CHRISTMAS DAY  
*High Mass of Midnight, preceded by a 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*
26. Tu. SAINT STEPHEN, DEACON & MARTYR
27. W. SAINT JOHN, APOSTLE & EVANGELIST
28. Th. THE HOLY INNOCENTS
29. F. St Thomas, Archbishop of Canterbury & Martyr, 1170
30. Sa.
31. Su. CHRISTMAS I  
*High Mass with Procession 11*  
*Evening Prayer said & Benediction 6*



### 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. Those 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

*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 Benedicton, 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]."

## 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.
Mass .....	5:00 p.m.
Evensong and Benediction .....	6:00 p.m.

## WEEKDAYS

Morning Prayer .....	7:10 a.m.
Mass daily .....	7:30 a.m. and 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, 12:40-1 p.m., *also*

FRIDAYS, 5-6 p.m.

SATURDAYS, 2-3 and 5-6 p.m.

SUNDAYS, 8:40-9 a.m.

*On the first Friday of each month, 5-6 p.m.,  
a priest of the Society of Saint Francis  
is scheduled to hear confessions.*

## CONFESSIONS BEFORE CHRISTMAS

Friday, December 22:	5-6, Father Atkinson
Saturday, December 23:	12-2, Father Garfield 2-4, Father Boyer 4-6, Father Atkinson
Sunday, December 24:	5-6, Father Boyer 10-11, 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.

## DIRECTORY

## CHURCH OF SAINT MARY THE VIRGIN

139 West 46th Street, New York

(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

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

The Rev'd John Paul Boyer

The Rev'd Sydney J. Atkinson, O.H.C.

PLaza 7-6750

## PARISH OFFICE

145 West 46th Street, New York, N.Y. 10036

Mr William R. Anderson, *Parish Secretary*

*Office hours from 10 a.m. to 5 p.m.*

*Monday-Friday except legal holidays*

PLaza 7-6750

## MISSION HOUSE

133 West 46th Street, New York

Society of Saint Francis

ROckefeller 5-3895

Saint Mary's Center for Senior Citizens

Mrs Emil F. Pascarelli, *Program Director*

PLaza 7-3962

Mr John Z. Headley, <i>Treasurer</i> .....	PLaza 7-6750
Mr James L. Palsgrove, <i>Director of Music</i> .....	TEmpleton 1-5005
Mr McNeil Robinson, <i>Organist</i> .....	MONument 3-3259
Mr Benjamin A. Bankson, <i>Head Usher</i> .....	SUSquehanna 7-7267
Mr Scott H. Helferty, <i>Seminarian</i> .....	CHelsea 3-5150
Mr Ronald T. Lau, <i>Seminarian</i> .....	WATkins 9-5922
Sister Brooke Bushong, C.A., <i>Church School</i> .....	MURray Hill 7-1365
Mrs William J. Abdale, <i>Hostess</i> .....	AXtell 7-4539
Mr Edward Thompson, <i>Bookshop</i> .....	WATkins 4-1767
Miss Frances Flagg, <i>Librarian</i> .....	PLaza 7-3434
Mrs Charles A. Edgar, <i>Flowers</i> .....	PLaza 7-6750
Mr Ralph M. Morehead, <i>Funeral Director</i> .....	RHinelander 4-2500

*The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.*