

· BENE· DIC· TA · TU · IN · MUL· IER· I· BUS ·



AVE

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

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

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Parish founded 1868

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AVE

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

Vol. XLII

December, 1973

No. 9

My dear people,

In your name I salute Harold Louis Wright, our Suffragan Bishop-elect. We look forward to his consecration and to his coming to see us. Overseer is the meaning of *episkopos*, and while it is the work of the diocesan bishop principally, his suffragans bear responsibility, too, for oversight—that is, to see, hear, and understand the diocese, varied as it is, and bring to it that cohesion in the Body of Christ (not coercion but cohesion) which is the unity of the Spirit. I know the Bishop-elect, expect that kind of leadership and loyalty as he works with Bishop Moore and us, and pledge him our prayers and welcome.

It is also good to welcome two new Trustees to the Board responsible for the temporal welfare of Saint Mary's and, too, called on by the Rector for advice in spiritualities. Ray Kirby is a guidance counsellor in Hicksville High School, and headed an every-member canvass at Saint Mary's several years ago. Charles Arthur Schaefer is manager of a large City housing project, and has served at our altars faithfully for many years. Both men have often worked behind the scenes, in the sacristy and in the kitchen.

I hope to see you all as we come together to give thanks on our patronal feast, the Conception of our Lady, December 8. Or rather, this year, since it is a Saturday we will celebrate High Mass on Friday night at 6. We will have a short Schubert mass and a short Garfield sermon. Then we will go to the parish hall for a rather longer drink and some lasagna made by our splendid kitchen crew.

Next morning, I will be in Chicago for Scott Helferty's ordination to the priesthood and, on Saturday night, to preach at his first Mass in the Church of the Ascension. I already, on December 1, will have preached at Fred Thomas's ordination in Mount Calvary, Baltimore, where I too began my ministry. Closer to home, at the Cathedral in Garden City, Long Island, Brother Mark will be ordained deacon on Ember Saturday, December 22, at 10 o'clock.

I am particularly happy, however, to tell you that there will be an ordination to the priesthood here at Saint Mary's. On the Third Sunday of Advent, December 16, at 11 o'clock, our deacon Ronald Lau will be ordained priest by Bishop Donegan, acting for the Bishop of California. The candidate will be presented by his fellow-Californian Brother John Baptist and me. Father Boyer will be the preacher. Father Lau's three canonical Masses — votive of the Holy Ghost, of our Lady, and for the Departed — will be offered at 6:15, 12:10, and 7:30 respectively on the Monday, Tuesday, and Thursday following his ordination.

These men we have known at Saint Mary's, like the family so movingly pictured in the letter below, are a testimony not at all unique (as Mr Clarkson says) of how Saint Mary's provides tutelage and inspiration. We can be proud of that so long as we do not claim to be unique. The Sagada Mission where Florence Clarkson went out to serve was named for our parish — the founder of it had served here under our founder — but it was from Saint Peter's, Springfield, that he went out to the Philippines, so I have a double connection with him. I mention it simply to show how we are related to each other, and dependant on each other, in the Body of Christ.

Affectionately your priest,
DONALD L. GARFIELD

Dear Father Garfield:

I am writing to advise you of the death in Versailles, Kentucky, of my aunt, Miss Florence Clarkson, on July 18th. She was 97 years of age — born in 1876. Though I have written you some of the following information on a previous occasion, I am moved to summarize it all, for her passing completes a kind of vignette in the long and glorious history of the Church of Saint Mary the Virgin in its on-going witness to the Faith once delivered to the Saints.

Florence was the youngest child of Edward Washington Clarkson, who played viola in the orchestra at Saint Mary's during the 1880's — Father Brown's time. My father, David Henry Clarkson, was the oldest child, and the middle child was Mary Emma. All three children, under the tutelage and inspiration of Father Brown, experienced their vocations to the religious life at St. Mary's. My father went on to Saint Stephen's College and to G.T.S., went out to the mission field in Colorado and North Dakota as a priest, and served 50 years

in the Diocese of Albany until his death in 1946. Emma and Florence were delayed in their vocation until the death of their invalid mother in 1916. Though both of them were past 40, Emma entered the Sisters of the Holy Nativity — she became Sister Mary Gabriel — and Florence went 7,000 miles out to the Mission of Saint Mary the Virgin, Sagada, Philippine Islands, where she had 20 years of service. Sister Mary Gabriel was assigned to your Mission House for some 10 years in the 1920's and '30's. Now all of them have gone to their rewards, but I think it is a great and thrilling kind of story. But not unique, for I dare say it has been repeated countless times in some variation or other in the long history of your great parish.

I wish I could report that lightning did strike twice in one family, but, alas, it was not to happen in my case. I can only say that I have kept the Faith, and have enjoyed a lifetime of service as a layman in many areas. I am rather proud that I somehow survived being taken, as a small child, to those interminable Beethoven and Mozart Masses at S.M.V., and in fact thought they were absolutely marvelous! In my youth, and later at every chance I could get to be in New York City, I never failed to get to S.M.V., so that I feel in some degree I was touched by the same blessing as had reached my father and aunts.

In closing I want to say something about what AVE meant to my Aunt Florence. Though her good mind prevailed till the end, as the years dwindled down she gradually became less and less interested in the confusion of news in the papers and periodicals. Even her once avid interest in "The Living Church" dimmed in the light of issues incomprehensible to her. But the days when AVE arrived in the mail were great days she eagerly awaited. She loved and savored every word of it, and she closely guarded every issue she had received in the past several years. I rather think this was because, in going back and forth through the many decades of places and people of her lifetime, Saint Mary's was always *Home*. And when she held a copy of AVE in her hands she was holding onto Home and all the wonderful and happy things it meant to her. I dare say her experience is not unique to your many readers. So, keep up the good work!

May the Lord continue to bless and keep you.

DAVID R. CLARKSON

CHRIST THE KING

By Father Atkinson, OHC

IN WEST AFRICA, when we were working with the Kisi tribe, we found great difficulty in translating into their language the phrase, "Christ the King on his throne in heaven". As in English, there is no word for Christ; so we have to adopt a convenient version of the Greek word *Christos* and call it *Kristi*. The Kisis do not have kings but chiefs. They do not have chairs as we know them, and certainly not thrones. And there is no word for heaven. So we ended up with something like "Kristi, the Big Chief on his chief's stool up-up"!

Of course, there is always a problem in getting the right word as you go from one language to another. But more than mere words comes the problem of translating ideas. And this is particularly true when we are in the area of symbolic language.

Over a rather varied and eventful life, I have had the privilege of living in three different countries. I was born and brought up in Canada — and that at a time when it was not deemed unrespectable to be an Imperialist. My father fought in both the Boer War and the First World War. We revelled in our loyalty and royalty. Words and phrases like crown, orb, sceptered sway, fealty, kingdom, empire, king, queen, princes, coronation, etc., were music to our ears and meant a lot to us. So, when we came to the Feast of Christ the King, we had no doubt as to what was involved.

When I was in my early twenties, the good Lord saw fit (strangely) to call me to the Order of the Holy Cross; and to follow this vocation I had to go to the Mother House at West Park, New York. This meant living in the United States of America, which is a republic. It called for a drastic change in my thinking and attitudes. Still later, I spent some twenty years in Liberia, on the west coast of Africa, which is the oldest Black republic in Africa.

As I pointed out in the beginning, we had our troubles in expressing ourselves in the native tongues. But we also had problems in getting ideas across in the schools where English was used. I found I was dealing with naturally bright young men and women who were learning English as their second language. By the time they came to me in high school, they had been through the basic elements of English and had developed quite a respectable vocabulary, but this contained some rather strange misconceptions. Having been

firmly grounded in the history of their country as a republic, I found that all words of a royal nature were definitely nasty. King was synonymous with tyrant; monarchy was the same as dictatorship. Needless to say, my Royalist blood boiled, and I tried to straighten things out a bit.

When I returned to America, I found that we had this strange thing called the generation gap. Not only had the old symbols been misunderstood, they were not even known. There were those who advocated scrapping all the old myths, legends, and symbols, since they were irrelevant. In the area of religion and the Church, we had our demythologizers: throw out the old symbols, they don't mean anything; rewrite the Bible, it doesn't speak to the modern age. And so it went.

But when it comes to setting up a new system of relevant language, myths, and symbols, we find ourselves facing more problems — greater, perhaps, than in keeping the old ones and teaching their meaning.

Let us come back to our original difficulty in expressing what we mean by Christ the King. If we are going to make it meaningful to the modern mind, our lovely statue of Christ the King will have to be done over. Our Lord is holding an orb in his hand, the sign of world-wide supremacy. But who knows *that* in our current generation? So out goes the orb! But what can we put in its place? What is there which expresses world-wide domination? How about an atomic bomb? And this may have the advantage that the culture will not have to dicker too much with the fabric!

And we must not forget to make the necessary changes in our language. We cannot keep such relics as kings, kingdom, rule, sway — they do not mean anything to the modern ear. But, frankly, how is it going to sound to anybody, young or old, when we say, "Jesus is President"? Are we going to pray for the coming of the Republic of Heaven? When we do the mission work of the Church and spread the Gospel so that Christ's rule may be spread in the hearts of all men, are we going to try to express *that* in terms of spheres of influence?

It all sounds rather confused and hopeless. But I think there is a new gleam of hope for the future. After all the riots and uproar of the late '60's with their rejection of the "establishment" and "old ways", we find that students in the '70's are still studying in schools

and colleges, and still working at the poets of old, as well as new, in which they have to interpret the symbols and myths expressing the thoughts of others. There seems to be a positive resurrection of historical plays and movies, and, rather than criticising them for their irrelevancy, people are flocking to them. A good example is "Camelot". Yet this very picture contains a wealth of royal symbolism, and terms like chivalry and the round table seem to find understanding ears, even in this modern decade.

I think we are ready to accept a teaching of a contemporary of Confucius, whose name I will not attempt to pronounce. He had what he called "The Rectification of Names". Like Confucius, he wrote for the local prince, and he wanted His Highness to see what was involved in a name. When we use the term "father" we might have brought to mind a person who is not very appealing, but, at the same time, we have also in our mind the ideal "father"—all that a father should be. Likewise he wanted his young friend to see what it meant to be a "Prince" in the real meaning of the word, and to rule accordingly.

So it is with us, as we come to this great feast when we honour and revere Jesus Christ as King. We know there have been awful frauds and wicked men who have sat on the thrones of this world. But we all have that innate ideal of what a King should be—and this is what Christ is, only infinitely more so. We do pray for the coming of the Kingdom of Heaven, which is not a democracy but a kingdom of love. And so we ascribe all the royal privileges to our blessed Lord Jesus Christ.

But let us also remember our own positions. Where there is a king, there must be subjects. What kind of subjects are we? Are we the kind that further or hinder the spread of the Kingdom? What do words like loyalty, obedience, and service mean to us? Maybe we will have to do a little further word-study. But it will not be enough to study the words—we must also make them effectual in our lives as true disciples of our royal Leader. As we honour and venerate Jesus Christ as King, let us give effective meaning to that acknowledgement by being loyal subjects in the Kingdom of God.

BIBLICAL STUDIES — XX

WE KNOW LESS ABOUT SOLOMON THAN WE SHOULD LIKE, if only because in the surviving records the King has swallowed up the man; but so great were the changes, during his reign, in the course of national life, so essentially pace-setting were many of the developments he initiated or which were initiated in his name and under his authority, so profoundly far-reaching were the implications of much of what he did or came to represent, that it is a pity we know as little as we do of the personality, the motives, and the thought-processes which lay behind these things and which shaped and directed them.

We know how Solomon came to power (see Biblical Studies XIX), at least in the main, though it is possible that the story as we have it, written as it was in the new reign, has been tactfully edited to show Solomon in a better light than was actually the case, and to give a more definite stamp of Davidic endorsement than might actually have been warranted by the events themselves. There is no way at this remove, of course, for us to tell. At any event, come to power he did, and that while David still lived. The actual transition from father to son, therefore, was comparatively smooth, and when the old King finally slipped from this life there was relatively little shock.

Solomon did take advantage of his passing, however, to tidy up his government and to even old scores in a manner not altogether unfamiliar to us in these days of totalitarian regimes (not that Solomon was totalitarian in the modern sense of a Stalin or a Mao of course—such a conception would be anachronistic—but he came, as we shall see, closer to that "ideal" than anyone before him in Israel had dared, or anyone after him for that matter). First, he got rid of his older brother Adonijah, though it is possible to argue that that politically feckless man brought much of his own ruin upon his own head. Adonijah, we remember, had attempted a rather inept version of the same kind of *coup* as the one Solomon actually successfully carried out. When it collapsed, Solomon had spared his life, though he restricted his liberty. Perhaps at some time Solomon would have found some pretext or other for removing such a potential focal point for discontent anyhow, but in the event Adonijah did his work for him by rather disingenuously asking Bathsheba (Solomon's mother) to intercede for him with the new

King for the hand of David's erstwhile concubine (in name only) and bed-warmer, Abishag the Shunammite. Bathsheba, apparently, did not see the implications (no more, I dare say, do we), but Solomon certainly did: to lay claim to the late King's bed-partner, given the current understandings of such things (with more than a little under-current of sexual magic), was in effect to lay claim to the royal legitimacy itself. Adonijah, in other words, had not given up his pretensions (he might well, of course, actually have desired the girl, but he cannot have been blind to the unspoken assumptions upon which his request was based). Solomon acted with dispatch; the ever-ready Benaiah put the elder son and royal rival to the sword without more ado, and the King took advantage of the crisis to crush all remaining opposition. Joab knew his time was up (whatever else that old man was, he was not *naif*), and took sanctuary at the central altar itself — and there Benaiah, on the express orders of the King, struck him down. Abiathar the priest (who shared the chief-priest's place with Solomon's ally Zadok) was banished to his rural holdings at Anathoth, comfortably far to the north-east of Jerusalem to be out of the way. Shimei, troublesome remnant of the House of Saul, was placed, first, on strict parole, and then, upon the first pretext of its violation, was summarily executed. The bloody Benaiah was rewarded with the late Joab's captaincy over the army.

We must be careful, I think, not to read our own values too much into all this. These were ruthless acts, of course, but they were ruthless times. Had things been the other way round, there is little doubt that Solomon, Zadok, and Benaiah would have gone the same way as Adonijah, Abiathar, and Joab — and just as quickly. Neither Saul nor David had hesitated, when it seemed necessary, to act just as totally and just as ruthlessly — and neither, for that matter, had Samuel the prophet before them. Solomon was not a democrat, and he was not, come to think of it, a constitutional monarch either. Such things had not been invented then, and his people would neither have expected him to have been such nor have wanted it so — a modern, "progressive", "enlightened", "constitutional" Solomon would have been in their eyes merely a weak Solomon, and would have lasted about a month.

On the other hand, Solomon's reign did involve a change in Israel, or at least the coming of age of a certain conception of kingship which had been developing all through the reigns of Saul

and David. There is a sense, indeed, in which it was *Solomon* who was the "progressive" monarch in terms of where the progression was leading in his own day — from charismatic tribal leadership to dynastic, indeed imperial, state. There was opposition to this progression even in David's time; certainly there was such opposition in Solomon's. And throughout Israelite history (especially in the Northern Kingdom after Solomon's death) there was to remain an unresolved tension between the religiously inspired limitations upon the monarch and the political demands of statecraft for a strong, dynastically stable, centrally organized state. In Solomon's time the opposition was relatively muted — partly because he was David's son; partly because the general prosperity of the country was overwhelmingly evident (though for the first time we see the emergence of an impoverished proletariat as a source of potential disaffection); partly because Solomon, in those days of imperial ascendancy (soon to be over), possessed such overwhelming military might that he was well able to crush rebellion whenever it reared its head; partly, simply, because the system he headed could be seen to "work". It was only towards the end of the reign, and in the succeeding reigns, that men began to count the cost; and it was only when the empire fell apart (in the very next reign) that it began to be obvious that the system, indeed, was not working so very well after all.

That there was an empire, even, was due to be a kind of historical accident (if you believe in historical accidents — I do not). David had come to power in one of those rare periods of political vacuum in the Ancient Near East, when both Egypt and the Mesopotamian kingdoms (Assyria to the north, Babylon to the south) were at low ebb; and Solomon's reign occupied the remainder of the time when that was so. Very soon afterwards Assyria began to bestir herself, and to move out on that road of conquest which made her a by-word of terror and rapine throughout the lands of the Fertile Crescent; and when that began to happen it quickly became evident upon how slender a base Israelite power really rested. But nature, it is said, abhors a vacuum, and in the brief interval when the great powers were pre-occupied with their internal problems it was natural enough that a newly-united, newly centralized Israel, under a dynamic and shrewd king, should expand to fill the political void. It could not last, and it did not last; but it was Solomon's good fortune to enter upon the stage precisely at the moment when Israel's natural expansion was at its high-water mark. If the tide, indeed, had begun to

ebb in his time (and there are indications it was beginning to), it was not obvious to contemporaries. Throughout his reign Israel was at peace, controlling all the major trade-routes through the Middle East, unthreatened by any serious rivals, its borders secure. It did not last, as we have said, but while it did it was a Golden Age. And because he was the one to preside over it when everything (to the naked eye) seemed to flourish and flower, is, perhaps, why he was to be remembered ever after as the paragon and pattern of kingly and earthly wisdom.

Solomon was not, primarily, a military man; David had taken care of most of that (with a little help from Joab), whipping the local rivals for pre-eminence from Edom in the south to Aram (Syria) in the north. And beyond the local scene, as we have just noticed, there was scant interest at that precise moment in developments on the Palestinian political front. Solomon was left free, therefore, to devote his energies to commerce and trade — for which he had real talent — and to embark upon an ambitious programme of public building at home (including the famous Temple) and delicate diplomacy abroad (especially through the contracting of dynastic marriages).

This is not to say that Solomon neglected the military establishment, but rather that he did not have actively to use it (it no doubt had a profound enough deterrent effect, though there was constant trouble in Edom throughout the reign and, at some point difficult to determine now, outright and apparently successful rebellion at Damascus). Solomon's defences were centred upon a series of fortified, key cities stretching round the perimeter of the national heartland, placed to guard access to the capital and to neutralize any threat from potentially rebellious vassals. His main striking arm was a new and numerous chariotry — the Bible speaks of four thousand stalls for his horses, fourteen hundred chariots, and twelve thousand men to operate them. It is possible that these numbers are an exaggeration, but recent excavations give indications that, indeed, Solomon's chariot force was of impressive size and might — confounding, once again, the excessive scepticism of an earlier generation of scholars.

It was in the arts of peace, however, that Solomon excelled, and to that we shall turn next time.

J.P.B.

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

WEEKDAYS	SERVICES
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 21:	5- 6, Father Atkinson
Saturday, December 22:	2- 3, Father Boyer 5- 6, Father Garfield
Monday, December 24:	12- 2, Father Atkinson 2- 4, Father Boyer 4- 6, Father Garfield 10-11, Father Atkinson

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 Benedictine, 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. Sa. Nicholas Ferrar, Deacon, 1637
2. Su. ADVENT I
3. M. St Francis Xavier, Priest, 1552
4. Tu. St John of Damascus, Priest, c. 760
5. W. St Clement of Alexandria, Priest, c. 210
6. Th. St Nicholas, Bishop of Myra, c. 342
7. F. St Ambrose, Bishop of Milan, 397
Evening Prayer 5:30
High Mass with Procession 6 (anticipating:)
8. Sa. THE CONCEPTION OF THE BLESSED VIRGIN MARY
9. Su. ADVENT II
10. M. *Requiem 6:15*
11. Tu.
12. W. CONSECRATION OF THE CHURCH, 1895
13. Th. St Lucy, Martyr in Sicily, 304
14. F. St John of the Cross, Priest, 1605
15. Sa. *Of our Lady*
16. Su. ADVENT III
Pontifical High Mass for Ordination 11
17. M. *Votive of the Holy Ghost 6:15*
18. Tu. *Votive of our Lady 12:10*
19. W. EMBER DAY (Thomas McKee Brown, Priest & Founder, 1898)
20. Th. *Requiem 7:30*
21. F. SAINT THOMAS THE APOSTLE (EMBER DAY)
22. Sa. EMBER DAY
23. Su. ADVENT IV
24. M. Vigil
25. Tu. 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. W. SAINT STEPHEN, DEACON & MARTYR
27. Th. SAINT JOHN, APOSTLE & EVANGELIST
28. F. THE HOLY INNOCENTS
Abstinence dispensed
29. Sa. St Thomas, Archbishop of Canterbury & Martyr, 1170
30. Su. CHRISTMAS I
High Mass with Procession 11
31. M. St Sylvester, Pope, 335

MUSIC FOR DECEMBER

DECEMBER 2—ADVENT I

11 a.m.

Missa l' hora passa Lodovico da Viadana
 Motet, Ad te levavi 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 Joseph Goodman
 Motet, Ave verum 14th century French
 Tantum ergo Joseph Goodman

DECEMBER 7—CONCEPTION B.V.M.

6 p.m.

Mass in G Franz Schubert
 Motet, Ave Maria Anton Bruckner

DECEMBER 9—ADVENT II

11 a.m.

Missa Cantuariensis Edmund Rubbra
 Motet, Rorate coeli Giovanni Pierluigi da Palestrina

6 p.m.

Magnificat & Nunc dimittis Orlando Gibbons
 Motet, Prepare ye the way of the Lord Michael Wise
 O salutaris hostia Thomas Tallis
 Motet, O sacrum convivium Thomas Tallis
 Tantum ergo Mode V

DECEMBER 16—ADVENT III

11 a.m.

Mass in G Francis Poulenc
 Motet, Benedixisti McNeil Robinson

6 p.m.

Magnificat & Nunc dimittis Traditional French
 Motet, O Sapientia Marc-Antoine Charpentier
 O salutaris hostia Marcel Dupré
 Motet, Ave verum corpus Louis Vierne
 Tantum ergo Gabriel Fauré

DECEMBER 23—ADVENT IV

11 a.m.

Missa octavi toni Felice Anerio
 Motet, Ave Maria Giuseppe Verdi

6 p.m.

Magnificat & Nunc dimittis Thomas Causton
 Motet, Awake, awake, put on thy strength, O Sion Michael Wise
 O salutaris hostia Anton Bruckner
 Motet, Ave verum corpus Anton Bruckner
 Tantum ergo Anton Bruckner

DECEMBER 25—CHRISTMAS DAY

12 midnight

Messe de minuit Marc-Antoine Charpentier

Motets, Tui sunt coeli William Byrd
Hodie Christus natus est Giovanni Pierluigi da Palestrina

11 a.m.

Missa Kyrie cum jubilo Plainsong
Motet, O magnum mysterium Darius Milhaud

DECEMBER 30—CHRISTMAS I

11 a.m.

Missa Ecce quam bonum Hans Leo Hassler
Motet, Hodie Christus natus est Giovanni Maria Nanini

6 p.m.

Magnificat & Nunc dimittis William Byrd
Cantata: The Childhood of Christ Johann Christoph Bach
O salutaris hostia Mode VIII
Motet, Ave verum corpus Wolfgang Amadeus Mozart
Tantum ergo Mode V

FROM THE PARISH REGISTER

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

September 10—Ida R. Marshall (Mrs)

November 1—Noel Blackman

Augustus Reed Ide, III

Kay Sherwood (Miss)

November 5—Harold Ernest Pim

Ruth W. Pim (Mrs H. E.)

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 30—Christmas I, Viola Sadowsky

Lady Chapel, Departed members of the Cadney
and Stringham families

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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.

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The Rev'd John Paul Boyer

PLaza 7-6750

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