

* · BENEDICTA · TU · IN · MULIERIBUS · *



AVE

· 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

CLERGY

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THE REVEREND JOHN PAUL BOYER

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THE REVEREND JOHN L. SCOTT

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

Vol. XLIII

December, 1974

No. 9

My dear people,

Again this month I write in retrospect of a parish event: last month, so pleased with the first do-it-yourself Sunday Evensong; this month, so grateful to those who cooked and served brunch, and so pleased with the turn-out, the two after-brunch speakers, and the family spirit of it all. "All we need is money . . ." said one of the speakers, speaking plain truth. Parishioners are getting the figures and the fact of our hard situation, no less than the Trustees. The Trustees' number has been added to, if you look at the list opposite, and I am pleased that we shall have the advice of Irving Graeb, who works in investments at General Motors who was treasurer of his Long Island parish and (he would prefer me to say) still is a trustee of the Frank Gavin Liturgical Foundation, publisher of the Anglican Missal and Franciscan Breviary.

"Saint Mary's was here when I needed it," said the other after-brunch speaker, "and I want to be sure that it will be for someone else." If we approach our pledging and our future in that spirit, God will show us the way. What we need now is faith, determination, and that self-giving set by asking how much God has given *us*. We welcome Friends (see page 134) and you can give someone Friendship of Saint Mary's for Christmas — someone who would be proud of association with your parish and like to receive AVE and be remembered at our altar. But, looking at this year's pledges, I cannot say we give enough: not even the "Modern Tithe" of 5% of income after taxes — not when our average pledge is \$200! Our pledging could be double, if we re-examine our standard of giving. I believe that, before all else, we ought to *help ourselves*.

Spiritual concern (which has always governed Saint Mary's) and community concern (which I think is increasingly evident) have merged to ask us to continue the Tuesday evening Mass, supper, and discussion. "He In Us" is a title chosen by Father Scott for exploration of Christian life and prayer. After 6:15 Mass in the Lady Chapel, supper will be shared in the Mission House, with round-table discussion.

Our Bishop calls us, in his Pastoral Letter which I read to you on November 3, to concern for the starvation actual and imminent in so many lands. Grain that fattens cattle could alleviate human suffering if we ate less meat. He calls us, therefore, to keep Wednesdays meatless, sending money saved—or \$1 per week per family—to the Presiding Bishop's Fund for World Relief. (You may send it through the parish office.) The Bishop recognizes that Friday is a day of special devotion for Episcopalians and that Wednesday will be a second day, but different in purpose. There is also an ecumenical note in that Roman Catholics are already called to observe meatless Wednesdays during the world hunger crisis. Concern for human need should be natural to Christians, remembering our Lord's words that "the Son of man hath not where to lay his head."

Advent brings us to our patronal feast, but since December 8 is a Sunday and must be kept inviolate, we will (as it were) double-anticipate: Saturday is the feast, the celebration of it is on Friday night at 6. As I have told you, the privilege will be ours for the first time to welcome the Presiding Bishop of the Episcopal Church, the Right Reverend John Maury Allin. Southern-born, Sewanee-educated, ordained in Arkansas, serving in Louisiana, and consecrated Bishop of Mississippi in 1961, he represents the best (if I may say so) in Southern Churchmanship, High in the best sense. He also epitomizes (I can say) the charm of the Old South and the vision of the New. Elected Presiding Bishop with hot opposition and already facing the most serious issues, he has been firm for Catholic Faith and Order. We are proud that he will preside and preach at Saint Mary's. *Ecce sacerdos magnus!*

That pontifical welcome will be sung to McNeil Robinson's setting, and he has chosen an important Benjamin Britten mass, not heard before at Saint Mary's. Not heard for many years and much loved in earlier years at Saint Mary's *Ste-Cécile* of Charles Gounod will be sung at Midnight Mass of Christmas. On Sunday night, December 29, carols for choir and for congregation will be woven into the course of Evensong as used to be done in the days of Dr Ernest White.

"All we need is money..." and, of course, penitence—so I call your attention to confession times (page 138). Thank God for all the blessings of this life at Saint Mary's!

Affectionately your priest,

DONALD L. GARFIELD

THE DEDICATION OF THIS CHURCH

Sermon by the Right Reverend

Brother John Charles, SSF

October 6, 1974

IT IS A VERY GREAT JOY for me personally to be with you once again, and to be able to share with you your Dedication Feast and to join with you in giving thanks to Almighty God for all that this place has been and is through the years up to this very moment. We give thanks to Almighty God for those who have ministered and worshipped here in the past, and for the sacrifices and the faith which raised this building for the glory of God and for the proclamation of the faith delivered once for all to the saints. Like every such place set in the heart of a city, to bear witness here is a witness increasingly important in our pagan society. If it is to continue to function, then those who love it and are part of its family are called upon to make very great sacrifices, that others may enter freely into the heritage which we have so splendidly received. And we are called to think about the fundamental reason why this building exists. Built for the glory of God, it exists that you and I, inspired by the vision of God given to us in worship here, may go out into the world to be, there, living temples of the Holy Spirit.

Now, we remember the gospel account of the feeding of the five thousand and that, when the Lord suggested that the apostles should feed the multitudes, one of them said with astonishment, "It would cost a fortune to feed this great crowd here in the wilderness." And another said (I believe, jokingly), "There's a boy here with five barley loaves and two small fishes, but what's the good of that?" And the Lord took the loaves and the fishes and blessed them and broke them and gave thanks and distributed them to the people, and all were nourished—and at the end they took up several basketfuls of perfectly good food. We know nothing about this boy except that he gave freely what he had to Jesus—and it was extraordinarily little. That much, at least, you and I have in common with him: we have little to offer.

It is one of the persistent illusions of Christians to imagine that somehow, by offering what we have, we place Almighty God under some kind of obligation to us. We have *little* to offer! And what little we have—if we are honest about it—is soiled and marred,

stained by sin, rebellion, and disobedience, enfeebled by our weakness, our lack of faith, and our lack of courage.

And yet the most extraordinary thing about it all is that that is what God wants. God wants you and me, where we are and as we are. We are made for him, and, however haltingly or stumblingly we offered ourselves to him, then as the Lord once did in the flesh in the loaves and fishes, he will take what we offer, because it is, above all else, what he requires.

To me it is a source of endless amazement and thanksgiving that Almighty God should stoop to ask of me, day by day, the love of my poor heart; that he should want what I have to offer; and that in some curious way he is in anguish when I withdraw that offering.

He will bless what we offer him as he blessed the loaves and fishes long ago.

He will bless us in the life of prayer. Let us be very clear that it is our failure in prayer which is more responsible than anything else today for the uncertainty in the Church—for its apparent weakness—for its failure both of nerve and of mission. Prayer is never an easy way of getting what I want but, rather, the only way of becoming what God wants me to be. Prayer which is not endless chatter but, rather, that quiet, still waiting upon God in the silence, where deep speaks to deep and where God is able to make known to me his will, and to work his will on me and in me.

He will bless us as we draw near to him in the reading of Holy Scripture, in which, as the Apostle tells us, we are able to find everything necessary to salvation. The latest theological word, the latest piece of scholarship, the most modern idea—all these are as nothing compared with the living Word of God in Holy Scripture. That is able to nourish and inform us, and there can be no living Christian witness unless our lives are regularly and faithfully informed by Holy Scripture.

He will bless us as we draw near to him in public worship. That word means literally “worth-ship”—giving to God what is worthy of him. We do not come here to get something out of the service. We come to give: to offer ourselves living sacrifices to God; to make that oblation of ourselves which we hope by his grace we should daily put into effect in our homes, at work, and in our social life.

He will bless us in the fellowship we have one with another—

that fellowship in which we are able to bear one another's burdens and share one another's joys, so that men and women may find here, both at worship and in all our meetings, such a union of love, such a mutual care and concern one for another, that they will be aware of Christ the Lord in the midst.

He will bless us, above all, in this sacrament of his Body and Blood, wherein we become sharers in and partakers of his life, when the life given to us in baptism is nurtured and fed again for living to his glory in the world.

In all of these ways God has promised to bless us—to bless the offering we make to him and renew to him today. And his word is faithful.

But you know and I know that in the midst of life there is a mystery of evil and pain and suffering and death—that all is not joy and gladness. Deep within our own lives, if we have learnt the beginnings of that measure of self-acceptance without which we can know neither God nor man, we know—every one of us—that there are forces and motivations from which so often we turn away in shame and in fear. And sometimes it is only in moments of agony and pain, of tragedy and disaster, when everything is stripped away from us and we face ourselves in our utterly wretched nakedness, that we are given the opportunity of seeing ourselves as we are, and of saying, “Yes, Lord, this is *me*—I am this man with these hopes and fears, these joys and sorrows, these potentials for good and for ill, these miserable failures. Take me as I am. Make me what you would have me to be.”

But sometimes in fear we put up the shutters and run away from that sight. If need be, God will break us in order that we might be made whole—break us as the Lord himself was once broken upon the Cross, bloodied and bruised, for us men and for our salvation—break us as the Host is broken in the Mass to remind us of that breaking on Calvary. There is no escape from the mystery of pain. There is no escape from the hazard and risk which are a part of life. But for us, by faith, they can be the means of wholeness when, like the loaves and fishes, God accepts your offering and mine and blesses it, breaks it if need be, and gives it back to us. And then we discover, as they discovered long ago, that that offering, your life and mine, given to God, blessed by him, broken, given back, is more than enough for all that God wants to do in you and through you and for you.

And that is what life is really all about: what God wants to do in you and through you and for you. Renew your offering. Seal it with your Communion. Go out to live in the spirit of it. And you will find — perhaps for the first time — but find again and again, with ever deepening freshness, what Jesus meant when he said, "I have come in order that you might have life — life in all its fulness."



FRIENDS OF SAINT MARY'S

IF YOU SAY, "It is an encouragement to know Saint Mary's is *always there*", enroll yourself or others as Friends in our international and ecumenical association. To keep open in our strategic location and to maintain our high standard of liturgy and music, we need your help: \$20 for an hour; or the cost of several hours; or even \$500 for a day. We ask it in addition to, not instead of, support of your own parish. Contributions — payable to "Church of Saint Mary the Virgin" — are tax deductible and may be made annually or over the year. You will receive AVE and be remembered at our altar.

FIRST FRIENDS

MICHAEL RAMSEY
100th Archbishop of Canterbury

HORACE W. B. DONEGAN
12th Bishop of New York

FRIENDS' PRAYER

O ETERNAL GOD, whose glory is in all the world: Look upon that house of prayer for which we now pray, and accept our thanks for the tabernacle of thy presence in the midst of the city. To priests and people seeking to serve thee there, give that faith which built it and such favour as may keep it strong. Let friends join to tell, and all who pass by rejoice to see, that in that place thou wilt give peace, through him who is our peace, thy Son Jesus Christ our Lord.

Friends will be remembered at the altar on the patronal feast (kept this year on Friday night, December 6) and thereafter on the first Friday of every month. Be with us in spirit!

IT IS NEAR

An Advent Sermon by Father Boyer

JOHN THE BAPTIST, increasingly as his figure develops throughout the Advent Sundays, points straight towards Christmas, towards the coming of the Messiah, the coming of redemption, the time when all things shall be made new, and heaven shall marry earth again, and the long divorce will be over. Especially is this true of the fourth Sunday of Advent, the Sunday immediately before Christmas. *Rorate coeli desuper*, sings the Introit, "Drop down, ye heavens, from above, and let the skies pour down righteousness." So from before the dawn of antiquity have men conceived of the Father God impregnating the Earth Mother that she might bear and bring forth from her womb the new life of the grain, upon which depends the life of all mankind. "Let the earth open and bring forth a Saviour." Precisely.

Christians need not be ashamed of such language, for the sceptics who remind us of Osiris and the Corn God and Adonis and Tammuz and the Year King and all the hundred and one other variants of the dying and rising God and the vegetation cycle and all the rest of it — these people who point to these things, to this universal myth of ancient man, this deep perception of his heart that life leads to death and death to life again, and who say to us, "Your God who dies and rises again is *no more* than another instance of the same old story" — these people, I say, have got the whole thing backwards; for seen against the whole historical background it is clear that the Christian story is not a part of the general diffusion of a vague myth, but is, on the contrary, a narrowing, a focussing, a moving from the general to the specific. "Therefore will he give them up, until the time that she which travaileth hath brought forth. And this man shall be the peace" [Micah 5:2-5a] . . . "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" [Hebrews 10: 5-10] . . . "And Mary arose in those days" — the days, as we know a little further on in the writings of this same Evangelist, of Caesar Augustus, when Cyrenius was governor of Syria — "Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the Babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she spake out with a loud voice,

and said, Blessed art thou among women, and blessed is the fruit of thy womb . . . And Mary said, My soul doth magnify the Lord . . . For he that is mighty hath done to me great things; and holy is his Name" [Luke 1: 39-49].

It comes down, then to a *specific* time—the time that she which travaileth hath brought forth, the time of Caesar Augustus, when Cyrenius was governor of Syria. It comes down to a *specific* body prepared for him whom the heaven and the heaven of heavens cannot contain—the body of Mary the maid, the body of a particular young girl in Israel—"Be it unto me according to thy Word." It comes down to specific places and to specific, ordinary people—ordinary, that is, except that they are caught up in the pattern of eternity, in the moving of the pictures, the enfleshment of the images, the working out of the deep and central purposes of God.

And the drama which begins with the maid of Nazareth ends in the days of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, when Caiaphas was High Priest and Annas his father-in-law pulled the strings, and the Son of Man, the Promised One, blessed be he, was hung up on a Roman cross one morning in the springtime of the year to die the accursed death of a traitor and a criminal—though there be some, and we among them these Advent Sundays, who sing the Great Thanksgiving of our redemption, who say that the drama did not end there, but was only beginning.

But you see what has happened. The vague and the diffuse and the mythic and the dreamlike have become the concrete and the definite and the specific and the particular; myth and dream, in other words, hope against hope, have become fact and reality; legend and God-like longing have become flesh and blood. And all that men had hoped for and dimly grasped in some deep subconscious centre of their hearts and minds, all that they had intuitively perceived or remembered or imagined or whatever, through all the long years of exile, from before the beginning of history itself until this present day, all that had become, has become, simply, *true*. The heavens did indeed drop down from above, and the earth has opened and brought forth a Saviour.

Has brought forth a Saviour? Well, historically, of course, Yes; but liturgically, in that yearly cycle of creative remembrance when

we recall and make ourselves part of the great central facts of our redemption—well, liturgically, not quite. But we are close; we are very, very close, poised on the brink, ready to tumble into eternity, ready to begin the story. By that last Sunday of Advent all things point towards it—even so did John the Baptist leap up in the eagerness of his expectation, leap up even in his mother's womb, to greet his coming Lord. Indeed, Advent points towards that day with something of the same eagerness, something of the same powerful expectation, something, even, of the same tension—for, *are we ready?* Are we prepared to meet even an earthly king, let alone the King of heaven? Are we ready to face reality crashing into our midst, myth become fact, type yielding to Archetype? Be ware, be very ware; what we have to deal with here is precisely not a pretty story. We are come face to face, rather, with one who makes us tremble. I remember when I was a schoolboy, working summers in the State Park at Niagara Falls, and one day Senator Javits came through with a party of visiting ambassadors or something. Not a king, mind you, not even a president. A *senator*, a modern, twentieth-century, democratic senator, from New York—in a business suit and a bald head. But, *my God*, how we all scurried around and opened doors and said, "Yes, Sir" and "No, Sir", and were, every one of us, in a panic sweat lest something go wrong and the great man notice us for ill.

Beloved, it is not a senator with whom we have to do. And if we tremble before earthly powers, before senators and corporation heads and, even, bishops (for I have seen men fawn, I myself have fawned, upon all such)—if we tremble before earthly powers, how, pray, shall we stand before the power that moves the sun and the other stars? Or do we not tremble because we do not see him? But we shall, we shall; and what shall we say on that day? Beloved, it is not a senator with whom we have to do.

It is near, it is very near. All history, all myth, all legend, all story, all knowledge move towards this point, all reality is focussed on this point, the universe coming to a point, directed and concentrated on this point even as the sun is directed and concentrated and focussed through a glass with such intensity that matter cannot endure before it, but bursts into flame. Everything centres here, everything comes together and coalesces here, in Bethlehem of Judah, in that one so soon (as we remember and recall it), so soon

to be born of her who is blessed among women, at whose presence even John the Forerunner leaps with joy. It is near, it is very near.

And what shall he find, this babe who judges the world? Shall the Son of Man indeed find faith on the earth? Shall he in whose Father's house are many mansions—mansions prepared for us—shall he find in us mansions fit for himself to dwell in? Pray, beloved, pray; pray for me and for yourselves and for us all. Pray against the darkness. Pray for the light and the life and the new birth. Pray for the stirring up and for the tongues of fire. And pray for time—time, even now—though it is very close, even now, for repentance and for cleansing and for new hearts of flesh instead of these hearts of stone we now have. For it is near, it is very near; and the babe so soon to be seen in the humility of the manger is the Lord of all the worlds, and it is he with whom we have to do. Pray that when he comes he will find in us a mansion prepared for himself, and that his coming may bring light to the darkness of our hearts. For only so, dear hearts, shall we find peace—in this man who is our God.



CONFESSIONS BEFORE CHRISTMAS

Friday, December 20:	5- 6, Brother Mark-Francis, SSF
Saturday, December 21:	2- 3, Father Boyer 5- 6, Father Garfield
Monday, December 23:	12- 1, Father Garfield 5- 6, Father Boyer
Tuesday, December 24:	12- 2, Father Garfield 2- 4, Father Boyer 4- 6, Father Scott 10-11, Brother Mark-Francis, SSF



A THANKSGIVING FOR THE INCARNATION

TO THEE, O CHRIST, O Word of the Father, we offer up our lowly praises and unfeigned thanks: Who for love of our fallen race didst most wonderfully and humbly choose to be made man, and to take our nature as never more to lay it by; so that we might be born again by thy Spirit and restored in the image of God; to whom, one blessed Trinity, be ascribed all honour, might, majesty, and dominion, now and for ever. Amen.

ERIC MILNER-WHITE

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	
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.*



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.



SAINT VINCENT'S GUILD

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 workers. 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 and on Wednesdays 4-6 p.m.



SAINT FRANCIS DE SALES SHOP

BOOKS MAY BE BOUGHT at the shop next to the parish hall after Sunday High Mass and on Wednesdays 4-6 p.m. There are also crucifixes, rosaries, medals, and other aids to worship.



SAINT MARY'S PUBLICATIONS

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)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25c (mailing 10c)

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

MUSIC FOR DECEMBER

DECEMBER 1—ADVENT I

- Missa Il bianco e dolce cigno Stefano Bernardi (?-1638)
Ad te levavi Lodovico da Viadana (1564-1645)
Ave verum corpus Giacomo Carissimi (1605-1674)

DECEMBER 6—CONCEPTION B.V.M.

- 6 p.m.
Ecce sacerdos magnus McNeil Robinson, 1967
Missa brevis Benjamin Britten (1913-)
Hymn to the Virgin Benjamin Britten (1913-)
O sacrum convivium Olivier Messiaen (1908-)

DECEMBER 8—ADVENT II

- Mass for four voices William Byrd (1543-1623)
Deus tu conversus Giovanni Pierluigi da Palestrina
(1526-1594)
Rorate coeli Giovanni Pierluigi da Palestrina
(1526-1594)

DECEMBER 15—ADVENT III

- Missa Aedis Christi Herbert Howells (1892-)
Benedixisti McNeil Robinson, 1970
Verbum supernum Hermann Schroeder (1904-)

DECEMBER 22—ADVENT IV

- Missa brevis Giovanni Pierluigi da Palestrina
(1526-1594)
Ave Maria Tomás Luis de Victoria (1549-1611)
Ecce virgo concipiet Cristobal de Morales (?-1553)

DECEMBER 25—CHRISTMAS DAY

- 12 midnight
Messe solennelle à Ste-Cécile Charles Gounod (1818-1893)
Laetentur coeli William Byrd (1543-1623)
In splendoribus sanctorum Ludwig Senfl (?-1555)
11 a.m.
Missa Kyrie cum jubilo Plainsong
O magnum mysterium Darius Milhaud (1892-)
Hodie Christus natus est Darius Milhaud (1892-)

DECEMBER 29—CHRISTMAS I

- Missa L'ora passa Lodovico da Viadana (1564-1645)
Deus enim firmavit Giovanni Pierluigi da Palestrina
(1526-1594)
Ave verum corpus Josquin des Prés (1440-1521)
6 p.m.
Carols for choir and for congregation

ORGAN RECITALS

SUNDAY 5:30 P.M.

December 1—George Novak December 15—Stephen Kolarac
 December 8—George Novak December 22—Stephen Kolarac
 December 29—McNeil Robinson



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 28—Nancy Phillips (Mrs Wayne Phillips)

BURIALS

"My flesh shall rest in hope."

July 6—Laura H. Malone
 October 30—Olive Middleton
 November 4—Isabel Knight Hatfield



ALTAR FLOWER MEMORIALS

December 6—Conception B.V.M., Departed Trustees
 Lady Chapel, Virgil Evans Pyle
 December 25—Christmas Day, Thomas McKee Brown, Priest,
 Founder and First Rector
 December 29—Christmas I, Viola Sadowsky
 Lady Chapel, Departed members of the Cadney
 and Stringham families



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Robert Mitchell Andrews, \$5; Mrs George K. Boyer, \$5; William R. Carwithen, \$5; Harold O. Everett, \$10; Mrs James L. Graves, \$15; Mrs Robert Klobstock, \$5; Kenneth A. MacLeod, Jr, \$5; The Rev'd James D. Manning, \$5; Mrs Terry L. Nickey, \$5; Stanley Orcutt, \$5; Miss Margaret L. Rigler, \$4; Mr & Mrs Adolph G. Rutler, \$5; Paul T. Spahr, \$5; Mr & Mrs Edgar R. Stockwell, \$5; J. Harrison Walker, \$10; The Rev'd Herbert A. Ward, Jr, \$2; Miss Lydia S. Wilson, \$4.

Annual contributions of five dollars or more are asked from those who do not make other contributions to the parish and wish to receive AVE. Please notify us promptly of change of address.

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
 PLaza 7-6750

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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

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