

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·
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· A · MONTHLY · BULLETIN ·
· OF · THE ·
· CHURCH · OF · SAINT · MARY · THE · VIRGIN ·
· NEW · YORK ·

DECEMBER, 1975

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VOL. XLIV

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THE CHURCH OF SAINT MARY THE VIRGIN

New York City

CLERGY

THE REVEREND DONALD L. GARFIELD, *Rector*

THE REVEREND JOHN PAUL BOYER

THE REVEREND ROBERT H. SCHUMANN

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Parish founded 1868

Church built 1894

AVE

A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. VLIV

December, 1975

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My dear people,

To preach on our patronal feast, December 8 at 6 p.m., we will welcome the Right Reverend Robert Campbell Witcher. Born and ordained in Louisiana, after long service as parish priest in Baton Rouge he was elected Bishop Coadjutor of Long Island and consecrated in Garden City Cathedral last April. As Coadjutor he will automatically become Bishop of the diocese when Bishop Sherman retires. Thus we have a long friendship to look forward to, which I am sure will be as cordial as it has been with Bishop Sherman and was with Bishop De Wolfe. You can greet him afterwards at the reception in the parish hall.

As we greet a new friend in the episcopate, we send off to the episcopate an old and dear friend, Dr Terwilliger. He was elected Suffragan Bishop of Dallas and, subject to canonical consents, will be consecrated in Dallas at the end of the year. He has been so helpful a friend to Saint Mary's that we shall greatly miss him, but can compensate for not seeing and hearing him in New York by knowing that he will speak strongly in the House of Bishops, where to be seen is not always to be heard. Thank God for bishops that know their mind and speak it.

Still another new bishop, staying with me and going to Mass as a member of the congregation, spoke of the intense devotion of those around him. They knew why they were there, he said, adding that there was in Saint Mary's such a sense of mystery. I appreciated what he said, and I wonder whether we appreciate the sense of participation in a mystery around us that others perceive in our services or simply inside our doors.

The doors! They are so handsome, and having glass panels in the swinging doors is such an improvement, letting light and a view in, and — what I hadn't thought of before it was done — letting us look out. When I look from the chancel or walk down the aisle I am so conscious that I can look outside and, indeed, must, that I find an obvious message for Saint Mary's, a caution against introspection and the "fortress mentality".

Affectionately your priest,
DONALD L. GARFIELD

THE DEDICATION OF THIS CHURCH

Sermon by the Reverend Leslie J. A. Lang, STD

WHAT WE ARE HERE TO DO this morning, and we are doing it, is expressed for us very clearly and concisely in the Collect for the Day, which we have but a moment ago prayed:

ALMIGHTY GOD, to whose glory we celebrate the dedication of this house of prayer: We give thee thanks for the fellowship of those who have worshipped in this place; and we pray that all who seek thee here may find thee, and be filled with thy joy and peace . .

But when it comes to the sermon, what can one say — and for how long — after this wonderful procession, and in the midst of the Saint Cecilia Mass?

What can be said that has not already been said, and that you do not know now by heart, on this yet another Feast of Dedication of this venerable, unique, famous or infamous parish, in this enchanting church, catholic even in its surroundings, with the Harvard, Century, and Yacht Clubs and the Algonquin in one direction and the unmentionables in the other?

We could paraphrase the words of Job 12:2 — I mention the reference so that you can look it up in your Bible when you go home — which would go something like this: "No doubt but we are *the* Episcopalians, and wisdom will die with us." Or, we could affirm — because it's absolutely true and must never be forgotten — that for more than one hundred years the Catholic and Apostolic Faith has been proclaimed, practiced, and heralded abroad from here, beginning back in the days when we were often a ridiculed minority. And we have seen that Faith become the only *viable* Faith left in the Episcopal Church, and the only basis for any possible ecumenical understanding and rapport now or in the future.

Many of us who are here this morning will remember that glorious moment, not only in the life of this parish but in the whole history of the Catholic Movement in the Anglican Communion, when the hundredth Archbishop of Canterbury bore personal and public testimony to this Saint Mary's, in this pulpit. Or, we could point out — because it's absolutely true, and must not be forgotten — how the tradition of lavish, ordered, generous, glorious Catholic worship here has enriched every Episcopal church in the land — though they may not realize it, and will be in great measure

responsible for much that is best in our new and revised Prayer Book.

We've come a long way from the day when a New York paper reported that a certain bishop processed down this aisle with a gold and bejewelled reredos on his head, or that seven burning acolytes were suspended on chains from the ceiling before the high altar, or when a little boy who was brought here by his High Church aunt to High Mass on Whitsunday informed his parents when he got home that there were three Red Indians on the altar who came down and marched round and round the church. Or, we could gratefully claim that here in this place the Holy Mother of God has been duly and lovingly recognized for who and what she is, the truly liberated woman, liberated to the service of perfect freedom, with a supreme human vocation that no *man* could aspire to or attain.

But now for the sermon! And a brief one it will be. The true glory of Saint Mary the Virgin is Mary's *Son*. And I confess, after a long life, and many early exciting years of doing battle for worthy causes, and with some satisfaction in the outcome — I confess to my shame, that it is sometimes easier to be a Catholic than a Christian.

I know that logically and theologically one does not separate the two. But in practice we do. But fundamentally, and essentially, the Catholic Christian Religion has everything to do with our being like our Lord Jesus Christ, not merely patterning our life after his, but reproducing his life within ourselves. "Let this mind (and this heart) be in you which was in Christ Jesus." "It is no longer I that live, but Christ that lives within me." "They took knowledge of them that they had been with Jesus."

And when the chips are down, and all has been said and done, and the books are closed, it will be on *this* that we shall stand judged before our merciful Lord.

What I covet for myself, and what truly warms me in others, is a caring and concern and compassion like unto that of the Son of Mary.

To return to our Dedication prayers for this day, I think it will be easier for those who seek God here to find him here, and to be filled with joy and peace, if even a little they find him in *us*.

Father Lang, for many years Rector of St Peter's-in-the-Bronx and retired Vicar of the Chapel of the Intercession, is now honorary Associate Priest of St Thomas, Manhattan.

TRUE AND LAUDABLE SERVICE

Sermon by the Rector on November 2

"DEEDS, NOT CREEDS" we often seen emblazoned on a wayside pulpit, as they call the sidewalk sign outside a Main Street church. It puts present-day Protestantism on record for good works before right faith—a choice detested by classical Protestantism ever since Luther nailed to a church door his ninety-five theses challenging works without faith. "Deeds *because of* Creeds" he and anyone would say who reads the gospel rightly. For as we hear the Lord Jesus in the gospel today [Matthew 23:1-12], he so clearly commends the *teaching* of the scribes and of the Pharisees sitting in Moses' seat but condemns them precisely because they say, and *do not*; because they bind heavy burdens on others, and themselves will not move them with one of their fingers; because all their works they do to be *seen*. And Jesus warns, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works."

We are well warned to find truth for what truth is worth, and not for the worthiness or unworthiness of those who profess but fall short of it. Bishops may fail us. Councils of bishops may err. Because that is so, and because of that alone, there had to be faith hammered out, concluded, and put into a creed that can commit us to truth. "I believe" what I say or sing in the Creed because it is not "I" but "We believe in God" as the first fathers of Christian faith experienced God in Christ. My faith or yours is second-hand. I am not sorry for or ashamed at having the "faith of our fathers" It is a "holy faith".

Faith, if it is true, is immutable; and creeds, if they have concluded all that we can define concerning him who is unchangeable truth, cannot be repealed or bettered. I believe in God as he has revealed himself in Jesus, and his Church has recorded in the Scriptures and defined in the Creeds. It is, to me, *true*. It is Scripture, tradition, and my God-given reasoning twined together in a threefold cord that cannot easily be broken. I believe it because better minds than mine and better lives than mine have tested it—been driven to it because it is what God has given us as the best picture we can have of him: Father, Son, and Holy Spirit.

To this faith, my life must be dedicated and by it my deeds must be tested. "Deeds *because of* Creeds" must be my motto if I am to

put truth above all, and strive to live by truth.

To the faith of the Church our cathedral church, above all, and all our parish churches are dedicated and by it their ordained ministers' sermons and services must be tested. "I believe" may be helpful, interesting challenging—or wrong. But there is "one Teacher, even Christ, and one Master, even Christ." And no Christian may master himself—let alone be to others a spiritual master and pastor—who makes any compromise of faith in the one Lord Jesus Christ. His gospel is to the waiting world good news, and to the world in want of good news we must be bold to proclaim it.

So clear is the gospel of Jesus Christ that, imposed upon it, the scene you saw in the paper of Shinto sacrifice offered before the high altar of the Cathedral Church of Saint John the Divine is a weak water-colour—and I like a good water-colour, so the emphasis in my metaphor is on *weak*. Or, I could say, *washed out*. I like, too the appeal to things natural that is found in Shinto religion, and I am known to have some personal interest in ancestors. So I will be clear that I do not call Sintoism so much wrong as incomplete.

What went on at the Cathedral began as an attempt to bring together the five great world religions, and it ended in a syncretism, it seems, that equates them in divine grace. That these great religions are worthy approaches to God I do not deny, nor that we love and listen to their leaders do I dispute, but that any do sacrificial rites in the Cathedral Church I protest. The Cathedral Church and every church consecrated is set apart for the worship of Almighty God: Father, Son, and Holy Ghost. Word and Sacraments of Christ are ministered in it and, according to the canonical Sentence of Consecration, none other. Every church consecrated is a sacramental sign to the world that Christ is its good news, and that there is no other Name given us by God for salvation but only the Name of his Son Jesus. That was *not* the clear message of the scene in the Cathedral named for John the Divine, whose vision was of Jesus who is the Amen—"so be it" to the world's prayer to see God.

To see God in Christ, martyrs went to the arena, willing to suffer rather than offer a grain or two of incense on Caesar's charcoal-burner. Even Caesar knew he was not God, it is said, but he thought it expedient to accept the sacrifice to a deity that represented his world-wide rule. I am told that the cult of Roma and Augustus has

striking parallels with Shintoism, but I do not for a moment suppose that most people in the Cathedral took the sacrifice of a squash quite seriously. Picturesque nature-rites may do us no harm. They may belong in a "Cosmic Mass". But in the Cathedral what do they say to a world that longs for a Saviour? Who *is* our Saviour?

The priest of the Old Covenant was charged, we heard in Malachi's prophecy [Malachi 2:1 & 4-10], to keep knowledge that the people might seek the Law at his mouth. "Have we not all one father?" asked Malachi; and he spoke for the God and Father who is One God. That God, the Father of our Lord Jesus Christ as we believe, spoke through the prophets and at the latter day through his Son, who after he gave his life for a waiting world sent his apostles "willing," Paul said, "to have imparted unto you not the gospel of God only, but also our own souls" because "it is in truth the word of God, which effectually worketh also in you that believe" [I Thessalonians 2: 7-13].

Speak what we know? Proclaim the good news more clearly? Of course we must. We are not dead set in the past. We would bring truth out of obscurity. That is why I must protest a misuse of a place of which I am honoured to be a Trustee and which I have known and loved since I was a boy.

We are told to speak the truth in love and, alas, if truth were judged by my loving sacrifices it could not stand. My creed is stronger than my deeds. They are judged by it, and, if ever I do good, it is because I believe in the God whose goodness I do not attain to.

I must remember that God's blessed and only-begotten Son says that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." I know that he himself is greatest because he was servant of all.



CONFESSIONS BEFORE CHRISTMAS

Friday, December 19:	5- 6, Brother Mark Damian, SSF
Saturday, December 20:	2- 3, Father Boyer
	5- 6, Father Garfield
Wednesday, December 24:	12- 2, Father Garfield
	2- 4, Father Boyer
	4- 6, Father Scott
	10-11, Brother Mark Damian, SSF

BIBLICAL STUDIES — XXXI

AHAB DIED IN BATTLE, as we saw last time, fighting the Syrians. Ironically, he who had gone into battle disguised for safety's sake was hit anonymously by a random arrow. Propped up in his chariot, he remained for the rest of the day, facing the enemy while his life bled out of him, running redly down into the base of the war-cart. Towards evening he died, and the battle was over, the army scattering, every man for himself, fulfilling the prophecy of Micaiah ben Imlah, who had seen in his prophetic dream precisely such a scene: "I saw all Israel scattered upon the mountains, as sheep that have no shepherd . . ." [I Kings 22: 17].

They took the chariot home later, with the body of the King, to Samaria the capital, royal city of the northern rulers. Ahab they buried there; the chariot they washed in a pool nearby, and the dogs came and licked up the blood, and the whores came, derisively, and washed themselves in the water with a mocking jubilation they had never dared while the King lived. So it always is, when the hand of a king is suddenly withdrawn in death, and there is no successor to hold out the sceptres, alternately, of iron in punishment or of gold in reward — the trash come out to play then, whom the hand of the king till then had kept down.

This is true even of bad kings, who yet are strong: what order they will not keep for justice's sake they will often uphold for self-interest's sake. Even more, perhaps, it is true of kings like Ahab, neither all one thing nor another; not so very good, and very much flawed, but not so totally bad either, nor without one or two truly redemptive qualities. Ahab, certainly, left much to be desired, both as a man and as a king; his major failings, indeed, have been the subject matter of the past several articles in this series. But his bravery cannot be taken away from him, nor his prowess in war; perhaps he was merely out of his depth as king (we can only guess, the evidence being what it is), and so was the more willing to lean for support on the royal expertise of the Tyrian princess who was his wife. Certainly he proved to be no match for Elijah, though in the end, for all her political subtlety, neither did she.

In any event, the death of Ahab ended more than just a battle. It was the end, too, of the House of Omri (founded by Ahab's father), though that was not evident at once. Ahab was succeeded by his son Ahaziah, who reigned for two inconspicuous years and

then fell out a window. He sent messengers to Baal-zebul, the god of Philistine Ekron, but they were intercepted on the way by the hairy prophet of Tishbe; "Is there no God in Israel?" Elijah asked, and then gave proof that there was by announcing, in God's name, that the King would die of his injuries. Ahaziah, however, wanted to hear for himself. Elijah was brought to him, though only after a grim display of (quite literal) pyrotechnics on the prophet's part (see II Kings 1), designed to demonstrate the awesome power of Israel's true God, and the consequent respect due his authenticated messengers. By the King's bedside the prophet's manner did not change, nor was his message in any way softened: because the King had dishonoured Israel's God, and had preferred to send instead for the oracles of a foreign idol, he would surely die. And so he did.

The episode, however, was Elijah's last turn. He must by now have been very old; through two reigns (at least) and into a third he had been Israel's conscience, the embodiment of her religion (which he had largely saved), and the spokesman of her God. He had, through all those years, kept the flame of true faith burning; and two specific things he had achieved—the removal of Ahab (not, of course, directly: the Syrians killed Ahab, as we have seen, but the King was led on by the goading of the prophet Micaiah, himself presumably a product of the religious movement fostered, if not founded, by Elijah, who was throughout the period *the* focal point of opposition to Omride policy), and the securing of the succession to himself in the person of his disciple Elisha. The rest of his programme he felt, apparently, he could safely leave in other hands.

Be that as it may, the end was clearly at hand, and Elijah knew it, to the day, the hour, and the place, with a precision which would be uncanny if like things were not amply enough attested even today among "primitive" peoples. There is an inner voice which can be heard, it would seem, well enough by some—who perhaps have trained themselves to listen—which says, with final certainty, "The time is now." The story is told, dramatically, in I Kings 2, and I shall not attempt to describe it in detail. Suffice it to say that Elijah crossed the Jordan near Jericho, going East, accompanied by the intrepid and persistent Elisha (whom Elijah, perhaps as a test, had tried to leave behind); on the other side they were met... well, by *Something*. As so often in these biblical

stories, we have no way of recovering the actual experience; all we have to go on is the record, remembered and preserved in the tradition, of the impression made on the people at the time, filtered through the centuries. And the impression made at the time, so far as we can see, was of heavenly steeds and of chariots of fire. And the impression, also, was that the great life of Elijah could not be simply snuffed out: he did not *die*, they said; he was, rather, "taken up"—thus to join Enoch and Moses, those other two Old Testament figures whose death no man had actually *seen*, and who were, therefore, natural sources, in later Jewish (and Christian) speculation, of the heavenly, apocalyptic messengers who would herald the days of Messiah, or even the Great Day itself, the final Judgment-day of God. Enoch, Moses, and Elijah did not die *in* time; rather were they taken *out* of time, to be preserved according to the pleasure of God's sovereign will.

In all of this we must not lose sight of Elisha, who met the pre-condition of not losing sight of Elijah [II Kings 2: 9-10]. Elisha had asked, as his legacy from his master, for a "double share" of Elijah's prophetic spirit, and this, we are to understand, was granted him. A "double share" was the eldest son's portion in Jewish law: each son had an equal portion, but the first-born had two to every one else's one. So, here, the meaning is that Elisha is designated Elijah's spiritual "son"—heir to his position of leadership in the prophetic movement, heir also to his authority and prestige, a claim, so far as we know, never disputed. It was to be Elisha's task, as Elijah's heir, to finish his master's work: Ahab was gone, to be sure, but a son of Ahab still reigned (the childless and hapless Ahaziah had been succeeded by his brother Jehoram—sometimes shortened to "Joram"): and behind Ahab's son the sinister eminence of Ahab's wife still towered, the Queen Mother, Jezebel of Tyre.

A kind of military coup was set in motion, instigated by Elisha. A "son of the prophets" was designated—the term signifies a more or less formal member of an organized prophetic band—to anoint as King a young army officer named Jehu ben Jehoshaphat ben Nimshi (usually shortened to the more simple "Jehu son of Nimshi", thus compressing his lineage by a generation). Jehu was stationed at Ramoth-gilead, while the King lay recovering from battle-wounds at Jezreel, a good distance away. When the "son of the prophets" arrived, Jehu was in council with the other

commanders (were they already plotting?). The prophet, who no doubt looked as scruffy as prophets generally did, announced his errand. "To which of all of us?" said Jehu; "To thee, O captain," came the reply, and at that Jehu arose, went with him into the house before which the council apparently was sitting, and there received the prophetic anointing traditional for Israel's kings, the charismatic designation of special divine appointment. Jehu came back out, and after some coyness told the others what the "mad fellow" had come for. Immediately realizing the implications (long planned for?), they spread their garments on the steps to form an appropriate carpet, and there they proclaimed Jehu to be King of Israel. And, with that, they rode posthaste for Jezreel.

When the company of rebels drew near to Jezreel, a watchman reported their coming. Twice a messenger was sent out to ask whether they came in peace; twice Jehu said, "What have you to do with peace?", and twice the messengers fell in behind the conspirators, joining the rebellion. At last the watchman said to the King, "The driving is like the driving of Jehu the son of Nimshi; for he drives furiously." Apparently, then, Jehu already had some reputation for daring, if not for recklessness; perhaps his loyalty, also, was already in some question — certainly he must have been known as a staunch Yahwist (and therefore suspect) in order to have caught the favourable attention of both Elijah and Elisha, and their followers.

In any event, the King rode out in his chariot to meet the unknown quantity which was his hard-driving vassal, and with him went his guest and relative-by-marriage, Ahaziah of Judah, each in his own chariot. The two sides met, and Jehoram learned soon enough what the situation was. Wheeling about, he sought to flee, crying, "Treachery, O Ahaziah!", but he was not quick enough; Jehu hit him as he fled with a well-placed arrow, and the King slumped forward, dead in his chariot. Ironically, the encounter took place in the field of Naboth the Jezreelite. The King of Judah, likewise, they hunted down and killed.

When they came to the palace, Jezebel was waiting. She had no illusions, who herself had lived so long so ruthlessly; but she was a king's daughter, and had been a king's wife and the mother of kings, and she chose to die like a queen, dressed to the teeth, her hair arranged, her face perfectly made up. "Had Zimri peace, who murdered his master?" she called to the usurper (recalling

an earlier coup). "Throw her down," came the reply, and two or three of the palace eunuchs hurled her from an upper window to a bloody death on the pavement below. Jehu, now King in fact, went in to dine; afterwards he gave commandment for a decent burial, but nothing remained from what the dogs had eaten. The House of Omri was ended indeed. J.P.B.

★
SERVICES

SUNDAYS

Morning Prayer	7:10 a.m.
Mass	7:30, 9:00, 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.

*Except Saturday

*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 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 at the shop next to the parish hall after Sunday High Mass. There are also crucifixes, rosaries, medals, and other aids to devotion.



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

MUSIC FOR DECEMBER

DECEMBER 7—ADVENT II

- Populus Sion Heinrich Isaac (1450-1517)
 Missa Brevis William Walton (1902-)
 Deus tu convertens McNeil Robinson, 1975
 Ave verum McNeil Robinson, 1975

DECEMBER 8—CONCEPTION B.V.M.

- Missa Brevis in C Wolfgang Amadeus Mozart (1756-1791)
 Ave Maria Josquin des Prés (1445-1521)
 Adoramus te Mozart

DECEMBER 14—ADVENT III

- Gaudete Heinrich Isaac (1450-1517)
 Messe in D Antonin Dvorák (1841-1904)
 Benedixisti Domine McNeil Robinson, 1970
 Ave verum 14th century French

DECEMBER 21—ADVENT IV

- Rorate caeli Heinrich Isaac (1450-1517)
 Missa Ich stund an einem Morgen Jacob Handl (1550-1591)
 Ave Maria McNeil Robinson, 1975
 Ecce virgo Isaac

DECEMBER 24—CHRISTMAS EVE

- 11 p.m.*
 Organ Recital George Novak
- 11:45 p.m.*
 Missa Concertata Pietro Francesco Cavalli (1602-1676)
 Tui sunt coeli Orlandus Lassus (1532-1594)
 Verbum caro factum est Gaspar van Weerbeke (1450-1509)
 There is no rose 14th century English
 Ave Rex Angelorum 14th century English
 Hodie Christus natus est McNeil Robinson, 1968

DECEMBER 25—CHRISTMAS DAY

- Missa Kyrie Cum júbilo Plainsong
 O magnum mysterium Darius Milhaud (1892-)
 Hodie Christus natus est Milhaud

DECEMBER 28—CHRISTMAS I

- Messe in A César Franck (1822-1890)
 Tui sunt coeli Giovanni Pierluigi da Palestrina (1526-1594)
 Panis angelicus Franck

ORGAN RECITALS

SUNDAY 5:30 P.M.

December 7—Dennis Keene

December 21—Dennis Keene

December 14—John Pidgeon

December 28—John Pidgeon

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 & First Rector
- December 28—Christmas I
Departed members of the Cadney & Stringham families
Lady Chapel, Sidney Jones



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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 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 once a year or over the year. You will receive AVE and be remembered at our altar.

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CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Robert Mitchell Andrews, \$5; Frank P. Ashley, \$5; Miss Sylvia Marion Brookman, \$5; Whitney M. Gilbert, \$5; Mr & Mrs Richard Landolt, \$15; Richard S. Moses, \$10; Miss Kathryn Mulholland, \$5; Mrs Emily Gardiner Neal, \$5; Miss Katherine B. Neilson, \$5; Howard Silberer, \$7; Mr & Mrs Lloyd Tyler, \$5; J. Harrison Walker, \$10; Richard Weiss, \$15; The Rev'd William R. Wetherell, \$5.

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.
except Saturday, open from 11 a.m.*

RECTORY

144 West 47th Street, New York
The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, N. Y. 10036
*Office hours from 10 a.m. to 5 p.m.
Monday-Friday except legal holidays*
PLaza 7-6750

MISSION HOUSE

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