

· BENEDICTA · TU · IN · MULIERIBUS ·

· AVE · MARIA · GRATIA · PLENA · DOMINUS · TECUM ·

· ET · BENEDICTUS · FRUCTUS · VENTRIS · TUI ·



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

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AVE

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

Vol. XLV

December, 1976

No. 9

My dear people,

It is good to know we have friends. We sense it, all of us, at Christmas, when our spirit of generosity is aroused. We see it at Saint Mary's on our patronal feast, as friends join us in giving thanks that Saint Mary's is *here*. Many will join us on Wednesday, December 8, at 6 p.m. for High Mass, and afterwards at the reception. It is a family gathering. Others of our larger family cannot come but will send an offering to *keep* us here.

Many send letters, too. One from Racine says, "You might be interested to know that AVE is being read and enjoyed by someone 93½ years old who was presented for Confirmation by Fr. Brown in the old St. Mary's. I doubt if you have many readers who remember St. Mary's that far back," she adds. A nearby priest says, "I happen to value AVE. My hope is that before long my name will be Legion. I know it costs a fortune to produce. Here is a drop in the bucket of that fortune, with the good and grateful wishes of a non-competing friend and admirer."

Friends may need a reminder that the patronal feast is the time for an annual offering or pledge. It is an important income and an encouragement for us to keep Saint Mary's open and active. And it is, believe me, appreciated.

We have all appreciated having our young priest, Ronald Lau. He has accepted a call from St Joseph's, Queens Village, to be principal of the parish day school. It is close enough for us to see something of him from time to time. One such time will be December 16 at 6:15 p.m., when he will celebrate the third anniversary of his ordination to the priesthood.

The Advent meditation overleaf was written by Dr Calkins, who baptized me and brought me up to be a Catholic — as he himself liked me to say. He calls us — Advent calls us — seriously to consider the cost of the Incarnation and come up to Christmas on our knees.

Affectionately your priest,
DONALD L. GARFIELD

COMING UP TO CHRISTMAS ON OUR KNEES

By Raymond Calkins, D.D.

TO THE NEGLECT OF THE ADVENT SEASON we can trace some of the most disappointing aspects of the modern commemoration of Christmas. "Getting ready for Christmas" means all too often but one thing: the desperate attempt to remember our families and friends with suitable gifts, to prepare the home festival and have everything in readiness before Christmas Day. Thus the deeper meaning, the sacred significance of the Day, is crowded into the background of one's thoughts or is wholly lost from mind. We should all realize the necessity of an inward and spiritual preparation for Christmas so that we will be prepared to apprehend its full meaning and receive its full blessing.

It was not till the end of the fifth century that Advent came to be observed by the Church as a kind of winter Lent. About the middle of the fourth century the Christmas festival first came to be generally celebrated, although not everywhere on the same day. The date December 25 became the festival date in Rome and from there it spread to all parts of the Roman world, and Christmas became one of the great days of the Christian year, comparable only with Easter and Pentecost.

Later the Church felt that there should be a preparatory season for Christmas, as Lent had been for Easter. Thus the Advent season came into being. The idea of the whole season was that of the near approach of the Son of God in the flesh, for which we must prepare ourselves with greater watchfulness. To this was later added the idea of the Second Advent and the Day of Judgment of the world by him who comes again as King of kings and Lord of lords.

In the paintings of the old masters, no scene is more familiar than the kneeling of adoring figures before the infant Jesus. Advent is designed to bring us up to Christmas on our knees. Only by the keeping of a true Advent can we know the meaning of a true Christmas.



CONFESSIONS ON CHRISTMAS EVE

12-2, Father Garfield; 2-4, Father Boyer; 5-6, Father Scott

DECLARATION OF CONSCIENCE

WE CONTINUE COMMITTED in principle to the Catholic Church's doctrine received implicitly from the beginning and from time to time explicitly declared by the whole Church. Essential to that doctrine and given as part of the plan of salvation is the Church's priesthood. The Church's priesthood is Christ's priesthood received from him and held for and by the whole Church. It cannot in any way be altered by the Episcopal Church without a Catholic consensus. Therefore we deny General Convention's right — canonical or constitutional — to extend it to women. Their ministry in the Church is real, but it is not the sacramental priesthood or episcopate as these have been received by us.

Ordained to minister the sacraments in accordance with the belief and usage of the Catholic Church, we cannot for any foreseeable future accept or cooperate *in sacris* with women purportedly ordained to the priesthood or episcopate. What in particular circumstances we can and cannot do must be and will be worked out by us, together and individually. But we say now that, in conscience and from deep conviction, we cannot sacramentally acknowledge or depend on this new expression of ministry.

Praying that we may be able to continue committed both to the Episcopal Church and to Catholic faith and order, we wait upon the leading of the Lord. Grateful to the Bishop of Eau Claire for his statement made in the House of Bishops and to those bishops and deputies who subsequently signed it, we adopt as our own their declaration of conscience:

"We stand committed to the Episcopal Church, and we are determined to live and work within it. We cannot accept with a good conscience the action of this House. We believe that to do so would violate our ordination vows to be faithful to and to defend the Word of God in Holy Scripture.

"Furthermore, we cannot acknowledge the authority of this General Convention to decide unilaterally and in the face of the expressed disapproval of our Roman, Old Catholic, and Orthodox brethren, a question which ought to be decided by an ecumenical consensus.

"The ordination and consecration of women priests and bishops will raise for us the gravest questions — that is, how far this Church can accept such ministrations without fatally compromising its

position as a Catholic and Apostolic body. We ask our brothers in this House to take to heart our resolution. We ask the whole Church to take note of our unshaken loyalty to the Episcopal Church, its teachings, its spirituality, its priesthood, and its sacraments."

Adopted by the Council of the Catholic Clerical Union, meeting at Saint Mary's rectory on St Simon and St Jude's Day, 1976, with Father Garfield presiding. Branches of the CCU are active in New England, New York, Philadelphia, Baltimore-Washington, Dallas, Chicago, and Milwaukee. The Bishop of Milwaukee is honorary president of the CCU. Father Boyer is president of the New York branch.



ASSURANCE VS DOUBT AND CONFUSION

THIS WRITER would like to go on record as having consistently opposed the ordination of women to the episcopate and the priesthood. Nothing which has happened at this General Convention has inclined him to change his mind. It seems to him now, as it has seemed all along, that such a unilateral move by such a tiny part of Catholic Christendom is monstrously (and ludicrously) arrogant; he doubts, as he has always doubted, General Convention's authority (as opposed to power) to effect such fundamental divergence from undoubted and unbroken Catholic practice; more importantly, the inner logic of Christian teaching concerning the Incarnation on the one hand and the priesthood which embodies it sacramentally (and pre-eminently in the Eucharist) in time on the other, suggests to him that women cannot be said to be bishops or priests without doing violence to the teaching.

Therefore, he cannot accept the priestly ministrations of women, and feels bound by his conscience to continue to bear witness against what he feels to be, fundamentally, a very grievous mistake on the part of the Episcopal Church.

I say all this so that I will not be misunderstood in what follows. For in recent days a kind of spirit of opposition to the General Convention action has arisen which is, at best, excessive, and, at worst, perverse. Certainly it is self-defeating.

I lack assurance that women can be priests. I therefore lack assurance that their sacramental acts — predicated upon priesthood — can be valid. My lack of assurance is sufficiently acute that I shall, for any foreseeable future, feel obliged to absent myself when

they are functioning in what is claimed to be a priestly role. But we are talking here about *assurance* and not about *certainty*. I do not think women can be bishops or priests. That is a deduction from the way Scripture portrays the Incarnation and from what it says (especially in the Epistle to the Hebrews) about the one priesthood of Christ; it is a deduction reinforced both by subsequent Christian practice and by subsequent Catholic teaching concerning the meaning of the various orders of the ministry, especially the episcopate. *But it remains a deduction.* For it must be admitted that there is nothing explicit in either Scripture or any definitive subsequent authoritative statement of Christian belief (*e.g.*, the decree of a General Council of the undivided Church) which explicitly forbids it (just as there is certainly nothing *for* it). My views are a deduction from the tradition; they are not the tradition itself. In other words, I could be wrong.

I do not think that I am wrong; I think the majority of the bishops is wrong, and the (bare) majority of the deputies. But to say they are wrong is not to say that they are heretical; to approve the ordaining of women to the priestly ministry may be a mistake in fact, but it cannot be said to be an explicit rejection of a defined article of Christian and Catholic belief. The question, in fact, has never been decided by the Church (I mean, of course, the ecumenical and Catholic Church, not PECUSA), if only because it has not hitherto been asked. What we have done I certainly think to be unwise, and think probably to be impossible in the sacramental sense; but what we have done becomes itself part of a process by which the Church Catholic will eventually reach a decision. I think our action will be found finally to have been a false start, and I hope that it will ultimately be resolved by being subsumed into some kind of eventual ecumenical Catholic solution; but I cannot say, given the lack of *certainty*, that this Church has ceased to be a Catholic body, and I most certainly cannot say that bishops who voted for women's ordination and who will, in most cases, practise it, have somehow ceased to be bishops.

There is here a certain confusion, if not perversion, regarding the Eastern teaching that right faith is a prerequisite for right order. Without going into this matter in detail, suffice it for me to say that if this view is held as some wish to apply it to the case in hand, then all Anglican orders are invalid (as Leo XIII held) and have been from the days of Edward VI until this present —

for it can be amply demonstrated that almost all of the reforming bishops were defective, in various ways, in their attitudes towards a number of key doctrines as we have come to understand them, including their notions of the nature and transmission of Holy Order. What is essential is not absolute purity of doctrine, but a simple intention to do what the Church does; and I have heard no bishop, even amongst the most radical of the pro-ordination party, claim the intention of doing anything other than the ordaining of persons to the Catholic priesthood. Their intention, in other words, is not to repudiate the Catholic priesthood but (as they would say) to expand it. I think they are wrong, in point of fact, in thinking that it *can* be expanded in this way, but I have discerned in no one an intention of creating a new kind of ministry or a different priesthood from the one now obtaining.

What they have done is to intrude a new element of doubt and a new element of confusion into an already doubtful and confused situation. I do not think they know even now quite what they have done, and I think they may find, in the end, the resultant confusion (if not chaos) not to have been worth it.

In time, of course, the confusion and doubtfulness may become so pervasive that some kind of institutional reorganization may prove to be necessary to preserve an undoubted and assured priesthood (and sacraments) as the Church Catholic understands such things. *But that time is not yet.* And for my part, though I intend a continued (but respectful) opposition, I remain in communion with my bishop, and I remain in communion also with Canterbury (whose "purity" on this question, be it remembered, is rather less than total). To break the fellowship of the Table is a terrible thing; it must be done only as a last resort, when all else has failed, and when virtual *certainty* can be had that the other side has repudiated essential Christian teaching. That certainty is lacking here, by the very nature of the case. Both charity and common sense dictate caution and patience as we "hold fast, hold out, and hold together".

Written by Father Boyer for the publication, on the last day of General Convention, of the CAM Newsletter. Your endorsement by financial contribution would strengthen and help make possible continuing work and witness by

The Coalition for the Apostolic Ministry
226 East 60th Street, New York, N.Y. 10022

TWO STICKS AND TWO MITES

Sermon by the Rector on Pentecost XXII

OUR LORD would teach that gifts are of value in God's sight in proportion to what they cost the giver. And, literally, he sees the cost: the poor widow is our picture — an unnamed heroine of faith. She belongs, probably, to the *fellabin*, the poorer class. She comes to the temple, to its treasury or row of trumpet-shaped receptacles for money. It can only be copper money within the sacred precincts so it clangs as it is tossed in, and so Jesus sees her make her offering. And what is it? Two mites, *lepta*, the equivalent, as the gospel explains to Roman readers, of a *quadrans*, which in turn in English coinage before devaluation is one farthing. But her offering is unstinting: she could have cast in one coin and she gives both — her next meal, as it were; even all her living, our Lord says. And he ranks her above those scribes — not all of them — but those who love long robes and long prayers to get attention and greetings in the market-place and, worse than these foibles, add avarice to vanity, and devour widows' houses — mark out the ones with money and give *them* their attention and get a fat reward, no doubt. "Verily I say unto you," Jesus tells us, "that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance" — literally abundance left-over — "but she of her want did cast in all that she had, even all her living." So, I say, she should be to us a model of faith, for she does not ask, nor would she get, much recognition except from God.

Now before I draw the obvious parallel in our own situation, look with me at the Old Testament widow, for she too has something to say to us. The widow woman of Zarepath, whom Elijah was sent to by the Lord, also speaks of faith, but hers is the faith of resignation, for she goes to gather two sticks to rub together and make fire to bake a last meal for her son and herself "that we may eat it," she says, "and die." You may think the barrel of meal wasting not and the unfailing cruse of oil a miracle or a myth — it doesn't matter — but it keeps alive a man, Elijah, with a message of God to his people. And Jesus will be called Elijah come again. So, aside from the picturesque value of it, or even the lesson it may teach us not to give up hope, the story is part of Israel's preparation, by law and prophets, for the coming of Messiah. Messiah is come, Jesus our Lord, and blesses the poor who give their all.

But what is more, Jesus gives *his* all that we may have life and have it in abundance. And so the Epistle to the Hebrews speaks of his sacrifice of himself, and sacrifice, we know, is a self-offering which gives all that we have, even our life. And anything less — sacrifice of what belongs to us, vegetable or animal, even life of another, even of our dearest ones — is not sacrifice of self. Self-sacrificial offering means total obedience and total surrender. Jesus made such a sacrifice. We approximate it — we try to — but it has value in God's sight only in proportion to what it costs us; and only then if we offer ourselves *in Christ*, in union with the perfect sacrifice of the Son of God and son of man who loved us, and gave *himself*.

Ourselves, what do we give? Each of us must answer according to conscience. To educate conscience we can reflect on today's three lessons [I Kings 17:8-16; Hebrews 9:24-28; Mark 12:38-44] and draw our own conclusions for our own life, our life in the world around us, and our Church's life. Generosity is demanded of us in all these facets of life. God wants us to be as generous with ourselves as with others: "Love your neighbour *as yourself*" is God's commandment; and the first commandment, of loving God, does not mean that we shall make religion a top department of life, but rather that all of life is to be approached religiously — as if every act of ours matters to God — as it does.

So the Old Testament widow is not wrong to be concerned about her life and her son's; and we, who are so well off even if we grumble about the taxes we pay — yet seldom go without a meal, are not wrong to want a good life. Nor is the New Testament widow right *only* because she gave her all to religion; I've known one or two of that sort who made life for others most difficult! But many more I've known, thank God, who lived for others and walked with God in his Church, and made life desirable and God believable. There are Saints on earth! And the key to their character is generosity: generosity of outlook on the world, generosity of judgment of others, generosity of giving self to God.

So whether you have but two sticks to rub together and two mites to put into the treasury, or whether much has been given you, does not make the difference: what will test your life, mine, and the Church's is our faith that the future is in God's hands and the giving of our time, talent, and substance unstintingly. And — that without which all that we do is self-serving vanity — giving as

people with everything in trust from the good God who so loved the world that he gave his only begotten Son — that is the test of all that we do, and proof that we do it *for God*.

God never can be outdone in generosity. It is his dear Son's self-sacrifice by which alone we can hope to give sacrificially. But is any other kind of giving worth it? Will any quality of life less than that make us "heirs of eternal life"? There is judgment to be faced, when our generosity will be known — or not — but the Judge's face speaks love. And — best motive of all for giving — there is the Lord Christ to be loved, and hope that when he comes again with power and great glory we may be made like unto him, who gave *all*.



A MEDITATION ON MARY

Sermon by the Rector on the Assumption B.V.M.

DO YOU KNOW MARY?

It's a startling question to be asked, as I was years ago by a priest now gone to paradise where, I'm sure, he has met Mary face to face. But he knew her so well here on earth through mystical contemplation that it seemed strange to him not a bit to ask, "Do you *know* Mary?"

What could I reply? Well, of course, I think highly of her: Mother of our Lord, Mother of the Church, Queen of Saints, Queen of Heaven — her titles tell me who she is and what she did and does. She is unique God-bearer, who brought God into this human race as he never was before. His chosen people produced her in body and mind and spirit, and her song, Magnificat, is a product of her race sung as her own — a song of justice, of mighty put down from their seats and of lowly raised up — a song of Israel's hope come true. All these thoughts come from Mary as we hear her story from Isaiah [61:10-11], from Paul to the Galatians [4:4-7], and from Luke's Gospel [1:46-55]. They tell us *about* Mary.

So do Christian belief and teaching down the centuries tell us her role in God's taking flesh: a role so intimate and essential in the Incarnation that we were taught by a Council of the whole Church to call her Theotokos, God-bearer. For he whom she bore in her womb is God and man, one Person never to be separated nor even thought of as being separable — so that what we say of Jesus as man cannot be said without thinking of the Son of God.

Therefore, Mary's bearing of her child in her womb is the bearing (not the producing) of God; and, not as source but as child-bearer, Mary is Mother of God. We believe *that* about Mary.

But we love her for more than what she did and who she is. We love her for *herself*. We love her because no woman — not even your own mother or mine — has loved you or me more than this woman who freely, gladly, brought salvation to us. For, of human mothers, only Mary sees us as we are, without distortion, without favour, and loves every one of us as her own. Her Son, when he gave his beloved disciple his mother to care for, gave every child of man to her care: "Behold, thy mother!" And she does care for us in her prayers — her prayers that never cease to be made nor ever fail to be heard in the presence of him who is her Saviour and her Son. He will not grant more to his mother than is right *because* she will not ask more than is right: for she sees as no mother on earth can see. And my mother, in paradise, is taking lessons from her!

Do I *know* Mary? Not so well as I will some clear day, when I shall meet her and see that, all along, I knew her. We "who own the faith of Jesus" cannot fail to recognize her. Thank God, she is becoming better known where, heretofore, she was hardly acknowledged. There, too, they are learning to love the mother Jesus gave us. But if we want not just to know *about* her but to *know* her, there is one thing, still, to be done: to ask her prayers. If you know Mary, you will naturally say, "Won't you pray for me?" And she may say, "But, yes, didn't you know? I've been doing that all along!"



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 26—Christmas I, Cadney & Stringham families
Lady Chapel, Sidney Jones

If you would like to give flowers in 1977 and have not had a day in the past year, please inform the Rector at this time. If you already have a day, it will be continued unless notice is given that you wish to change or discontinue it. We ask an offering of fifteen dollars, at least. Flowers may be given as thank offerings as well as memorials.

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*
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 8:40-9 a.m.



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, Cosfirmations, 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.



FROM THE PARISH REGISTER

BURIAL

"My flesh shall rest in hope."

- October 14—Harriet O'Brien
November 17—Pauline M. Fopiano

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 communicants working together in the sacristy on Saturday afternoons. Those who are interested 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

A Tribute to Saint Mary's, Dr. Macquarrie's articles on Benediction, Stations, and Saint Mary's: 25¢

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢

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 \$3.95 (mailing 50¢)

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

Order from the Saint Francis de Sales Shop



SAINT MARY'S SPECIAL MUSIC FUND

CONTRIBUTIONS from individuals who want to support musical activities which lie beyond the essentials of liturgical worship are gratefully received through the parish office.



REMEMBER SAINT MARY'S IN YOUR WILL

BEQUESTS may be made in the following form:

"I hereby give, devise, and bequeath to the Society of the Free Church of Saint Mary the Virgin, a corporation organized and existing under the Laws of the State of New York, and having its principal office at 145 West 46th Street, New York City, . . . [here state the nature or amount of the gift]."

CALENDAR FOR DECEMBER

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

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

MUSIC FOR DECEMBER

- DECEMBER 5—ADVENT II
 Missa Sancti Nicolai Franz Josef Haydn (1732-1809)
 Deus tu convertens McNeil Robinson, 1975
 O sacrum convivium Mode V
 5:30 p.m.
 John Bate, organ
- DECEMBER 8—CONCEPTION B.V.M.
 Missa brevis in G Major Wolfgang Amadeus Mozart (1756-1791)
 Ave Maria Josquin des Pres (1445-1521)
 Ave verum corpus Mozart
- DECEMBER 12—ADVENT III
 Missa Ecce quam bonum Hans Leo Hassler (1564-1628)
 Benedixisti Domine Orlandus Lassus (1532-1594)
 Adoramus te, Christe Lassus
 5:30 p.m.
 Norman McNaughton, organ
- DECEMBER 19—ADVENT IV
 Mass in E minor Adrian Batten (?-1637)
 Ave Maria Orlandus Lassus (1532-1594)
 Veni Domine Lassus
 5:30 p.m.
 Norman Linscheid, organ
- DECEMBER 24—CHRISTMAS EVE
 11:00 p.m.
 George Novak, organ
 11:45 p.m.
 Missa brevis in G Johann Sebastian Bach (1685-1750)
 Tui sunt coeli Orlandus Lassus (1532-1594)
 In dulci jubilo Michael Praetorius (1571-1621)
 Hodie Christus natus est McNeil Robinson, 1968
- DECEMBER 25—CHRISTMAS DAY
 Missa Kyrie cum jubilo Plainsong
 O magnum mysterium Darius Milhaud (1892-1976)
 Hodie Christus natus est Milhaud
- DECEMBER 26—CHRISTMAS I
 Missa Puer qui natus nobis Francisco Guerrero (1528-1599)
 Tui sunt coeli Orlandus Lassus (1532-1594)
 Viderunt omnes fines Lassus
 5:30 p.m.
 George Novak, Organ

1977 ORDO KALENDAR, with days in liturgical colour and with a picture taken at Saint Mary's of censing the altar at Evensong: \$1.50 in our shop; mailing 25¢.

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 HORACE W. B. DONEGAN
100th Archbishop of Canterbury 12th Bishop of New York

NEW FRIENDS

Miss Mary Richrod Dr Ralph D. White
White Plains, New York Rochester, Minnesota
Friends will be remembered at the altar on the patronal feast, and on the first Friday of every month. Be with us in spirit!

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.



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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 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Saint Mary's Center for Senior Citizens
Miss Teresa Rogers, *Program Director*
PLaza 7-3962

Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
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