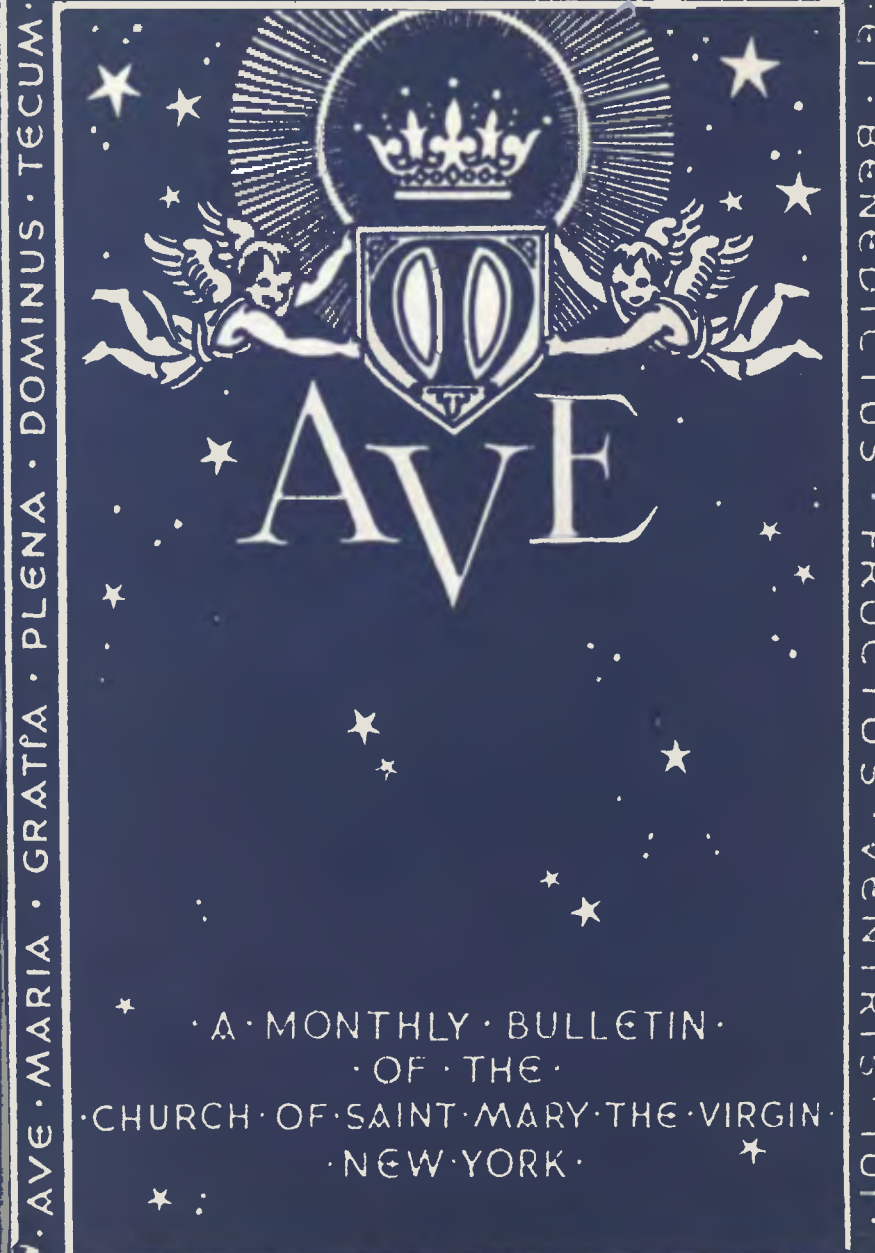


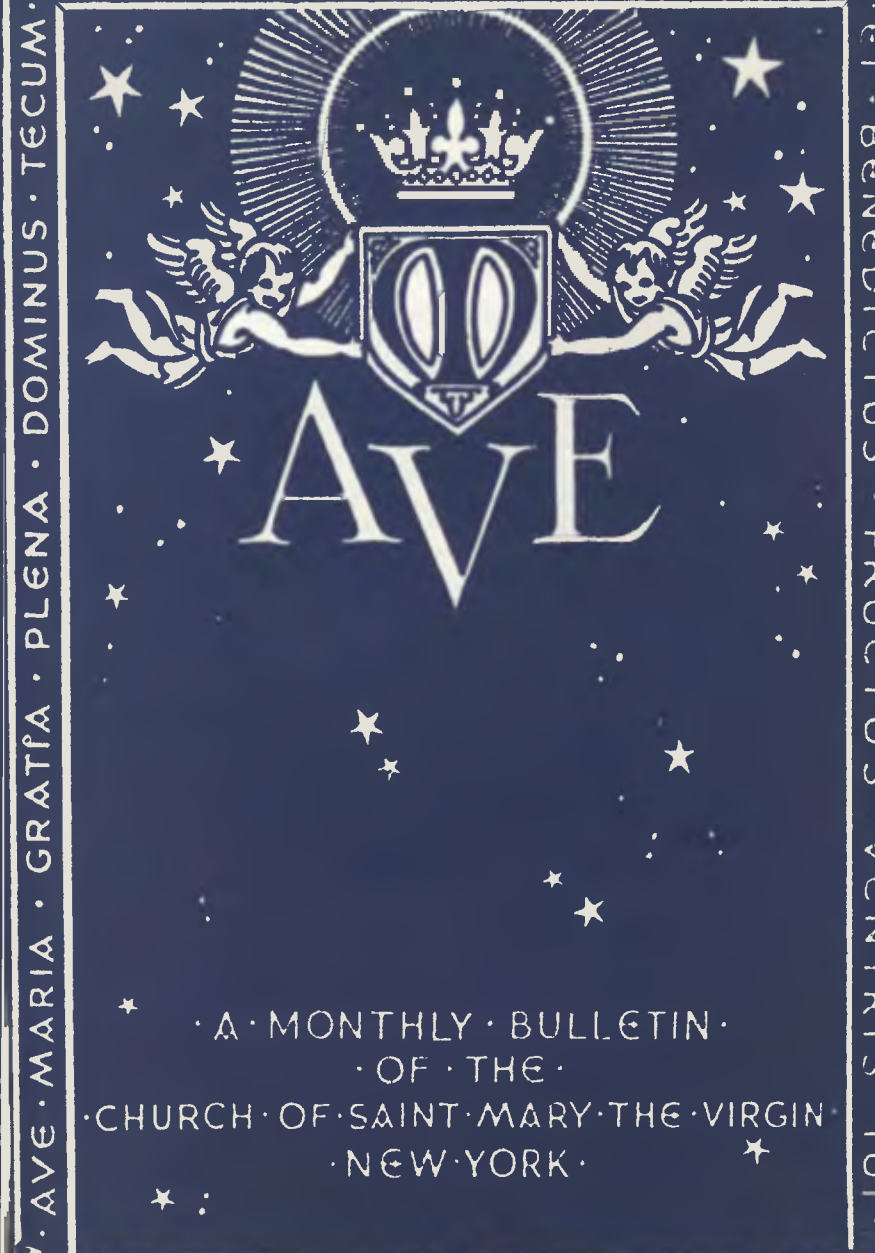
BENEDICTA TU IN MULIERIBUS



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

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A Monthly Bulletin of

THE CHURCH OF SAINT MARY THE VIRGIN

New York City

Vol. XLVI

December, 1977

No. 9

My dear people,

What joy we will have on our patronal feast, Thursday, December 8, giving thanks for this church, and joining voices with so many friends of Saint Mary's. They come from all over, especially for the High Mass at 6 p.m. and social time in the hall afterwards. Procession, music by Machaut, and punch—put together, it should make for a lively time to thank God for his only-begotten Son and that Son's spotless mother.

It is pleasant for me personally, this year, to have as preacher on our patronal feast a priest whose growing up in the Catholic Religion I have watched and helped to nurture: The Reverend Livingston T. Merchant, Rector of S. Stephen's, Providence, our older sister in the Catholic Movement in the Episcopal Church, and the church of some of our most devoted friends. Father Merchant is bringing new life to an old parish, and I know (from reading what he writes) that his message to us will be both well constructed and constructively good.

Friends of Saint Mary's mean much to our welfare, both for their prayers and for the financial support on which our temporal welfare depends to such a degree. We thank our Friends for it. We remind them that it is time to renew it or, if they have already sent a contribution this year, to send another if they can and are moved to do so. Always, we say that what they send us is to be in addition to what they give to their home parish. But as I said in my sermon on the Feast of the Dedication, this is a shrine—a central shrine to which American Anglo-Catholicism looks for leadership. And, frankly, for support we have to look outside our own borders while we must not use that as an excuse for ourselves to give less than sacrificially. I am convinced we could—and must—give more of—and for—ourselves. Beginning with me!

Affectionately your priest,

DONALD L. GARFIELD

DEDICATION

Sermon by the Rector

THE CONSECRATION OF A CHURCH is a solemn act of the Bishop, separating the building from all unhallowed, worldly, and common uses, "in order," he says at the service, "to fill men's minds with greater reverence for God's glorious Majesty, and affect their hearts with more devotion and humility in his service."

We at Saint Mary's have a church which compels reverence. Few churches speak to men more forcefully of God's glory. The lofty arches and great spaces fill our minds with awe, the altars and shrines with their flickering candles and the central place of sacrifice with the Lord tabernacled his presence arouse devotion in our hearts.

This is thy temple; here thy presence chamber . . .

we sing, and know that it is so.

It is here that you have found beauty in worship. It may be here that you have learned to love the Mass. It is offered here with great splendour of ceremony and the best of music. Nothing is too good for the God who tabernacles in this house.

More intimately, Saint Mary's may mean to you your baptism and confirmation, your first communion and first confession. Godly counsel has been heard here, and many times we have found the joy of absolution. At all times of the day it is a place of refuge, welcoming us to rest and pray. Here

Sin is forgiven, hope o'er fear prevaleth,
Joy over sorrow.

So, Saint Mary's means much to us, and I make bold to say it means much to the Church beyond our city. In these troubled times for the Church, it is a focus of Catholic teaching and worship in the Anglican Communion. It is a witness to the world and especially is it a haven to the world passing by. It is a shrine.

I call Saint Mary's a shrine to imply that it is something more than an ordinary parish church—to claim, in fact, that in some essential ways it is unique. And I think you will know what I mean if you ask yourself, "What has Saint Mary's meant to me? Without it, where would I go?" And I would add, "Would

Anglo-Catholicism be the same without Saint Mary the Virgin, New York?" If the answer is "No"—that Saint Mary's has a place in history and a place in your hearts that, somehow, is unique, then, lest we boast of ourselves and not of our God, we had best get onto our knees and examine our consciences. What are our failures? Are there not limitations — built in, so to say, in a church that is a shrine?

There can be limitations of view: to see God here and nowhere else, to worship him in accustomed ways or not at all, to worry about correctness of what we see in our church and not see the world passing by. A closed room can be so stuffy. God's house opens onto life—opens our eyes to the world of pain as truly as it opens wide the gate of heaven. A closed room may be a tomb. But this is the house of the living God, whose Son walked through his own land and will walk into our city in you and me, the temples of his Spirit. For the true temple of Christ is the Christian: the Christian Church, the Body of Christ, is the successor of the Temple at Jerusalem. The Temple is replaced not by another building but by a community—a community identified with its Lord.

Whenever we forget this, we are tempted to commit a kind of idolatry: to worship a place and be possessive of it. "Every corner of it is sacred to us"—a statement that can mean, "Every bit of it is mine." But it is the Lord's house, sacred to the Lord, separated for his worship according to the laws of his Church. Possessiveness may be said to have destroyed the Temple at Jerusalem. We could lose our church by saying, "Leave it alone"—by loving it to death. We could be the First Congregational Church of New York! But because we are a parish of the Catholic Church, we will listen to the Spirit, and stay and pray with the Church. "He that hath an ear, let him hear what the Spirit saith unto the churches," says Saint John in his Revelation; for our Lord said in promise to his Church, "The Spirit of truth will guide you into all truth."

These temptations—to worship God only in his shrine and only if we like it—afflict many a congregation. We need to be aware of them because they can be intensified here at this crossroads without a neighbourhood. We are not an ordinary parish of families—not because we want to be a collection of

individuals but because our location makes us that. We cannot expect to have weekly social gatherings and know all about each other's affairs—and it is just because we do not that many have chosen to come here. I respect their reasons and sympathize with them. But a collection of souls seeking God is not all there is to being a congregation of Christians, a parish of the Catholic Church. "God and me" can miss God in his children, my brothers and sisters. The vertical relationship of "God and me" becomes the Cross only if we add the horizontal—the looking around us. Crossing out "I" as I meet other people is part of my spiritual growth.

A great Roman Catholic Benedictine, Dom Godfrey Diekmann, once spoke of "the obstacle of a congregation so large that even the Eucharist cannot make of it a community" and believed it to be "the greatest long-range pastoral and therefore liturgical problem facing the American church." I think it has been the greatest problem facing Saint Mary's—not because we are so large as a Roman Catholic congregation but because we are large in the area we come from and the interests we bring with us. But that is the make-up of the Catholic Church: "We, being many, are one body, for we are all baptized into one Spirit."

Therefore, our diversity need not be a problem. It can be a challenge, and an opportunity to contribute solutions and talents to the whole Church of Christ. We need not keep our distances; we have learned much about being a family; and we can be still more tightly bound together by worship in this place.

If this place, this shrine, has its temptations—and what parish does not?—it has far more that calls out the best in us—that calls for our sympathy with those from whom we are in any way separated, and our loyalty to the Church at large. Saint Mary's is a city set on a hill, a light for all to see. Saint Mary's must speak of God's truth and peace and glory, and of devotion and humility in his service.

Meditate on these things when you make your pledge or offerings for support of Saint Mary's.

WHERE WE ARE IN THE EPISCOPAL CHURCH

Bishop Atkins wrote to his Diocese:

It is an interesting phenomenon of human nature that, unless people say things that we agree with, we are apt to complain that we do not understand what they are saying. Indeed, most of us have been guilty of saying, "I do not understand X," when what we really mean is, "I don't agree with X."

This fact was never more evident than it is just now, in the face of the bitter controversies that rend the Episcopal Church. The general feeling of insecurity leads many people to welcome immediate action, whether well-considered action or not. Since I am one of those whose position is defined as "not understood" by some people, I should like to say a few things about our present discontents.

First of all, Anglicanism is based upon the premise that there are divine truths to which we must assent, and by which we must live. These are said by our formularies to "be necessary to salvation." These truths are the overt teachings of Holy Scripture, or truths which can be shown to be elucidated from Holy Scripture, or can be shown to be necessary, and in accordance with the general tenor of Scripture. The Incarnation of the Word of God, the Mission of the Holy Spirit in the Church, the necessity of obedience to the commandments called Moral, the need for Baptism and the Eucharist—these are some of the truths which are thought of as "necessary".

There are other truths which are sometimes propounded to us by the Church's tradition. The test that is applied to them is easily defined: does this doctrine contradict the Scriptures? If it does, it cannot be true. Suppose that it does not contradict the Scriptures. Then it may be accepted as true by the Christian man or woman, but it cannot be set forth as a truth which is necessary to salvation. The existence of Purgatory seems to me to come into this category, and such a teaching as the Assumption of the Blessed Virgin Mary. I embrace both of them as truth, but I have no right to demand the allegiance of other Christians to these doctrines under pain of sin. The basis on which I accept the first is reason, and some dark sayings scattered throughout Holy Writ, and the tradition of the Church. Tradition, reason, and the negative evidence that there is not, and

never has been, any "relic" of the Blessed Virgin's body, or any "grave" claimed to be hers, are arguments powerful enough to convince me of the truth of this second doctrine.

The action of the General Convention in 1976 is interpreted differently by different people. The Presiding Bishop obviously regards it as only a permission to ordain women granted to those who already wanted to ordain them. Others see it as an absolute command, so that people like the Bishop of Eau Claire who will not ordain women priests can be classified as "disloyal". There is ample evidence that many bishops are behaving as if they thought this second interpretation were the right one—priests are being penalized for their consciences. I had a letter only this week from an outraged Vestry, complaining to me that their Bishop had refused to ordain their deacon to the priesthood, on the ground that he could not honestly swear to the constitution and canons of the Church.

This attitude seems to me to be wrong on two counts. First, the oath of a Christian man or woman must, by the nature of things, be limited. The Church is not Adolf Hitler's Germany. The British seem to me to be wiser than Americans in this matter. British oaths contain the qualifying clause ". . . in all things lawful and honest." (The oath of allegiance promises obedience to the Queen and her successors "according to law". If there is a change of the mode of Government, I am not dishonest if I give my support to the new Republic in place of the old Crown.) I think that a Christian can swear obedience only in things that are "lawful and honest". The action of the General Convention in 1976 was not lawful, because it ignored the provisions of the Constitution. It was not "honest" because it arrogated to the Convention the right to decide on a matter that cannot be decided by a small splinter of the Catholic Church—the right to change the conditions of the Catholic Priesthood. Our Convention cannot, by the nature of things, have such authority. If it can rightly claim such authority, then I, for one, am in the wrong church, because this would show that the Episcopal Church is another American Protestant denomination. This is what we have always denied, and more important still, our formularies have always denied it. "We have no scriptures of our own, no ministry of our own, no doctrine of our own, but only the scriptures, ministry, and doctrine of the Catholic

Church." Those are the words of one of our greatest Archbishops of Canterbury. We act as if they were true whenever we treat with Rome on an official level. A truth cannot be true only part of the time.

Secondly, Anglicanism has always based its appeal on the fact that there is no forcing of conscience in Anglicanism. Those who can accept the "necessary" truths have never been forced to accept other doctrines which cannot be shown to be "necessary". That women can be priests and bishops is not obvious from the Holy Scriptures. That such a development contradicts the experience of the Church through two thousand years is obvious. That such a development is rejected firmly, even hotly, by our fellow Catholic Churches is obvious too. At the very lowest, one should say that this matter has not been decided by the Church. Those who think that General Convention can make it a rule binding upon my conscience, that women should share the Apostolic office, obviously confuse the local church with the Catholic Church. Equally obviously, they violate the nature of the Anglican settlement.

There are Churchmen who want to separate from the General Convention here and now. They want to separate because they are against this usurpation of authority by General Convention, and other usurpations—for instance, in the lax canons about marriage and divorce which we have adopted. They fear another act of disloyalty to Scripture and tradition in the matter of human sexuality, and they have good reason to fear it. Nevertheless, it seems to me that they are usurping rights which do not belong to them, and one of them is the right to say that this or that part of the Church is dead. Only Jesus Christ can say that, and he will say it, if it is appropriate. Also, they seem to me to be offering a solution that is no solution. One cannot be a Catholic Churchman outside of the Church. True doctrine, holiness of life, Apostolic Ministry—these are essential. But a Catholic cannot just set up shop, as people do on the fringes of American Protestantism. Jesus Christ did not found churches, he founded a Church. A Catholic Churchman must be in communion with the Church. Anglicans claim a historic see in Canterbury, and they belong to a worldwide Communion in Anglicanism. They are not in communion with Rome or the

East, and they take no pleasure in that thought. Nevertheless, the Anglican Reformation was different in kind from the Protestant Reformation generally. There is a link with the historic Church which has not been broken in Anglicanism. What will these new splinter churches be? They will claim to be more Catholic in doctrine and in practice, of course. But they cannot claim to be Anglican, because they have broken communion with the central see of Anglicanism. They will have become voluntary religious societies. And that is not the same thing as being Catholic churches.

But isn't purity of doctrine and of morals more important than organizational unity? Yes, it is. But it is not sufficient without unity. Therefore, I, and those who think with me, are determined to preserve the unity of the Church for as long as we can, while we struggle to bring back the Episcopal Church to truth of doctrine, purity of life, and fervor of evangelism. We think that the things which have happened are only symptoms. They are symptoms of the fact that what we have been offering, Anglo-Catholics and Low Church alike, has been a watered-down Christianity. The whole Church, not just the leadership, the "bureaucracy", has been debilitated by the doctrine of humanism—the doctrines that man can achieve everything by himself, and that there is no sure Word from God by which he is obliged to judge all things in his experience.

I do not feel in any way "superior" to my brothers and sisters who want action now. I know that in many ways they can demonstrate that they are wiser, better, hardier, than I. Their zeal rebukes me. But I am sure that they are wrong, and wrong on a subject on which every man and woman wants not to be wrong, for Christ's sake and his Church. It may be that the cause of the Evangelical and Catholic Mission will go down in history as a failure. (But there can be no failures when the object sought is to love and serve God better.) It may be that we shall be told by the Episcopal Church, "we don't want you, and you had better get out." Then we shall know that God has different things in store for us, and we shall know that he will show us what to do. We shall have received a clear call. I do not hear such a call now. If and when it comes, I trust that by God's grace I shall not fail to answer it.

✠ STANLEY
Bishop of Eau Claire

The Presiding Bishop said:

Thus far my understanding of Christian priesthood, on the inter-relatedness of the Christian ministry, or New Testament imagery and symbolism, of the roles and inter-relations of human sexuality prevent my believing that women can be priests any more than they can become fathers or husbands. At the same time my mind holds no question or doubt as to the rights and abilities of women to be elders, rulers, executives, generals, presidents, judges, or queens. The fact simply stated is: To date I remain unconvinced that women can be priests. If it is determined by prayerful authority that this limitation prevents one from serving as the Presiding Bishop of this Church, then I am willing to resign the office.

★

The House of Bishops in their Pastoral Letter (part) wrote:

We have sought to recognize that many were dismayed because of General Convention's action concerning the ordination of women even as others were gladdened and encouraged. No attempt was made to recommend a change in the decision during our meeting. We do affirm that one is not a disloyal Episcopalian if he or she abstains from supporting the decision or continues to be convinced it was an error.

We call for careful avoidance of any kind of pressure which might lead either an advocate or an opponent of the action to offend against his or her conscience. We acknowledge that as bishops we have a special responsibility in this regard. The Minnesota Convention sought to permit but not to coerce. We affirm that no members of the Church should be penalized for conscientious objection to, or support of, the ordination of women. A vivid personal example is the Presiding Bishop himself. He has acknowledged his inability thus far to affirm such ordinations. This has dismayed many who rejoice in the admission of women to the priesthood. We nonetheless express our full confidence that he will continue to carry out the duties of his office with integrity. We have made this decision about respect for conscience because we believe it is just. We will continue to reach out to any who might separate from us.

Letter from the Rector and Trustees of Saint Mary's:

Dear Presiding Bishop,

God bless you for your statement of conscience to your brother bishops. It took courage, and it gives us courage who want to stay in the Episcopal Church. It can give us freedom of conscience to live together in truth as God gives us to see the truth. The Board of Trustees of Saint Mary's unanimously join me in thanking and supporting you.

Yours in Christ,
DONALD L. GARFIELD



The Evangelical and Catholic Mission (incorporating the former Coalition for the Apostolic Ministry)—Purposes:

Working to recall the Episcopal Church and the Anglican Communion to the Evangelical Faith and Catholic Order as revealed in Scripture, maintained by Tradition, and received by the Anglican Communion.

Helping clergy, Religious, and lay people in the Episcopal Church and the Anglican Communion in efforts to maintain the ordained apostolic ministry as traditionally received by the Catholic Church.

Maintaining the standards of the New Testament and the universal Christian Tradition in matters of behavior and morality.

Affirming the teaching and practice of Evangelical and Catholic spirituality which has always been characteristic of authentic Anglicanism.

Raising funds, enlisting members, hiring staff, publishing literature and periodicals, conducting conferences, and doing other activity as may be desirable for its work.



*ECM needs your support. Get its newsletter.
Send your name and contribution to*

The Evangelical and Catholic Mission
226 East 60th Street
New York, N.Y. 10022

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.

and by appointment.



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.

CHRISTIAN EDUCATION

CLASSES are held for study and discussion, Sunday mornings at 10 and during the week as announced. All are welcome. Individual instruction can be arranged with the clergy.



SAINT VINCENT'S GUILD

ACOLYTES at the high altar on Sundays and feasts, and those who serve on weekdays. Communicants who wish to serve should speak to the Head Server.



SAINT RAPHAEL'S GUILD

USHERS at parish services, Sunday mornings and evenings, and on feasts. Communicants who can help should speak to the Head Usher.



SAINT MARTIN'S GUILD

TOURS of the church are conducted after Sunday High Mass. Volunteers will be trained for this mission of welcome.



BROTHER LAURENCE GUILD

KITCHEN helpers for refreshments after High Mass and for occasions when meals are served. Volunteers are needed for this mission of fellowship.



SAINT MARY'S GUILD

SACRED VESSELS AND VESTMENTS are cared for by communicants working together on Saturday afternoons. Speak to the Sacristan.



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 in the parish hall after Sunday 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. Orders may be placed by mail.



SAINT MARY'S PUBLICATIONS

A Tribute to Saint Mary's, Dr John Macquarrie's articles on Benediction, Stations, and Saint Mary's: 50¢ (mailing 25¢)

Music at Saint Mary's, James L. Palsgrove's historical review with music lists today: 50¢ (mailing 25¢)

Worship in Spirit and Truth, papers at the 1970 liturgical conference on the Proposed Prayer Book: \$2.95 (mailing 25¢)

Yêpres du Commun, Marcel Duprê's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 50¢)

A Walk around Saint Mary's, self-guided tour of the church and chapels, with plan: 25¢ (mailing 13¢)

*New York State residents, add state/local tax
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 Forty-sixth Street, New York City, [here state the nature or amount of the gift]."

CALENDAR FOR DECEMBER

1. Th. Nicholas Ferrar, Deacon, 1637
2. F.
3. Sa. St Francis Xavier, Priest, 1552

4. Su. ADVENT II
5. M. St Clement of Alexandria, Priest, c. 210
6. Tu. St Nicholas, Bishop of Myra, c. 342
7. W. St Ambrose, Bishop of Milan, 397
8. Th. THE CONCEPTION OF THE BLESSED VIRGIN MARY
Evening Prayer 5:30
High Mass with Procession 6
9. F. *Requiem*
10. Sa. *Of our Lady*

11. Su. ADVENT III
12. M. THE CONSECRATION OF THE CHURCH, 1895
13. Tu. St Lucy, Martyr in Sicily, 304
14. W. EMBER DAY (St John of the Cross, Priest, 1605)
15. Th. *Requiem*
16. F. EMBER DAY
O Sapientia
17. Sa. EMBER DAY

18. Su. ADVENT IV
19. M. Thomas McKee Brown, Priest & Founder, 1898
20. Tu.
21. W. SAINT THOMAS THE APOSTLE
22. Th.
23. F.
24. Sa. Vigil

25. Su. CHRISTMAS DAY
High Mass of Midnight, preceded by Procession at 11:45
Mass of the Dawn 7:30. Mass of the Day 9 & 10.
High Mass of the Day 11. No evening services
26. M. SAINT STEPHEN, DEACON & MARTYR
27. Tu. SAINT JOHN, APOSTLE & EVANGELIST
28. W. THE HOLY INNOCENTS
29. Th. St Thomas, Archbishop of Canterbury & Martyr, 1170
30. F. *Abstinence dispensed*
31. Sa. St Sylvester, Bishop of Rome, 335

1978 ORDO KALENDAR with days in liturgical colour and with a picture of the shrine of Christ the King; \$2 in our shop; mailing 25¢.

MUSIC FOR DECEMBER

- DECEMBER 4—ADVENT II
 Mass in E minor Adrian Batten (?-1637)
 Deus tu convertens McNeil Robinson, 1975
 Ave verum corpus VI
 5:30 p.m.
 George Novak, organ
- DECEMBER 8—CONCEPTION B.V.M.
 Messe de Nostre Dame Guillaume de Machaut (1300-1377)
 Ave Maria Edward Addiss, 1977
 Regali ex progenie Adam von Fulda (c. 1445-1505)
- DECEMBER 11—ADVENT III
 Jugendmesse Franz Joseph Haydn (1732-1809)
 Benedixisti Orlandus Lassus (1532-1594)
 Christum Regem IV
 5:30 p.m.
 Kelly Daniel, organ
- DECEMBER 18—ADVENT IV
 Missa Brevis Claudio Casciolini, c. 1680
 Ave Maria Franz Liszt (1811-1886)
 Rorate caeli I
 5:30 p.m.
 Hedwig Klebl, soprano
- DECEMBER 24—CHRISTMAS EVE
 11:00 p.m.
 George Novak, organ
 11:45 p.m.
 Missa a 4 voci Giovanni Battista Pergolesi (1710-1736)
 Laetentur caeli William Byrd (1543-1523)
 Hodie Salvator mundi Jean Lheritier, c. 1490
 Hodie Christus natus est McNeil Robinson, 1968
 There is no rose McNeil Robinson, 1968
- DECEMBER 25—CHRISTMAS DAY
 Missa Brevis in C Antonio Lotti (?-1667)
 O magnum mysterium Darius Milhaud (1892-1976)
 Hodie nobis de caeli pax Milhaud
- MACHAUT of Rheims, priest, diplomat, poet, and composer, was the first person to sign his name to a polyphonic setting of the ordinary of the Mass. It was very likely written for the coronation of Charles V, held at Rheims in 1364. This performance marks the 600th anniversary of the death of Machaut.
- PERGOLESI lived only twenty-six years, and wrote chiefly for the stage. He was a student of Durante and a graduate of the conservatory at Naples. This Mass, for chorus, soloists, organ, and small orchestra, is not known to have been performed since the composer's time. St Mary's Christmas Eve service will be the occasion of its American première.

CONFESSIONS BEFORE CHRISTMAS

FRIDAY, DECEMBER 23

12-1, Father Garfield; 5-6, Father Boyer

SATURDAY, DECEMBER 24

12-2, Father Garfield; 2-4, Father Boyer;

4-6, Father Scott; 10-11, Father Lau



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
Lady Chapel, Cadney & Stringham Families



FROM THE PARISH REGISTER BAPTISMS

*"As many as have been baptized into Christ,
have put on Christ."*

November 20—Stephanie Suzanne Nagy Rochester

CONFIRMATION

BY THE RIGHT REVEREND JAMES STUART WETMORE, D.D.

November 3—Jacob Peter Flipse



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Mr & Mrs Philip W. Clark, Scarsdale, New York
The Rev'd Alexander K. Smida, Westwood, New Jersey
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Frances Kahn, \$10; Dennis Lampkowski, \$25; The Rev'd Benjamin V.
Lavey, \$10; The Rev'd Dr Robert H. Pursel, \$10; Miss Mary H.
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Wood, \$5.

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(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.*

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The Rev'd Donald L. Garfield, *Rector*
The Rev'd John Paul Boyer
PLaza 7-6750

PARISH OFFICE

145 West 46th Street, New York, New York 10036
*Office hours from 9 a.m. to 4 p.m.
Monday-Friday except legal holidays*
Laurence Jones, *Parish Secretary*
PLaza 7-6750

MISSION HOUSE

133 West 46th Street, New York
Saint Mary's Center for Senior Citizens
PLaza 7-3962

Mr Irving P. Graeb, *Treasurer* PLaza 7-6750
Mr McNeil Robinson, *Director of Music* .. MONument 3-3259
Mr Andrew P. Attaway, *Head Server* CERemony 7-1356
Mr G. Morris Dolby, *Head Usher* LEXington 3-2243
The Rev'd John L. Scott KRAehen 5-9214
Miss Teresa Rogers, *Church School* CANal 8-4263
Miss Mabel Lewis, *Hostess* GRamercy 5-8097
Mr Kenneth C. Ritchie, *Tours* OXFord 1-4915
Miss Virginia O. Greene, *Bookshop* OREGon 3-0159
Miss Judith Lanham, *Sacristan* SYmbol 9-2117
Mr Ralph M. Morehead, *Funeral Director* . RHinelander 4-2500

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