

• AVE • MARIA • GRATIA • PLENA • DOMINUS • TECUM •
• 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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AVE

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

Vol. XLVII

December, 1978

No. 9

Dear Friends,

The Advent New Year upon us opens a new year and a new beginning in the life of The Church of Saint Mary the Virgin. Our hearts and minds are filled with gratitude for the loving past ministries of those who have served here and have built firm foundations for that which is to be. I know that all who live close to the daily life of St Mary's have been humbled by the outpouring of loving concern for Parish and Clergy. You have told in concrete ways what this Holy Place means to all of us. We are renewed in spirit by knowing how many souls from all over the world are bound together in that love.

Surely we share two convictions: the first of which is that even as we prepare to receive our new Rector, the last and final Rector of St Mary's is yet to be born! The second conviction must be that this decade before us is that in which we all will be held responsible for the next century of service to God and Man.

In the Parish Office is a photograph of St Mary's taken almost 100 years ago. It shows the strong steel framework, soon thereafter to be enclosed in stone and mortar. Engineers have told us that the frame was built much stronger than necessary. They then, and we now, have no intention that the framework will ever be seen again.

In this brief time in which I am to be Priest in Charge, I have two things to ask of you all.

First, I am enclosing in this AVE a Christmas Offering Envelope. It can be mailed (with a stamp!) as is. If one thousand of them are returned with five or ten dollars in each, I believe we will go into the New Year in good condition. I can say that because I know that some of them will be returned with twenty-five, fifty, one hundred or a thousand dollars.

Second, on the matter of pledges for 1979. Materials are late. We know their number must be increased. We need you! JLS.

RENEWAL IN THE CHURCH CATHOLIC

As AVE goes to press we hear with joy of the acceptance of The Reverend Edgar Wells as Rector of this Parish. The next issue of AVE will contain Father's first words of greeting. This issue speaks of our joy and welcome! JLS.

Lord, revive Thy Church, beginning with me, is an earnest prayer much in the minds and hearts of Churchmen in this age. There is much evidence of the work of The Holy Spirit in our midst. Often painful, often confusing, always requiring careful discernment, Churchmen see the evidences of Renewal at all levels of our life in Christ. Anglo-Catholics of all people ought to be aware of the winds of *Renewal*, and to see and differentiate it from the winds of mere *change*. It is not that long ago that the age of Pusey, Keble, Newman, Maurice, Gore and a host of others transformed a lethargic Church of England and made of Her the foundation for a world wide Communion, dedicated to Catholic faith and order.

It was a genuine Renewal which took a giant step in the Oxford Movement. Praise God that Movement did not end in the comfort of Victorian England. There is good reason to see in the Oxford Movement, especially through the work of such men as Newman, the beginnings of the Renewal now taking place in Catholic Christianity.

What is, or what should be the marks of a genuine Catholic Renewal? Certainly not a change for change sake mimic of the latest secular doctrines. Renewal can be no less than the effort to enable and empower The Church to proclaim The Faith once delivered in the present thirsty age. The prime requirement of Renewal on any level is a firmer grasp of The Faith. It requires also a deepening of insight into the condition and the needs of the world. Finally, it demands of us that we reshape the tools useful for an effective Apostolate in this time.

Catholic Renewal is most visible perhaps in its implications for the *liturgical life* of the Church in its parishes and communities. In these past years this parish, and indeed, The Episcopal Church, has been blessed by the work of Donald L. Garfield. He has served, often unsung, in a vital position in the creation of the good things to be found in the Proposed Book of Common Prayer. In St Mary's Church the effect of his work

is to be seen and admired. In his hands the Liturgy in St Mary's has been revised in a thoughtful and conservative fashion. The foundations are firm, and further building may be created on what has been done.

We might look at some of the Liturgical reforms already made, here and elsewhere in the Universal Church. "What?", and "How?" are questions to be asked. The "what?" is the commission to proclaim and act upon The Faith. The "How?" can be varied in method, consistent with that Faith. One illustration comes from my own early experience as a curate in The Cathedral Church of St Luke in Portland, Maine. My every Monday morning duty there was to carry the Blessed Sacrament to each of the seven persons who were prevented by illness and frailty from attending Sunday Mass. I *walked*. Such was the geographical size of the Parish. Tuesday was devoted to communicating those in one of the two hospitals. I am told that the expansion of the city there makes such walking trips no longer possible. Certainly this is true in a parish such as St Mary's! A short time ago I spoke with a Roman Catholic priest on the subject of care of the sick and shut ins. I was surprised to learn that in his far flung parish there exists, with the Bishop's permission, a corps of 78 lay men and women trained to take the Sacrament each week to every person in the parish who is unable to attend Mass. This is done at one time, after High Mass each Sunday. All in this way may receive the blessed Food of Heaven. Lay administration may find objectors among our stuffy brethren, but to any objection there are two comments: We can point to the instances where children in times of ancient persecutions slipped into prisons to communicate the blessed martyrs. Then the question may be asked with some sharpness; "Is it better to give or to deny?"

We can look to St Mary's for the example of a reform done so long a time ago that it is all but forgotten. What Christian would today seriously consider a return to a noncommunicating High Mass? There may have been an appropriateness in an age when all lived near and all were able to communicate at an earlier Mass, but such an offering today would really be out of step with any understanding of Catholic practice. New occasions, in some instances at least, teach new duties!

Another aspect of Catholic Renewal certainly involves a greater awareness of the need for deepening spiritual experience *and*

intellectual life in all members of the Body of Christ. In a more settled time The Church could afford the luxury of "Leave it to Father". Father today is often not where the action is, and we no longer live in a Christian society. "Adult Education has such a bad sound to it, but every Catholic has today the positive duty to be informed. Perhaps it is stronger to say that no Catholic today has the right NOT to be informed. Renewal in the Body, we are beginning to realize, is not simply what I read by myself for my own pleasure, it also involves that insight which comes by the Holy Spirit into the Body as it gathers together. The teaching office of The Church grows as it again becomes the concern of the many rather than the property of the few.

In speaking of the intellectual life of this parish, how could one fail to recognize the ministry of John Paul Boyer while he was among us. In articles and many classes, Father Boyer and his keen sharp mind will long be remembered here. The teaching office gained stature through his ministry.

Perhaps there is no aspect of Renewal in the Church Catholic of greater importance than that which is subjecting us to a reappraisal and understanding of the exercise of *authority* in in The Church. To read the newspapers is to know that the winds of the Spirit are blowing at all levels of our life. The rights of conscience, and a new understanding of the need for each individual to take an active part in the formation of his own rule of prayer and fasting are but two simple manifestations of the question.

At the highest levels there is a rethinking of the deeply Christian principle of consensus and sharing. The Holy Roman Church is a prominent example of this. Twenty-five years ago it was still being taught that the Ecumenical Councils ended with Vatican I in the 19th century. That stood as a major barrier to reunion as well as Renewal. Then came a blessed man named John who, as an interim Pope received a vision. "We will throw open a few windows to let fresh winds blow in, we will call a Council."

Anglicans technically regard Vatican II as a Roman Council, concerned primarily with the internal affairs of that Church. No Christian however, can fail to be warmed by the blessings the Holy Spirit bestowed on all of us through Vatican II. Perhaps most immediately in those brief years Anglicans learned again what it

is to have a Holy Father. John was that for many of us. He was so because of the warmth of his *moral* authority and leadership. We sensed that the love of God flowed through him, and that he cared for us.

Blessed John started something, and the end of it is not yet in sight. He reminded many of us who are Anglicans of our heritage and tradition of respect for the power of moral suasion. For us, as for our brethren of the Holy Roman Church, Authority within the Church cannot in this time depend on the worldly reed of that which is *legal*. It must depend on that which is *morally good and seen to be good*. We are a Body in Jesus Christ, and the Holy Spirit works *in the Body*.

It is not easy at all times for Christians to recognize the implications of the Authority of moral suasion. It is far easier to take the quick short cut. One of the glaring errors in recent years in the life of the Church is to be discovered by a look at the recent examples of failures, whenever the short cut of legalism has been taken.

Pope Paul, out of his deep concern for family life and the proper use of human sexuality published an encyclical letter. It is a great letter in its clarity and understanding of Christian values. It is a dead letter among many Roman Catholics. Paul's failure is to be found in the fact that he used Authority without regard for the considered thinking and advice of good Catholic theologians. On the subject of birth control Pope Paul chose to maintain a 19th century prejudice against that which experience has seen to be good.

Closer to us, as an example of the devastating effects of the dependence on legal Authority, is the action of our own last General Convention. However a thoughtful Christian thinks on the subject of women priests, whether a blessing or curse, the fact is that by its action Convention indicated it believed that a 51% majority vote should rule the Church. This is in its own way another legalism. Renewal is leading us to recognize that in the Body it is not enough for Pope or Convention to feel right. Authority is to be seen to be right. If necessary we must wait and consider further.

In passing it might be well to add a postscript to a consideration of the issues raised by Convention. It is a heartfelt sadness always

to see consequences which are themselves a denial of Authority. I refer to those who have left this Church since Convention. In a real way they have rejected that deep Authority which belongs to the wholeness of The Church and which binds us together in the love of Christ. In every instance, in Rome or Canterbury it is the Body which suffers when Catholics are forced in conscience to answer "No, Father" to a legal command.

Authority may be writ large in Popes and Conventions, Catholic Renewal also has deep implications for every other Christian relationship. It is no accident that those concerned with Renewal are also often much involved in a similar concern for all forms of individual and parochial relationships. Within the family, Christians are equally firm in their rejection of the present passive and permissive neglect of children, and in their refusal to accept the return of the insensitive model of the tyrannical parent. Our children are not given us either to be "seen but not heard, or "heard but not seen." Our Lord suffered the little children to come unto Him, to be joyfully *heard*, and then (in the best sense of the word) to be *informed*. Likewise in the relationship of the male and female, unisex with all that it implies can never be an acceptable alternative to a crude exploitation and degrading of one sex by the other.

Catholic Renewal finally has great implications for our understanding of the exercise of Authority among us within parishes. It is cause for satisfaction and envy that in the last few years so much has taken place in both Roman and Anglican parishes. St Mary's is embarked on a new move of its own. Encouraged by parishioners and the Board of Trustees, a new Parish Council is soon to be elected. It is a cause for rejoicing for all those who are concerned with the goals and aims of Renewal in the Body of Christ. An effective Parish Council should grow in the sharing of decision and the responsibility for decisions made.

In the pre-Vatican II days, I as an Anglican priest could never envy my Roman counterpart down the street. He was then forced into the mold of the man who did it all. No matter how successful and efficient he was, there was never for him the joy of sharing a mutual task. An elected Vestry and Wardens might occasionally cause a head ache, but I can witness to the fact that the men and women who made up their number are usually the

finest of souls. There never is room for the feeling of "Help me O Lord, for there is not one Godly man left!

Renewal in the understanding of Authority within a parish goes much further than the traditional structures of elected Vestries and Parish Councils. The secret, I believe is that genuine Renewal cannot be structured. It depends on the growth of an attitude of trust and sharing of all things in Christ: of being both fellow heirs and fellow workers together with Him and with the brethren. As the winds of Renewal blow and new attitudes are developed among us all, much of the structure of legal authority fades. I firmly think this is already happening here, and that under your new Rector new methods of administration and sharing will come about as a part of that ongoing renewal of His Church to which Christ calls us.

There have been stresses and strains in this interim period. I think that in it all, as all have grown together there is a recognition of the part of all concerned that our place is together. This Parish has an all but unique Charter which is well worth preserving. From the expressions of the Board of Trustees they are well aware of the anachronism of an Authority unshared with their fellows. I am sure they have felt the weight of loneliness in decisions, and the joy it will be for them when part of that responsibility can be shared.

The operation of The Holy Spirit is often painful, and we are changed by His Wind. Renewal in the Church Catholic is a reality that will not be put aside. His call is to the people of God to have done with lesser things. To hold on to that which is good, and to search out diligently for the new tools to proclaim the old Truth of the Faith once delivered to the Saints. JLS



The Clergy and Staff of
The Church of Saint Mary the Virgin
extend to all of our parishioners and friends
the best wishes for
A Most Happy and Blessed Christmastide

CHRIST'S MASS

THE WORD WAS MADE FLESH! This simple sentence states the most significant fact in history. God becomes Man. The Divine is translated into the human idiom. God speaks to us in the language which we can understand, that of a human life. Theologically we call it the Incarnation of our Lord Jesus Christ. To this great event there is a universal aspect, but there is also the personal. In studying the truths of our holy faith, we should always try to keep this balance: universalize and personalize. Often our studying and learning can be a mere intake of knowledge, without a personal impact. The shepherds heard the good news of the angels, but it was not until they said to one another, "Let us now go even unto Bethlehem, and see this thing which is come to pass," and found Mary, and Joseph, and the babe lying in a manger, that it became a personal experience. We might spend much time reading the printed Word of God, the Bible, but it is only as we welcome the living Word into our hearts and lives that we really share in the Incarnation and partake of the divine life which the Word-made-flesh brings to us.

Advent is a good time for us to meditate upon these truths. Christmas forcibly reminds us of that great event in the past when the Word was made flesh. But liturgical observance and sacrament are not mere remembrances of things past or anniversaries. They *make present* the things they recall. As we use Advent as a time of preparation, we are getting ready for our own trip to Bethlehem. As we enter upon the Christmas rites we are coming face to face with the God-Man; we, each one of us, are embraced within the Holy Family as we too find Mary and Joseph and the Babe. We are active participants of the Incarnation as we receive our Christmas Communion. But we must act like the shepherds: "Go and see." And approach with their faith: "O come, let us adore him."

Then "the shepherds returned, glorifying and praising God." Our life and work may not take us back to sheepfolds, but we too have to "return" to the world and our daily round and common tasks. But, oh, what a difference when we know that the Word was made flesh!

O holy Child of Bethlehem!
Descend to us, we pray;

Cast out our sin and enter in,
Be born in us today.

Sidney J. Atkinson, O.H.C., 1972

HOW TO PARTICIPATE FULLY
IN THE EUCHARIST

- 1) Arrive at the church prepared by self-examination, a token or actual fast (three hours or overnight), and confession if need be.
- 2) Arrive early enough to study the Epistle and Gospel and to meditate on them.
- 3) Take your seat as close to the Altar as you can get.
- 4) Pray the service and listen for God's specific Word to you as an individual and to us as a people.
- 5) Pray for the preacher and listen hopefully. Good "hearers" can create good preachers.
- 6) Make all responses in a voice loud enough to be heard by your neighbours. Some people mumble and some bellow. Neither custom is helpful. You need not answer loud enough to have the celebrant hear you, but the people in your pew and the pew in front of you should be able to hear and understand your responses.
- 7) Use all the communion time for intercession (which means prayer for others) and for adoration. Since most people are shy at that level of prayer, you may want to use the Hymnal for help. Read the Communion hymns (189-213). Note also the very personal hymns from 443-466. Some of them may say exactly what you want to say yourself.
- 8) Let our thanksgiving be genuine. Ask for grace to be a witness for Christ, an extension of his sacramental Presence.
- 9) Be sure that your fellowship with your brothers (your concern and conversation) at Coffee Hour is consistent with the fellowship of the Lord's Table.

Reprinted from AVE, December 1965

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 60¢)

Vespres du Commun, Marcel Dupré's organ antiphons played at Saint Mary's by McNeil Robinson; stereophonic: \$6.95 (mailing 80¢)

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

Picture postcards: interior and exterior in color: 15¢ each

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]."

FROM THE PARISH REGISTER

RECEIVED BY CANONICAL TRANSFER

"And they continued steadfastly in the Apostles' teaching and Fellowship, in the breaking of bread and the prayers."

July 27 — George H. Blackshire

October 13 — Courtland Nicoll, Jr.

October 23 — Adrian J. Alpendre



NEW FRIENDS

The Rev'd Alan D. MacKillop
Mahopac, New York

The Rev'd Hugh C. Edsall
Ashville, North Carolina

Adrian J. Alpendre
Fairview, New Jersey

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 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.



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 1979 and have not had a day in the past year, please inform the Clergy 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.

CALENDAR FOR DECEMBER

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

1979 ORDO KALENDAR with days in liturgical colour and with a picture of the shrine of Our Lady of Walsingham; \$2 in our shop; mailing 50¢.

MUSIC FOR DECEMBER

DECEMBER 3—ADVENT I

- Missa a 5 voces: 4to tono Joan Cererols (1618-1680)
 Ad te levavi Orlando Lassus (1532-1594)
 Dominus dabit Heinrich Isaac (1450-1517)

DECEMBER 8—CONCEPTION B.V.M.

- Missa Virgo parens Christi Jacques Barbireau (1408-1491)
 Ave Maria Giuseppe Verdi (1813-1901)
 Ave apertor coelorum Pierre de la Rue (1460-1518)

DECEMBER 10—ADVENT II

- Missa sine nomine Alexander Agricola (1446-1506)
 Deus tu convertens Agricola
 Jerusalem surge Isaac

DECEMBER 17—ADVENT III

- Missa Brevis in G Wolfgang Amadeus Mozart (1756-1791)
 Benedixisti Domino Giovanni Pierluigi Palestrina (1524-1504)
 Dicite pusillanimes Isaac

DECEMBER 24—ADVENT IV

- Missa cum júbilo Maurice Durufle (1902-)
 Ave Maria Nancy Sartin, 1978
 Ecce Virgo concipiet McNeil Robinson, 1978

—CHRISTMAS EVE

11:45 p.m.

- Missa Sancti Nicolai Franz Joseph Haydn (1732-1809)
 Tui sunt coeli Lassus
 Verbum caro Gaspar van Weerbeke (1440-1514)
 There is no Rose Robinson, 1968
 Hodie Christus natus est Robinson, 1968

DECEMBER 25—CHRISTMAS DAY

- Studentenmesse Antonio Lotti (1667-1740)
 O magnum mysterium Darius Milhaud (1892-1974)
 Hodie nobis de coelo pax Milhaud

DECEMBER 31—CHRISTMAS I

- Missa ad fugam Anonymous, from the Trent codices
 Tui sunt coeli Robinson, 1978
 Verbum caro Milhaud

NOTES ON DECEMBER MUSIC

Haydn was once chided by a pious Viennese acquaintance for the undue cheerfulness of his Masses. "How can you write such happy music for a Kyrie or for an Agnus Dei?" Haydn replied that the thought of heaven filled him with such joy that he could not write lugubrious music for the liturgy. Advent affects us all in somewhat this way. A kind of anticipatory ebullience quickens and illuminates the austerity and the scriptural portents of this season. You will find it reflected in December's music which, while it is deliberately subdued, succumbs to moments of lyricism inspired by Isaiah's exalted vision, and evinces a kind of steadfast and confident serenity.

Cererols (Advent I) sets a tone of disciplined austerity with a Mass for two sopranos, chorus and continuo in the strongly modal style of the Catalan school in which he was a leader. Following this are more distant journeys into modal polyphony with Barbireau, Agricola and the anonymous Missa ad Fugam composer. Inevitably the name of Heinrich Isaac arises in connection with modal polyphony. This year Isaac's choral settings of the Introits and Communions of Advent will be heard again at Saint Mary's as a touch of anticipatory color. By Advent III, Gaudete Sunday, we shall, however, be ready for the familiar harmonies of Mozart. What to do when Christmas Eve is also Advent IV? Why Durufle, of course, whose Missa cum Jubilo is a noble 20th century example of chant in polyphony, and Christmas presents in the form of new motets for the occasion. Haydn's genial St Nicholas Mass for soloists, chorus and orchestra will be this year's First Mass of Christmas. As always, this Mass will be preceded by a festive organ recital, to which George Novak gives devoted attention and great joy. And, as always, McNeil Robinson will add scheduled and impromptu delights to gladden the feast.

To all this, the Third Mass of Christmas, for which the Studentmesse of Antonio Lotti has again been chosen, adds a fitting reminder that the feasts continue. From all of Saint Mary's musicians to all of Saint Mary's friends: Merry Christmas.

DONATIONS FOR CHRISTMAS MUSIC

Donations, given in addition to regular and Christmas contributions, will be gratefully accepted to help off-set the extra expense incurred in producing the Christmas music. Please make payment to The Special Music Fund, in care of the church office.

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., <i>also</i>
FRIDAY, 5-6 p.m.
SATURDAY, 2-3 and 5-6 p.m.
SUNDAY, 8:40-9 a.m.

CONFESSIONS BEFORE CHRISTMAS

FRIDAY, DECEMBER 22	SATURDAY, DECEMBER 23	SUNDAY, DECEMBER 24
12:40-1; 5-6	2-3; 5-6	10-11 p.m.



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged. Charles Ian Barrett, \$10; Amelia E. Fletcher, \$10; Stephen Burger, \$6; The Rev'd Whitney Gilbert, \$5; Roy Andrew Miller, \$6; Christine Reuswig, \$6; Richard Weiss, \$20; Ernest Wilson, \$6; Henry Hoppe, \$6.

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 REVEREND RONALD T. LAU
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
Evangelical and Catholic Mission
398-9745

Saint Mary's Center for Senior Citizens
PLaza 7-3962

The Rev'd John L. Scott	PLaza 7-6750
Mr Irving P. Graeb, <i>Treasurer</i>	PLaza 7-6750
Mr McNeil Robinson, <i>Director of Music</i> ..	MONument 3-3259
Mr Andrew P. Attaway, <i>Head Server</i>	CEremony 7-1356
Mr G. Morris Dolby, <i>Head Usher</i>	LExington 3-2243
Mr. George H. Blackshire, <i>Hospitality</i>	ULster 8-5797
Mr Kenneth C. Ritchie, <i>Tours</i>	OXford 1-4915
Miss Virginia O. Greene, <i>Bookshop</i>	OREgon 3-0159
Miss Judith Lanham, <i>Sacristan</i>	SYmbol 9-2117
Mr Ralph M. Morehead, <i>Funeral Director</i> .	RHinelander 4-2500

The Church of Saint Mary the Virgin depends on the offerings of parishioners and friends. Pledge envelopes may be obtained from the Parish Secretary. Your support is appreciated.