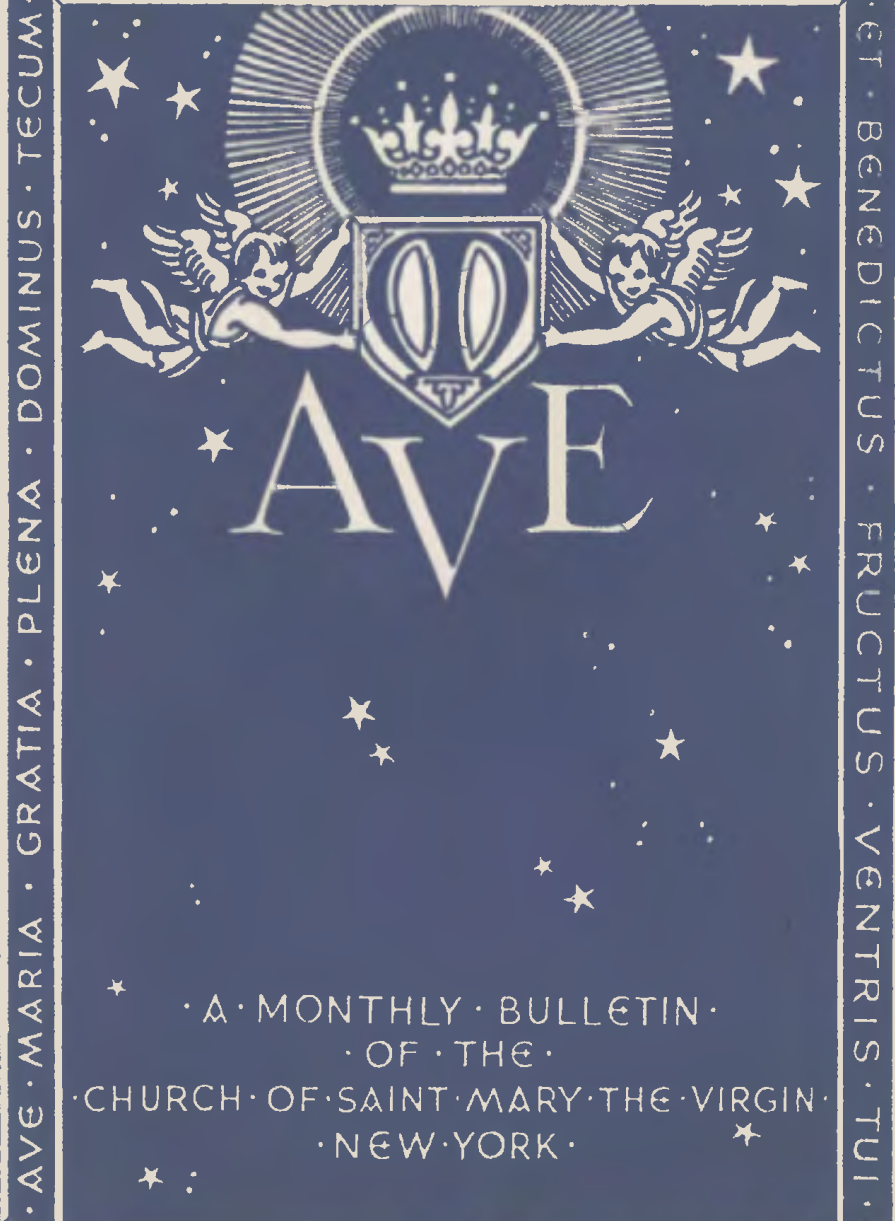


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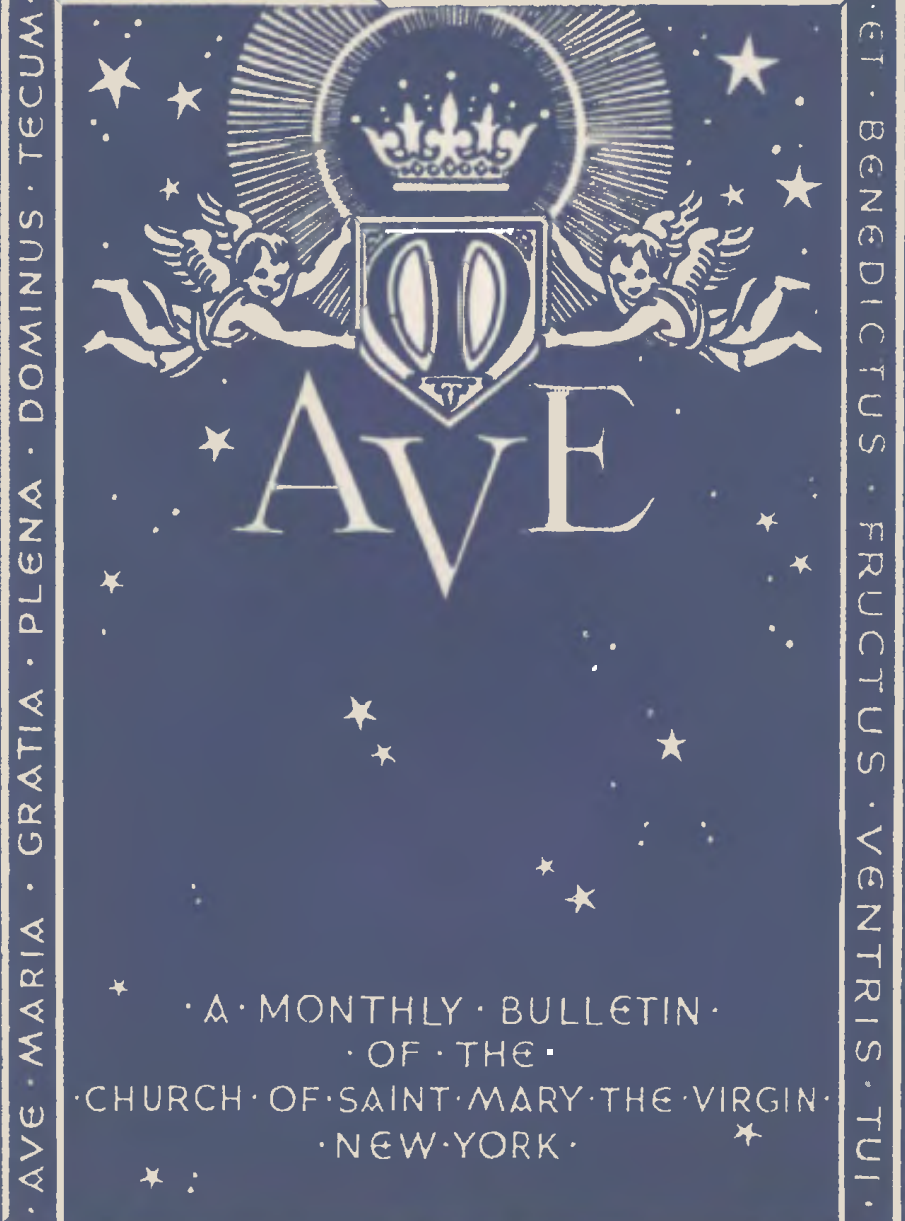


# AVE

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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

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Vol. XLII

May, 1973

No. 5

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My dear people,

Our family, under God, looks in gratitude to her who bore his Son, and, loving her because we love him, we celebrate our May festival on the first Sunday of this month at 6 p.m., with Vespers of Our Lady and children going in procession to crown her statue—as is our custom. There will be music new to us: Baroque polyphony brightening the plainsong. The preacher will be the Reverend John R. Purnell, Rector of the Holy Communion, Paterson, N.J. Father Purnell is very close to us in the rectory as confessor and companion, sane and high-spirited.

There are two good-byes to say: our seminarians for two of their seminary years, Scott Helferty and Ronald Lau, graduate from General and will be ordained deacon—dates to be announced. I have never found it harder to see seminarians go than these, and I know you will pray for Ron and Scott.

Nostalgia seems to be the order of the month! So let me boast of our sometime seminarian George Rutler's authorship of a controversial but substantial book that *had* to be written. *Priest and Priestess* is a defence of the Church's tradition of priesthood. It is in our shop, costs \$1.95, and is worth more. Father Boyer's approach to the problem in light of scriptural authority is a very important contribution, too, and will have wider publication than AVE.

Ascension Day, which we celebrate on the last day of this month, leaves us with a promise that we are not left orphans. The Holy Spirit comes to lead us into all truth, and we do not need, nor believe, that less now than when Christ promised.

Affectionately your priest,

Donald L. Garfield

## THE "OPEN MIND" AND THE MIND OF CHRIST

THE QUEST FOR WOMEN'S ORDINATION, it dawned on me recently, though vastly important in terms of its possible ramifications, is in itself only a symptom of a deeper malaise in the life of the Church—a malaise which is the result of a crisis of *authority* only now beginning to be recognized. This realization—that the women's ordination issue was only one aspect of a many-sided phenomenon—was the result of my recently reading a collection of essays from England dealing with the ordination question from a number of angles. I am speaking of *Why Not?: Priesthood and the Ministry of Women*, edited by G.E. Duffield and the late Michael Bruce, and published by The Marcham Manor Press at Sutton Courtenay, England. The book is interesting from a number of standpoints. It represents, for one thing, a remarkable degree of consensus and cooperation between Churchmen of both "Evangelical" and "Anglo-Catholic" background. For another thing, the Evangelical contributors are by no means all Anglican; among their number are some highly respected Continental Protestants. Nor are the contributors all clergymen (with a vested interest, perhaps). This renders all the more striking the general conclusion of the book, reached in the main by closely reasoned exegesis of Scripture, that women have a definite ministry in the Church (including the diaconate), and that that ministry is not the priesthood.

I found the book interesting, and in many respects conclusively persuasive. Viewed against the ordination debate as it is being carried on in the American Church, however, I also found it strangely saddening; for I fear that most American churchmen will find its arguments almost totally irrelevant to the discussion going forward in this country. Certainly those who are already persuaded of the rightness of ordaining women to the priesthood and the episcopate will find it so. The reason lies precisely in the book's *scriptural* grounding, for nothing has so clearly revealed the bankruptcy of the old Anglican principle of the doctrinal sufficiency of Scripture (and its consequent authority) as the current debate. It is the purpose of this paper to examine some of the reasons for this, and to indicate some of the consequences for the Anglican Churches—which have always proclaimed that "the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ" (*Book of Common Prayer*, p. 542, *passim*)—if the trend continues.

It is first necessary, I suspect, to substantiate the charge: that scriptural authority has in fact been eroded in the Episcopal Church. I am afraid that one's evaluation here must necessarily be somewhat subjective; it is not, after all, a situation easy to document, though the impunity with which prominent clerics in the past two decades have challenged, in print, such fundamental doctrines of Christian orthodoxy as the Trinity, the Virgin Birth, the unique divinity of Christ, or, in one or two cases, the very *existence* of God—as separable from human "progress" and social welfare—ought to give one pause. Pike, Van Buren, and Altizer (the last a layman), though passé now, were much in vogue in the sixties and were taken with all seriousness in many theological circles. And a committee of the House of Bishops solemnly declared that there is now no such thing as heresy, which is the same thing as saying that there is now no such thing as a fixed standard of Christian truth which can be appealed to in controversy, or against which various proposals (such as this one of the ordination of women to the priesthood) can be measured.

It ought not to be necessary, though the climate of the times has made it so, to remark that such an observation does *not* mean that one is calling for a "heresy hunt"; on the contrary, we need freedom of discussion, provided it can be got to work both ways. My own seminary experience, for example, gave ample evidence of the degree to which the "orthodoxy" of theological liberalism imposes its own unofficial pressures to conform; and in the present crisis the spectacle of the national Church's officialdom marshalling their not inconsiderable resources to sway the outcome would render laughable any claims of impartiality were the situation, on the contrary, not frightening. (I wonder, indeed, if it is as well known as it ought to be that these resources include considerable financial grants from various official and quasi-official Church bodies to subsidize persons going about the country to "educate"—read "propagandize"—both clergy and laity.) At least in the case of the clergy, I doubt there is anyone who has lived through the last fifteen years or so who is unaware of the extent to which the various crises which have confronted us, both on the ideological and the practical plane, have *not* been resolved by reference to what used to be *the* Anglican criterion: Scripture interpreted by reason in the light of the tradition of the undivided Church. The popular theological reductionism of writers like Pike or, in England, J.A.T. Robinson was defended

by their many admirers, *not* because it represented a true distillation of the biblical message (which would have been controversial, but tolerable), but because, willy-nilly, it represented what people were supposed to want, i.e., a "de-mythologized", "religionless", non-supernatural humanism. That it was not what they wanted—a fact of which the charismatic movement, the "Jesus Movement", and the various esoteric eastern cults give some evidence—is neither here nor there. The *principle* was that we must give the people what they want, not what God has told them they ought to have; and the assumption, of course, is that God has not, after all, told them (or us) anything at all. It is to the credit of the laity that they are still capable of being scandalized by this sort of thing when they are confronted with it; the clergy, alas, were long ago anesthetized, to the extent that each theological novelty, however patently out of step with the basic tenets of the Christian religion, must be given solemn consideration in the name of the "open-mind". We have had our outrage threshold raised so high that we (and I include myself in this) are no longer capable of real indignation in the face of obvious nonsense. We solemnly debate and learnedly consider things which might better be dismissed with a derisive snort.

This is not to say that I think the ordination of women question ought to be dismissed with a snort. Quite the contrary. I think the Church must do some serious re-thinking about human sexuality on all levels, and about the expression of that sexuality in the light of increased knowledge of how men and women actually "tick" sexually. Further, we must do some equally heavy re-thinking about the nature of "Order" in the Church, and about the nature of vocation and the nature of priesthood. And, underlying the whole business, we must re-think, most of all, the nature of "Church" itself (or *herself!*).

This, however, is precisely what is *not* being done. The ordination of women to the priesthood is being put before the Church, instead, as an essentially *political* question, and the issue is one of the distribution of *power*. It has truly been remarked by more than one observer that many women do not seem so much to want to be priests as to be rectors, i.e., to be in positions of authority comparable to those men can attain, not (which is the essential function of priesthood, however "spiritualized") to offer sacrifice.

The decision whether women ought to be admitted to the circles of power which supposedly belong to male priests is to be made,

we are told, by the Church speaking through the General Convention—"Church" in this case clearly meaning the *national* Church and not the Church of the Creeds—"One, Holy, Catholic, and Apostolic"; "decision" meaning "arrived at by majority vote". We hear nothing about the *consensus fidelium* which used to be thought necessary for decisive changes of direction in the Church's life. We do not even hear anything about a *large* majority, as when it was determined beforehand that the Church of England ought not to proceed to organic union with the Methodist Church, unless the measure carried by something like a majority of seventy-five percent. We certainly do not hear of any responsibility to Christendom beyond the borders of the United States or beyond the confines of our own "denomination", except in disingenuous appeals to the example of "other" Protestant Churches—which do not have priests in the first place, and do not want them. No, the whole business is treated as simply a domestic matter, and as an issue which can be decided by simple majority vote.

And why is it being pushed at all? In response to the imperatives of Scripture and the demands of universal Christian tradition? No, but simply because certain vocal women demand it, and because the principle still applies: "Give the people what they want." If enough people want it, it is right. If it is consonant with predominant interests in the secular world—such as "Women's Lib", which seems to be to the early seventies roughly the sort of unarguable, axiomatic imperative that "religionless Christianity" was deemed to be in the sixties—then it is doubly right. And one can always find some scriptural *justification* for it.

That, of course, is the point. Scripture still has its uses as an *ex post facto* tidier up of ecclesiastical quibbles which disturb people like me, but Scripture has no *authority*, and its general tenor (which on this issue is virtually unanimous) can be safely ignored. If Galatians 3:28 can buttress the argument, by all means use it. Is it out of context?—which it is, having nothing to do with Holy Order and everything to do with Holy Baptism—no matter, use it anyway. Did the same author have more explicit things to say in I Corinthians 11 and I Corinthians 14? Did he (or whoever) have some important things to say about Holy Matrimony in the Epistle to the Ephesians?—which show that there are limits to the application of "neither male nor female"—no matter, they can be dismissed as the "time-conditioned" prejudices of a sexual neurotic. Is the entire Old

Testament tradition weighted against a female priesthood?—though quite receptive to great female leaders in other areas—no matter, its authors were primitive barbarians, unable to appreciate, it would seem (since it is the basis of their excluding women from the service of the altar), the psychological profundities expressed through the fertility aspects of the pagan cults.

But to change the images, you might argue, is to change the religion; no matter, you will be answered, the ancient Hebrews were wrong to concentrate so much on masculine images for God, and we might well learn something from the more tolerant atmosphere of Baal and Ashtaroth. It is in this spirit, of course, that a New York parish recently undertook to re-write the liturgy, removing the masculine pronouns and changing all references to "Father" and "Son" to neutral (and comparatively impersonal) equivalents like "Creator" and "Redeemer". But did not Christ himself, in spite of his rather extraordinarily liberated and liberating attitude towards women in his own time, limit the apostolate to men? And did not those first apostles choose only men when they extended and continued their office in the Orders of Bishop and Presbyter (but making a distinction in the case of the diaconate)? Yes, indeed, you will be told, but the apostles were simple, unsophisticated men, who blindly accepted the *mores* of their time; and Jesus himself, after all, was limited by his first-century background—never mind that it apparently pleased God to become incarnate in the first century instead of the twentieth; *we* all know what century sets the standards. Lest the reader conclude these arguments to be merely fanciful or, worse, invidious, let me hasten to assure him that they have, without exception, been used in my presence with deadly seriousness. The implications are that no standards of Christian faith and practice exist, except such standards as we supply; and that when Scripture confronts modern presupposition, it is Scripture which must be argued away. Certainly Scripture is no longer thought of as being determinative of value; our values, rather, determine its interpretation, and when the two are not consonant, it is Scripture which must give place.

Why? I like to fancy myself in moments of extreme self-confidence something of a biblical critic, albeit on an entirely amateurish plane. So I hope it will not be thought that I am attacking critical study of the Scriptures *in itself*. Far less am I advocating a kind of neo-fundamentalism. Obscurantism is not an answer to much

of anything. I do think, however, that the crumbling of scriptural authority can be laid at the door of biblical criticism *as it is commonly understood by the average seminarian at the present time and by such priests as have already been trained under the current system*. Ten years' association with theological faculties and theological students, in one place or another, has convinced me that—though such is hardly the desire (for the most part) of the instructors involved—*most* seminarians, armed with the *elementary* tools of such sophisticated techniques as form criticism, redaction criticism, and the like, have formed the conclusion (by and large unconscious) that there is almost nothing in the biblical record which can really be trusted. In the Bible, nothing, as it were, is *safe*; and nothing, after all, can be predicated upon nothing.

This is by no means to say that Scripture is not valued in these circles; on the contrary, it is valued highly: as inspiration, as drama, as colorful narrative, as a deposit of wisdom which can be mined for what it is worth. But it is not valued as an authority, or as a determinative standard of normative practice or normative doctrine. There is, rather, a settled habit of scepticism, which presumes that every narrative, every event, every personage (almost) is up for grabs—for is it not true that somewhere or other, some time or other, some scholar or other has questioned the "validity" or the "authenticity" or the "historicity" of almost every verse in the Bible? And not only are the Gospels not exempt from this process, they are, rather, especially exposed to it, partly because critics (like other people) often have an axe to grind, and seek their justification by honing the central documents of Christian authority to such a fineness that the blade cuts in one direction only—their own; partly for the very commendable reason that Christian scholars have been anxious to avoid even the appearance of special pleading when it comes to the elucidation of Christian claims or the explication of the documents upon which (in part) those claims are based.

The result, however, is a generation of clerics who are convinced, although usually only semi-consciously (which makes the error more difficult to correct) that we cannot know anything definite about Jesus of Nazareth *at all*; and, further—now that the Acts of the Apostles are no longer considered "historical" by "advanced" critics either—that we can know about the practice of the earliest Church only what can be gleaned from the four or five letters of the Apostle Paul which are indisputably "genuine". After all, if every saying of

Jesus, if every event of his life, if every action attributed to him, was the invention of the primitive Church, wholly colored and conditioned and chosen and shaped by their needs in profound disregard of the historical facts—not so much the “reminiscences of the Apostles” (as Justin Martyr called the Gospels) as the creation, from the point of view of a particular life-situation (*Sitz im Leben*), of the Hellenistic Christian community—what basis of authority *can* remain? Admittedly, this is an extreme formulation of the “advanced” position, but it is one which Professor Bultmann, for one, has had the courage forthrightly to state, and some of his English-language popularizers have certainly not been shy to trumpet the obvious implications in the name of theological “honesty”. It is true, of course, that a great deal of re-thinking is currently being done in the light of our vastly increased knowledge of first-century Palestinian Judaism (including the so-called “Dead Sea Scrolls”). And it is by no means so clear, as once it seemed, what is or what is not “Hellenistic” and late, or “Jewish” and early (hence, authentic), or what Jesus, as a first-century Jew, can or cannot have done or said or thought. But this re-evaluation comes too late for the two generations or so of clergymen who were raised on the assumptions of the earlier critical orthodoxy, and the scepticism underlying much current theological thought remains—a potent, if unacknowledged, barrier to the recovery of scriptural norms.

The question is, is such scepticism necessary, or even valid? The mistake is essentially one of logic, of leaping to conclusions about the whole because of conclusions about some of the parts. We are not concerned to deny that the process of formulating the Gospels (which are our particular concern here) was both complex and eclectic. *Of course* the selection of what was remembered about Jesus was partial; he must certainly have said much which was lost. *Of course* what was remembered was what particularly fitted the needs of the first-century Church, and it may very fairly be granted that those needs shaped not only the choice of material but the way it was presented (including editorial additions or “improvements”). *Of course* theological considerations played their part in the way the framework was arrived at, and *of course* the Easter faith was read back into the pre-resurrection events. It is the proper task of biblical criticism, moreover, to examine and evaluate all these “of courses”; to recover so far as is possible the actual processes which led to the Gospels as we now have them. No responsible Churchman would wish to deny this, certainly not the present writer.

The “of courses”, however, do not add up to a convincing denial of a central core of actual reminiscence and, hence, of actual history. When all allowances have been made for the sorts of distortions which accompany any orally transmitted tradition (though ancient Semites were rather more careful about handing on their traditions intact than book-dependent Americans or Europeans would be), the fact remains that we know as much about Jesus of Nazareth, and in many cases more, as we know about any other ancient figure of comparable stature. I have not come across any denial of this in biblical-critical literature which could not be demonstrated, on examination, to be the result, not of factors inherent in the material evidence itself, but of *a priori* philosophical (*not* historical) presuppositions on the part of the critic. No other ancient documents are treated with the kind of suspicion exhibited by New Testament critics towards the Gospels, and one is led to the rather reluctant conclusion that this is so because the alternatives to scepticism are intolerably frightening to the liberal Protestant mind. If, after all, nothing can be known with any sureness about the real Christ, one can make an abstract Christ who represents the sum of the human ideal, whatever that ideal may be at any particular moment. Thus we have had successively the “nineteenth-century-liberal Christ”, the “social-gospel Christ”, and, of late, the “Marxist-revolutionary Christ”. But if, on the contrary, one must confront, not an abstract ideal, but a real *person*—with real purposes, a real will, and a real mind of his own—then the foundations are indeed shaken, and our smug preconceptions, our easy compromises with the predominant intellectual and emotional currents of contemporary culture, our alliances with whatever is fashionably “progressive” at any given moment, are threatened with death.

Both the assault on scriptural authority and the drive to ordain women to the priesthood, which is but one of its many consequences, provide a case in point. Once you have made the *real* Christ unknowable, you are free, in almost Gnostic fashion, to worship Christ the Ideal Man—or, rather, Jesus Christ becomes for you the *symbol* of whatever you humanly admire—and since (by common consent) the priest represents Christ to the Church, you can argue, as is indeed being argued currently, that a woman (as a full human being) can represent that “Christ” to the Church as well as a man—which is undeniably true. That “Christ”, however, is not the Christ of the Gospels, who was (and is) a concrete, particular *person*—and who

happened to be male, as were his chosen apostles, their chosen successors, and every priest and bishop in the Church Catholic for two thousand years. *Of course* a woman can represent "humanity" as well as a man; but Christians do not worship "humanity", they worship the Christ of God, the only-begotten *Son* of the *Father*, the Word made Flesh of the womb of Mary his (female) Mother in the person of (the male) Jesus of Nazareth, in the reign of Augustus Caesar, in the village of Bethlehem-Judah, when the world was made new. And sexual egalitarianism is profoundly irrelevant to that!

This essay is about the "open mind" *and the mind of Christ*. If Christ is only Ideal Man, of course, he *has* no mind at all, save such a mind as collective current opinion chooses to give him; and if that is true, it would be arrogant in the extreme to have any other attitude *but* an "open mind". Only so could we hope to hit upon any small islands of truth in a sea of subjectivism. If, however, Christ is what the Christian religion has always claimed, the "open mind" itself becomes a kind of arrogance, for it presumes, after all, that the opinion of Christ can be corrected or amplified by "further information". There is a sense, of course, in which *none* of us knows the mind of Christ and in which it would be presumptuous, if not blasphemous, to pretend we did—though the advocates of women's ordination, to return to our paradigmatic example, *do* claim to know Christ's mind on this level, and find that it is in remarkable agreement with their own; i.e., they claim to know what "ideal humanity" *ought* to think, and presume, therefore, that he *did* think it, or that he *would* have thought it had he the good fortune to have been born in the twentieth century instead of the first.

But to say that we do not know the mind of Christ, in the sense that we cannot claim to know everything he thought or intended, is not to say that we cannot know *anything* of what he thought or intended. "'For who has known the mind of the Lord so as to instruct him?'" said St Paul to the Corinthians (quoting the Septuagint version of Isaiah 40:13), "But we have the mind of Christ" (I Corinthians 2:16). When all is said and done, and when all allowances have been made, certain undeniable facts remain, which there is not a shred of evidence to deny. One is that Jesus treated women with extraordinary freedom for his own day, and invested them with new and lasting dignity. We need only think of his conversations with Mary of Bethany, his colloquy with the

woman at the well in Samaria, his choice of Mary Magdalene and other women as the first witnesses of his resurrection—all in a day when it was considered outrageous for women to address a man in public, and when their evidence was not acceptable in a court of law—to realize how *little* this mind was affected by the social *mores* of his own society. Whether every detail of any of these stories is "authentic" is beside the point—they record a remembered *attitude*, which there would have been no call to remember had it not been an attitude habitual to the person portrayed in them. And yet to balance this there is another fact: in spite of everything, he chose only men for apostleship. Could it be that his notion of apostolic priesthood concurred more with what came to be Catholic tradition than is commonly supposed? That the tradition might even have taken shape in *response* to his intention, and not (as liberal Protestants have always assumed) in deviation from it? That he meant the priesthood to be not merely functional, but *incarnational* and *representative*?

Be that as it may, it is one thing to question the mind of Christ in the humble awareness that it must have contained more than we can ever know this side of eternity; but it is another thing altogether to question the mind of Christ as to its capacity or adequacy to deal with the future needs of his Church. And that, when all is said and done, is the deeper implication of what is being said by the advocates of women's ordination. Our answer is that we know as much of the mind of Christ as is *needful* and as he meant us to know for our salvation; that Holy Scripture, in spite of the increasingly thorough-going depreciation of its authority, is still our primary datum for knowledge of that mind's intention; that it is within the tradition of the Holy Church that the bent of the Holy Scripture can be best discerned (for it is to the *Church* that our Lord promised that Spirit which would lead us into all truth, and the Spirit is not alien to the Church, but rather indwells it and is itself responsible for the tradition being what it is). And further, neither in Scripture nor in any apostolic tradition whatever is there the slightest indication (a single remark of St Paul about baptismal unity notwithstanding) that it was our Lord's wish that any other than a man plead before the Father that sacrifice of himself, as a man, which he made once-for-all on Calvary—which it has always been the priest's office, though in profound unworthiness, to re-present and re-call to the mind and in the midst of the Holy People of God.

There is no question here of "worthiness", but only of *appropriateness*: man is a natural symbol of Christ (as woman is of the Church) in the same sense that wine is a natural symbol of the Eucharist; and both are taken up into sacramental mystery and made, not symbols only, but effective signs or bearers of what they represent. This is consonant with the divine economy as it is revealed throughout the Gospels and the entire New Testament (and, for that matter, in much of the Old). This thread of appropriateness runs, indeed, through the entire history of salvation, and on all sides we see natural things taken up and used as vehicles of God's grace (as, in the beginning of the central mystery of all, we see woman also taken up, to become the historical God-bearer). Is it so very obstructionist to ask caution before this tradition is cast aside, before the God-bearing symbols become nothing more than labels for a functional, neatly rational caste of religious professionals? For that is what happens when the image of Christ (which is man) is confounded with the image of the Church (which is woman), and distinction and diversity are allowed no longer in the Church of God, to the impoverishment of us all, men and women alike.

Know the mind of Christ? Well, at least we do not think, in this instance, that we need to correct it.

J.P.B.



#### ALTAR FLOWER MEMORIALS

May 6—Easter III, Richard W. Johnson  
 May 13—Easter IV, William & Sarah Peal Skeuse  
 May 20—Easter V, Isobel Robinson Harding  
 May 27—Easter VI, Emma Frances Taber  
 May 31—Ascension Day, Helen Ray & Marguerite Bispham



CONTRIBUTIONS to the cost of AVE are gratefully acknowledged: Miss Florence E. Clarkson, \$5; Mr & Mrs James E. Forcum, \$5; The Rt Rev'd William C. Frey, \$5; Richard O. Guy, \$5; The Rev'd William R. N. Haire, \$5; The Rev'd Wilfred Hotaling, \$2; Philip James, \$25; The Rev'd Ronald E. Marlow, \$3; The Rev'd Wiley Merryman, \$5; Stuart E. Money, \$5; The Rt Rev'd James W. Montgomery, \$10; Ronald Pagnucco, \$3; Curtis R. Pruitt, \$5; The Rev'd Edward A. Rouffy, \$5; Mr & Mrs Adolph G. Rutler, \$10; Paul T. Spahr, \$2; Richard Whitcomb, \$5; Mrs Noel Carpenter Wood, \$4.

*Annual contributions of three 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.*

#### SERVICES

##### SUNDAYS

Morning Prayer . . . . . 7:10 a.m.  
 Mass . . . . . 7:30, 9:00 (Sung), and 10:00 a.m.  
 High Mass (with sermon) . . . . . 11:00 a.m.  
 Mass . . . . . 5:00 p.m.  
 Evensong and Benediction . . . . . 6:00 p.m.

##### WEEKDAYS

Morning Prayer . . . . . 7:10 a.m.  
 Mass daily . . . . . 7:30 a.m., 12:10 and 6:15 p.m.  
 Evening Prayer . . . . . 6:00 p.m.

*Other services during the week and on festivals  
 as announced on the preceding Sunday.*



#### CONFESSIONS

DAILY, 12:40 to 1 p.m., *also*  
 FRIDAYS, 5 to 6 p.m.  
 SATURDAYS, 2 to 3 and 5 to 6 p.m.  
 SUNDAYS, 8:40 to 9 a.m.

*On the first Friday of each month, 5-6 p.m.,  
 a priest of the Society of Saint Francis  
 is scheduled to hear confessions.*



#### OCCASIONAL OFFICES

The MINISTRATIONS OF THE CLERGY are available to all. Holy Baptism is ministered to those properly sponsored or prepared. Preparation for First Confession, Confirmation, and Holy Communion can begin at any time. Holy Matrimony according to the law of God and the Church is solemnized after instruction by the clergy. Holy Unction and Holy Communion are given to the sick when the clergy are notified, and regularly to shut-ins. Burial of the Dead usually follows Requiem Mass in the Church, and the clergy should be consulted before any arrangements are made. Music at weddings or funerals should be arranged with the Director of Music.



## CALENDAR FOR MAY

1. Tu. SAINT PHILIP & SAINT JAMES, APOSTLES
2. W. St Athanasius, Bishop of Alexandria, 373
3. Th. *Requiem 7:30*
4. F. St Monnica, Mother of Augustine of Hippo, 387  
*Abstinence dispensed*
5. Sa. *Of our Lady*
6. Su. EASTER III  
*Evening Prayer 5*  
*May Festival 6*
7. M. St John before the Latin Gate (*Tr.*)
8. Tu. *Requiem 12:10*
9. W. St Gregory of Nazianzus, Bishop of Constantinople, 389
10. Th.
11. F. *Abstinence dispensed*
12. Sa. St Pancras, Martyr at Rome, c. 304
13. Su. EASTER IV
14. M. St Pachomius, Abbot in Egypt, 348
15. Tu. *Requiem 6:15*
16. W.
17. Th.
18. F. *Abstinence dispensed*
19. Sa. St Dunstan, Archbishop of Canterbury, 988
20. Su. EASTER V
21. M. *Requiem 7:30*
22. Tu.
23. W.
24. Th. Jackson Kemper, First Missionary Bishop in the United States,  
1870
25. F. St Bede the Venerable, Priest & Monk of Jarrow, 735  
*Abstinence dispensed*
26. Sa. St Augustine, First Archbishop of Canterbury, 605
27. Su. EASTER VI
28. M. ROGATION DAY
29. Tu. ROGATION DAY
30. W. ROGATION DAY
31. Th. ASCENSION DAY  
*Evening Prayer 5:30*  
*High Mass 6*

## LECTIONARY (YEAR ONE)

*For trial use*

## SAINT PHILIP &amp; SAINT JAMES

	Job	Acts	John
	23:1-12	1:10-14	12:20-26
	Deuteronomy	I John	John
W.	12:1-11	2:12-17	17:20-26
			Luke
Th.	13:1-5a	18-29	3:1-14
F.	16:16-20	3:1-10	15-20
Sa.	17:14-20	11-18	3:21-22; 4:1-13

## EASTER III

	Deuteronomy	I John	Luke
M.	26:1-11	3:19—4:6	4:14-30
Tu.	30:1-10	4:7-21	31-37
W.	11-20	5:1-12	38-44
Th.	31:1-8	5:13-21	5:1-11
F.	9-13	II John	12-26
Sa.	34	III John	27-39

## EASTER IV

	Daniel	Colossians	Luke
M.	1	1:1-14	6:1-11
Tu.	2:1-3, 10-16	15-23	12-26
W.	2:17-28	1:24—2:7	27-38
Th.	31-46	2:8-23	39-49
F.	3:1-2, 4-12	3:1-11	7:1-17
Sa.	13-25	12-17	18-28, 31-35

## EASTER V

	Daniel	Colossians	Luke
M.	3:26-30	3:18—4:6	7:36-50
		Romans	
Tu.	4:1-18	12	8:1-15
W.	19-27	13	16-25
Th.	28-37	14:1-12	26-39
F.	5:1-12	13-23	40-56
Sa.	13-30	15:1-13	9:1-6, 10-17

## EASTER VI

	Deuteronomy	James	Luke
M.	8:1-10	1:1-15	9:7-9, 18-27
Tu.	11-20	16-26	11:1-13
	II Chronicles	5:13-18	
W.	6:12-21		12:22-31

## ASCENSION DAY

	II Kings	Hebrews	Matthew
	2:6-16	2:5-18	28:16-20

## MUSIC FOR MAY

## MAY 6—EASTER III

11 a.m.	Missa Papae Marcelli .....	Giovanni Pierluigi da Palestrina
	Motet, Surrexit Dominus vere .....	Jachet de Berchem
6 p.m. <i>Vespers B.V.M.</i>		
	Ave maris stella .....	Mode I/Victoria, Dufay, Palestrina
	Magnificat .....	VIII/Sebastianus Aquilera de Heredia
	Salve Regina .....	Orlandus Lassus
	O salutaris hostia .....	Marcel Dupre
	Tantum ergo .....	Marcel Dupre

## MAY 13—EASTER IV

11 a.m.	Missa misericordia .....	Josef Rheinberger
	Motet, Deus, Deus meus .....	Henry Purcell
6 p.m.		
	Magnificat & Nunc dimittis .....	John Amner
	Motet, Christ rising again .....	John Amner
	O salutaris hostia .....	Jacob Handl
	Motet, Adoramus te .....	Jacob Handl
	Tantum ergo .....	Jacob Handl

## MAY 20—EASTER V

11 a.m.	Mass in G .....	Francis Poulenc
	Motet, Jubilate Deo .....	McNeil Robinson
6 p.m.		
	Magnificat & Nunc dimittis .....	Thomas Causton
	Motet, Sing joyfully .....	John Mundy
	O salutaris hostia .....	Philip James
	Motet, Panis angelicus .....	Everett Titcomb
	Tantum ergo .....	Mode V

## MAY 27—EASTER VI

11 a.m.	Missa Omnium Sanctorum .....	Sydney Nicholson
	Motet, Benedicite gentes .....	Orlandus Lassus
6 p.m.		
	Magnificat & Nunc dimittis .....	Thomas Tallis
	Motet, Non vos relinquam orphanos .....	William Byrd
	O salutaris hostia .....	Hermann Schroeder
	Motet, Panis angelicus .....	Everett Titcomb
	Tantum ergo .....	Hermann Schroeder

## 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.*

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

## PARISH OFFICE

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

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