



BULLETIN



THE CHURCH HISTORICAL SOCIETY DIOCESE OF NEW YORK
Vol. XXVI December 1950



The Bishop's Address

"We Are Workers Together with

Bishop Donegan

MY BROTHERS, RIGHT REVEREND AND REVEREND BRETHREN, AND PEOPLE OF THE HOUSEHOLD OF GOD:

It is with deep emotion that I speak to you at this solemn moment as I formally and officially take up the responsibilities which must claim all my powers and faculties of body, soul and spirit from this day onward. To give adequate expression to one's thoughts and feelings on such an occasion as this is a difficult undertaking. I know that I shall have your sympathy and understanding. I thank you with all my heart for the encouragement of your prayers and presence today.

Throughout this memorable service I have realized afresh the magnitude of the tasks that are now mine. I cannot but feel a deeper sense of my dependence upon God and my need of the support of every member of our Diocesan family in carrying out the duties of this sacred office, to which God through you has called me.

Yet though the burden is overwhelmingly great one takes courage and hope in the conviction that one is not left to bear it alone. God does give strength and wisdom to all who strive faithfully to exercise the duties of the Christian ministry.

Praise for Predecessors

At this time it is natural for us all, and inevitable for me, to remember with gratitude those who have inspired and guided the Diocese of New York. We think of Samuel Provoost the first Bishop who went to England for Consecration; of Benjamin Moore; of John Henry Hobart who stirred the Church to new zeal with his watchwords "Evangelical Truth and Apostolic order"; of Benjamin Treadwell Onderdonk; of Jonathan Mayhew Wainwright and Horatio Potter devoted leaders of the Church. We think of Henry Codman Potter whose civic-minded statesmanship made him known as the citizen Bishop; of David Hummell Greer who was glad to have his own leadership forgotten that Christ might be all in all; of the dedicated ministry of Charles Sumner Burch. Nor do we forget that valiant soldier of Christ Herbert Shipman, or Arthur Selden Lloyd

of whom it is true to say he walked in daily companionship with God.

We remember particularly William Thomas Manning, known personally to us all, who entered the Church Triumphant one year ago today.

No one ever doubted his unflinching courage, his unflinching love for the

Church, his fidelity to its traditions, his personal devotion to our crucified, risen and ascended Lord. A resolute contender for the Faith, cathedral builder, the name of William Thomas Manning will always claim the respectful and affectionate remembrance of this Diocese.

It is not necessary for me to speak of my immediate predecessor who is happily present with us today. Bishop Gilbert is known to this vast assembly as a man of God, an Apostle of Jesus Christ, beloved in this city, this Diocese, and throughout the Church. That he may enjoy many years of health and happiness and that the peace of God which passeth all understanding may guide and guard him in the days ahead, is the sincere prayer of us all.

AT THE OPENING of the Service, G. F. Butterworth, reads the Instrument of Ratification of Accession issued by the Presiding Bishop as the President of the Standing Committee, the Rev. Louis W. Pitt, waits to call the Bishop into the Cathedral.

A. HANSEN PHOTO



THE COVER: The Bishop Blesses the City and Diocese at the close of the service, out the Great Bronze Doors on the Cathedral steps.

God"—I Cor. 3:9

The Vistas of Church History

By means of this varied leadership across the years the Episcopate has contributed to the spiritual heritage of this Diocese and greatly enriched the traditions of the whole Church. One is profoundly humbled and challenged to stand as the latest in such a succession.

This stately service reminds us today of the long history of our Church. As part of the world-wide fellowship we call the Anglican Communion our life goes back beyond the establishment of the Church on this continent; back beyond the turbulent times of the Reformation; back beyond the middle ages; back beyond the ancient British and Celtic churches; back through the years to the moment when our Lord chose twelve men that they might be with Him. Through the succeeding centuries the Church has steadfastly witnessed to the reality of the living Lord. We recall our inheritance, not in pride but in humility and gratitude, mindful that with such a heritage goes a great responsibility.

We are workers together with God in a Church which gives us the Faith, Sacraments, and Ministry as they have come down to us from Apostolic days; a truly democratic Church in which there is intellectual and spiritual freedom; a Church which requires of its members to accept as necessary to salvation only those doctrines that may be concluded and proved by the Scripture. Our highest loyalty, from which all other loyalties derive their validity, is to our Lord as the Word of God, the only Saviour of mankind. It is by His message that we authenticate the truth of our doctrine; it is in His name we offer our prayer, praise and service; it is Him we exalt as the center of our life.

The Church Faces Today

We belong to a Church that has held fast to the historic faith and traditions, yet our Church has ever been ready to face new perceptions of truth interpreting



A. HANSEN PHOTO

The Bishop knocks upon the Northern-most of the Great Bronze Doors.

them in the spirit of Christ that the eternal Gospel may be understood in every age and generation. The belief that the Holy Spirit has guided and will guide His Church to greater understanding of God's truth is one of our fundamental and most cherished doctrines. Trusting in this guidance which has provided us with our rich tradition, and having the roots of our faith firmly held in Holy Scripture we believe it is the God-given destiny of our Church to hold together the essential and vital truths of Catholicism and Protestantism.

The comprehensive character of our Church has been well stated by that distinguished Christian leader, the late William Temple, Archbishop of Canterbury, highly esteemed by churchmen of all communions, "Our inclusiveness enables us

to hold out a hand both to the ancient churches of the East and to Rome on the one side, and to all who with us are heirs of the Reformation on the other. And in that we have a position unique in Christendom, the full value of which can only be realized for the Universal church so far as we are true to both sides of our own tradition." Being both Catholic and Protestant makes for tensions at times but when the stresses are the result of honest searching to understand better God's will for His Church, such tensions are signs of the spiritual vitality which has always characterized the Anglican Communion.

It is good to see here members of churches other than our own; most welcome and honored representatives of the
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THE BISHOP *having entered, the procession moves eastward (opposite page) toward the Great Choir until the Bishop comes before the Presiding Bishop in a chair in the midst of the choir. The Presiding Bishop prays; hands the ordinal of the First Bishop of the See to the Twelfth Bishop (above), who kneels for his blessing (right).*

A. HANSEN PHOTO
N. Y. TIMES PHOTO

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Orthodox Churches of the East and the Reformed churches of the West whose presence this afternoon symbolizes the ecumenical spirit of our times. We rejoice in this visible manifestation of our oneness in Christ.

The Hope of Christian Unity

As workers together with God we deplore the divisions which sorely handicap the influence of Christianity and blunt the Christian appeal. Unable to speak with a corporate voice; unable to give a united testimony, a divided society cannot do its true work or meet the deep need of the world. The need for the drawing together of all Christian forces is clearly evident today.

Whatever are our differences we are all brothers in Christ. It is obvious, therefore, that we must seek that unity for which our Lord prayed.

I believe we may best prepare for the Reunion of Christendom by prayer; by

the cultivation of friendship; by study, in a spirit of charity, that we may better understand the principles that divide us; by cooperation in the many areas in which we can work together for the advancement of the Kingdom of God; by the recognition of the vital truths we hold in common, ever remembering our common loyalty to our common Lord. In this way, without any surrender of principle, without disloyalty to our particular inheritance, we shall come eventually to that unity of spirit which must precede unity of organization and method.

We must be realistic however and not have any superficial optimism about the immediate achievement of this great objective. There are genuine differences of conviction within and without the Church which will not be easily or quickly resolved. But the difficulties must not deter us from continuous prayer and study, until we reach that day when the prayer of our Redeemer is fully realized, "That they all may be one, as Thou, Father, art in Me and I in Thee that they also may be one in Us."

Our Primary Objective

Important as is this objective of unity among the Churches as workers together with God, we know that the primary duty and immediate task of the Church today is the salvation of souls; the conversion of



men and women to Christ. Too often the Church gives so much attention to other matters that it loses sight of its divinely appointed task.

The present times offer a unique opportunity to bring to people the living word of the living Christ. The ideologies are failing. People are ready to listen to the message of the transforming power of God. Thoughtful men and women want to find a meaning and purpose in life other than gratifying their material and transient satisfactions. They want to know if there is a personal and present God. They want to know if this is God's world; they want to know if life ends at the grave.

Here is opportunity!

The Church alone has the answer to these questions, for it enables us to understand the meaning of our present life against the background of eternity.

Challenge of the Unchurched

If we are to be faithful to our Lord's command to be ever going forth winning new disciples, commending our Lord to the world, we cannot be content to minister only to those who are already converted. In every city, in every town, and in every village in this Diocese a large part of the population is completely detached from any form of organized religion and

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N. Y. TIMES PHOTO

completely ignorant as to what Christianity is all about. These people think of the Church as a harmless institution concerned with matters that are quite unimportant. To them Christianity has no relevance to their problems and lives.

To these we must go in the name of the Lord and His Church presenting the Gospel with conviction and simplicity. Moreover we shall have to discover new methods of approach, and be willing to adventure, if we are to reach the indifferent, uninformed people of our society.

We must teach carefully and consistently the sovereignty of God; the Christian doctrine of man; the necessity of membership in the Church for salvation; the sacraments as divinely appointed means of Grace; the certainty of everlasting life to all who receive Christ as Lord and Saviour. Our teaching and preaching must be in language that ordinary men and women can understand.

Our Social Responsibility

While the primary task of the Church is to reach individuals with the words and promises of the Eternal Gospel, the Church has also a social responsibility.

It is not the function of the Church to advocate particular economic and political systems, but it is the duty of the people of the Church to apply the teachings of Christ to every human relationship and in every circumstance of life. As her people follow the Lord in the ordinary ways of public life, holding absolutely and without com-

promise to clear-cut Christian principles the Church will make her best contribution to the better social order for which all men long, and hasten the day when God's will is done on earth as it is in heaven.

Out beyond the west doors of this Cathedral, in this great city, are to be found the age-old factors which separate man from man in the spirit of Christ; class consciousness, racial prejudice, ignorance, greed, jealousy, self-interest. These divisions can only be healed by the saving power of God in Christ. Redemption in Christ is the message which the Church must proclaim with renewed zeal and vigor. God sent His Son to unite a broken world, to secure for every race and nation brotherhood and peace. Only the redeeming love of our Lord can unite men with their fellowmen and at the same time unite the life of mankind to the life of God.

The Danger of Communism

There is a philosophy in the world which professes a concern for the well-being of the common man. But we know what is going on behind the iron curtain in Russia and the countries controlled by Communism. We know the men of the Kremlin have crushed all liberty of thought and action. We know the subtle and persistent opposition of Communism to the international instrument of world peace and order. We know the people of Russia, most of whom probably want peace, are kept in ignorance of the true intentions of the Western world by the false, artful

THE BISHOP, having taken oath of office on the copy of the Holy Scriptures known as the Staten Bijbel, the pastoral staff is given into his left hand by the retiring Bishop (above). After a fanfare of trumpets, the Bishop of New York is led by the Canons to the Cathedra and placed therein. (opposite page).

propaganda of their leaders. We know that Communism is atheistic in its denial of God, and materialistic in its view of man and his destiny. Most of all we know the hatred all Communists have for Christianity as it finds expression in all the Churches.

Our Church, let no one mistake it, is aware of the menace of Communism to religion and its threat to our American way of life. The General Convention of 1949 condemned Communism in clear, unmistakable terms, as did the Bishops of the Anglican Communion at Lambeth in 1948. The Church, along with all who believe in human freedom, must support the firm measures being taken by the United States to resist aggression that all who love liberty may be secure in a free world. But it will take more than armed force, more than argument, to make society impregnable to the threats and temptations of Communism. Individually and corporately we must translate into facts our ideals of brotherhood, economic justice, peace and good will.

Communism's concern for the common man is to make him a more efficient vassal of the State. The Church has a deep concern for the common man, and every man,



A. HANSEN PHOTO

because he is a child of God for whom Christ died. And let us not forget it is the Christian faith, not Communism, that has been the instigator of every present institution for the amelioration of human misery, the fore-runner of every effort for the improvement of the welfare of the common man and of all humanity. It is through Christianity, under whatever form of government it is allowed to function freely, that man rises to his full stature as a child of God and an inheritor of the Kingdom of Heaven.

The Charge to the Diocese

Now may I address these final words to my brethren of the clergy and laity of the Diocese, and most of all to myself:

In the Book of Common Prayer the Bishop is called A Father-in-God, implying the essentially pastoral nature of the office. A Bishop in these days has responsibilities, numerous and complex, claiming his time and attention. But I wish to make clear that it is my earnest desire to be first and foremost a pastor to the clergy. I want our relationship with one another to be friendly, not merely official and ecclesiastical, for we are workers together with God in the common cause He has entrusted to us. I bespeak your patience in the fulfillment of the tasks that God through you has laid upon me and always I ask your prayers before the Throne of Grace.

I shall count on your loyalty and understanding as I administer the Diocese according to the canons and constitution of the Church and the rubrics of the Book of Common Prayer. If I am to be faithful

to my consecration vow I can do no other. As every Bishop is required, I promised conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. Ours is a disciplined Church and we must be guided by the specific rules and directions that are laid down for us in the constitution, canons and Book of Common Prayer.

Let us always stand firmly together on the fundamental and essential loyalties. The matters on which there is disagreement are indeed important, but what are they in comparison with the common life which we share, the common faith we possess, the common discipleship which unites us to our common Lord and to one another. Our fellowship with Christ is deeper and stronger than our differences.

Call for Dedication to Christ

Lastly, and most important of all, let us be dedicated Christians. Unless we are dedicated men and women our worship and work will be of little value. For it is not by its long history; it is not by its numerous and efficient organizations, but by the dedicated lives of its clergy and laity that the Church can discharge its mission. We shall be people of power just in proportion as we are people of God. This service ought to be not only a dedication of the individual concerned but also a dedication of the whole Diocese.

We have a common allegiance to our Lord Jesus Christ, the divine Head of the Church. It is to Him we offer our worship and praise; it is from Him and most of all in the sacramental life of His Church

that we receive strength to carry out our respective tasks in these momentous days.

"We are workers together with God." It is His Church. It is His world. It is His victory that we seek. In the spirit of this faith let us go forward together!

*O God our help in ages past
Our hope for years to come
Be Thou our strength while life shall last*

And our eternal home.

Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. AMEN.

Horace W. B. Smeagan

The 12 Bishops Having Held the See of New York

Following are the biographies of the twelve Bishops of New York as reported in "Church Facts", prepared by the office of the Program of the Church for use in training laymen to know about the Church.

The Diocesan Convention of 1786 elected Samuel Provoost the first Bishop of New York. He was known as a great scholar, and among his contemporaries had the reputation for bringing the highest order of eloquence to his pulpit.

The second Bishop of New York, 1815-1816, was Benjamin Moore. During his administration there were twenty-two parishes and three chapels in the entire state of New York. It was Bishop Moore's son who provided the site which was later to be used for the General Theological School.

Bishop John Henry Hobart, 1816-1830, was one of the few epoch-making bishops in our history. He had a kind of missionary or evangelical spirit by which he revitalized the Church and made it a power in the nation. He is largely responsible for the establishment of General Theological Seminary and Hobart College, Geneva, N. Y.

The Right Reverend Benjamin Tredwell Onderdonk was not only Bishop of the whole state of New York 1830-1845, and rector of Trinity Church, but also was the Professor of Nature, Ministry and Polity of the Church (now, Ecclesiastical Polity and Law) at General Theological Seminary.

Although his father took an active part in opposing the establishment of the Episcopacy in this country, Jonathan Mayhew Wainwright, when he became Bishop, 1852-1854, more than made up for his father's indiscretion. He was the first Bishop consecrated in this country to have an English Bishop participate in the Consecration.

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cration. This was an outward sign of the union and peace to be enjoyed thereafter by the Church of England and the Episcopal Church in this country. It was during his administration that the first Negro congregation was admitted to the Diocese.

Horatio Potter became Bishop of New York in 1861 and served his office during the tumultuous days of the Civil War. It was he who, at the General Convention in 1865, welcomed the Bishops of North Carolina and Arkansas back into the House of Bishops.

Henry Codman Potter is the first and only Bishop of New York, 1887-1908, who was the son of a Bishop (of Pennsylvania). As rector at Grace Church, he enlarged the properties during his period there, acquiring most of the memorial windows, the Chantry, the Chancel Organ, Grace House (the administrative center), the Memorial House, (present East Side Settlement) and Grace-House-by-the-Sea (a summer home for children). During his Bishopric the Cornerstone of the Cathedral was laid. It was then a temporary wooden structure with a canvas roof and seated 1,000 people. On his anniversary of his tenth year as Bishop the clergy gave him a personal gift of \$500, but with this money he chose to purchase the Bishop's Cathedra (Chair) for the Cathedral. Bishop Potter was extremely interested in the outlying churches. After the appointment of Bishop Greer as Suffragan, Bishop Potter turned most of the city work over to him and devoted himself to the outlying districts.

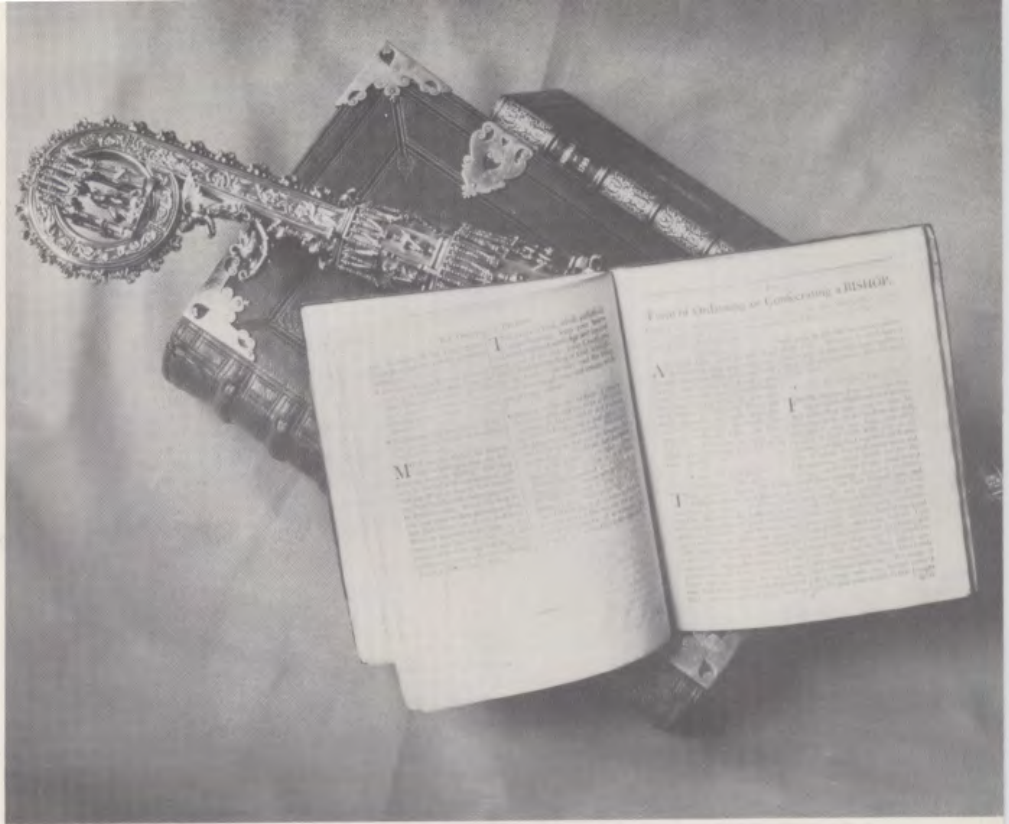
David Hummell Greer was the eighth Bishop of New York, 1908-1919, and he continued Bishop Potter's interest in the outlying churches.

The situation was becoming quite critical for people had begun to move out of Manhattan in great numbers to the fringe of the city where the existent churches did not have adequate facilities for the increased numbers. Bishop Greer saw a crying need for a community center in the Bronx and raised funds for the building of such a place for the use of all Episcopal Churches in the area and for other Protestant churches if open dates still remained on the calendar.

Bishop Greer was the first Bishop to live in the Cathedral Close, and during his administration the Choir, the Crossings and the seven Chapels of the Cathedral were completed. The gift for the Choir School from Mrs. J. Jarrett Blodgett was given at this time, as were the Bishop's House, the Deanery and the Synod House.

Charles Sumner Burch had one of the shortest administrations of any Bishop of the Diocese of New York. He became the ninth Bishop in 1919 and he died in 1920.

It is difficult to write about Bishop William Thomas Manning, who held office



LEONARD GUSTAFSON PHOTO

The articles used in the installation, the Holy Scripture, called the Staten Bijbel, the ordinal of 1793, and the pastoral staff.

1921-1946, because he is still so much with us. But perhaps we might mention two of his most far-reaching interests. On the one hand, he was interested in housing. As rector of Trinity Church he made many improvements in the properties owned by the Church, had dilapidated properties torn down and had the remaining buildings put in first class condition. As Bishop he had an authentic tenement house apartment built in the Unfinished nave of the Cathedral. This act greatly accelerated the enactment of better housing laws in the city.

On the other hand, one of his greatest contributions was his fund-raising efforts for the Cathedral. During his episcopate about \$15,000,000 was given in gifts to the Cathedral enabling the building of the Great Nave and west front and other portions, all without incurring debt.

The Right Reverend Charles K. Gilbert became head of the Diocese, March 25, 1947. He had been editor of "The Churchman" for five years, and from 1920-1930 was executive secretary of the Social Service Commission until elected Suffragan.

St. Barnabas House, a shelter for homeless children and mothers, the only one of its kind in the City, and a model of modern building, was completed during his administration.

Also, plans were realized for housing all of the five inadequately housed missions in the Diocese.

The Right Reverend Horace W. B. Donagan was installed as the twelfth Bishop of New York, November 18, 1950. He had been elected Coadjutor, October 25, 1949.

The Articles Used In the Installment of The New Diocesan

The great silver bound Dutch Bible known as the Staten Bijbel is an authentic copy of the original edition of 1686. It was given to the Cathedral by Queen Wilhelmina of the Netherlands together with the Netherlands Government. The Bishop's oath is taken on this Bible in tribute to the Dutch founders of the City of New York.

The Ordinal is a first edition of the first ordinal of 1793 is the one used by the first Bishop of New York, the Rt. Rev. Samuel Provoost. It was Bishop Provoost who presided in St. Paul's Chapel when George Washington went there on the day of taking his oath of office as President of the United States. This Ordinal was used at the consecration of Bishop Hobart.

In 1852 it was presented by Mr. Rapelye to Bishop Wainwright. The book was acquired by the New York Churchmen's Association in 1921 and presented to Bishop Manning at his Consecration.

The outside cover in which the book is preserved is considered one of the finest specimens of the binder's art ever produced in this country.

The Pastoral Staff was presented to Bishop Manning as a personal gift by the Bishop and Diocese of London in 1923. It is modelled on one given by Bishop Foxe to Corpus Christi College, Oxford, about the year 1490.

Installation of 12th Bishop Held in Cathedral Nov. 18th

"Good people, we are gathered to induct, invest and install our well beloved Father in God, Horace William Baden Donegan in the Bishopric of this Diocese of New York."

These words, read by the Rev. Louis W. Pitt, D.D., president of the Standing Committee, hushed the 5,000 persons crowding the Cathedral nave to witness the installation of the new Bishop of New York, Saturday afternoon, November 18th.

Previously, the choir, the civic and religious dignitaries and the attending Bishops of the Church had proceeded from the South ambulatory to the Great Choir by way of the crossing. The Presiding Bishop sat in the midst of the choir to await the Bishop.

At the same time the center aisle had filled with a procession from the crypt facing back to the Great Bronze Doors, in the following order, the clergy of other Dioceses, the faculty and students of the General Theological Seminary, the clergy of the Diocese in their order of seniority, the deans of the convocations, the officers of the Diocese, the trustees of the Cathedral, the Canons, the Archdeacon of New York, the Standing Committee, and lastly, the Chancellor and the President of the Standing Committee.

Following the announcement of intention, the Chancellor, G. Forrest Butterworth, read the Instrument of Ratification of Accession issued by the Presiding Bishop. (Picture on page 2.)

The President of the Standing Committee then said, "Let the Bishop of New York be informed that a representative body of his clergy and laity await his pleasure in this weighty matter of his Induction, Investiture, and Installation."

There was a moment of expectancy as the congregation and the procession stretching back to the length of the Cathedral faced the Northernmost of the Great Bronze Doors.

Three knocks reverberated against the vibrating bronze doors, echoing through the vaulted silence.

To a fanfare of trumpets, the doors swung open.

The Bishop approached and made his petition, "I Horace William Baden, by Divine Permission, Bishop of New York, petition to be Inducted and Invested into real, actual and corporeal possession of the Bishopric of New York and to be Installed in the Chair of this Cathedral Church of St. John the Divine, accustomed

and used to be assigned by right to the Bishop of the Diocese, and to do and despatch all other things which may be necessary or convenient to this end."

The members of the Standing Committee and the Trustees of the Cathedral answered they were so willing, and the procession, led by the Bishop, moved toward the Great Choir, reversing its original order. (Picture on page 4.)

When all had come to their proper places, the Bishop of New York stood before the seated Presiding Bishop. The members of the Standing Committee petitioned the Presiding Bishop to induct "our Bishop into the Bishopric of this See of New York."

The Presiding Bishop then admitted the Bishop "to all the Rights, Honours, Privileges, Dignities and Prerogatives of the Bishopric of New York, acknowledging you Right Reverend Father in God in your own person as Bishop of the said See of New York," by presenting him, in token of prerogative, the Ordinal of the First Bishop of New York. (Picture on page 5.)

The Bishop knelt to receive the presiding Bishop's blessing. (Picture on page 5.)

The congregation then knelt in prayer for the Bishop, led by the Presiding Bishop.

Following an anthem, during which the Canon Sacrist, the Rev. Edward N. West, D.D., O.B.E., master of ceremonies, seated the Presiding Bishop and the members of

the Standing Committee, the Bishop was conducted to the sanctuary to the high altar before the retired Bishop.

After requiring the Bishop to take the customary oath on a copy of the Holy Scriptures, the Staten Bijbel, the retired Bishop gave the Pastoral Staff into the left hand of the Bishop as a sign that he had been invested. (Picture on page 6.)

Trumpets blew a fanfare, and during the singing of the Doxology, the Bishop was led to the Cathedra and placed therein by the Canons. (Picture on page 7.)

As a hymn of praise and thanksgiving, the choir sang Stanford's *Te Deum laudamus* in B flat.

The Bishop of New York then preached (pages 2-8) and prayed for the church and the people.

Another fanfare of trumpets, while the congregation stood in reverent silence, the National Anthem was played.

The Bishop, then, the congregation kneeling, took his pastoral staff from his chaplain, and blessed his clergy and people for the first time as Diocesan, saying:

"The Almighty Trinity and one true God, the Father, the Son and the Holy Ghost, grant you to desire him wholly, to know him truly and to live him sincerely; and bestow upon you such perseverance in his faith and love that he may bring you hereafter to himself and his unchangeable glory, world without end. Amen."

The processions retired as they had entered, except that the Bishop paused outside the Great Bronze Doors to give his blessing to the City and to the Diocese. (Picture on Cover.)

TRUSTEES of the Cathedral and the Standing Committee before the service.



Workshop on Social Relations to Offer Brilliant Program

The Commission on Christian Social Relations has just released the names of the participants in the Workshop on the Church and the Social Order to be held at the Synod House, Jan. 29-30.

Registration is at 1:30 p.m., Monday, and the session closes Tuesday noon with an address by the Bishop on *The Church and the Social Order*.

The Program is as follows.

Monday

CHAIRMAN: the Rev. Charles T. Bridgeman, S.T.D., chairman of the commission.

DIRECTION OF SOCIAL AND ECONOMIC CHANGE — 2 p.m.

The Rev. Edward O. Miller, chairman; the Rev. Cameron Hall, executive Secretary, Dept. of Church and Economic Life of the National Council of the Churches of Christ in America, speaker; and discussants, Austin Fisher, industrial consultant and Ellis Van Riper, secretary-treasurer, Local 100, T.W.U., CIO.

PEACE AND FREEDOM — 3:30 p.m.

The Rev. Harold F. Hohly, chairman; the Rev. Leland B. Henry, and the Rev. M. Moran Weston, II, assistant, St. Philip's, Man., speakers; discussants, the Rev. Arthur L. Kinsolving, D.D., and the Rev. Richard L. Harbour.

THEOLOGY OF SOCIAL ACTION — 8 p.m.

The Rev. John Ellis Large, D.D., chairman; the Rev. Thomas J. Bigham, Jr., instructor in Christian Ethics, General Seminary, speaker; discussant the Rev. Roscoe T. Foust, D.D.

Tuesday

TECHNIQUES FOR EDUCATION AND ACTION — 10:30 a.m.

The Rev. J. Willard Yoder, chairman; the Rev. John A. Bell, speaker; discussants, Mrs. Malcolm H. Tuttle, vice-president, Social Relations, Woman's Auxiliary, and Mrs. Muriel Webb, assistant secretary, Dept. Social Relations, National Council.

Dinner (\$2.25) at the Men's Faculty Club, 117th St. and Morningside, is at 6:30 p.m. Monday.

While prepared especially for the clergy and Social Relations chairmen, all church members are welcome. Registration is \$2.

The Monday 8 p.m. session on the "Theology of Social Action" is especially commended to all by the Rev. Leland H. Henry, executive director of the Commission, who organized the workshop.

Hospitality for overnight has been arranged by the parishes of New York City if requests are received by the Registrar, Mrs. Kathleen Barth before January 19th.



A. HANSEN PHOTO

The Bishop blessing the City and Diocese looking upon the street from inside the Cathedral through the Great Bronze Doors.

Diocesan Dates

Dec. 16	10.30 am	Ordinations, in the Cathedral
Dec. 18	2.00 pm	Appropriations Committee
	3.00 pm	Board of Managers
Dec. 21	12.00 noon	Private Confirmation in the Cathedral
Dec. 27	4.30 pm	Cathedral Trustees
Dec. 28	12.30 pm	Board of Managers, Seaman's Church Institute.
Dec. 30	8.30 am	The Bishop's Conference for Seminarians
Jan. 8	4.30 pm	Youth Consultation Service
Jan. 9	4.30 pm	Christian Social Relations

Installation Photos Can Be Bought from BULLETIN

Photographs of the Service of Installation are available through the BULLETIN. Price, \$2 for 8" x 10" size. \$3.50 for 11" x 14" size. Bishop Donegan knocking on the doors of the Cathedral is available also in 14" x 20" at \$5 each.

Done on either glossy or mat paper, all prints are suitable for framing.

G.F.S. Brightens Sad Christmases

The Girl's Friendly Society will provide the Christmas wrappings again for the gifts being sent to the children and mothers being sheltered in St. Barnabas' Home.

Miss Jean Pflomm, president, said that this enhancing the beauty of Christmas for those caught in disaster at what should be the happiest time of the year, is but one of the many constructive activities carried on by the more than twenty branches.

BULLETIN

OF THE DIOCESE OF NEW YORK

EDITORIAL BOARD: The Rt. Rev. Horace W. B. Donegan, Rev. Albert A. Chambers, Rev. Wilbur L. Caswell, Rev. Thomas A. Sparks, W. Ted Ganaway, Theodor Oxholm, Charles G. Proffitt, Rev. Alger L. Adams, *Managing Editor*

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Clergy Notes

The Rev. Francis Blake resigns as vicar of Redeemer, Yonkers, as of November 1st.

The Rev. Hanford L. King, Ph.D., resigns as rector of Mediator, Bronx, as of December 31st to go to St. James', Bozeman, Montana. He will also teach in the University there.

The Rev. George H. Hann resigned as chaplain of the Wallkill State Prison on November 15th.

The Rev. Harvey H. Guthrie, Jr., has resigned as vicar of St. Martha's, North White Plains, as of December 1st. He has been appointed vicar of Redeemer, Yonkers, as of December 1, while he is a tutor of the General Seminary.

The Rev. Sydney C. Newhouse, formerly vicar of St. Barnabas', Ardsley, has been appointed priest in charge of Holy Communion, Liberty, as of December 1st.

"THE CROSS of New York", the processional cross of the Bishop, to be carried only when he is officiating in the Cathedral.



So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

AS WE KNEEL at the altar on Christmas Day, let us thank God for his unspeakable gift and welcome anew our Divine Saviour into our hearts and lives.

Faithfully your Bishop

Bishop of Ely Conducts Quiet Day for Clergy of the Diocese

Pre-Advent Session Considers Christian Vocation

On November 27th the Bishop met with the clergy of the Diocese, the first time as their diocesan, for a pre-Advent quiet day at the Cathedral.

The meditations were led by the Bishop of Ely, the Right Rev. Harold Edward Wynn, D.D., who is visiting this country as English Lecturer and Visiting Professor of Modern Church History at the Berkeley Divinity School for the 1950-1950 Fall Term.

The session consisted of three meditations, broken by a light lunch in the Synod House undercroft.

In his opening address, Bishop Wynn began by reminding "we are busy men; never abiding in one stay." But he offered the "refreshment of God speaking to us" by being quiet.

He urged examination of Christian vocation. "God has called us," he said. "We can't understand it. He hasn't called others, better than we are; but still knowing our weaknesses and short comings he has chosen us."

He pointed out that the world demands "adjustments"; and cautioned lest "adjust-

ments" end in denial of vocation. He stressed that vocation is not in the past, having happened once, but is a continuous process.

After a period of silence for meditation and prayer, he asked, "Is it our vocation to penetrate this land with quiet?"

He urged prayer as the greatest need for the church and world.

"When we know God, we come to know ourselves." But he urged penitence, "the natural result of seeing ourselves, should not be 'formalized' or 'over-long', so that we make friends with ourselves." He said man should say "I've sinned," and then asking God to forgive, take it for granted. "This is the beginning or humility."

Seeing sin in one's self is not self-destructive, he said, as "we have this treasure in earthen vessels." He stressed God's ability to use our weaknesses that His Glory might be made manifest.

He warned, however, that because man is but an earthen vessel for God's Grace, there is need for discipline.

The day closed with an exhortation to "faint not . . . the things not seen are eternal. There are times we get tired," he said. "It is not the pace but the distance."

And in the end, he reminded, man must look constantly for "the refreshing gift", the Holy Ghost.



Bishop of Ely



FALL RALLY of the Manhattan, Y.P.F., Nov. 12th at All Angels', Man., was crowded, as shown above. And a good time was had by all.

BRIEFLY SPEAKING

THE BIG BLOW BLEW the corner from the top of the roof of the east end of the Cathedral. We cannot report either what it will cost to repair it, or what Canon West said . . . *Chaplain Snyder* entertained 41 delegates at the first Diocesan Intercollegiate Conference of Canterbury Clubs, Nov. 17-18, Seabury House. Columbia, Hunter, New Paltz State Teachers, N.Y.U., Sarah Lawrence, and Vassar heard the *Rev. James A. Pike, J.S.D.*, challenge Canterbury Clubs to witness for Christ on their campuses.

Kuddoes to *Bert Riess, Audrey Clarke, June Denham, and June Burke* for the best meeting of the Manhattan Convocation Y.P.F. to date Nov. 12 . . . Did you hear and see the *Rev. Jimmie Morgan* with *Alma Schelle, Jim Yoder* and *Kent DeGraff* guesting on the CBS-TV show "Lamp unto My Feet"? They did a discussion of a play based on a Bible text. Nice show. Catch it next, Dec. 31st, 4 p.m., same channel.

Men of the Hudson, Westchester, inspired hearing *W. Ted Gannaway* outline the "2 by 2" visitation program of Samuel Thorne, chairman of the Westchester Committee on Evangelism at GRACE, Hastings-on-Hudson, Nov. 11. The "How to Do and How Not to Do" playlets were excellent as was also the baked ham.

Apologies along with our congratulations to ST. PETER'S, Westchester, on their 250th anniversary. The parish which is older than the Diocese deserves better notice, but that old

demon space! Maybe we can run a before and after picture next month.

Of Doings and Things

Heard of a magnificent youth program in Pine Plains, sparked by *Mrs. and the Rev. William Rice* at REGENERATION. We're waiting to hear a report on the Nov. 21st meeting of the men of twenty-three Westside Protestant churches held by Men's Club of ALL ANGELS', Man.

Did YOU take your father to Church for the Advent Corporate Communion, Dec. 3rd?

Mrs. Richard L. Harbour at ST. BARNABAS, Irvington, is executive secretary of a new organization of professionals for the church . . . according to ST. JOHN'S, Cornwall, leaflet, *Mrs. Robert C. W. Ward* is the busiest rectory wife in the Diocese.

Mrs. Louis G. Sigloch, III, and Miss May Asher rate praise for their picture work with the kindergarten at MESSIAH, Rhinebeck . . . At ST. JAMES', Fordham, *Miss Mildred Grote* supervised the card room for the men who wish to escape while the "little woman" shopped at their Dec. 2nd Christmas Sale.

Another husband-wife bazaar chairman team are *Mr. and Mrs. George H. Wintermuth* at ST. BARTHOLOMEW'S, White Plains, who did all right Nov. 30th . . . ST. AUGUSTINE'S, Yonkers, unhoused but not dispirited, held their annual bazaar Dec. 1-2 in a neighborhood community house, led by *Mrs. Esther Sanchez* and *Mr. Samuel Williams*.

Our condolences to *Mrs. Ralph B. Mackridge* of ST. MARY'S, Manhattanville, for her lame back . . . *Misses Beatrice Taylor* and *Margaret Hayward* are the prettiest kindergarten teachers in the Diocese according to ST. PETER'S, Chelsea.

People to Read About

Mrs. Harold Woodward, Mrs. Edward Taylor, Mrs. Roy Zimmerman, Mrs. Aubrey Crawford, Mrs. Robert H. Martin and *Mrs. Alfred Weeks* keep the spirit of the Woman's Auxiliary alive at ST. THOMAS'S, Mamaroneck.

Professor Vance Morton brightened Talent Night, Nov. 10th, for the kiddies of ST. MARK'S In-the-Bouwerie . . . *Mr. and Mrs. Alvah Parent* taking the lead in GRACE, Man., "Neighborhood Meetings" for "the people next door" to tell them about the Church.

James McQuade is now sexton of ST. JAMES', Man., following the resignation of his predecessor . . . *Miss Mary Jane Guernesey*, who studied psychiatric nursing as well as personnel work, is the new parish secretary at HEAVENLY REST, Man. . . *Robert Herrell* did an excellent job with "The Late Christopher Bean" with the Drama group of ST. GEORGE'S, Man.

Margaret F. Moore is directing the floral decorating (and getting flowers) of CHRIST CHURCH, Bronxville . . . *Mrs. Flagler Matthews, ALL SAINTS'*, Harrison, is providing temporary shelter for the DP family the parish sponsored . . . *Messrs. C. Herbert Gale* and *Donald E. West* may now be unveiled as co-chairmen of ST. MARY the Virgin, Chappaqua, successful parish house fund drive.

Harry Letton and *Les Sestrom* served up excellent food and program at the Nov. 10th meeting of the men's club of ALL SAINTS', Briarcliff Manor . . . ST. STEPHEN'S, Man., parish dinner was shepherded by *Mrs. Stanley H. Molleson*, Nov. 14th.

Bard College, Annandale-on-Hudson, offers a scholarship for students planning to prepare for Holy Orders, established in honor of Bishop George F. Seymour, the first head of the school.

Gifts

A legacy of \$100 has been received from the estate of the late *Mrs. Helen Houston* by TRINITY, Mt. Vernon . . . ST. PETER'S, Port Chester, received an assist from *Mrs. Leroy Bell* toward new choir vestments.

ST. MARY'S, S.I., received a new bronze sign board in memory of *Mary Bringmann Ruppell* from her family . . . *Mrs. Frederick Armbruster* has given the pascal candlestick of ST. STEPHEN'S, Woodlawn, in memory of her husband.

We read the following in the leaflet of CHRIST CHURCH, Riverdale:

"Must I go on giving forever?"
"No," said the angel.
His glance pierced me through.
"Just give till the Master
Stops giving to you."

NEW reredos in the mortuary chapel of All Angels', Man., is inspected by the rector, the *Rev. John M. Mulligan*, and the artist, *Ulf Hansell*.



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