

# BULLETIN

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SPORTS WINDOW

CATHEDRAL OF ST. JOHN THE DIVINE

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# BULLETIN

OF THE DIOCESE OF NEW YORK

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## OUR COVER

### *The Sports Bay and Chapel of the Cathedral of St. John the Divine*

The Window shows the following twenty-eight sports:

Left lancet, reading from the base up, central intermediate medallions: Bowling, Auto Racing, Swimming, and Fancy Ice-skating. Then in the medallions at the two sides: Boxing, Ice Hockey, Football, Baseball, Basketball, Tennis,

and Fencing. In the border are three shields symbolic of Billiards, Swordsmanship, and Pistol or Target Practice.

Right lancet, reading from the base up, central intermediate medallions: Sculling, Tobogganing, Sailing and Bicycle Racing. Then in the medallions at the two sides: Archery, Hunting, Soccer, Skiing, Polo, Fishing, and Golf. In the border are three shields symbolic of Cricket, Curling, and Golf Clubs crossed, near to the player of that game.

The large medallions, eight in number, are, reading from base up:

Left lancet: Esau the hunter; Jacob wrestles with the Angel; David destroys Goliath the tyrant; St. Paul's injunction to run a good race.

Right lancet: Elijah and the chariot; Samson kills the lion; St. Matthias is chosen by ballot; St. Paul's teaching to put on the armour of God.

The large top medallion represents the scene depicted in Chapter 19, Verse 11 of the Book of the Revelation: "And I saw heaven opened and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

The Window is 25½ feet high and 12 feet wide, and has fourteen thousand (14,000) pieces of glass. The lead in the Window, if laid end to end, would be twice the height of the Empire State Building. A full year was employed in its making. The D'Ascenzo Studios of Philadelphia are the makers of the Window.

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## THE BISHOP'S MESSAGE



ONCE AGAIN the Church calendar brings us to Advent, one of the most impressive seasons of the Christian year. Traditionally it is the period of preparation for Christmas just as Lent is the penitential season of preparation for Easter. There is a note of solemnity in our worship, the Church color is purple, symbolic of penitence, for the emphasis of Advent is judgment. When we think of having to give an account of the stewardship of our living, it immediately evokes serious thought as to what we have done with our talents, gifts and natural endowments.

Somehow, in some way, we shall all appear before Christ. "It is a very small thing," says St. Paul, "that I should be judged of you, or of man's judgment; he that judgeth me is the Lord." We shall not be judged by the world's standards but by the love, the truth and the goodness for which Christ stood. He who will judge us is also our Saviour whose name is a synonym for self-sacrificing love. Jesus came to judge the world and yet he came not to judge the world but to save it. Advent is followed by Christmas with the promise of salvation. We can be saved from sin, fear and despair. We do not have to stay the way we are. We cannot save ourselves. Salvation is of God. The good news of Christmas is that God sent his Son into the world, that the world through Him might be saved.

God rest you merry, gentlemen, Let nothing you dismay.  
Remember Christ our Saviour Was born on Christmas Day;  
To save us all from Satan's power When we were gone astray.  
O—tidings of comfort and joy!

But only as we are spiritually prepared will Christmas bring comfort and joy. If we are to appreciate and understand the deepest significance of Christmas our Advent observance must be as the Church intends, namely, a time of spiritual preparation (self-examination, penitence, prayer—that we may be forgiven and forgiving) in order that we may be ready to receive the message of love and salvation in our hearts, and be worthy to welcome Christ anew into our lives on Christmas Day.

May this Christmastide bring you, and all whom you love, the comfort and joy which the world can never give and can never take away.

Bishop Boynton and Archdeacon Bratt join me in wishing you a very Happy, and a very Blessed Christmas.

Faithfully and affectionately yours,  
HORACE W. B. DONEGAN

# How the Creeds Grew

By the Rev. Paul S. Kramer, Ph.D.

*Professor at Seabury-Western Seminary*

**E**VERY confirmed churchman is familiar with two of the three Creeds of the Church, the Apostles', and the Nicene. Many are not aware there is also a third, the Athanasian.

Few Churchmen, however, as they repeat the Creed at the regular services of the Church, week after week, realize how closely the story of the beginnings and development of the Creeds is linked to the very history of the Church itself.

The Apostles' Creed grew out of the answers given by the candidates for baptism in the early Church to the three simple questions asked them before immersion. Does the candidate believe in the Father? In the Son? In the Holy Ghost?

In the early days when Christianity was underground, great stress was laid upon the secrecy of the Creed. For this reason the true growth of the Apostles' Creed cannot be traced. Whenever it was written it was only in paraphrase. Because of this need for secrecy the Creed soon became known as a Symbol (from the Latin, *symbolum*, meaning watchword).

In those days when Christians were in constant fear of persecution and it was against the Roman law, to say the least, to hold or participate in Christian worship, it was important to have a watchword, a password, by which the true believers could be identified.

Tradition has it that each of the Apostles contributed an article to

the twelve-point Apostles' Creed, but this is pious legend. All we can say is that the Creed just grew, for during those early centuries it existed only in the oral tradition. For many centuries it was the custom of the catechumens (the learners) to leave the service of Holy Communion before the Creed, that is, at the conclusion of the reading of the Gospel.

## In 750 A. D. Writings

**T**HE Apostles' Creed precisely as we have it in our Prayer Book today, it first found in the writings of Pirminius, about the year 750 A. D. It is believed this Creed, as preserved by Pirminius, was built from the ancient creed of Marcellus, Bishop of Ancyra. In 341 Marcellus, defending his orthodoxy in a letter to Julius, the Bishop of Rome, wrote that this Apostles' Creed represented the faith he "had been taught" by his forefathers in God "out of the sacred Scriptures" and which he had himself "been accustomed to preach."

Thus the Apostles' Creed was used for instructional purposes and as a baptismal confession of faith by the early Church. However, as the Church grew, it became apparent it would have to limit its definitions of faith more precisely to bring consistency of thought and belief into Christianity and to defend itself against rising heresies. Thus the second century A. D. saw the beginning of the use of creeds as a defense against heresy as well as a baptismal formula.



To combat heretical doctrines which were causing controversy within the Church, the Councils of the Church formulated more precise definitions of faith. Creeds arising from these Councils are called conciliar creeds.

#### Nicene Creed

**O**NE of these, our present Nicene Creed, was a summary of Christian doctrine for the defense against heresy, and also a summary of faith to be imparted to learners and as a guide for the teachers. It has been said that the Apostles' Creed was for the learners, while the new creeds, like the Nicene, were for bishops. The Creed thus became no longer strictly the laymen's confession of faith but also the test of orthodoxy among the Episcopate.

While the Nicene Creed as it appears in our Prayer Book today gets its name from the first General Council of the Church held in Nicea in 325, it was not the creed declared official at this Council. Its name is an historical accident.

It happened this way: In 381 A. D., some 58 years after the Council of Nicea, Cyril, Bishop of Jerusalem, was accused of heresy. In defense he produced the creed used at Jerusalem to prove that he agreed with the official teaching of Nicea. This official teaching had defined precisely the relationship of the Father to the Son in order to combat the heretical teaching of Arius who maintained that there was a time when the Son was not. It was to rule out a kind of unitarianism that the Council of Nicea acted.

The Creed of Cyril was declared orthodox and during the next 70 years came to be regarded as the

original Creed of Nicea. It was to be recognized as official by the Fourth General Council at Chalcedon in 451 and has been called the Nicene Creed throughout the Church ever since.

#### Athanasian Creed

**T**HE Athanasian Creed is a private confession of faith which was first used in the Church as an instruction. From an early time it was in high favor in the monasteries as a subject for meditation and memorization. With the revival of Church music under Charlemagne it came into use as a canticle and was placed in the Office of Prime. In the first Prayer Book of 1549 it was directed that it should be "sung or said" after the Benedictus at the greater Feasts.

In the strictest sense it is not a creed at all, for it stands in no relation to the baptismal formula nor is it the product of conciliar action. It is a hymn or canticle about the Creed.

In the minds of those who framed it, it was never meant to compete with a Baptismal or Eucharistic Creed. It was placed at the end of the Psalms in early service books and not as an alternative for the Apostles' Creed.

This private creed has lived on simply because it is a hymn about a creed. Its authorship is debated among scholars. It is not in our Prayer Book today but can be found in private devotional books.

Thus we find that the three Creeds of today grew for varied reasons. They were for instructional purposes, as baptismal confessions of faith, for defense against heresy and to bring consistency of thought into Christianity.

## Season of Advent

**F**EW of our Church people realize the full meaning of the Advent Season. The word "advent" means, of course, "coming to"; and most of us think of that as referring only to the coming of Christ at Christmas. It does, certainly, refer to Christmas and the birth of Christ at that time. But it is more than just that.

Look at the content of the Advent Collects: the four collects appointed by the Book of Common Prayer have for their subjects, (1) the first and second comings of our Lord; (2) the Divine coming in Holy Scripture; (3) the coming of John Baptist who announced the approach of our Lord, and the preparation to be made by the Christian ministry for His second advent; (4) our Lord's present coming to the hearts and lives of men.

These indicate clearly that the season of Advent calls upon each of us to think not only about the approach of the Christmas season, but also about the other "comings" of our Lord. For this reason, Advent is somewhat penitential in character. We must be ready and prepared, just as the Lenten season calls upon us to prepare for the Easter victory. It is not, however, as penitential in character as is Lent. But it is to be regarded, according to the more ancient view, as a time of vigilance, expectation, hope and rejoicing, in regard to our Lord's first coming to save; and of heart-searching and penitence, in regard to His second coming to judge the world.

—Dudley J. Stroup

## APPOINTMENT OF DEAN OF THE CATHEDRAL

The Reverend James A. Pike, J.S.D., now Chaplain of Columbia University, will become Dean of the Cathedral of St. John the Divine, New York City, early in the new year. At their meeting on October 30th, Bishop Donegan nominated Chaplain Pike to the Cathedral Trustees, who confirmed it unanimously.

The Cathedral has been without a dean since 1942, when Dr. James P. DeWolfe resigned to accept election as Bishop of Long Island. Since that time the Bishop of New York (successively the Right Rev. William T. Manning, the Right Rev. Charles K. Gilbert, Retired, and Bishop Donegan) has acted as Dean.

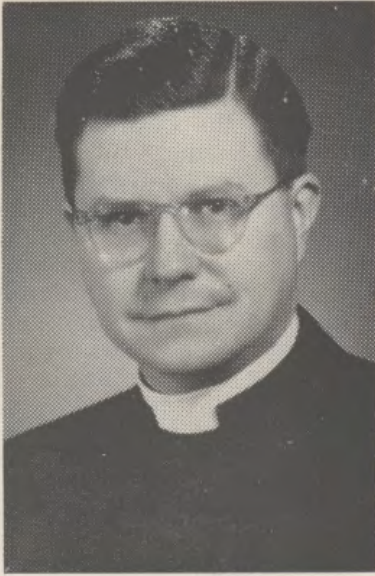
### Background

Dr. Pike was born in Oklahoma City in 1913. He received the A.B. degree at the University of Southern California in 1934 and the LL.B. there in 1936. The J.S.D. he received from Yale in 1938, and the B.D. from Union Theological Seminary. He was Sterling Fellow at Yale Law School, 1936-1937.

He is a member of the California Bar, the Bar of the United States Supreme Court, and the Bar of the District of Columbia Court of Appeals.

Ordained deacon in 1944 and priest in 1946, he has served as assistant at St. John's Church, Washington, D. C., on the faculty of the General Theological Seminary, New York, as rector of Christ Church, Poughkeepsie, and





since 1949 as chaplain at Columbia University.

During World War II, before his ordination, he served first in the Office of Naval Intelligence, then as attorney for the U. S. Maritime Commission and War Shipping Administration.

He is a member of several boards and committees in the Church for religious education.

Author of books and articles in the field of federal judicial and administrative procedure, his latest work is "The Faith of the Church," of which the Rev. Dr. Norman Pittenger, professor at General Theological Seminary, is co-author.

Dr. Pike is married and has four children.

In accordance with the Cathedral Statutes, the Dean is the executive head of the Cathedral, leading and coordinating the various branches of its work; he is the Chairman of the Cathedral Chapter, composed of the three

Residentiary Canons and the Bursar; he is also ex-officio a Trustee of the Cathedral.

The three Residentiary Canons are: the Canon Pastor, responsible for pastoral and spiritual ministrations to all who ask such help at the Cathedral; the Canon Sacrist oversees the preparations for all services and is the Master of Ceremonies upon all occasions; the Canon Precentor has charge of the music of the Cathedral and at the present time he is also Headmaster of the Cathedral Choir School; the Bursar, who is a layman, is the Treasurer's assistant and agent and has general supervision of the buildings and grounds.

### **ST. BARTHOLOMEW'S OVERPAYS QUOTA**

St. Bartholomew's Church, Manhattan, has overpaid its missionary quota for 1951 by \$8,838. The rector, the Rev. Anson Phelps Stokes Jr., stated that the parish did not feel that quotas were meant to limit the amount a parish should contribute if it was able to do more and, finding itself able to exceed its quota, St. Bartholomew's has made this extra contribution as evidence of its concern for the Church missionary program.

### **DEDICATION OF Y. C. S. CHAPEL**

The Rt. Rev. Horace W. B. Donegan will dedicate the newly refurbished Chapel of the Youth Consultation Service at their headquarters in Manhattan, 27 West 25th Street on Thursday, December 13th at four o'clock in the afternoon.

## CHRISTMAS COMES TO ST. LUKE'S HOSPITAL

"There's Mother's Day and Father's Day. When is Children's Day?" a little girl recently asked. "Why, Christmas Day," her mother replied, which satisfied the child completely.

Like the small patients below at St. Luke's Hospital, it is the chil-



dren who look eagerly for the coming of the great day, who believe in it with unquestioning faith. It is the children for whom the adults most lovingly plan for Christmas. But no one, old or young, is neglected in Christmas plans at St. Luke's. The Director, Dr. Lloyd H. Gaston, has once again asked Chaplain Otis R. Rice to be chairman of the Christmas committee, on which every department is represented.

The spirit of Christmas invades the hospital each year, beginning

about the middle of December. It is impossible not to feel a lift of the heart as the dear familiar carols float through the corridors. Choirs from the Cathedral of St. John the Divine, St. Thomas Church, St. Paul's Chapel of Columbia University and other choirs and glee clubs take part in the program of music. This culminates in Christmas Eve caroling through the hospital, by doctors, nurses and other staff members, followed by midnight celebration of the Holy Communion in the Hospital Chapel, and a full schedule of services the following day. These include:

### CHRISTMAS DAY

- 6:30 a. m.—Holy Communion in the Chapel
  - 7:00 a. m.—Administration of the Holy Communion throughout the Hospital
  - 9:00 a. m.—Carols and Prayers in the Children's Wards
  - 10:00 a. m.—Holy Communion and Greeting in the Chapel
  - 12:00 noon—Intercessions in the Chapel
- All members of the Hospital Family are invited to take part in these services.

St. Luke's practically becomes one giant Christmas card in the week before the day. Anyone who can paint has a chance to decorate windows and glass doors with their own version of Christmas greetings, and there is much friendly competition.

A number of Manhattan churches send gifts from their manger services, to the great happiness of boys and girls in the hospital's wards and clinics. Members of the hospital staff bring gifts for young patients to their annual Christmas tea. There are various staff parties, dances for the student nurses, a special Christmas dinner for



everyone on duty that day. Frequently people whose families are away, volunteer for special service on Christmas Day.

More than one patient who has had to be in the hospital at that time has later written to say,

"My Christmas at St. Luke's was one of the happiest I ever spent."

### BISHOP OF GUINEA AT CATHEDRAL

The Right Rev. Philip N. W. Strong, Bishop of New Guinea (South-west Pacific), was the preacher on Sunday, November 11.

Bishop Strong, graduate of Cambridge University, England, after work in several English parishes, was consecrated Bishop of the Anglican Diocese of New Guinea in 1936.

American and Australian armed forces, seeking to land in New Guinea after its invasion by the Japanese in World War II, were amazed to find what looked at first like wild, dangerous, curly headed black natives, were actually good Anglican Christians, who succored the wounded in every possible way, so that the white soldiers, sailors, and marines called them the "Fuzzy-Wuzzy Angels."

After the destruction, rape, and murder which marked the Japanese campaign and their defeat, the Mission was rebuilt only to suffer devastating havoc and death when the Mt. Lamington Volcano exploded January 21, 1951, spreading death for eight miles around, and wiping out schools, hospitals and mission stations.

Bishop Strong is in the United States seeking money with which to rebuild that which has been destroyed.

His Cathedral, of native construction, is at Dogura, Papua, New Guinea.

### GIRL SCOUTS' SERVICE

The Girl Scouts of Greater New York attended a Special Service in the Cathedral held in their behalf at 4 o'clock on Sunday, October 28th. This was done by invitation of the Bishop and under the auspices of the Girl Scouts' Council. Preceding the Service, a Procession of the Scouts, bearing their flags and banners, was formed at the Synod House and marched up



CANON SPARKS BLESSING FLAGS

Amsterdam Avenue to the Great West Doors of the Cathedral and thence into the Cathedral to places reserved for them. A colorful feature was the Massing and Blessing of the flags and banners before the High Altar, after which all the Scouts recited in unison their promise: "On my honor, I will try: to do my duty to God and my country, to help other people at all times, to obey the Girl Scout Laws."

## NEWS FROM THE CONVOCATIONS

### RAMAPO

The Dean and Council meets for Holy Communion at Grace Church, Nyack, the first Thursday of each month at 7 a. m., with a meeting afterwards. At the last meeting, the following were elected to fill out unexpired terms: Mr. A. C. Whritner, Christ Church, Suffern, lay representative to the Board of Managers; Mr. G. H. Ross, Grace Church, Nyack, lay member of the council; and the Rev. Howard Malcom, representative to the Commission on Christian Social Relations.

The Rev. Robert Gay retired as Rector of Grace Church, Port Jervis, as of December 1, and the Rev. Earl S. Gilley retired as Rector of Grace Church, Middletown, as of Nov. 1.

Grace Church, Nyack, commemorated its 90th birthday in October with a bazaar and special services. About \$2000 was realized from bazaar.

St. Stephen's Church, Pearl River, discovered from the personal diary of an old former member that the cornerstone had been laid 74 years ago on October 13, 1877, by Bishop Horatio Potter. The mission is taking steps to move toward self-support and parish status. Mr. Moss Armistead, a diocesan Field Officer, was the speaker at the Men's Corporate Communion on Advent Sunday.

Christ Church, Suffern, which has been discussing the need of changes and improvements for 25 years, now has Vestry approval for a \$52,000 enlargement program for

Church, Parish House, and Rectory.

St. Paul's Church, Spring Valley, had a successful fair on Nov. 6, realizing over \$400. On November 25 a special choir of 25 voices sang the Thanksgiving cantata, "Seed-time and Harvest."

St. John's Church, New City, have new, long needed, church lighting fixtures planned.



BISHOP DONEGAN talking with the Chairman of the Editorial Committee, the Rev. Gordon C. Graham, after instituting him Rector of St. Andrew's, Poughkeepsie

Christ Church, Piermont, recently had a new Rood Screen installed by Mr. Lester Kittle in memory of his parents.

### HUDSON

Twenty of the clergy in the northern end of the Diocese were guests of the Rev. Frank Carruthers at a luncheon held at St.





BISHOP DONEGAN cutting the cake presented to him by the women of St. Andrew's, Poughkeepsie, to mark the Fourth Anniversary of his consecration to the Episcopate

George's, Newburgh on Wednesday, November 7th in honor of the Rt. Rev. Philip N. W. Strong, Lord Bishop of New Guinea. Bishop Strong thrilled his listeners with the story of the Christian heroism and fortitude of the Papuans of his diocese both during the war and the more recent volcanic eruption there.

#### Laymen to Laywomen

"The Laymen's Part in the Life of the Church" was the topic of Mr. Walter Buel Potts' talk at the Diocesan meeting of the Woman's Auxiliary to the National Council, held at the Synod House on October 30th. Mr. Potts, a member of St. James' parish, Manhattan, is one of the key laymen to be given special training under the President Bishop's plan to enlist all men

in a more active part in the Church's program—both Diocesan and National. The members of the Woman's Auxiliary welcomed this opportunity to learn directly of the laymen's approach to the common purpose.

#### RICHMOND

Sunday, October 28th, marked the completion of 15 years service as rector of St. Stephen's Church, Tottenville, by the Rev. Raymond E. Brock. The following night about 400 attended a reception for

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Mr. Brock at the parish hall. Among those attending were representatives of the local Masonic Lodge, Eastern Star, Rebekahs, Lions, Episcopal Clergy and other clergy of the South Shore S. I., the President and representatives of the Jewish Congregation, Ahavis Israel, and many others outside the parish.

The cake was baked by a teenage member of the parish, Robert Saberg, who is taking the Chefs Course at the Waldorf-Astoria.

## WESTCHESTER

### Result of Hymn Survey

The following hymns ranked highest in the vote which was

taken at Christ Church, Tarrytown:

1. Onward Christian Soldiers
2. Dear Lord and Father of Mankind
3. O Master Let Me Walk With Thee
4. Jesus Calls Us
5. The Church's One Foundation

### St. Peter's School

The completed Bishop Gilbert Field House was dedicated by Bishop Donegan on Thursday, December 6, at four o'clock. Many clergy were present for the occasion. Canon West was Master of Ceremonies.

A reception for Bishop Gilbert was held in the Study Hall immediately after the exercises.

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## MANHATTAN

At 6:30 p. m. on October 25th the 247 delegates and guests sat down in the parish hall of St. Bartholomew's Church to a roast beef dinner. At the meeting later which was presided over by the Bishop, at least 50 more attended. In all 47 parishes, missions, and chapels were represented. Dean Hall expressed his thanks for the excellent attendance which exceeded that of any previous meeting of the convocation.

The Rev. Otis Rice, Chaplain of St. Luke's Hospital, spoke on "The Church's role in Civilian Defense."

The Rev. John Bell reported on the progress of the Social Research Study. Bishop Boynton spoke of a new emphasis at St. Edward's Church, Manhattan, a Church soon to be turned over to the Diocese for work with the large Puerto Rican population in that area. A Social Worker has been obtained, the children of a nearby nursery

### Saint Mary's-in-the-Mountains

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are attending the Sunday Church School, and a priest from the District of Puerto Rico will join the staff of the Parish. The Bishop stated that not all of the details had been arranged, and that he was taking the Convocation into his confidence.

The Rev. Moran Weston then presented a resolution to the Convocation asking the Convocation to raise \$3,000 per year to help support this work. After some discussion, Mr. Finch, of St. Bartholomew's, amended the motion limiting such support to 5 years. The amendment was accepted and the resolution passed with little opposition.

The Rev. John Mulligan presented a resolution protesting the appointment of a Vatican Ambassador, which passed.

#### St. James

At the last meeting of the Wardens and Vestry of St. James' Church a new By-Law was adopted concerning rotation and retirement. Henceforth, Wardens will be eligible for election for three consecutive terms of two years; Vestrymen for two consecutive terms of three years. After a maximum term of six years' consecutive duty, an interval of one year must elapse before eligibility for reelection is established—with the exception that a Vestryman is always eligible for election as a Warden. Combined with this new provision is the stipulation that neither Wardens nor Vestrymen will be eligible for election after their 73rd birthday—although they may complete the remainder of their elected term after having reached that age.

To our knowledge, this combined

action sets a new precedent for large churches of this metropolitan area.

#### 25 STUDENTS AT WINDHAM HOUSE

Windham House, Church Training Center for Women in New York, has 25 students this fall. They come from 20 dioceses and 3 countries. They are doing graduate work at Columbia University, Union Theological Seminary, New York University, Teachers' College and the New York School of Social Work.



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## ADVENT MEETING OF THE WOMAN'S AUXILIARY

Hundreds of women from all parts of the Diocese gathered at the Cathedral on Tuesday, December 4 for the great Advent Meeting of the Woman's Auxiliary. The day began at 10:30 with a Celebration of the Holy Communion and a missionary sermon by the Rt. Rev. Karl Morgan Block, D.D., Bishop of California.

A representative of each congregation brought the United Thank Offering to this semi-annual Presentation of the gifts of the women of the Diocese. Presented at the Cathedral that day was \$17,797.33 which will be added to previous gifts and those to be given in May, and united with the contributions of women all over the Church at the time of General Convention, September 1952 in Boston.



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A luncheon was held in the Undercroft of Synod House with missionaries and other distinguished guests. The afternoon Meeting in Synod Hall was addressed by Mrs. William H. Hannah of the Diocese of Long Island, President of the Woman's Auxiliary in the Second Province. Mrs. Hannah spoke on "The Educational Approach to all fields of the Woman's Auxiliary Program."

## CHRISTMAS AT THE CATHEDRAL

Christmas at the Cathedral will begin on Sunday, December 23, at 4 o'clock with the Service of the Nine Lessons, together with Carols. On Christmas Eve, Monday, the 24th, at 5 p. m., Evensong, Carols, and Blessing of the Creche; the Midnight Service, beginning at 11:30 p. m., will consist of a Procession, Holy Communion, and Greeting by the Bishop. On Christmas Day Holy Communion at 7, 8, 9, and 10 a. m., and Morning Prayer also at 10 a. m. At 11 a. m. Holy Communion and Sermon at which the Bishop will be the Celebrant. Evening Prayer will be read at 5 p. m.

## MAGAZINES WANTED

The Church Periodical Club of the Diocese of New York, Diocesan House, Amsterdam Avenue and 110th Street, would be most grateful for copies of religious magazines such as the Living Church and others, not more than a few weeks old, to pass on to clergymen and missions where they are greatly desired by many to whom they are not available. Many requests are received which have to go unfilled—some in distant places, Africa, India, Australia, and others in the United States.



**NEW DIRECTOR AT  
SAINT BARNABAS HOUSE**

Edward L. Hawthorne, Ed.D., has been appointed executive director of Saint Barnabas House. Formerly a teacher in the public



DR. EDWARD L. HAWTHORNE

schools in Hastings, N. Y., he has done exploratory case work at the psychiatric clinic, Children's Village, Dobbs Ferry, N. Y. and has been executive secretary of the Columbia University Alumni Fund and student personnel administrator at Alfred University. He succeeds Mrs. Dorothy B. Greer who resigned to recover from virus pneumonia.

**DEPARTMENT OF  
RELIGION AT COLUMBIA**

Those who have been following the progress of the University's Department of Religion may be interested in the enrollments this fall as compared with previous semesters. The following table covers the enrollments in the joint Barnard-Columbia curriculum since

the first semester of the new Columbia Department:

	Fall	Spring
1951-52	511	
1950-51	464	261
1949-50	180	215

These figures include students in Columbia College, Barnard College, The School of General Studies, and M.A. candidates.

**NEW EXECUTIVE  
NATIONAL G.F.S.**

New National Executive Secretary of the Girls' Friendly Society is Miss Anne Guthrie, internationally known lecturer and traveler. She has been associated with the YWCA, in this country, in South America, and in India, Burma, and Ceylon. She is an Accredited Representative for the International Alliance of Women to the Social and Economic Council, and a member of the Speakers Research Committee for the United Nations.

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