

the Bulletin of the Diocese of New York

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15 CENTS A COPY

An Enterprise Larger Than A Third Of All The Dioceses Of The Episcopal Church

BECAUSE the Diocese of New York is a part of the Second Province, we are particularly conscious of the Episcopal Church's missionary work in Puerto Rico, the Virgin Islands, Haiti, the Dominican Republic, and the Panama Canal Zone. Or we ought to be, because those Overseas Missionary Districts belong to the Second Province, just as we do.

But are we as conscious of our own Missionary Jurisdiction located wholly within the borders of our own Diocese? Do we realize that there are as many Assisted Parishes and Missions right here in the Diocese of New York as there are in the Missionary District of Panama (which includes Columbia, Costa Rica and Nicaragua); and twice as many as there are in the Missionary Districts of Puerto Rico and the Virgin Islands combined?

As we remember in our prayers and in our giving the missionary work of the Episcopal Church throughout the world, let us not forget either in our prayers or in our generosity our very own missionary enterprise for which we are entirely financially responsible. An enterprise second in number of Missions and clergy to but a very few of the great Missionary Jurisdictions of the Church at home and abroad. An enterprise larger, by the same token, than a third of all the dioceses of the Episcopal Church.

At the present time there are 60 Missions and Assisted Parishes in the Diocese looking to the Diocesan Department of Missions for financial aid.

Forty-one Missionary Clergy are supported to a greater or lesser degree by the Missionary Society in order that these sixty congregations may receive the ministrations of the Church.

Five of these missionaries are responsible for 3 Missions each and not a few for more than one.

Please turn to Page 3

"WE SHALL BUILD ON . . ." The Story of Trinity Church, Morrisania



TRINITY CHURCH, Morrisania, 106th Street and Trinity Avenue, Bronx, was founded about 1868. But its history has been one of constant problems and changes due to the inevitable and swift impacts felt by all urban parishes.

The first group of people interested in founding a church—eventually to be known as Trinity, Morrisania—met in Purcell's Hall, on what was then known as Railroad Avenue, now Park Avenue. In a few months time the hall proved too small for the congregation, and it moved into Morrisania Hall, on the corner of 168th Street and Washington Avenue.

The church grew rapidly, and the cornerstone of the present church was laid in October 1874 by Bishop Horatio Potter, who also preached at the opening service on Christmas Day of the same year. Perhaps the parish grew too rapidly, and its financial problems became more and more perplexing in these next few years of great nation-wide financial stress. The large mortgage with which the church was struggling caused the sale of the property

in June of 1880. The congregation was forced to move out, and for a short while worshipped in private homes, and at Third Avenue and 163rd Street.

But in the same year, 1880, a group of persistent men obtained permission from the proper authorities and the church was reopened under the title, "The Church of The Holy Faith", and the first service was held on Sunday, November 14, 1880.

In 1882 the church was admitted into union with the Convention. The present rectory was built in 1890. In 1888, to meet the needs of the Sunday School and the various organizations, there was begun the accumulation of a fund for the erection of a Parish Hall—which became an accomplished fact in 1903.

In 1923 the old name, Trinity, and the then current name, Church of The Holy Faith, were consolidated and the parish became "Trinity Church, Morrisania". The Golden Jubilee of the parish was celebrated by special services in 1924.

Please turn to Page 16

Time, Money & Prayers of Woman's Auxiliary

THE WORK of the Woman's Auxiliary through its Departments of Supply and Missions Promotion and others brings many rewarding contacts with missions and missionaries in all areas of this country and overseas.

Supplies of garments and household necessities are being prepared in many parish workrooms this year for missions in Virginia, South Carolina, South Dakota and Arizona as well as Puerto Rico, Haiti, Liberia, the Philippine Islands and Japan. All this work is carried on while provision is made to supply many needs in institutions and agencies in the Diocese of New York. Other work has been helped by the use of income from trust funds which are at the disposal of the Woman's Auxiliary.

To help St. John's Mission, Ellsworth, Wis., the Perkins Fund supplied \$675 for repairs. The men of the congregation do as much of the actual labor as possible, but outside assistance is needed for technical items. Bishop Horstick writes, "The construction of the undercroft marks a new era in the life of the mission."



Learning to walk after an attack of polio

Bishop Harris of Liberia acknowledges the gift of \$220 thus: "Will you please say how grateful

Please turn to Page 6

FROM THE KALENDARS OF THE BISHOP AND SUFFRAGAN BISHOP

NOTE: In such a Kalendar as that which follows, dates and events are often changed due to unforeseen circumstances. You should check with your local Parish, Diocesan House, or Cathedral House, to be sure. Events and dates not shown are due, perhaps, to not being set before closing press time of this issue.

THE BISHOP'S KALENDAR

(C) means Confirmation

March 15	11:00 A.M.	Church of the Epiphany (C)
	8:00 P.M.	Church of St. Mary the Virgin (C)
March 16	12:00 noon	Meditation, DuMont T.V., Channel 5, "The Morning Chapel"
March 17	4:00 P.M.	Trustees, New York Training School of Deaconesses
March 18	12:30 P.M.	Directors, City Mission Society
	8:00 P.M.	Institution of the Rector of St. Mary's Church, Tuxedo
March 22	11:00 A.M.	Christ Church, Rye (C)
	4:00 P.M.	St. Margaret's Church, Bronx (C)
March 24	12:00 noon	Choir School, Cathedral (C)
	4:30 P.M.	Cathedral Trustees
March 25	8:30 A.M.	Corporate Communion for Staffs of the Cathedral and Diocese, followed by breakfast
March 26	4:00 P.M.	St. Luke's Home
March 29	11:00 A.M.	Cathedral
	4:00 P.M.	St. Thomas' Church (C)
March 30	3:30 P.M.	Church Mission to Deaf Mutes
March 31	5:30 P.M.	Lenten Address at St. James' Church, Madison Avenue
April 1	5:30 P.M.	Lenten Address at St. James' Church, Madison Avenue
April 2	8:30 A.M.	Blessing of Holy Oils, Cathedral
	11:30 A.M.	Lenten Address, Seaman's Church Institute
	5:30 P.M.	Lenten Address, St. James' Church, Madison Avenue
April 3	12:00 noon to 3:00 P.M.	Preaching of the Passion, Cathedral
April 4	12:00 noon	Cathedral (C)
April 5	11:00 A.M.	Dedication of Organ at Cathedral and Sermon
April 8	8:00 P.M.	St. Gregory's, Woodstock (C)
April 12	11:00 A.M.	St. Michael's, (C)
	4:00 P.M.	Institution of the Rector of Trinity, Mt. Vernon
	8:00 P.M.	Holy Apostle's (C)
April 14	3:30 P.M.	Address, Cathedral Guild, Cathedral House
	6:30 P.M.	Address at Trinity Church, "Tuesday Evening Hour"
April 14-17		Canonical Examinations
April 16	4:30 P.M.	Ramapo Convocation

March 15	11:00 A.M.	St. George's, Newburg - Bishop Campbell
	11:00 A.M.	Grace Church - Bishop Dallas
	8:00 P.M.	St. Luke's, Convent Avenue - Bishop Dallas
March 22	11:00 A.M.	St. Mary's, Scarborough - Bishop Campbell
	4:00 P.M.	Grace Church, White Plains - Bishop Campbell
	8:00 P.M.	St. Simeon's, Bronx - Bishop Campbell
March 29	11:00 A.M.	St. Mark's-in-the-Bouwerie - Bishop Campbell
	4:00 P.M.	Transfiguration - Bishop Campbell
April 12	11:00 A.M.	St. Mary's, Staten Island - Bishop Campbell
	4:00 P.M.	St. John's, Staten Island - Bishop Campbell

THE SUFFRAGAN'S KALENDAR

(C) means Confirmation

March 15	11:00 A.M.	Grace Church, Middletown (C)
	4:00 P.M.	Christ Church, Warwick (C)
	8:00 P.M.	Good Shepherd, Greenwood Lake (C)
March 17	8:00 P.M.	St. George's, Newburgh (C)
March 18	3:00 P.M.	Lenten Address at the House of the Holy Comforter
	8:00 P.M.	St. Cyprian's (C)
March 20	5:00 P.M.	Meditation at the Community of the Holy Spirit
March 22	11:00 A.M.	St. Bartholomew's (C)
	8:00 P.M.	St. James', Bronx (C)
March 29	11:00 A.M.	St. Stephen's (C)
	4:00 P.M.	St. George's (C)
April 3	12:00 noon to 3:00 P.M.	Preaching the Passion
	to 3:00 P.M.	Church of the Transfiguration
April 5	11:00 A.M.	Trinity, Mt. Vernon
April 8	4:00 P.M.	Trinity-Pawling School (C)
	8:00 P.M.	Holy Trinity, Pawling, Christ Church, Patterson (C)
April 12	11:00 A.M.	St. John's, Yonkers (C)
	4:00 P.M.	Church of the Redeemer, Yonkers (C)
April 13	6:00 P.M.	College Work Commission
April 14	7:00 P.M.	Hudson Convocation, Grange Hall, Rosendale

FROM THE CATHEDRAL CHURCH KALENDAR

EVERY WEEKDAY

7:30	Holy Communion
8:00	Holy Communion (Wed.)
8:30	Choral Matins (followed on Holy Days by Choral Eucharist)
10:00	Holy Communion (Wed.)
5:00	Evensong

SUNDAYS

7:30	Holy Communion
8:00	Holy Communion
9:00	Holy Communion
9:30	Holy Communion and Sermon
11:00	Morning Prayer, Holy Communion, and Sermon
4:00	Evensong and Sermon

Sunday, March 15	9:30	Canon Green
	11:00	The Dean
	4:00	Canon West
	5:15	Tea in the Cathedral House sponsored by the Church of St. Mary the Virgin, Chappaqua
	6:00	Second in a series of Lenten addresses on The Cross, "The Answer to Suffering", by the Rev. Alexander S. Dewdney, M.A., B.D., of the Cathedral staff
	7:30	Graduate-Faculty Discussion on "Liturgy and Life" by the Rev. C. Kilmer Myers, S.T.M., of St. Augustine's Chapel
Wednesday, March 18	5:00	Evensong and Meditation, The Rev. Alexander S. Dewdney
Sunday, March 22	9:30	Canon West
	11:00	The Dean
	4:00	The Rev. George Barrett, D.D., Professor of Pastoral Theology, General Theological Seminary
	5:15	Tea in Cathedral House sponsored by Zion Church, Dobbs Ferry
	6:00	Third in a series of Lenten addresses on The Cross, "The Mark of the Christian", by the Rev. Alexander S. Dewdney, M.A., B.D., of the Cathedral staff
	7:30	Graduate-Faculty Discussion on "Liturgy and Architecture" by Canon Betts
Wednesday, March 25	8:30	Matins and Corporate Communion for the Diocesan and Cathedral staff, with the Bishop as celebrant, in St. James' Chapel. A stand-up breakfast in the Cathedral House
	5:00	Evensong and Meditation, Canon Betts
Sunday, March 29	9:30	Canon Green
PALM SUNDAY	11:00	The Dean
	4:00	A Service of Music
	5:15	Tea in Cathedral House sponsored by St. Martin's Church, Manhattan
	6:00	Fourth in a series of Lenten addresses on The Cross, "The Eucharist", by the Rev. Alexander S. Dewdney, M.A., B.D. of the Cathedral staff

HOLY WEEK

Monday, March 30	7:30 and 8:00	Holy Communion
	8:30	Morning Prayer
	5:00	Evening Prayer and Meditation by Canon West
Tuesday, March 31	7:30 and 8:00	Holy Communion
	8:30	Morning Prayer
	5:00	Evening Prayer and Meditation by the Dean
Wednesday, April 1	7:00 and 8:00	Holy Communion
	8:30	Morning Prayer
	5:00	Evening Prayer and Meditation by Chaplain Pyle
Maundy Thursday, April 2	7:30	Holy Communion
	9:00	Morning Prayer and Holy Communion
	5:00	Evening Prayer and Meditation by Canon Green
GOOD FRIDAY, April 3	9:00	Morning Prayer, Litany and Ante-Communion
	12:00 to 3:00	Preaching of the Passion by the Bishop
	5:00	Evening Prayer and Meditation by Canon Betts
Easter Even, April 4	9:00	Morning Prayer and Ante-Communion
	5:00	Evening Prayer
Sunday, April 5	7:00, 8:00, 9:00,	
EASTER DAY	10:00	Holy Communion and Morning Prayer
	11:00	Procession, Holy Communion, and Sermon by the Bishop
	4:00	Evening Prayer, Procession and Te Deum
Sunday, April 12	9:30	Canon Green
	11:00	The Dean - Music by Grace Church Choir and Hamilton College
	4:00	The Rev. S. P. Gasek, Rector of Grace Church, Utica; Music, the Grace Church Choir
	5:15	Tea in the Cathedral House sponsored by St. John's, Tuckahoe
	6:00	Lecture by Madame Elizabeth Rostra, "Through Liturgy to Fraternity"
	7:30	Graduate-Faculty Discussion
Monday, April 13	10:00	School of Worship, Leadership Training Group

An Enterprise Larger

continued from Page 1

Two of these missionaries travel more than 20,000 miles a year ministering to their widely dispersed flock.

In almost every case these Assisted Parishes and Missions meet all their current operating expenses, except for the clergy salaries, and towards the latter they contribute some \$75,000 annually.

Even so, a missionary enterprise of this size requires a considerable amount of financial assistance. This year's diocesan adjusted share of the total operating cost is \$205,000. Nearly half of this amount goes to supplement the salaries of the two score and more clergy and the furnishing of rental allowances wherever a rectory is not provided. The remainder is budgeted for travel assistance, pension premiums, maintenance and improvement of all properties, and administrative expenses.

Whereas the general purpose of the Missionary Program remains constant, namely, "To carry on missionary and Church extension work in the Diocese", the details of the program are forever changing. And this is as it should be because of the very nature of the work.

It is interesting to note that within the last 5 years, for example, the careful execution of the missionary responsibility vested by Canon in the Bishop and the Board of Managers has resulted in:

7 Assisted Parishes regaining full parish status;

6 Missions attaining for the first time full parish status; Yes, and even:

6 Missions and 1 Assisted Parish being closed because of the discovery of an unnecessary duplication of effort in each case.

During the same period, because of shifting populations and the changing of the nature of neighborhoods, especially in urban communities, 5 more parishes have had to turn to the Diocesan Missionary Society for aid, and are now numbered among our total of 25 Assisted Parishes. Two former parishes, in order that they might perform a new and vitally important type of work within their immediately surrounding communities, have been changed to the status of Organized Missions. And one parochial chapel has also become a Diocesan Mission, making the present total of Missions 35.

In spite of all this, one of the tragedies of these recent years is the fact that the Diocese has not

been able to open a single brand new work in any of the many new communities which are mushrooming in the suburban and rural areas of the Diocese because of lack of funds. The increase in missionary giving, which has been far less than planned and hoped for, has been sufficient only to meet the rising operating costs of existing responsibilities due to inflation. This inability to meet the unprecedented missionary challenge of our day within our own Diocesan borders should be the grave concern of us all. We, to whom the Church was first brought through the missionary giving of others, are inadvertently but literally keeping the Church from thousands of others who want it and need it as much as we do. Is it really fair?

Youth Workshop Group Meets at Yonkers

Next Meeting May 8-9

THE FIRST MEETING of Diocesan youth who plan to go to the Workcamp at Rosendale, New York, this August, was held at Christ Church Parish House, Yonkers, Friday and Saturday, February 6 and 7. Nineteen young people from six parishes were in time for the six o'clock supper served by the ladies of Christ Church, and there they met for the first time with the leaders of the Workcamp, The Rev. and Mrs. Robert C. Ward of St. John's Church, Cornwall; The Rev. and Mrs. Charles W. Brieant, Missioner of the Rosendale - Stone Ridge area; and The Rev. and Mrs. David T. P. Bradley, Rector of Christ Church, Yonkers. Introductions were made during the supper, which was immediately followed by Evening Prayer conducted by the Young People of Christ Church.



Buzzing to music

Your Bishop Calls You to a "Second Mile" Offering

May 3, 1953

HE NEEDS your help for the work of the Diocese of New York because the total missionary giving in the Diocese of New York is not only not going forward, but for the past several years it has failed substantially in meeting its quota. And missionary demands are increasing all the time.

"Grant unto Thy people, that they may love the thing which Thou commandest." These words will be said before every Altar in the Diocese on Sunday, May 3. They are the collect for the day. Will you mean them? Do we really want to love the thing which Our Lord commanded?

Your Bishop will be calling on you to respond to this missionary appeal on that day - May 3 - when in Parish churches throughout the Diocese, this collect is offered - that we may love the thing which He commandeth.



Buzzing with Food

Father Brieant took charge of the first session, "What Is the Condition of All Saints' Mission, Rosendale, and What Can Be Done about It?" Excellent kodachrome slides of the church and parish house were shown, which gave the project a touch of realism from the very start. The meeting then adjourned to Buzz Groups guided by the leaders to discuss the topic, "What Problems Will Arise Out of Group Living, and How Will We As Christians, Deal with Them?" The ideas returned from these sessions provided a lively meeting until 10:00 P.M., when the young people were taken to various homes in the Parish to spend the night.

Saturday's sessions began with 8 o'clock Communion followed by an informal breakfast; and the dishes in this case and at lunch were washed by the young people themselves. Father Ward presided over the first morning session, "How Well Can We, As Christians, Accept the Responsibilities of Living Together As a Group?" Much of the material discussed was a continuation of the topics presented the previous evening.

Mrs. Bradley gave a report, "What Will the Workcamp Cost Us?", in which the estimated figure was \$20.00 for meals and \$15.00 for transportation and necessary incidentals. It was expected that the

self-help principle in the operation of the Workcamp, and the likelihood of economical foods in the area, will keep operating expenses low.

Father Bradley concluded the sessions with a brief discussion of spreading the Workcamp idea, and its possibilities as a useful project in the Diocesan framework. The meeting closed with light lunch, and delegates were on their way home shortly after noon. The next Workcamp session will take place at St. John's Church, Cornwall, and under Father Ward's leadership will proceed to Rosendale to inspect the property at All Saints' Mission, and lay concrete plans for the Workcamp which will take place in the latter part of August. The date of this next meeting is Friday and Saturday, May 8 and 9. It is hoped by the leaders that the Workcamp will accomplish at least two things: 1) That it will give young people some real work to do, and in such stringent conditions as to develop their sense of responsibility as Christians for each other; 2) That some solid work shall be done for the Diocese of New York in the advancement of Rural Mission Work.



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Why A College Ministry?

“THROUGH THE COMMISSION ON College Work of the Department of Christian Education, the church people of the Diocese of New York are engaged in a special ministry to colleges. This kind of ministry is expensive and will be more expensive when developed as it should be. When people are confronted with the assessments and quotas necessary to cover this expense, they ask quite naturally why this special ministry is necessary over and above the normal parish ministry of the Church.

“This is an investment in the future of the Church. Colleges with their faculties and students are the seed-bed of the future leadership of the Church. If the decisions-moulding policy in community and Church in generations to come are to be Christian decisions, it is crucially necessary that a basic Christian decision be part of the college experience.

“We all want the best possible education for our young people. This is only possible when education involves an intellectual, social, and spiritual experience. The college experience is a unique experience in the life of the student — it is calculated to be a specially-protected artificial experience in which he can grow in every way, intellectually, socially, and — and this is our primary concern—spiritually. No man can be said to be properly educated — no man can have the liberating experience of a truly liberal education — if this education does not result in a consciously accepted framework of convictions, values, and faith.”

— The Rev. John W. Pyle
Chaplain for College Work

AMONG THE FACULTY

On Saturday, January 17, a group of Metropolitan New York Episcopal faculty members gathered at Cathedral House for luncheon with Canon T. R. Milford, Chancellor of Lincoln Cathedral, England. A number of those present were renewing their acquaintance with Canon Milford, who was a lecturer at the First Faculty Institute in Theology held at Hamilton College in June, 1950. Others were meeting him for the first time. Following the luncheon Canon Milford addressed the gathering briefly and then discussed with the group points of particular interest raised by various members. Those attending found his wit as delightful as ever and his penetrating comments highly provocative and equally entertaining. This meeting was the second held in the Cathedral, arranged this academic year by a faculty committee for Metropolitan Episcopalians.

New York University (Washington Square) faculty Episcopalians met for luncheon on February 4 at the parish house of the Church of the Ascension. Professor John Tietz of the Department of Educational Psychology spoke on “*Christianity and the Teaching of Values.*”

WITH GRADUATE STUDENTS

For three Sundays in March The Graduate-Faculty Forum at the Cathedral of St. John the Divine will discuss “*The Meaning of Worship.*” Speakers will include The Rev. Dr. Cyril Richardson of Union Theological Seminary on “*The Meaning of the Eucharist.*” The Rev. C. Kilmer Myers of St. Augustine's Chapel on “*Liturgy and Life.*” and The Rev. Canon Darby Betts, Headmaster of the Cathedral Choir School on “*Liturgy and Architecture.*” All graduate students, recently graduated students, and faculty are invited to participate in

these discussions at 7:30 p.m. on March 8, 15, and 22 in the Cathedral House.

WITH UNDERGRADUATES

City Wide Student Lenten Meetings

The Hunter College Canterbury Club announced a series of Friday evening Lenten Meetings for college students in the city of New York beginning February 27 at Roosevelt House, the Religious Activities Building of Hunter College. The first meeting featured an address and discussion led by The Rev. Leslie J. A. Lang, Dean of the Convocation of Westchester and Rector of St. Peter's Parish on the topic, “*Prayer and a Lenten Rule of Life.*” On March 6 students heard the Rev. Wilfred F. Penny, Rector of St. Ignatius, Manhattan, on “*Fasting*”; and on March 27 The Rev. John M. Mulligan, Rector of All Angels Church, Manhattan, on “*Alms giving.*”

Vassar College students are planning to continue a series of discussions on the Sacraments, led by the Rev. Dr. Robert E. Terwilliger of Christ Church, Poughkeepsie. A special Lenten program began with a service of Holy Communion in the Vassar College Chapel at 6:45 A.M. on Ash Wednesday. Over 125 students attended this service last year. On Friday evenings in Lent the regular supper for students in the Rectory will feature a discussion with the Lenten preacher for that evening at Christ Church. Among the Lenten preachers will be the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, and the Very Rev. Percy L. Urban, Dean of the Berkeley Divinity School in New Haven. Students from Vassar College dormitories made up the choir for these services.

New Paltz State Teachers College: Students meet regularly with the Rev. J. Marshall Wilson of St. Andrew's Church on the second and fourth Sunday evenings of the month. The program begins with Evening Prayer, which is followed by discussions on “*The Faith of the Church.*” Members of the Canterbury Club assist in the Church School as teachers. The president of the Club is Mr. Robert McNalley, of Glen Head, Long Island.

Columbia Launches New Program for Episcopal Students

Chaplain John M. Krumm of Columbia University has instituted an expanded program for Episcopal students during the Spring Term. A team of three General Theological Seminary students including Don Ammussen, John Messinger, and Alfred Minor has been asked by the chaplain to explore a new and varied approach to the Episcopal students. This program will include

weekly small discussion groups, calling on individual students in dormitories, and corporate worship and fellowship in the Friday noon day Holy Communion at St. Paul's Chapel, and luncheons following.

New York University (Washington Square): On February 9 spring term activities began with a luncheon honoring newly-entered Episcopal students to the University. The spring term program will be varied from the fall program to meet the needs and time of the many different types of students who attended New York University. Regular Monday luncheon discussions will be held at the Church of the Ascension Parish House. On the third Friday of each month there will be a dinner meeting for students at the N.Y.U. Religious Center. On Wednesday, February 11, a weekly Communion Service for Episcopal students was instituted at the Religious Center.

Wagner College: Episcopal students at Wagner College, Staten Island, meet for supper two Wednesday evenings a month at St. Simon's Church. Following the supper, discussions on the general topic “*The Faith of the Church*” are led by the two chaplains to the group, The Rev. Douglas M. Glasspool, Rector of St. Simon's, and the Rev. Donald S. Cheetham, Rector of St. Alban's. Lenten Communion services for students are planned.

HOW CAN A PARISH HELP THE COLLEGE MINISTRY?

1. Order a supply of Letters of Commendation from the Division on College Work, 281 Fourth Avenue, New York 10, (there is no charge for these), and see to it that one is sent for each college student in your parish to the Chaplain to Episcopal Students at the college the student attends. This should be done early in September (or when the student first enters).

2. See that every college student from your parish receives a copy of the parish bulletin regularly.

3. Plan Corporate Communion services (with perhaps a breakfast and informal talk to follow) for the college students during their vacations — particularly at Christmas and at Easter if possible.

4. If your parish is near a campus, organize a committee to investigate ways in which you as a parish can make students away from home feel “at home” in your parish. Have a service to welcome students to the parish, publicize it as such, and have it early in the fall. Include and involve students in your parish activities.

5. For city colleges — the “com-muter colleges” — have announced or posted on the campus the weekday services at the Episcopal Church nearest each campus.

The Bishop's Message



A Prayer For Civic Righteousness

By The Bishop of New York

STIR UP we beseech Thee, O Lord, the hearts and wills of the people of our city that they may fearlessly contend against every evil; and so move them with a sense of Thy purpose for the life and welfare of our community that all unrighteousness may be overcome: Reveal to us, O Lord, how we may work together for that civic righteousness which alone exalteth a nation; and make us worthy of the leadership entrusted to us as citizens of a great city—through Jesus Christ our Lord. Amen.

The Department Of Promotion Explains Missionary Quotes

THE QUESTION is often asked — “Who decides, and how does he decide, the missionary quota of my parish?” Here is the answer, in brief.

Every parish and mission in the Diocese of New York, as well as throughout the Church, is assigned a missionary quota each year. In this diocese and most others it is based upon what they spend on themselves.

In this diocese the parish quotas assigned are 45.17 per cent of the current expenses of each parish, averaged over the preceding three years. “Current expenses”, however, excludes salaries paid to clergy, insurance premiums, and repairs. This quota represents a fair share of what we should be able to give for missionary work if we spend that much money on ourselves.

The missionary quota covers our own diocesan missionary budget and our apportioned share of the budget of the National Council of our Church.

The budget for missionary work of the Diocese covers the work in

which the Diocese is engaged. It helps aided parishes who are unable to support themselves; it nurtures mission churches to self-support; and it opens new mission churches in strategic areas.

The Diocese of New York needs \$342,572 in 1953 to maintain its own missionary program. This includes salaries to clergy serving as diocesan missionaries, and grants to various agencies doing other missionary work in the Diocese. The budget also maintains diocesan departments in the Council, such as the Department of Christian Education, Christian Social Relations, Finance and Promotion.

The National Church apportionment to our diocese for 1953 is \$491,935. This is based on the amount that all parishes and missions of our diocese spend on themselves. The formula used includes all operating expenses, including clergy salaries, and the apportionment is calculated on a sliding scale of percentages as between the various dioceses. This is our fair share of the budget adopted by the General Convention.

Please turn to Page 13

AT THE conference of religious leaders held recently in regard to the deplorable civic conditions it was agreed that the churches have a responsibility to arouse a spirit of moral concern which will ultimately bring about a cleansing of our community. As the revelations of civic unrighteousness are reported daily there is a rising spirit of righteous indignation against the minority who are responsible for the prevalent situation. But there is great danger that the indignation will be momentary, that apathy and indifference will set in with the result that conditions will go from bad to worse. The situation is urgent; it demands that every citizen do his part now.

What can the individual citizen do at the present time? Here are seven suggestions.

- 1) You can set out to be well-informed regarding the insufferable situation; by reading the newspapers carefully, and by studying the reports that have been made available by numerous civic groups.
- 2) You can organize groups in your church for discussion and action.
- 3) You can invite your friends and residents in your area to form neighborhood units for the same purpose.
- 4) You can give your support to one of the Committees pledged to civic reform such as the City Affairs Committee, Citizens Union, and the Citizens Non-Partisan Committee.
- 5) You can at the proper time register and vote conscientiously and urge others to do the same.
- 6) You can do your part according to your ability and opportunity to witness in terms of your daily life for the cause of civic righteousness.
- 7) You can pray; perhaps you may wish to use the authorized prayer found elsewhere in this BULLETIN.

As members of the Church we have an obligation in this matter. Religion cannot be confined to worship; it must be joined to the issues of citizenship and daily living. Our faith must go out with us in all our contacts in the world. To be pious to God and shirk our social and human obligations is to be recreant to our faith. How strongly does the Bible stress the relationship of worship and action! The prophets of the Old Testament spelled out in detail the obligations that God-worshipping people have to the poor, the stranger, the needy, etc. Our Lord testified through His ministry the relation that must exist between worship and concern for social righteousness and the welfare of the community.

It is the business of the Church to promote the Kingdom of God which is righteousness. We must fearlessly contend “that righteousness alone exalteth a nation and that sin is a reproach to any people.”

In this crusade all citizens must do their part. The powers against which we contend are mighty. But if all people do their duty, victory is certain. The great danger is apathy and reluctance to act. Now is the time for all who love God and respect man to exercise their full powers of citizenship to correct the conditions which are a disgrace to our community.

We Episcopalians are not mighty in numbers, but united with the people of all faiths, we can enable the forces of religion to become a dynamic influence in giving leadership to community action.

May the city of our love and pride become a city of justice, brotherhood, and peace where corruption shall cease to fester and righteousness shall flourish and abound.

Amasa W. B. Smyke

Bishop of New York

Time, Money and Prayers

continued from Page 1

I am for the generous gift to help us with our new chairs for Cuttington College and Divinity School which we need so desperately. In the beginning, not having the money, we built much of our equipment of local timber. Just this week we discover the bugs have just about eaten all the science laboratory away . . . We had a fine first commencement at Cuttington in November, graduating our first theological student and four from the college. The President of Liberia honored us with his presence and the address . . ." In addition, garments and supplies have been prepared for the Holy Cross Mission and for the House of Bethany.



First aid treatment in one of the three Clinics cared for by the Sisters

To Bishop Binsted \$130 was sent from the H. Percy Silver Fund toward the purchase of theological books for the clergy of the Philippine Independent Church, particularly for those younger men who have taken their training with the seminarians of our own communion in St. Andrew's Training School, Manila. The Bishop writes, "The thoughtfulness of the Woman's Auxiliary . . . will do much to assist them to start their theological libraries, which they badly need." The Church Periodical Club has assisted with this project. Besides this gift St. Luke's Hospital, Manila, is being provided with garments and linens.

Among many fine works helped by gifts through the Supply Department, none is more appealing than that at St. Vincent's School for Handicapped Children in Port-au-Prince, Haiti. At this only institution which renders such a ministry in Haiti, the Sisters of St. Margaret supervise the work with 60 blind, deaf, and crippled children.

It began in 1945, when the Sisters on a hospital visit found Simone, a three-year-old weighing 13 pounds, apparently totally blind,

and abandoned. She was so weak she could not even sit alone. In the face of her need they arranged for foster home care for her. With food, care, and a loving home, she has grown strong and with strength has recovered some sight. She now is a Braille student and doing well in school. Very soon the other two "charter" members of the school were found, a two-year-old girl with deafness resulting from a chronic mastoid condition, and a small boy



Recreation for kindergarten children of Grace Merritt Stewart School for Girls

so knock-kneed that he could not stand. These three are typical of the three handicaps with which the school is prepared to work: blindness, deafness, and orthopedic disabilities.

The children at St. Vincent's represent all sections of the community, from the very poor to the well-to-do, for it is the only school in the land able to take such cases for training. The government and medical circles and leading citizens take great interest in its work. Medical conferences have been held at the school, and the government has assigned a public health nurse to assist in treatments. Through the generous gift of the wife of Haiti's President more equipment was purchased and much needed repairs were made.



Interviewing a parent who wishes to place a child - crippled, blind, undernourished - in St. Vincent's School

"On World Health Day, St. Vincent's made its first public appearance," write the Sisters. "The Department of Education provided us with a truck so that we might participate in the parade along with other schools and health projects. Two of the teachers decorated the truck with the Haitian colors and made a platform on the floor of the truck. Standing at the front were three children, a deaf child with the school flag, a blind child with the Haitian National Flag, and another deaf child with a health placard. Further back were two blind children and a teacher who was giving them a lesson in Braille,



Group of deaf children at St. Vincent's School learning about the care of the Altar

one writing on a Braille writer. On the other side of the truck was the teacher of the deaf children with the group hearing aid unit, giving a lesson in speech. At the back of the truck was another table and on it our orthopedic chair in which Lucien (cerebral palsy) was sitting, his small legs encased in braces and his crutches hanging on the arms of the chair in full view. Around his neck hung his beloved music box with which he played from time to time, and on his head a cap of straw which he used effectively to fan himself or to wave to someone. On one side stood a deaf boy with the school pennant, and on the other a crippled child with the school's St. Vincent's picture. On the front of the truck was a card with the name of the school; on the side with the deaf children a sign "The deaf learn to speak"; in front of the blind, "The Blind receive a classical education"; and at the back, "The lame learn to walk". Many persons were much impressed, and the children were proud to ride past the reviewing stand of the President of Haiti!"

To help this work, many women of the Auxiliary are giving time, money, and prayers.



Religious education for a group of deaf children of St. Vincent's School

Unique Seaman's Checkroom

NOT THE LEAST of a seaman's problems is that of knowing what to do with his "surplus gear", the shore clothes, the hobby equipment, the papers and personal effects that cannot be stowed in the foc's'le of the ship he is on. When a seaman goes to sea he does not go "bag and baggage".

In helping seamen meet the problem of what to do with their shore "dunnage", the Seamen's Church Institute, sponsored by our Diocese, has developed one of the world's largest and most unique check rooms, in the sub-basement of its

thirteen-story building on the tip of Manhattan Island. Here a seaman can obtain, at the very lowest rates available, storage space that will serve for him the same purpose that attics and spare rooms do for landspeople. Coats, suits, trunks, suitcases, bags and packages of all sizes and descriptions can be stored here for years at a time. Some of the trunks have been on the racks in the Institute baggage room as long as fifteen years. They are not just abandoned there, but, rather, are constantly serving as "catch-alls" for things the sailor does not need to carry with him but which he does not wish to lose track of. He stops in from time to time picking up a jacket, leaving some photographs he has made on his last trip out.

Seventy-five per cent of the pieces usually on the racks in the baggage room belong to men who are shipped out. Of the remainder, perhaps the most bizarre items belong to men who have just come ashore and who intend to make a trip home. It is this group that has the canaries, the vases, the parrots, the kimono, the statuary, the monkey, the coral fragments, the shrunken heads and the elephant ears. On the sailor's way back to sea, if there has been sweetheart trouble, kimono and other fine baubles will be returned sullenly to the racks, where they may never be claimed.

For one reason or another, over eight hundred pieces of baggage were abandoned during 1952. After the last war this number was in the thousands. Most of these were not left at the owner's choice, but they were left forever.

When unclaimed baggage is opened, clothing goes to the Institute Slope Chest, while papers and items of value are held for seven additional years. Many of the interesting items in the museum which the Institute will open to the public on Maritime Sunday, May 24, came from this source.

The items in these unclaimed bags often tell a story. Baby shoes and a bachelor's mending kit, a ring in among the buttons. Two photographs: a young man, an old man. A tea set and a can opener. There are usually some letters. And there is often a birthday card or a Christmas card, perhaps looking very ordinary, but which must have meant something.

Over the years, the character of the baggage checked by seamen has changed. The once universally used white canvas seabag is now seldom carried except by sailors of an older vintage. But the penchant of seamen for collecting items ranging from sea shells to leopards would seem to guarantee that the atmosphere of the Institute baggage room will always remain somewhat individual.

THE WESTCHESTER CONVOCATION

THE ANNUAL Corporate Communion for Men and Boys held at TRINITY CHURCH, *Ossining*, on Washington's Birthday, was a most successful affair. Men and boys from the neighboring parishes attended and also assisted with the choir work. St. Peter's School Choir, which usually sings at this affair, was on tour and could not be present. The guest speaker was The Right Reverend Charles F. Boynton, D.D., S.T.D., Suffragan Bishop of New York.

March 15-22, Canon Albert J. du Bois, Canon Missioner of the Diocese of Long Island, will conduct a mission in TRINITY CHURCH, *Ossining*, on the theme, "One Lord, One Church, One Faith". Invitations are being issued to all the neighboring Episcopal churches.

ST. ANDREW'S CHURCH, *Yonkers*, has recently appointed a new superintendent for the Church School. Mr. Richard Deming, who is studying for the teaching profession at Columbia University, has consented to take over this important work.

ST. JOHN'S CHURCH, *Yonkers*, has a special worship service for the children in the lower school. They have their own altar and each week decorate it with flowers. Only three flowers are allowed for each vase. The plan works very successfully.

A Quiet Day for the women of the parish and the community was held at CHRIST CHURCH, *Bronxville*, on February 11, the Wednesday before Ash Wednesday. The Rev. Leslie Lang, rector of ST. PETER'S CHURCH, WESTCHESTER, was the conductor.

ST. BARTHOLOMEW'S CHURCH, *White Plains*, is sponsoring a series of lectures on five successive Wednesdays during Lent on the theme, "The Meaning of the Bible". Dr. Robert Denton of the Berkeley Divinity School will be the speaker.

The Children of the Church School at ST. BARTHOLOMEW'S CHURCH, *White Plains*, are taking trip to places of interest in connection with their study of Church History. They have visited Seabury House and the headquarters of our national Christian Education Department, Tucker House in Greenwich, ST. PAUL'S CHURCH, *Eastchester*, and ST. JOHN'S CHURCH, *Tuckahoe*. Later they plan to visit such colonial churches as ST. STEPHEN'S CHURCH, *Armonk*, and ST. MATTHEW'S CHURCH, *Bedford*.

Please turn to Page 17

Our Guest Editor



"Lord, Teach Us To Pray"

by Ellis H. Carson

OUR Lord took this request from His Apostles very literally and gave them a precise formula, which we know as The Lord's Prayer. Men are still making this same request. The Body of Christ, His Holy Church, has supplied their needs. It has done so in beautiful fashion. We have a whole store-house from which to choose, though perhaps we need some help in the choosing. This suggestion is prompted by my own experience.

Five years ago I attended a mission conducted by the late Father Shirley F. Hughson of the Order of the Holy Cross. He was then some eighty years of age. Nevertheless, he conveyed an impression of strength and vigor, and his vitality stimulated all who saw and heard him. Out of his saintliness he exhibited extreme compassion for the frailties of mankind. There was, however, a striking contrast between what might be termed as the gentle persuasiveness of his sermons and the power of his prayers. For these latter he opened what he demonstrated as a veritable treasure-chest of supplications and devotions. This he did as he laid before the throne of God on our behalf many of the matchless prayers which comprise the Collects of the Book of Common Prayer.

As he recited them with an earnest and forceful delivery, and mostly by heart, we sensed his affection for them and his belief in their effectiveness. Then also I realized that his delivery was in keeping with the verb form employed in the Collects, namely the imperative. This we usually associate with the giving of orders or commands, and it is not one we frequently employ in everyday life. So as to avoid being too positive, whether in speaking or writing, we are inclined to soft-pedal our instructions or tone down our requests. Not so in the Collects, wherein we say to Almighty God: "Assist us" — "Give us Thy peace" — "Fulfill now, O Lord, the desires and petitions of Thy servants". By these and other examples the Church teaches us to get quickly to the point in our prayers. We would not be saying them if we did not have faith that they would be heard and that our petitions will be fulfilled "as may be most expedient for us". A direct and positive approach seems, therefore, to be both logical and appropriate.

Endeavoring to follow Father Hughson's example, I have, even though in faltering fashion, tried to make some of the Collects specially my own. A little concentration and study will bring the realization of how many are already pretty firmly fixed in our memories by constant repetition. In our waking moments, almost automatically our consciousness revives to the plea, "Defend us . . . with Thy mighty power". A little meditation and find ourselves repeating, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit". As we examine our consciences, we recall the simple supplication from the office for the visitation of the sick: "O Savior of the world, who by Thy cross and passion has redeemed us, save us and help us, we humbly beseech Thee, O Lord".

What shall we say in requesting absolution? The Collect for the twenty-first Sunday after Trinity: "Grant we beseech Thee, most merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins and serve Thee with a quiet mind."

When should we especially ask Our Lord to teach us to pray? I have found that the period immediately before or after receiving Holy Communion is a period particularly suited to meditation and one during which we feel especially close to the Master. The act of memorizing requires repetition. This set in motion a stream of prayer. With each repetition some fresh thought or aspect of supplication comes to mind. As one also

Please turn to Page 12

THE RAMAPO CONVOCATION

In ST. JAMES', *Goshen*, the rector gives choir crosses as awards to outstanding boys and girls; he had nineteen acolytes at church on St. Paul's Day.

The Guild distributes gifts to several nearby institutions, through the Church Periodical Club, led by Mrs. Rowland Earle.

The parish celebrates its 150th year in 1953: The present church building is one hundred years old.

In GRACE CHURCH, *Nyack*, seventeen college students came to a Corporate Communion Service recently.

Twenty men assisted the rector in a Festival of Lights for Epiphany.

George Schofield (architect) is now a member of the Department of Missions of the Council of the Diocese. He is also improving his own parish buildings, year by year.

CHRIST CHURCH, *Suffern*, plans three Monday evenings in March for a missionary study of Liberia, and Friday evenings in Lent for a study of Liturgics.

A program for church organists and priests was conducted by Canon West on the Monday before Lent. Many choristers also attended.

The Youth Council of Ramapo — 25 persons — met on February 9 at CHRIST CHURCH, *Suffern*, to plan the Lenten study material. Russell Hunt of *Suffern* and Marilyn Shaver of *Nyack* are the 1953 delegates to the Youth Council of our Diocese. The Rev. Fessenden A. Nichols is clerical advisor.

The Rev. Fessenden A. Nichols
The Ramapo Correspondent



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THE MANHATTAN CONVOCATION

May 14 will be a date to put into your engagement book. It is then that the Cantata Singers will give Bach's B Minor Mass at ST. MICHAEL'S CHURCH, *Amsterdam Avenue*. The Conductor is Arthur Mendel, the Head of the music department of Princeton University. This well-known choral group is made up of about 60 voices with 25 professional instrumentalists. The concert of May 14 will be the first of two which the group will give in ST. MICHAEL'S CHURCH during the coming year.

Each Thursday morning breakfast is served in the Parish House of the CHAPEL OF THE INTERCESSION, Trinity Parish, *West 155th Street*, after the 7:00 o'clock Celebration of the Holy Communion. The breakfast is planned for the convenience of people going to business or school.

On the last Sunday of the month, following the 11 o'clock service, there is a congregational rehearsal of hymns and other music for the following month at ST. BARTHOLOMEW'S CHURCH, *Park Avenue*.

THE CHURCH OF THE EPIPHANY, *York Avenue*, has prepared one of the most attractive of all Lenten notices which have come to this correspondent's attention. In two colors, on the front cover is a deeply religious poem of praise to our Lord in the different aspects in which He appears to us, as Light and Law and Peace, among others. The reverse side has the listing of the many Lenten services and meetings.

One of the best ways to answer the problem of Sunday evening worship has been worked out at ALL ANGELS' CHURCH, *West End Avenue*. The Service is framed within the context of Evening Prayer with use of familiar hymns. Following the Grace, questions are submitted to the Rector, The Reverend John M. Mulligan, who answers them from the Chancel steps extemporaneously. An expository sermon follows. After the Benediction the lights are put out, except for those in the Sanctuary. The organist plays a quiet recital for about twenty minutes. The entire service lasts about an hour and has proved extremely popular with non-Church-members.

The Church Mouse reporting in the "Parish Messenger" of THE CHURCH OF THE RESURRECTION, *East 74th Street*, reports the following: "An English clergyman preached a sermon on the subject, 'Recognition of friends in Heaven'. Soon after, he received a note which read: 'I should be much obliged if you would preach to your

congregation on 'Recognition of friends on Earth', as I have been coming to your church for six months and no one has taken any notice of me yet.' Friendliness like cleanliness is next to Godliness". A very good point!

ST. JAMES' CHURCH, *Madison Avenue*, has entered upon a new venture for its members and friends. A Parish Mission, under the leadership of Bishop Coleman of Qu'Appelle (Saskatchewan, Canada), was held during the early part of Lent. The purpose of the Mission was to weld all the people more closely together as a Christian family and to help prepare for a helpful and enriching Lent.

Mrs. Guy Beaver King, who died during January, played an extraordinary role in the last 30 years in changing the dreary institutions for the aged into modern homes, and also increasing the capacity of Protestant homes in New York. She served for 18 years as President of St. Luke's Home for Aged Women in New York City. In addition to her work at St. Luke's, Mrs. King helped in the modern development of several other homes and served on numerous boards. At her funeral at the CHURCH OF THE INCARNATION, *Madison Avenue*, there were more than 300 people present, although the day was rainy and a bus strike impeded travel in the City. A valiant servant of the Church, may she rest in peace!

New lights outside the church doors, new collection bags and new kneelers, not to mention a very fine new organ, have recently been installed in ST. PHILIP'S CHURCH, *West 133rd Street*, the largest Parish in the Episcopal Church.

THE CHURCH OF THE HEAVENLY REST, *Fifth Avenue*, was again on TV over the nation-wide program, "Frontiers of Faith" which originates in New York City over Channel 4. The Reverend John Ellis Large, D.D., was Preacher on this service on February 15.

Basil Rathbone, the well-known actor of stage and screen, presented a program of dramatic readings at the Tuesday Evening Hour on February 10 in the Parish Hall of TRINITY CHURCH, *Wall Street*. This is one of a series of meetings when speakers from different backgrounds speak to an interested and growing group. There are refreshments and a cordial welcome to all.

ST. LUKE'S CHAPEL, Trinity Parish, *Hudson Street*, is organizing a choir for girls. It will sing at the 9:15 Celebration of the Holy Communion. ST. LUKE'S CHAPEL is celebrated for its music (among other fine things), and this new Choir is designed to strengthen and help congregational singing. Usually in each of the Sun-

day leaflets there is a short note commenting on the life and work of the composer whose works are being sung that day.

Three deacons have been ordained to the Order of Priests within the last few weeks in Manhattan parishes. The Reverend Gerald Gifford was ordained in January at ST. BARTHOLOMEW'S CHURCH, *Park Avenue*, by Bishop Hobson of Southern Ohio; The Reverend John F. Dickman was ordained on February 7 at ST. MARTIN'S CHURCH, *Lenox Avenue*, by Bishop Louttit of South Florida; and The Reverend Warren C. Skipp was ordained at ST. GEORGE'S CHURCH, *Stuyvesant Square*, on February 8, by Bishop Lawrence of Western Massachusetts. All three of the new priests are serving at the churches where they were ordained.

The Reverend James Morgan
(and)

The Reverend John H. Edwards
Manhattan Correspondents

Can Spring Be Far Behind? Remember Apr. 7-11 A.M.

WITH THE PROMISE of spring each year, the Woman's Auxiliary takes its Diocesan Meeting for April out of Manhattan. This year it is to be held at Christ Church, Rye, on Tuesday, April 7, at 11 A.M. The program is planned to emphasize the Church in the rural areas of our country, and the speaker is to be the Bishop of Maine, The Rt. Rev. Oliver L. Loring, D.D. A box luncheon will be followed by a brief afternoon session.

"St. Faith's . . ."

"A GRADUATE of St. Faith's . . .". This phrase has been heard for over fifty years both at home and overseas. To the initiated it means that the Deaconess or Church worker referred to was trained for service in the Church at the New York Training School for Deaconesses.

The distinguished history of the New York Training School for Deaconesses began just before the turn of the century when the Rev. Dr. William Reed Huntington, revered and scholarly rector of Grace Church, Manhattan, gave impetus to the Deaconess movement in this country by framing and later (1889) securing the adoption by General Convention of the canon "Of Deaconesses" (#51, General Convention of 1952). The ministerial office of Deaconess having been canonically established, Dr. Huntington proceeded to initiate his pro-

Please turn to Page 18

Christian Social Relations Nationally

THE NATIONAL COUNCIL has marked a great advance in the field of Christian Social Relations by the creation of two new divisions within the Department. One is the Division of Social Education and Community Action, under the leadership of the Rev. M. Moran Weston as Executive Secretary. Father Weston, who is a member of the Department of Christian Social Relations of this Diocese, headed the study of Christian Social Relations in the Episcopal Church, and edited the report entitled *The Episcopal Church at Work*.

The other is the Division of Urban and Industrial Work, under the leadership of the Rev. G. Paul Musselman. Mr. Musselman comes to The National Council from the position of Executive Director of the Department of Christian Social Relations of the Diocese of Michigan, where he did an outstanding work in the field of industrial relations.

The third division of the Department, established several years ago, is the Division of Health and Welfare Services. At present this division is headed by the Rev. Almon Pepper, Executive Director of the Department.

The two new divisions are the result of the increased interest of the Church, as evidenced by the attitude of the General Convention in Boston last fall. There was an awareness of the duty of the Church to deal with the critical social, economic, racial and international problems of our day. There was a realization that the Church at present has only the most tenuous contact with labor, and that our great cities constitute one of the most challenging missionary fields in the world.



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Celebration of Holy Communion at the Cathedral Church of St. John the Divine. Participants in the service are, left to right, George Spitzli, server; the Rev. Canon James Green, gospeler; the Very Reverend James A. Pike, Dean, celebrant; the Rev. Canon Darby W. Betts, epistoler; the Rev. Canon Edward West, sacrist; and Byron G. Clark, server.

The Dean's Column



EVER SINCE the School of Worship last fall, when 350 women of the Diocese saw us celebrate the Holy Communion facing the people from behind the high altar, we have been receiving inquiries and expressions of interest. This interest was heightened by the appearance last month of a large picture in the New York Herald-Tribune depicting the offertory at our Eucharist. Since there may be some of the Diocese who may wonder what we are about at the Cathedral, I am going to talk this time about the principal liturgical changes which have been made by the Chapter with the approval of the Bishop.

Too often in a service it would seem that the priest and choir are the actors and the people the audience, when as a matter of fact the people should be the actors, with the priest and choir as prompters. This means we need more participation, a heightened sense of common action in worship. This is of course more difficult to achieve in a Cathedral than anywhere else, because of the size, the difficult acoustics for singing, and the fact that people don't know each other. But perhaps these very handicaps have spurred us toward bold solutions, like Demosthenes practicing his oratory with pebbles in his mouth. Our principal changes at the 11 o'clock Sunday service — all aimed at greater corporateness and greater vividness in teaching the meaning of the service — are as follows:

1. WE FACE THE PEOPLE, emphasizing that the Eucharist is the family meal of the people of God, and making available to the people the "eye-gate" as well as the "ear-gate" during the prayer of consecration. We are not the first in the Diocese to do this; this has been the custom at St. George's, Stuyvesant Square, since the foundation of the church in 1811. It was the universal practice of the Church until the ninth century. In quite practical terms it makes our high altar *seem* closer to the people (it is in fact not close enough) and improves the acoustics. But we have not abandoned the position of celebration more familiar to people: for the four other celebrations each Sunday and two each day the eastward position is still used.

2. WE BEGIN WITH MORNING PRAYER. By adding choral Morning Prayer (up to the second canticle — as allowed by the rubrics where Communion follows) we are able to begin the service near the people and with elements, such as the *Venite*, in which they can readily join. This also restores the psalmody and Old Testament lesson of the primitive Eucharist, supplying important notes which the present eucharistic rite lacks: the praise of God in His creation, the continuous working of God in history, etc. For matins all the clergy are together at the west end of the choir — including the celebrant, epistoler and gospeler, who go to the altar during the second canticle (such as the *Te Deum* or *Benedictus*) which serves as the Introit. The Collect for Purity and Summary of the Law are said at the foot of the altar; then during the Kyrie the celebrant goes behind the altar, with the assistant ministers standing sideways at either end as at St. George's.

3. THE GOSPEL IS TAKEN TO THE PEOPLE. On greater days, during the gradual hymn after the Epistle there is a procession to the great pulpit in the midst of the people, and the deacon there proclaims the Gospel; (we are fortunate in having a deacon attached to the Cathedral staff — the Rev. Prof. Edmund LaB. Cherbonnier, PhD., of the Barnard College Department of Religion). This stresses the fact that the gospel is something in motion — to be taken out into the world through the people of God.

4. LAYMEN BRING UP THE OBLATIONS ALONG WITH THE ALMS. Money alms were developed as a substitute for the gifts in kind which the worshippers brought in the early Church. The bread, wine, water, and alms together represent the people's lives and talents dedi-

Please turn to Page 16

THIS IS NOT AN ADVERTISEMENT

BUT a BULLETIN reader in Natchez, Mississippi, did write us and say that the Woman's Auxiliary was serving luncheon during the March Pilgrimage at 310 S. Commerce, and that we shouldn't forget to eat with them while we are in Historic Natchez.

Thanks for the Camellia, Nancy Williams.

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The Queen Anne Chalice, which is the property of St. Peter's Church, Westchester, is one of the justly famous group of chalices and patens sent out by Queen Anne to the Anglican parishes in the American Colonies. This chalice is a beautiful example of early Eighteenth Century workmanship. The standing paten is here shown used as a form of covering for the chalice, which was a form of display characteristic of that age. The hall-marks are plainly visible. Note: the standing paten is an ancient form, still used by most of the Eastern churches; it is the direct ancestor of the ciborium.

Maker: John Eastt, London, 1708-09

On loan from St. Peter's Church, Westchester.



The Hungarian Chalice and Paten are of heavy gold, worked with a boldness in design characteristic of Magyar craftsmanship. The foot of the chalice has the Great Seal of the United States on one face, and the Arms of Hungary on the opposite and matching face; the enamel work in these is excellent. The lip of the cup has the Words of Institution in Hungarian on one side and in English on the other. The great weight of the chalice eliminates the possibility of daily use, but the Bishop himself always uses it at Ordinations.

Made in Budapest, 1928

Donor: The Royal Hungarian Government



THE ART TREASURES OF THE CATHEDRAL CHURCH

by Canon Edward N. West, D.D., Litt. D., Sacrist

Good ecclesiastical silver involves more than richness; it includes basic designs adapted to the specific use to which the individual object is to be put. A well designed chalice, for example, must meet the following requirements: it must have a bowl wide enough to admit of easy administration, it must have a knop smooth enough and large enough to permit the Minister to hold it firmly, it must have a sufficiently well balanced base to prevent any tipping should it inadvertently be struck with the edge of a pall. A processional cross should be so balanced on its staff that it is not unduly top-heavy. If the design be good, then enriching it may be appropriate.

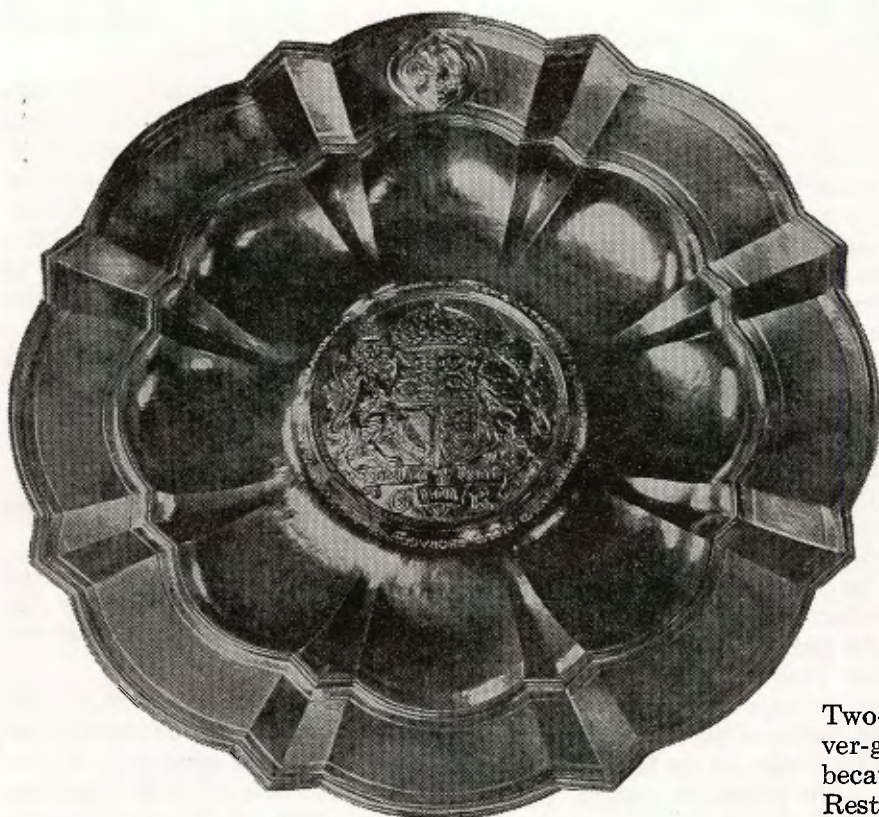
The combination of precious metals and jewels always demands great discretion in design. Large numbers of jewels spread all over a piece invariably produce an unfortunate effect, and in addition impose an almost impossible situation when the prob-

lem of cleaning has to be met. If jewels are to be used they should be clustered together in rich designs, and, if used on chalices, be detachable as complete units. Some care must be taken to avoid colour combinations which are rarely satisfactory; e.g. rubies, amethysts, and sapphires do not ordinarily look well set in yellow gold, whereas they are superb when set in silver, white-gold or platinum.

Thought must also be given to the relative ease with which different metals may be worked; white-gold, for example, is notoriously difficult. The most satisfactory result ever obtained has been silver-gilt, but the mercury gilding process is so dangerous that it is now illegal in most countries. However, irrespective of the metal used or the adornments added, the all important thing is that the design be good and the material be exactly what it pretends to be.



The Cross of New York, which is reserved for use in services presided over by the Bishop of the Diocese, was given in memory of William Thomas Manning, Tenth Bishop of New York. The cross is of silver and gold; it took fifteen hundred working hours by jewelers and goldsmiths to produce it in finished form. Two hemispheric rock crystals mark the crucial point. One hundred and ninety-two diamonds, given for this purpose, adorn the central boss. Ninety-six other precious and semi-precious stones lend brilliance to the whole mass. The over all height of the cross and its staff is eight and one-half feet. *Maker: Louis Glasier, New York, 1950*
Donor: The Laymen's Club of the Cathedral Church.



The Royal Alms Basin. In origin, the "decent Basin", mentioned in one of the rubrics in the Communion Service, is from the same family as the paten now exclusively associated with the Bread used in Holy Communion. This particular basin is of silver-gilt, hand-wrought and chiseled. It is sixteen and a half inches in diameter. The Royal Arms dominate the center of the design, and on the top flange is the eagle of St. John. *Maker: Omar Ramsden, London, 1926*
Donor: His Majesty King George V



The Moffett Ciborium is one of the most satisfactory designs ever worked out in terms of function. It is of silver-gilt with clustered jewelled designs; recently a complete circle of pearls has been added to the base. A ciborium is a form of covered cup-paten originating in the standing paten; it is designed to permit easy administration of the Breads used at Holy Communion. This form of paten is valuable in services involving great numbers of people, for it prevents the accidents inevitable if an heavily laden flat paten be used. *Maker: Black, Starr and Gorham, New York, 1945*
Donor: Miss Mary L. Moffett

Two-handed Cup. This superb piece of silver-gilt work is termed "Restoration Cup" because it was made in the first years of the Restoration Period in English history; Charles II was restored to the English throne in 1660. This ceremonial piece was presented by Edmund Ironside, Esquire, to his relative, the Lord Bishop of Bristol, in 1661. The Coat of Arms impales the Arms of the See of Bristol with the Arms of Ironside. *Maker: R. C., London, 1661*
Donor: His Majesty King George V



Our Guest Editor *continued from Page 7*

repeats the prayers previously learned, a spiritual bouquet is laid at the feet of Our Creator.

The fact that we follow set liturgical patterns in our public prayers involves repetition. The Lord's Prayer is obviously one designed for frequent use. We find it prescribed as part of every office for which provision is made in the Prayer Book. We never gather together for other religious purposes such as Vestry or Diocesan meetings that we do not recite this same prayer in unison. Then we note that by special rubrics several of the most vital Collects are required to be repeated with frequency. I have in mind the Collects for the first Sunday in Advent and for Ash Wednesday, which we are instructed to say throughout these respective seasons, and the Collects for Christmas and Easter Days, which are recited at all services held during the octaves. This is in no way "vain repetition". Repetition of prayers is only to be criticized when it is in vain in the sense that it is done thoughtlessly or without concentration and reverence.

There is no special originality about this suggested procedure for memorizing prayers, but, as with many other recommendations, their value is not fully realized until underlined by experience. Last Lent I resolved to begin anew to follow Father Hughson's example in memorizing Collects. The Collect for the second Sunday in Lent was emphasized in a Lenten sermon, and a day or so later I learned it during my post-Communion devotions. As I left the church to drive to the station for my morning train, I was still repeating what I had learned as I came to a busy intersection. I stopped, preparatory to making a left turn at a blind corner. The road appeared to be clear, but just as I re-started, a car came from nowhere, and only by the slightest margin was a violent collision averted. After the moment of emergency passed, I found myself still saying, "Keep us both outwardly in our bodies and inwardly in our souls that we may be defended from all adversities which may happen to the body and from all evil thoughts that may assault and hurt the soul."

When confronted with danger, it aids our endurance to have such a pertinent prayer veritably on the tip of our tongue. Similarly we can view or face sickness or the approach of death with the more compassion or submission if we are prepared with appropriate intercessions. And again, on joyful occasions or in circumstances when thanksgivings are called for, our joy is the more complete if we can be spiritually articulate. Let us think, therefore, of our needs in the matter of prayer with the idea of seeking the means to satisfy them from the pages of our priceless manual of spiritual exercises, the Book of Common Prayer. Build up a repertory or selection of your own choosing and use it frequently and as occasions demand. Finally, let us be sure to include media of praise and adoration such as the Gloria in Excelsis Deo, the 150th Psalm, or my favorite among the offertory sentences, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all"

Ed. Note: Mr. Ellis H. Carson is a Vestryman of Trinity Church in downtown New York and of the Church of Saint James the Less in Scarsdale, where he serves also as Clerk of the Vestry.

Mr. Carson was born in Liverpool, England, in 1904, and began his education by attending a parochial school conducted by the Church of St. Agnes. He was confirmed in the downtown church of that city, Our Lady and St. Nicholas, and later became a parishioner of the Church of St. Andrew, which was attended by Mrs. Carson and her family. He was elected to the Parochial Church Council of St. Andrew's and was its sec-

retary for several years.

Upon graduation from high school Mr. Carson spent three years in the merchant marine and then entered the insurance business. He became a fellow by examination of the Chartered Insurance Institute of Great Britain.

Mr. and Mrs. Carson were transferred to New York in 1938, and ten years later he was invited to assume the presidency of the National Surety Corporation, which position he now holds.

Mr. and Mrs. Carson have become citizens by naturalization, and they live in Scarsdale, New York, with their three children — two daughters and a son.

Make a Note of it Now !
YOUR BISHOP'S
"SECOND MILE" OFFERING
May 3

New Cathedral Organ To Be Dedicated Easter Day

ON EASTER DAY at the 11 o'clock service Bishop Donegan will dedicate the new Cathedral Organ, which Mr. G. Donald Harrison, President of the Aeolian-Skinner Organ Company, has been rebuilding and installing for the past year. Mr. Joseph S. Whiteford, Vice-President of the Company, writes as follows:

"The aim of the rebuilding and enlargement of the organ is to provide the Cathedral with a completely modern and unique instrument which could best be characterized as 'American Classic'.

"Since the original organ was built, a great deal of development has taken place in the design of instruments, particularly those which are to be housed in large buildings with reverberant acoustics, and the organ has been so planned that it will play with equal fidelity the compositions from the Classic, Romantic and Modern periods, and the ensemble of the organ will be very much clarified for better accompaniment of the choir and particularly congregational singing.

"The original organ was built when the Cathedral itself was very much smaller. The completion of the Nave made a considerably enlarged and improved instrument necessary.

"The organ will be rebuilt into eight separate divisions playable on the four manual console and containing 156 sets of pipes. Each set of pipes contains one pipe for each note existent on the manuals and the pedals. When the instrument is completed, it will contain approximately 8000 pipes ranging in size from 32 feet long and big enough in diameter for a man to crawl through, to tiny pipes no larger than a lead pencil. The divisions of the organ will be the Great Organ, Swell Organ, Choir Organ, Solo Organ, Tuba Organ, Bombarde Organ, Pedal Organ, and one division in the west end of the Cathedral directly under the great Rose Window. This latter division will contain the 'State Trumpet', which is the only stop of its kind in the world. The pipes of this stop are very brilliant Trumpet tones which will be used on many occasions for music appropriate for this sort of sound. Dr. Coke-Jephcott has composed a Fanfare especially for the Dedication of this stop, which will be heard Easter Sunday morning.

"The rest of the organ will be located in its present position on either side of the choir behind the organ spaces.

"Although the instrument is not the largest by any means in the country, the Cathedral itself offers the instrument an unparalleled acoustical atmosphere in which to create a completely unique and satisfying musical result.

"The organ is being overhauled and enlarged in sections. To date, three of the sections are practically complete, with five more to be completed by Easter or shortly thereafter.

"The old instrument was built by Ernest M. Skinner Company in 1910 and many of its fine, original voices are being retained in the new plans. When the instrument is finished, all of the old existing mechanism that is being employed will be completely renovated so that in all respects the instrument will be as completely new.

"In addition to the specific musical advantages of the newer tonal design of the instrument, great stress has been placed on creating sounds in the instrument which will be much clearer for accompanimental purposes. This is an essential in such a very large building, and it will be noticed as more of the organ is completed that greater clarity can be achieved for both choir and congregational accompaniment."

Operation "Alajandra" April 26 Is Youth Sunday

FOUR MONTHS ago the United Movement of Christian Youth focused attention on one of the four major activities of its program, Youth Sunday. Young people were alerted to the Youth Offering Project for the year 1953, "Alajandra". Since then the National Council, Division of Youth, has furnished the clergy with material and supplies that would insure a successful campaign. An attractive poster illustrating the mission area, a booklet — "About Alajandra", and a letter suggesting other materials, were sent to every Parish and Mission in the United States. Mite boxes and envelopes were made available from "281", and a filmstrip entitled "Alajandra" was produced.

The National Council has attempted in this way to bring to the attention of our young people the needs of their Mexican neighbors. Have you made use of the materials placed at your disposal? If not, there is still time. The filmstrip "Alajandra" may be rented from the office of the Department of Christian Education, Diocesan House, 1047 Amsterdam Avenue, New York 25, New York.

Explains Missionary Quota

continued from Page 5

This money will support the work of our national Church at home and abroad. It will pay the cost of maintaining salaries and work in aided dioceses and missionary districts in our own country (which will require approximately 25 per cent of that sum), and it will also support the work of our Church overseas — in Japan, China, the Philippines, etc., (which will take approximately 40 per cent of it).

The total missionary budget of the Diocese is, therefore, \$834,507. The Canons of the General Convention state that the two parts of the budget be treated separately and that the income pledged and received toward them must be divided proportionately between them in the ratio that the two parts bear to the total.

Our failure to meet this budget in full means curtailment of our own work as well as the work of the National Church: 59 per cent of each missionary dollar received by our diocese must go to the National Council; the remaining 41 per cent will stay in the Diocese for our missionary program.

Your missionary dollar is broken down approximately as follows: 59 cents of it goes to the National Church, of which approximately 15 cents supports missions in this country, and 23 cents supports our work in the foreign missionary field. The remaining 21 cents is needed for the various activities of the National Council: Christian Education, Social Relations, Promotion, etc.

41 cents of it remains in the Diocese of New York, of which approximately 18 cents goes directly to missionaries' salaries and Church extension in our own diocesan family. Approximately 14 cents help support the agencies at work in the community, doing real missionary work. The remaining 9 cents is needed for the Council's other departments.

Your missionary dollar has high purchasing power and far-reaching influence. It works for you "around the corner", near you in your neighborhood; and it works for you in far-off places. What a privilege it is to go, through your gifts to missions, with our missionaries to literally thousands of places, to help thousands of people and to bear witness to your God. Your dollars, given to missions, buy for you more joy than they buy anywhere else.

★ ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND BOTH THE OLD AND THE NEW ADDRESS

The Archdeacon



The Venerable George F. Brätt

THE DIOCESE of New York extends over some 4,763 square miles. In some places the population is scattered, and in others the concentration is so great that few areas on earth can compare. In the rural counties large farms and majestic woodlands remain much as they were one hundred years ago, whereas the city's sky-line is forever changing. Some communicants drive a mile or more to visit the nearest neighbor, while in the city it is not uncommon to find a family of eight living in one room in a block which is home to several thousand.

Wherever people dwell one finds our Church fulfilling her great commission. In city and in village the bell rings to remind God's people of the primary things, — of holiness, of righteousness, of the privilege of joining with others in praise and thanksgiving, of the lighted candle and the holy Altar! The "two or three are gathered together" in the Name of Our Lord and know the power of Presence.

Finding the wayward and the lost is a task incumbent on every Christian. Methods of evangelism in areas where people own their own homes, however, follow a pattern which cannot be used in a parish ministering to those living in apartment houses. A priest cannot call on new people in a multiple dwelling if he cannot get past the ever-vigilant doorman.

Because the Diocese is so large and because there is a tendency among congregations to judge their

own situation as unique, one might expect that ultimately the sin of parochialism would rend us asunder. And indeed, this might happen were it not for the cohesive elements so well known to all. We are one in our allegiance to the living Christ; we share the same Bible, the same incomparable Book of Common Prayer; we are all blessed and strengthened by the same spiritual Meat and the same spiritual Drink. The Bishop, Father in God and Chief Pastor, binds us together in one great family urging all to go forth in peace, to comfort, to hold fast the faith in unity of spirit, to show our thankfulness in obedience to the will of God. We are bound together in our common desire that all the world shall be saved, and to this end we pray, and work, and give, that the Gospel of Christ might be preached to all men everywhere.

The Diocese is large in area but it is bound together in such a way that even the most remote Mission must never feel isolated. On occasion the Missionary comes to Convention, to Convocation, to Clericus, and Conference, and there shares with his urban brother the life of faith and witness. In like manner layman finds layman and shares a common loyalty for the Church. Thus the bond of fellowship is strengthened as each discovers afresh the basic task of the Church, — the conversion of the world to Christ. Thus, too, they know that whatever the difficulty or the problem, all have the same ultimate commission, — namely, to bring a brother to Christ.

THE BRONX CONVOCATION

The women of all the parishes of the Convocation joined with other Christian women for a World Day of Prayer Service on February 20 at the CHURCH OF THE ATONEMENT. A social hour followed in the parish hall.

At CHRIST CHURCH, *Riverdale*, social activities of the parish "closed" for Lent with the Annual Brotherhood Dinner and Dance. It is reported that "good food aplenty satisfied the appetite; live music in good measure made toes tingle. Teen-agers and their friends, Mom and Dad and their friends, all friends of CHRIST CHURCH came to make more friends in CHRIST CHURCH."

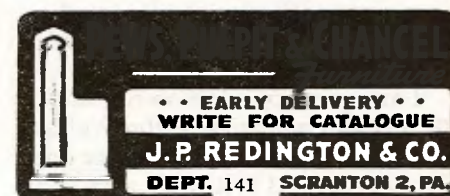
At a recent Corporate Communion breakfast for men and boys of the CHURCH OF THE MEDIATOR, *Kingsbridge*, the speaker was the Honorable Charles S. Colden, Justice of the Supreme Court of the State of New York, and active layman of the Episcopal Church.

A 100th Anniversary Committee has been formed at ST. JAMES', *Fordham*, under the leadership of William Lueckel, with the Rector and representatives of the Vestry and all parish organizations. The young people of the parish have published the first issue of a new monthly bulletin, "The Scroll", which will present news of parish activities, as young people see it. This paper, financed by the Youth Committee, represents the first step in the revitalizing of the youth program of the parish. The men of the parish held an evening "at home" recently for all members of the parish, their friends and guests.

The Laymen's League (Men's group) of the CHURCH OF THE HOLY NATIVITY is sponsoring during Lent a series of lectures and discussions concerning the "Faith of the Church".

THE BISHOP OF NEW YORK was the Celebrant of Holy Communion and the speaker at the breakfast at the Annual Convocation Men and Boys' Service held in SAINT PETER'S CHURCH, WESTCHESTER, on Washington's Birthday holiday. Seats at the breakfast had to be limited to 225.

The Reverend Leslie Lang
The Bronx Correspondent



Christian Social Relations Makes Clear Its Stand

RECENTLY the Welfare and Health Council of The City of New York disputed the admission of the Planned Parenthood Committee of Mothers' Health Centers to its ranks. This organization was a member in good standing of the Health Council, but when the Health and Welfare Councils were undergoing a merger, it was agreed that all agencies not supported by the Greater New York Fund would reapply for admission to the new agency. All who applied were admitted except this Planned Parenthood group, whose application for membership was denied in spite of the fact that a majority of the members of the Board of the Welfare and Health Council approved the program, policies, and standards of the Planned Parenthood Committee of Mothers' Health Centers.

So strong was the rising protest against the action of the Welfare and Health Council, that they (the Council) felt constrained to send the following questionnaire to its members, inasmuch as there was forceful request that the Council reconsider its decision:

- "1. Are you in accord with the majority action of the Board in endorsing the program, policies and objectives of Planned Parenthood Committee of Mothers' Health Centers?"
- "2. Are you in accord with the majority action of the Board in declining their application for membership because of the resolve of the Catholic agencies to withdraw from the Council, based on moral and religious conventions, which in the opinion of the Board would result in the probable dissolution of the Council or in any case, a crippling diminution in its effectiveness as well as the destruction of inter-sectarian cooperation?"
- "3. The Catholic agencies have taken the position that cooperation within the Council by them with Planned Parenthood Committee would be repugnant to their moral and religious principles. Were a situation to arise relating to the moral and religious principles which you profess and involving a question of incompatibility on your part, would you feel privileged to withdraw from the Council?"
- "4. Do you prefer to make no comment on the issues involved?"
- "5. Other comments you may wish to make:"

This questionnaire went out to all member agencies of the Welfare and Health Council, but under date of February 11 it was also sent

again to all Episcopal member agencies, with the following answer which makes the position of our Department of Christian Social Relations most clear:

"A STATEMENT from the Department concerning its stand on the matter of the admission of Planned Parenthood Committee of Mothers' Health Centers to membership in the Welfare and Health Council of the City of New York; and commended to Episcopal agencies which are members of the Council for their consideration.

- A. We would answer affirmatively question #1 of the Questionnaire circulated by the Welfare and Health Council. We make this further comment: We accept the right of a majority of the Board of the Welfare and Health Council to determine whether any given agency meets the qualifications for admission to the Council and to admit that agency to membership in it.
- B. We do not feel that question #2 can be answered "Yes" or "No". We make this comment: We doubt that this kind of board action (the approval of the program, policies and objectives of any given agency followed by refusal to admit that agency to membership) can "maintain the high degree of mutual confidence and respect between all faiths within the Council, which has made possible the outstanding results obtained in recent years"; and we request a clarification of the principle upon which such apparently undemocratic action is taken.
- C. We would answer question #3 affirmatively, but should like to record our conviction that while any group has the privilege to withdraw on the basis of religious, moral and ethical principles, it is not obligated to do so.
- D. We should like further information from the Board of the Council on the question of whether the withdrawal of any group from the Council as it now exists would in actuality mean its dissolution.
- E. We approve the resolution of the Protestant Episcopal City Mission Society regretting the decision of the Board of the Welfare and Health Council not to include the Planned Parenthood Committee in its membership, and expressing the hope that the question will be reconsidered and that the Planned Parenthood Committee will be admitted to membership of the Council. We see the issue as not primarily a matter either of the program, policy and objectives

of any given agency, or of the withdrawal of any group. Rather we hold the conviction that any agency which serves a large segment of the population of this city, and whose program, policy and objectives are approved by a majority of the Board of the Council, should be admitted. This does not mean that we should necessarily and always approve the program, policy and objectives of any given agency, but that we defend its right to membership if it meets the standards and requirements for admission as determined by the Board of the Council."

The Welfare and Health Council has taken no further action on the issue (at this writing), probably awaiting the result of its poll of member agencies.



One of the high spots of the Christian Citizenship Seminar was the supper and square dance with All Souls' GFS in Harlem, New York. These flashlights give a few of both groups on the steps and again as they ate and visited together.

The Dean's View On The Planned Parenthood Issue

THE MAJORITY of the Board Members of The Welfare and Health Council voted approval of the plans and policies of the Planned Parenthood group but frankly stated in their resolution that they would be denied admission since a minority bloc (namely the Roman Catholic Charities of the District of New York and Brooklyn, and their member agencies) opposed the admission of Planned Parenthood and threatened to resign if it were in fact admitted.

The Very Rev. James A. Pike, J.S.D., Dean of the Cathedral Church, who is chairman of The Clergymen's Advisory Committee of the Planned Parenthood group,

in speaking of the issue said, in part, "The Roman Catholic Church is free to take any position it wishes on contraception. No one can have objection to their disciplining their own people any way they wish in this matter, nor can any one object to their seeking to persuade the rest of us to their views. But to use threats and boycotts to force majorities to take action other than that which they would otherwise have taken by proper deliberation and democratic vote, is damaging to the best interests of religion and cooperative social work.

"The Roman Catholics defend themselves on this by maintaining that what Planned Parenthood stands for is against the ethical teaching of the Roman Catholic Church. This may be. As a matter of fact the general line some supporters of Planned Parenthood take doesn't square up point for point with the ethical teachings of the Anglican Communion, since under the opinion of the Lambeth Conference a couple is not free to use contraception unless there is some legitimate reason they should not be having a child; or to put it positively, if a couple in line with prayerful and conscientious consideration believes that it is the will of God that they should have a child or further children, then they have the positive duty to take all possible steps to have them, including medical help if necessary. And in case of doubt the decision should be to have children. Nevertheless, there are situations in which it would be sinful to have a child. But the decision rests with the individual conscience under God; and therefore the freedom of access to contraceptive information is something that under Anglican principles should be maintained."

The Church and The City College

THE CHURCH in the Diocese of New York is called upon to minister to many colleges and universities without the conventional environment of campus and "Ivy-covered" hall. John Jones and Sally Smith from a parish in the Greater New York area are more than likely to attend one of the enormous New York "commuter colleges" where they will converge after long periods of subway or train travel. After attending lectures, interspersed with coffee and doughnuts at a nearby counter, they will rush to the subway for another hour's struggle to Jamaica, Astoria, the Bronx, or Jersey. Here these students will resume their roles as members of family and local parish and community.

Please turn to Page 17

Books in Review



by William E. Leidt

Two months ago in this BULLETIN (January, page 8) there was printed a picture of the Presiding Bishop welcoming two New Yorkers then recently elected to the Church's National Council. One was our Diocesan. The other was a layman, and a distinguished industrialist, who is now in the book columns as the author of *Reaching Out in Management* (New York, Harpers, \$2.50). This is Mr. Given's second book and it may seem an off choice to pass in review in a church magazine. But as I read *Reaching Out in Management* it seems to me to have a Christian motivation and to express the concern of a Christian placed in a position of top management for the well-being of the company's workers — his people. This note is sounded at the very beginning of the Preface: "We, like others, realize that better and better routes must be found to giving our people the maximum sense of fulfillment that can come out of their work."

And this is no mere accident, for Mr. Given is an active layman in the Church. Not only is he the father of a missionary priest serving among the Navajoes of Arizona but he himself devotes an astonishing portion of "his time, his talents, and his treasure" to the Church. President of the Episcopal Church Foundation, member of the National Council, trustee of the General Theological Seminary, are but his major activities for the Church. There are others.

But this book is the expression of a business man's philosophy and the *NAM News* calls it "an extremely readable and valuable book for men on the way up and a must for those who have already arrived." The publishers, too, have presented this business message, described by *Industrial Relations Letter* as "rich, authoritative and chocked-full of sound experience" a most attractive and inviting format.

As we enter upon the final weeks of Lent our devotional reading needs, perhaps, a lot of refreshing. And on the new book shelf are two volumes admirably suited to lead us to a triumphant Easter.

Father Hughson as he wandered from parish to parish, preaching missions, holding quiet days, counselling men and women with problems became one of the best beloved spiritual advisers in this diocese. His earthly life came to an end a little more than three years ago, but the Order of the Holy Cross of which he was a member for nearly half a century and twice its superior has published his *Spiritual Letters* (West Park, \$3). These letters, the earliest of which is dated 1910 and the last, an excerpt from one dated 1949, range over all life and abound with the simple urbane wisdom that was so characteristic of Fr. Hughson's discourses. His old friends will see him recreated in these pages; those who knew him not will find a new strength in the words of these letters.

But whatever books of devotion we read we must return from time to time to the Gospel itself. A few years ago the question on every lip was "Have you read *Letters to Young Churches?*" This was a new translation of Epistles by a young English parson, the Rev. J. B. Phillips. Here was a translation that made "Paul and the others speak to us in the sort of language that they would certainly use if they were with us in the flesh." Now Mr. Phillips has done the same thing for *The Gospels* (New York, Macmillan \$2.75). In this translation Mr. Phillips has attempted "to translate the Greek text as one would translate any other document from a foreign language, with the same conscientiousness but also with the same freedom in conveying, as far as possible, the meaning and style of the original writer."

In carrying out this purpose Mr. Phillips has produced a superbly readable version of the Gospels — not a version to be used in the Church's services but a version for study and devotion to find new spiritual meanings in words the familiarity of which has often dulled their full significance. The translator has prefaced each chapter with helpful notes and

Please turn to Page 18

Bishop Campbell

The Rt. Rev. Robert E. Campbell, Retired Missionary Bishop of Liberia is assisting with Confirmations during the next three weeks.

Spring Convocation Meetings

April 14—HUDSON—Grange Hall, Rosendale
7:00 p.m.—Dinner Meeting
Bishop Boynton

April 16—RAMAPO—Church of The Good Shepherd, Greenwood Lake
5:00 p.m.—Meeting
6:00 p.m.—Evening Prayer
6:30 p.m.—Dinner
7:45 p.m.—Evening program
Bishop Donegan

April 22—BRONX—St. Stephen's, Woodlawn
8:00 p.m.—Evening Prayer and meeting
Bishop Boynton

April 23—RICHMOND—All Saint's, Mariners Harbor
8:15 p.m.—
Bishop Donegan

April 28—DUTCHESS—St. Paul's and Trinity, Tivoli
4:30 p.m.—Meeting
Evening Prayer
Dinner
Evening program
Bishop Boynton

April 29—WESTCHESTER—St. James the Less, Scarsdale
4:30 p.m.—Meeting
Evening Prayer
Dinner
Evening program
Bishop Boynton

April 30—MANHATTAN—
8:00 p.m.—
Bishop Donegan

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KNOCK AND ENTER

by Chad Walsh

ILLUSTRATED BY JACQUELINE JACKSON

We take pleasure in announcing the publication of a book that represents a new approach to Confirmation instruction. We venture to predict that it will revolutionize the method of instruction in many parishes.

The Rev. *Chad Walsh* is recognized as one of the foremost writers for adults of the Church. In *KNOCK AND ENTER* he turns his attention to the Church's children, and combines entertaining reading with sound Church teaching. The illustrations by *Jacqueline Jackson* are delightful, and give a candid view of life in and around the church and the rectory.

KNOCK AND ENTER will serve so many different purposes that it is being published in two editions — a cloth-bound one, for gift use and general reading, and a paper-bound one, for actual Confirmation instruction.

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The Deans Column *continued from Page 9*

cated to God and through which, when accepted and made holy by Him, He can work in the world. Thus His real presence is vouchsafed to us through the very oblations which we have offered. Quietly preparing the oblations during the anthem and then noisily bringing up the alms gets this out of balance; thus, in common with many parishes these days, at the Cathedral lay people bring the oblations from a credence table in the nave, following the ushers with the alms. We raise at the altar — in full view of the people — alms, bread and wine, complying with the rubric which requires this order of offering, all during the anthem — which the rubric says is to be sung “when the alms and oblations are being received and presented”.

5. WE REMAIN STANDING FOR THE PRAYER FOR THE CHURCH. What we offer is not a perfect offering: the lives we offer are inadequate, broken and needful; so our prayers for the completing and mending of life are joined with the offering in the Prayer for the Church, as the Prayer Book really intends: “We humbly beseech thee most mercifully to accept our alms and oblations, and these our prayers, which we offer unto Thy Divine Majesty”. Since this is the completing of the offertory, not just another prayer, we remain standing for it, with the servers and assistant ministers surrounding the altar and the laymen remaining at the common rail. At the end of it the participants resume their places and all kneel for the Confession at the words “devoutly kneeling”, which are thus restored to meaning.

It is refreshing that these changes have nothing to do with “high” or “low”, but are simply an attempt to carry out the full implications of the Book of Common Prayer and the theology of worship underlining it.

We are happy to be at one in these practices with our sister cathedrals in Washington and Newark, with our neighbor, St. Paul's Chapel of Columbia University — and with an increasing number of parishes throughout the land.

James A. Pike
Dean

“We Shall Build On”

continued from Page 1

In January, 1932, the Rector—the Reverend Clifford Gregg—died and was succeeded by the Reverend Edward Tower Theopold (now Rector of St. Simeon's Church, Bronx) who, incidentally, was ordained to the priesthood in the church on December 11, 1932, by the Right Reverend Arthur S. Lloyd, Suffragan Bishop of New York.

But again came problems and stress. During the Cure of Fr. Theopold great changes took place in the neighborhood. Many parishioners, following inevitable population trends, moved into Westchester County, Long Island, and New Jersey. At the Bishop's request Fr. Theopold added to his responsibilities by accepting appointment as Vicar of the Emmanuel Chapel on Cortland Avenue, a mission of the Diocese.

The mission grew rapidly and soon it became evident that it must move its location. In the meanwhile the rector at St. Simeon's had retired, and it appeared that a merger of this parish with Emmanuel Chapel would strengthen the Church in this area.

Consequently the members of the mission transferred to St. Simeon's; the mission was closed, and Fr. Theopold was called to St. Simeon's as Rector.

Before long the great influx of new people into the parish of Trinity made it impossible for one priest to serve the two parishes adequately, and the burden of his duties had begun to undermine the Rector's health. Fr. Theopold resigned as rector of Trinity and the Reverend Wendall C. Roberts, who had recently come to the Diocese from Jamaica, B.W.I., was appointed priest-in-charge by the Bishop. A new vestry was elected and in the short span of about six months the parish repaid its indebtedness to the Diocesan Missionary and Church Extension Society which had aided it over its critical period, and Fr. Roberts was called as Rector in May, 1951.

The great influx of people into the area continued, taxing the housing available and resulting in an immediate growth of the parish. The Rector and Vestry hardly had time to consider improvements to the parish buildings when it was announced that the City Housing Authorities planned to erect a large development to be known as Forest Houses, which would mean the condemnation of Trinity Church.

The Vestry sought the aid of the Bishop, who requested the Suffragan Bishop and the Treasurer of The Missionary Society to inter-

cede on behalf of the parish. After long negotiation, agreement was obtained to exclude the church from the site of the development. The cooperation and assistance of the State Housing Commissioner, the New York Housing Authorities, City Planning Commission, the President of the Borough of The Bronx, and the devotion of the New York City Mission Society made the agreement possible.

Today, Trinity Church, Morrisania, stands amid the leveled ground and rubble of many blocks soon to be occupied by Forest Houses. It looks as if it were standing in the kind of bombed-out area to be found in Europe. BUT — in all this turmoil Trinity, Morrisania has lost only one parishioner, by transfer to Long Island. On the other hand it has gained, in the last year, 62 new parishioners by transfer from other parishes, and 40 persons additionally by confirmation. Today, Trinity, Morrisania has a membership of 731. The Rector, the Vestry, and the congregation is preparing for the influx of still more people because of the new housing development on its doorstep. They are planning to raise a sizeable sum of money to meet this challenge, to be expended on the enlargement and beautification of the church and the strengthening of the fabric of the building — and the strengthening of the fabric of its congregation for the new task — and their faith is reflected in Studdart Kennedy's famous line, “We shall build on . . .”

As The Twig Is Bent

Close to 200 people were present at the 42nd Annual Meeting of Youth Consultation Service held at the Community House of St. Bartholomew's Church on February 19th.

The following officers were elected: The Rt. Rev. Horace W. B. Donegan, D.D., S.T.D., Honorary President; The Rt. Rev. Charles F. Boynton, D.D., S.T.D., Honorary Vice-President; George W. Van Slyck, President; Mrs. William C. Dickey, First Vice-President; Ludlow Bull, Ph.D., Second Vice-President; Robert A. West, Treasurer; Mrs. James J. Pilliod, Secretary; Byron G. Clark, Assistant Secretary.

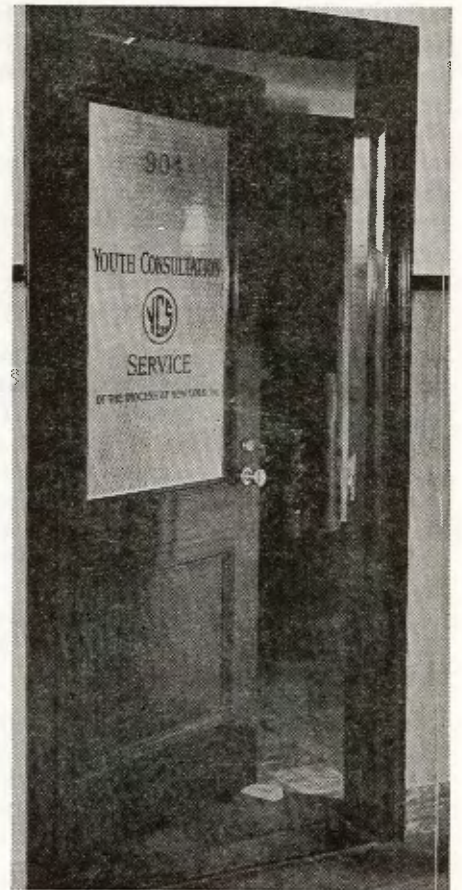
The Reverend Anson Phelps Stokes, Jr., gave the invocation. Following reports by the President, Treasurer, and the Executive Director (Mrs. Leonard E. Hoag), the Reverend Otis R. Rice discussed the contributions of Psychiatry to pastoral counselling. The Bishop of New York, Honorary President of the Agency, gave the benediction.

The Annual Report, distributed at the meeting, records that in 1952 throughout the three offices of the

agency — located in Manhattan, the Bronx, and White Plains — 850 girls were helped with their problems about school, family conflict, religion, unmarried motherhood, or vocational difficulties. While the majority were drawn from Greater New York, many came from other parts of the United States. It is of interest that a large proportion came from families *above the lower income brackets*, many from an *educational level of college*. 50% came with problems stemming from personality difficulties or conflict with school or family. 47% were from broken homes, a sad commentary on life today.

Each year the Agency succeeds in reaching more very young adolescents and last year 1/3 of the clients were *under 16 years of age*. These bewildered adolescents came at the suggestion of teachers or guidance counsellors at school, a relative who was concerned, a probation officer, clergy, hospital clinic worker, or another social agency. Many heard of the Agency through friends, or publicity in periodicals and the daily press. During the year 46 churches, 24 schools, 42 private organizations, and 18 public agencies referred girls.

The Agency continues to give special help to the unmarried mother. It plans with her for her shelter, pre-and-postnatal and maternity care and confinement, and for her own and her baby's future, including adoption when desirable. Last year 170 mothers were under extended care and 89 babies were planned for. 42 babies were surrendered for adoption, 7 were placed in



boarding homes, and 40 were kept by their mother or close relative.

However statistics may indicate the extent of help given, they do not express the feeling of an unmarried mother such as Gloria, who told her case worker: "Now I know there is hope, I feel I can go on."

They do not explain as well as did Jenny, a near delinquent, when she said, "Now that I know my mother really loves me, I feel like minding."

"You helped my sister so much, I thought maybe you could help me," was the way Ann made application.

"Just as the twig is bent, the tree's inclined." It is our task and purpose to help these young girls who are out of step with life to build for themselves a useful place in the community.

Youth Consultation Service looks forward to 1953 in the hope that its service to the adolescent between the ages of 14 and 25 may become better known to the Clergy of the Diocese, thereby increasing its usefulness. Youth Consultation Service takes this opportunity to thank Trinity Church for so generously giving it the use of its former rectory for its Central Office at 27 west 25th Street. It also wishes to express its gratitude to the many contributors who have made the work possible, many of whom gave generously of their time and thought to the undertakings of the Agency. But it does need more support and help in order to move into new areas of service, as well as to sustain fully its present services.

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The Church and The City *continued from Page 14*

Commuter colleges also have commuter faculties. Professors in institutions such as The College of the City of New York, Hunter College and New York University may live at great distances and be subject to the same commuter struggle as their students. In their local parishes such professors may have an active church life and assume responsibilities of leadership, but in their teaching and college community life they may never know each other as concerned Episcopalians.

What is the Church to do about these commuter students and commuter faculty people? What kind of



On February 27th, Bishop Donegan elevated his personal Chaplain, the Reverend Hikaru Yanagihara of Osaka, Japan, to the Priesthood. Here the Bishop is shown administering Holy Communion to the Reverend Mr. Yanagihara at the ordination in St. Ansgarius' Chapel in the Cathedral Church.

a ministry can reach these people whose time and energies are so divided between college and home, between the Church in college and the Church in the home parish?

Essentially the problem of the commuter student or faculty member is the problem of the commuter of any category. His life is split. He lives out his family and social life in one situation and his vocational life in another. The Church which seeks to minister to the whole man is hard put to it to become a living part of both sides of the commuter's life. Yet, this is exactly the responsibility the Church must assume. It must find the vocational relevance of the Gospel where the work is being done.

How can this kind of relevance be achieved with the Christian student and professor within the teeming life of a city college? The Church must be at the center of these complex situations with a living ministry that includes the following action:

1. The bringing of Episcopalians together to know each other as members of the Church in the midst of the impersonal commuter college.
2. The teaching of the Faith of the Church.
3. The examination of the assumptions of the various academic disciplines in the light of the teaching of the Church.
4. The asking of questions by Churchmen and inquirers.
5. The counselling of individual students as they face personal questions and anxieties in their lives as Christians.
6. A missionary effort to open the whole climate of opinion in the college to the insights of the Christian point of view.
7. The offering of a true community Eucharist regularly within the life of the college.

Westchester Convocation

continued from Page 7

ST. BARNABAS' CHURCH, Irvington, sponsored a very successful Shrove Tuesday Pancake Supper on February 17 in the Parish Hall. On Sunday, January 25, the children of the Church School made a pilgrimage to the Wall Street Journal editorial offices and press room under the direction of Miss Susan McCormack.

The Evening Guild and the Parish Guild of ST. PETER'S CHURCH, Peekskill, had as their guest speaker at a covered dish supper, The Reverend James L. Whitcomb, Chaplain of ST. MARY'S SCHOOL, Peekskill.

The Reverend E. Walter Chater, rector of ALL SAINT'S CHURCH, Harrison, and the Westchester Convocation representative of the Department of Christian Social Relations of the Council of the Diocese, presided over a meeting of the delegates from the various convocation parishes at ST. BARTHOLOMEW'S CHURCH, White Plains. The meeting was held on Friday, January 30, and plans were made for a more effective educational program on Social Service in the convocation. The Rev. Leland B. Henry, Executive Director of the Diocesan Department of Christian Social Relations, was one of the speakers.

The Rev. C. Kenneth Ackerman
The Westchester Correspondent

Daughters Of The King

The Order of The Daughters of The King, Trinity Chapter #12, celebrated its 63rd Anniversary on March 3rd.

Trinity Chapter #12 is not only the oldest chapter in the Diocese of New York, but the oldest one in the whole Order.

One chapter member is still active at the age of eighty-one.

THE RETIRING FUND FOR DEACONESSES

of the Protestant Episcopal Church in the United States of America
This New York corporation provides important aid for retired Deaconesses of the Church. Contributions for its corporate purposes will assist in giving them greater aid.

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★ ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND BOTH THE OLD AND THE NEW ADDRESS

THE RICHMOND CONVOCAATION

At ST. ALBAN'S, *Eltingville*, The Players presented, February 12-14, their second Annual Revue, "*Bigger & Better*", with every kind of caper. Proceeds are for the Organ Fund.

A Shrove Tuesday pancake supper was revived, following an early custom of eating all the eggs in the pantry, eggs then being forbidden during Lent.

The Girls' Friendly put on a covered dish supper and Square Dance, especially for parents and friends.

ST. ALBAN'S was host to the ladies of all Protestant Churches on the South Shore for their annual World Day of Prayer Service.

ST. JOHN'S, *Clifton*, passed another milestone by discontinuing the practice of renting pews, thereby becoming a "free Church". Thanks are due those who previously rented for their wonderful Christian spirit and for hailing the change as a forward-looking venture.

Thanks to the Canterbury Guild for their splendid donation of \$100.00, the entire proceeds of their food sale, towards the redecoration fund.

For Sale. 1. An excellent picture of the church.

2. Clam Chowder every Friday, February 13 through March 27.

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Roger Roughton

The Richmond Correspondent

"St. Faith's"

Continued from Page 8

gram of deaconess training by opening "Grace House Training School" on East Twelfth Street. Because his was a venture of faith, Dr. Huntington named the building that housed his school "St. Faith's House".

The Grace House Training School for Deaconesses proved so satisfactory that the following year, 1891, the school was organized as an independent institution and incorporated as "The New York Training School for Deaconesses".

The newly incorporated school thrived. Nineteen years later the name "St. Faith's House" was transferred to the school's new and larger home in the Cathedral Close, the gift of the then Archdeacon Tiffany in memory of his wife.

Designed to prepare candidates for the Deaconess Order, the New

York Training School accepted also students who wished to train for work in the Church but who did not feel called to the life-service of the deaconess vocation. The course of study was based on the requirements of the Canon (#51, sec. 4). Also in conformity with the Canon was the granting of the school diploma only after the requirement "of at least nine months of field work under competent supervision had been satisfactorily met."

Dr. Huntington always insisted that the Training School he founded was a school for the whole Church. In this the School has been eminently successful. "St. Faith's" graduates are actively serving the Church in a variety of fields and over wide areas: as Deaconesses; as missionaries at home and overseas; as parish and diocesan workers; and as teachers and heads of institutions.

When in 1948 St. Faith's House became "Diocesan House", the Trustees of the New York Training School for Deaconesses suspended the operation of the School as a staffed institution. However, the active concern to forward the purpose of the School is being continued in the program set up to make scholarship grants available to aid qualified women who wish to prepare for the Deaconess life and work, or to train for Church work at recognized training schools.

There Is No Ready Solution

"THIS IS JUST a line to let you know that I am nicely settled and very happy," wrote Mrs. Clark in a letter addressed to The Episcopal Service to the Aged. "I feel as though I'd come home at last and I can never thank you enough for what you've done."

This letter is typical of many which have been received by The Service to the Aged in the less than three years of its existence. During this time more than 400 elderly men and women have brought their problems to us and in almost every case have expressed appreciation for the help offered by the Diocese.

Few people have seemed more alone than Mrs. Clark who came in at the suggestion of her rector to whom she had turned after the death of her husband. Mr. Clark had been an invalid for ten years, and during that time Mrs. Clark had cared for him constantly. Savings which had been substantial at the onset of his illness steadily diminished until there was less than \$1000 left after funeral expenses

Books In Review *continued from Page 15*

has inserted section headings to emphasize the significance of all the passages. This is a translation that everyone will wish to use.

Books Received:

Christianity and Communism by John C. Bennett, A Seabury Press

Edition of a Haddam House Book

Commentary on the Gospels by Ronald A. Knox, Sheed and Ward

The Temptation to Be Good by A. Powell Davies, Farrar, Strauss, and Young

The Seed and the Fruit by Leslie Hunter, Bishop of Sheffield, Morehouse-Gorham

A Sower Went Forth by Richardson Wright, Morehouse-Gorham

Power of God by Dom Gregory Dix, Morehouse-Gorham

Living the Ten Commandments by Carroll E. Simcox, Morehouse-Gorham

Knock and Enter by Chad Walsh, Morehouse-Gorham

The Impudent Dreamer by Melville Harcourt, Oxford University Press

were paid. There were no relatives and no close friends. Physically and emotionally Mrs. Clark was exhausted, and yet the days seemed so endless and she was so concerned about finances that her initial request was that we help her secure work.

Several interviews were necessary before Mrs. Clark could accept the fact that what she must have first of all was a complete rest and that financial help would be needed to make this possible. Old Age Assistance was explained to her, and she was helped to secure the necessary documents. When she finally applied for it everything went smoothly, and relief was given without delay.

Now that Mrs. Clark's physical needs were taken care of, it was time to think of new interests for her so that the days would not seem so long. Fortunately, one of the Department of Welfare Day Centers for Older People was located not far from her home. Because after so many years of staying closely at home Mrs. Clark was timid about trying something new, we accompanied her to the Center the first time. The workers there had been alerted and welcomed her cordially. She immediately found herself a part of the group, and later when an opportunity for a two weeks' holiday at camp was given her she accepted readily and had a wonderful time.

After her return from camp Mrs. Clark tried again to work and was able to secure occasional odd jobs. The long years of caring for Mr. Clark, however, had taken their toll, and she found it more and more difficult not only to work but to go to the Center and even to do her marketing and cooking. She finally decided that the time had come for her to enter a Home. She was very fortunate. Most Homes have long waiting lists, but the interviews with Mrs. Clark had brought out facts which made her acceptable to one Home which, because of its

highly specialized eligibility requirements, even had occasional vacancies. Mrs. Clark made her application and was admitted in less than a month. The letter already quoted arrived at our office ten days later.

Obviously not all problems can be as happily resolved as those of Mrs. Clark. Lack of resources for the care of older people is the greatest problem we have to face. Homes have waiting lists, hospitals are crowded, private boarding and nursing homes are expensive. We cannot, therefore, offer a ready-made solution to all situations, but at the same time it is often helpful to people to know just what they can and cannot expect of the community. Miss Ellis, for instance, had always expected to enter a particular Home when she became too old to work. Without inquiry into the situation which existed in the Home or its eligibility requirements, Miss Ellis had considered no alternative plans until the day she came to the office of The Service to the Aged to refer a friend. In the course of the discussion the general situation regarding Homes was explained to her and for the first time she began to think along more constructive lines. Only recently she telephoned to say that she was making plans for her old age on a much more realistic basis.

Many people who come to ESA have been referred by the clergy, but there are many others who ought to have been but were not. In one week, for example, we had appointments with three elderly people, each of whom had first turned to his rector and been referred to other organizations. It was these other organizations who recognized the problems as falling within our province and referred the people to the Service. In one instance an old lady had been given the names of several organizations by her rector and had dutifully and

Please turn to Page 19

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There is No Ready

continued from Page 18

at considerable physical effort called at every one.

Sometimes the unnecessary effort is expended not by the old people but by the clergy themselves. A few weeks ago the rector of one of our churches called us almost apologetically to refer to one of his parishioners. He explained that he had tried to help by telephoning various homes for the aged to find out which ones his parishioner might be eligible for. He had spent considerable time at this task without finding even a possible place for his friend. We cannot stress too strongly the fact that The Service to the Aged has been established by the Diocese in order to help the clergy and their older parishioners in every possible way. It is earnestly hoped that the clergy will at no time hesitate to ask for information about resources or to refer people to us.

Report of the Chaplain of Youth Consultation Service

THE BY-LAWS OF YCS provide that one of the officers of the Board be a Chaplain, but the By-Laws — oddly enough — state no duties for him! This must not be taken to mean that the Chaplain has nothing to do, for it is obvious that he is to further the spiritual purposes that are ours by our Charter: "The re-

covery and restoration of those in need by the Church's Faith and Ministry." The concern of the Chaplain is therefore the spiritualities in our work and the spiritual aspects of our work. He serves therefore as, not only an officer of the Board, but as Chaplain to the staff in their worship in the educational program in connection with the by-weekly staff meetings, and also as religious consultant for staff members on the religious aspects of clients' problems and consultant for clients whose problems indicate referral to him. These are the duties of the Chaplain on the one day a week he is to devote to this work.

This year I mean to read you a sermon — with, however, a different purpose than if I were preaching you this sermon.

I present this sermon then as a sort of window through which you may see this side of our life here, and perhaps it may serve to answer several questions that from time to time occur to you:

How can a staff, whose hourly concerns are the baffling and absorbing problems of youth, see these problems in perspective — and in a perspective that is both scientific and religious?

How can a staff of trained workers see beyond the standards their profession sets for their work to sense its meaning as their particular "vocation and ministry (where) they may truly and godly serve" Him Who calls them to it?

And here also, there may be some answer to the question, just what is the spirit of our staff? It is true of course that every preacher tries to "speak to the condition" of his hearers; and, sadly enough but obviously enough, it is equally true that he fails in this more often than not. But let this sermon stand as statement of my conviction about our work and the spirit in which it should be done; and let it stand as statement of my conviction that this manner of address is proper address to what I am sure is the heart and mind of our staff in their devotion to their work and in the work of their devotion to God.

THE CHAPLAIN'S SERMON
"We meet here to inaugurate a new year of our work together in a social service for others in the name of Christ and of His Church. It seems fitting, therefore, that we begin before God's Altar. Here we wait upon Him, open ourselves to Him, dedicate our gifts, our knowledge, our skills to Him, even as we offer the bread and wine and ourselves to Him, asking "that by the indwelling of His Holy Spirit we may be enlightened and strengthened" for a service that is His service.

"Yet at this moment here in this Chapel our minds and hearts naturally go out to our colleagues, case

Please turn to Page 20



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THE REVEREND CANON DARBY W. BETTS, HEADMASTER, CATHEDRAL CHOIR SCHOOL, CATHEDRAL HEIGHTS, N. Y. 25, N. Y.

workers in other agencies, some of whom are perhaps starting in new positions there, as some of us are here, and who also are all starting a new season as we all are here. And we cannot but notice that they are under no such auspices as we here take this morning, as we here celebrate to inaugurate our work. We may, therefore, be somewhat embarrassed at the extra holiness that, as it were, attaches to a Church agency.

"For they say, as do we, that social work is based on democratic principles: first, to recognize and to help realize the dignity and integrity of the person; and second, to increase and to enable one's social unity with others. This philosophy of social work is thought by many to be far from anything religious, and sometimes it seems so to us. But some of our colleagues see that these democratic principles are rooted in a Christian apprehension of life. They see social unity as another name for the brotherhood of man, something that can only be fully known when it is known in relation to Him Who is the God and Father of us all. They see the dignity of the person to be another statement of what a Christian phrase puts as "the infinite worth of the individual" or, if this emphasis upon the individual seems now too much a part of an out-grown 19th century, they may think, as do we, of the prayer at the blessing of the water when the Chalice is mixed, "O God, Who didst so wonderfully create and still more wonderfully renew the dignity of the nature of man, grant that by the mystery of this water and wine, we may be partakers of His Divinity who for our sake became partaker of humanity."

"It is therefore with this understanding of social work, of theirs and of ours, that we here in this Chapel today renew our apprehension of these deep Christian truths which stand behind the democratic principles that all Americans talk about and mean to live by. Or, to put it another way, here we make explicit that what we do in all our work is done not only for the client's sake, not only for the community's sake, but finally for God's sake.

"We may see the meaning of this if we take two examples that are not quite so close to home as case-work: medicine and education. The question is, "What is medicine for?" Most obviously it seems to be for the patient's sake. When I am sick, I want medicine to assuage my pain and give me comfort, to strengthen me to return to the world so that I may get on with my affairs. But the question remains whether my affairs are good or evil. Whichever may be said of them, at the best certainly they are but mine own affairs, petty affairs. People realizing this



At a meeting held on invitation of Bishop Donegan (second left) some 23 Protestant, Roman Catholic, Orthodox, and Jewish leaders launched an inter-creedal movement "for quickening and sustaining public morality in New York City". Shown here with Bishop Donegan, left to right, are the Rev. John Romanides, representing Archbishop Michael of New York, head of the Greek Orthodox Church in North and South America; Rabbi Morris M. Goldberg, president of the New York Board of Rabbis; and Msgr. Edward J. Waterson, secretary for education in the Archdiocese of New York, representing Francis Cardinal Spellman, Archbishop of New York. RNSPhoto

sometimes say that medicine is not for the patient's sake but the community's sake, for the well-being of society. But if this be all that is said, it is hard to see why physicians should not always be willing — as many Nazi physicians came to be willing — to sacrifice the maimed, the halt and the blind for the welfare of the total state. Actually most physicians would say neither of these things but speak of their work as dealing with that which concerns both the individual patient and also the community. Medicine exists for health's sake, they would say, and yet, this seems a very abstract and impersonal goal except when there remain in it more than an echo of the original meaning of the word "health". For the word "to heal" comes in our language, as in all languages of the Indo-European tradition, from the same root as the words "to be holy" and "to be whole". "Thy faith hath made thee whole", the New Testament puts it. Health is participation in that unity, that wholeness of soul, body and mind as it is lifted to unity with Him Who is the Holy One. It is for this reason that there exist church hospitals, houses of healing that are under openly religious dedication. It often is the case in such hospitals, as in St. Luke's Hospital, that there is a Chapel at the front door; and this is the place of our Chapel here, and for the same reason. Upon entering the place where one is to be healed, this is first seen to let one know that at its deepest level to be healed means to participate in the Divine Holiness. Likewise the Presbyterian Hospital in the city here has inscribed in letters of stone over the door the text from Apocrypha, "Of the Most High cometh healing." Medicine is not only for the patient's sake only, nor for the community's sake only;

most deeply, it is for the sake of the God Who, saying to us, "All hail," imparts to us haleness and wholeness and holiness.

"Or again, "What is education for?" In this century of the child, it is frequently said that education is a communication of truth for the student's sake. Truth is communicated to me for my development, one may say. Yet child-centered education leaves the question whether one develop, whether every isolated individual develop, for the purposes of anarchy in isolation, one from another, or for purposes of tyranny, one over another. Seeing this question, many observers now speak of community-centered education. Truths are communicated to us for the sake of us all, for the whole community, for the nation or perhaps even for all nations. But this answer still leaves the problem of how we are to distinguish between truth and propaganda. The problem comes up most clearly in Soviet countries where we readily see that propaganda goes under the name of education. We know it to be wrong because it contradicts truths in which we see hope of our national

use for international welfare. Yet, if truth is supposed to be only what is to be used for the welfare even of all peoples, it may still be asked whether this is the whole truth, genuine truth, truth as it is in itself. Or is this truth only as man takes it and turns it and perhaps twists it for his own widest but perhaps passing benefit? The deepest concern of education is, therefore, not truth as it is for me or even for us all, but truth as it is in itself, God's truth, over and above the individual and any and all communities — in which nevertheless we participate for our great good and for His great glory. It is for this reason that the phrase in the Prayer Book about education, "God, the Fountain of all wisdom" is an apprehension of truth that must be made a living reality within every process of education. This is why there must be teachers who teach with a sense of the Divine. Education is not only for the student's sake, nor certainly only for the state's sake, but finally for God's sake.

"We do not, therefore, offer any final worship to Athena, the goddess of wisdom, nor to Aesculapius, the lord of medicine. Likewise we do not give any final worship to Kwan-yin nor to any other goddess of mercy, but only to Him Who is God of gods and Lord of lords, Who came not to be ministered unto but to minister.

"This then is how our service can be His service. For what we do is not only for the client's sake, not only for the community's sake, but finally and most deeply for God's sake. This then is the program and the philosophy of our work in the agency, what we do, and why we do it; and this is the spirit in which we do it. Our Common Prayer here in the Chapel is that by His Spirit all our work may be begun, continued and ended in Him. We therefore might well take as our text for all our work the prayer which we pray here "that by the indwelling of Thy Holy Spirit we may be enlightened and strengthened for Thy service."

— The Rev. Thomas J. Bigham, Jr.



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