

# the Bulletin of the Diocese of New York

VOLUME XXIX NO. 4

APRIL, 1953

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## Diocesan Convention May 12



THE REV. LAWRENCE B. LARSEN, secretary of the Diocesan Convention, discusses plans with his secretary, Mrs. Dorothy Brown for the 172nd Convention, May 12.

THE 172ND CONVENTION of the diocese of New York will be held on Tuesday, May 12, 1953, in the Synod Hall, Cathedral Close, 110th Street and Amsterdam Avenue, New York City.

Following a celebration of the Holy Communion in the Cathedral at 8:15 A.M. and breakfast in the Undercroft of the Synod House, the business sessions of the Convention will open at 10:00 A.M.

The Convention is the legislative body of the Diocese consisting of all canonically qualified clergymen and delegates from parishes in union with Convention and aided parishes and organized missions.

At the Convention in May 1952 the structure for performing the missionary work of the Diocese was reorganized by the adoption of Canons establishing The Council of the Diocese of New York. At the Special Convention last October, 5 Clerical and 5 Lay Members were elected to this Council and immediately thereafter 5 additional Members were appointed by the Bishop. The new Council has been in operation since the first of the year and will make its first report at the coming Convention.

## United Thank Offering May 5th

THE ANNUAL MEETING of the Woman's Auxiliary and the Spring Presentation of the United Thank Offering will be held at the Cathedral on Tuesday, May 5th, beginning at 10:00 a.m. with a Celebration of the Holy Communion. This

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## Like Many Churches Across The Land

*Grace Church, Middletown, has experienced joys and sorrows, pain and progress*

HIGH ABOVE the rooftops in the heart of Middletown's shopping district stands the glistening Cross upon the spire of Grace Church. In location and general appearance Grace Church is similar to many other churches in cities and towns across the land. It is similar, too, in that during the more than 100 years that have passed since its incorporation as a parish, its people have experienced both joys and sorrows, pain and progress, frustration and hope.

Services according to the Book of Common Prayer were first held in Middletown in 1843. Clergy from the neighboring parishes in Newburgh, Walden and Goshen officiated here before the first Rector was called two years later. In that year, 1845, land was purchased for a church edifice, and construction was begun the following year. The work was completed in 1847 and the cost — \$6,500. The new church was consecrated in 1848 by Bishop De Lancey of Western New York.

The parish must have grown slowly, for by 1856 there were only 25 communicants. But as the town increased in population, the Church



increased in communicants, and by 1866 there were 134 communicants, and by 1869, 400 communicants. The two transepts and the spire were added about this time. In 1912 a large parish house was added be-

hind the church for educational and social functions. For many years the parish carried a large debt, but at present it is free of debt.

During the years since 1845, the

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## Who Are You At Night?

SCATTERED IN every District of our Diocese are close to two hundred Branches of the Woman's Auxiliary. The majority of these hold their meetings and activities in the daytime because that is the free time of the women who make up these Branches. However, there are many interested Church women who are not free in the daytime, either because they are business women or are mothers of young children. Some of these women are gathered in Evening Branches of the Woman's Auxiliary. These too are scattered in all Districts of our Diocese. Because the greatest concentration of these is in Manhattan, they have long been established in their organization there. Miss Katharine B. Southmayd is Chairman of Evening Branches of Manhattan and contributes the following description of them which is fairly typical of all Evening Branches.

Evening Branches of the Woman's Auxiliary! To some, that is a frightening title, to others, it is dull! But many recognize in it their opportunity to serve their Lord and their Church, a golden opportunity to help spread the Gospel far and wide.

The ones who shie away, sometimes, from joining an Evening Branch are just the ones we need, the young women. Sometimes it is said that Evening Branches are made up of "old fogies". That may be true in some instances, but it need not be so. In the District of Manhattan there are far too few Evening Branches but those few, seventeen active Branches, do a tremendous amount of work and their influence is felt, not only in the District but in the Diocese. They do a great deal of Supply work, their United Thank Offering last year amounted to over one thousand dollars. Every Department of the Auxiliary is represented in the Evening Branches.

In every Parish in Manhattan there are business women who cannot take their part in the active life of the Parish because they are not free during the day. The Evening Branch is for them, also for mothers

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## 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

April 18—11:00 A.M.	Preside and preach at Youth Service at the Cathedral
April 19—11:00 A.M.	Holy Trinity Church (C)
4:00 P.M.	Preside at the Cathedral
April 22— 8:00 P.M.	St. Andrew's, Walden (C)
April 23— 8:15 P.M.	Richmond Convocation Meeting
April 24— 8:00 P.M.	St. Peter's School Benefit
April 26—11:00 A.M.	St. Luke's, Beacon (C)
4:00 P.M.	Preach at the St. George's Society Service in the Cathedral
April 28-30	Attend meetings of National Council in Greenwich, Connecticut
April 30— 8:00 P.M.	Manhattan Convocation Meeting
May 2—12:00 noon	Cathedral (C)
May 3—11:00 A.M.	Zion Church, Dobbs Ferry (C)
4:00 P.M.	Preside at the Knights Templar Service in the Cathedral
May 5—10:00 A.M.	United Thank Offering Service in the Cathedral
May 6— 8:00 P.M.	Trinity Church, Garnerville (C)
May 7— 4:00 P.M.	Preside at the St. Luke's Hospital Commencement Service in the Cathedral
8:00 P.M.	St. Stephen's Church, Burning of the Mortgage
May 10—11:00 A.M.	Christ Church, Tarrytown (C)
4:00 P.M.	St. Joseph of Arimathea, Elmsford (C)
May 12—	Diocesan Convention
May 14— 8:00 P.M.	Holy Nativity (C)

### THE SUFFRAGAN'S KALENDAR

(C) means Confirmation

April 19—11:00 A.M.	Christ Church, Pelham Manor (C)
4:00 P.M.	St. John's, Wilmot (C)
8:00 P.M.	St. Mary's, Yonkers (C)
April 22— 8:00 P.M.	Bronx Convocation Meeting, St. Stephen's Church, Bronx
April 26—11:00 A.M.	St. Peter's, Port Chester (C)
4:00 P.M.	St. Paul's, Ossining (C)
8:00 P.M.	St. Mary the Virgin, Chappaqua (C)
April 28— 4:30 P.M.	Dutchess Convocation Meeting at St. Paul's & Trinity, Tivoli
April 29—12:00 noon	Address Luncheon Meeting of the Woman's Auxiliary of the Bronx Convocation
4:30 P.M.	Westchester Convocation Meeting at Church of St. James the Less, Scarsdale
May 1— 8:00 P.M.	Christ Church, Bronxville (C)
May 2—10:00 A.M.	St. James the Less, Scarsdale; service of the St. James Liturgy
May 3—11:00 A.M.	Christ Church, Poughkeepsie (C)
4:00 P.M.	Preach at Holy Comforter, Poughkeepsie
8:00 P.M.	St. Andrew's, Poughkeepsie (C)
May 6— 3:00 P.M.	Address the Church Women's League for Patriotic Service at their Annual Meeting
May 10—11:00 A.M.	St. Thomas Chapel, Manhattan (C)
4:00 P.M.	St. Mary's, Manhattanville (C)
6:00 P.M.	Address the Young Adult Fellowship, St. Bartholomew's Church, Manhattan
May 12—	Diocesan Convention
May 13— 8:00 P.M.	St. Luke's Chapel, Trinity Parish (C)
May 14— 8:00 P.M.	Grace Church, Hastings (C)

## FROM THE KALENDAR OF THE CATHEDRAL CHURCH

### EVERY WEEKDAY

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

### SUNDAYS

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

Friday, April 17— 9:00	Committee of National Council on Religion in Higher Education
April 18-19—	Society for Theological Discussion, beginning Saturday at 2:00
Sunday, April 19— 9:30	Canon Green
11:00	The Dean
4:00	West Point Choir
5:15	Tea in the Cathedral House, sponsored by Christ Church, Bronxville
5:30	Lecture by Madame Elizabeth Rostra, "Sanctity and the Artist"
7:30	Graduate-Faculty Discussion on "Turning Points in the History of Christian Thought": "Aquinas" led by the Rev. J. V. Langmead Casserley, Litt.D., Professor of Dogmatic Theology, General Theological Seminary
Monday, April 20—10:30	Cathedral Liturgical Forum
Monday, April 20— 6:30	Cathedral Psychological Counseling Forum
Friday, April 24—	Canterbury Club, Cathedral House
Saturday, April 25— 8:00	Holy Communion, Canterbury Club
11:00	Girls' Friendly Society, Cathedral House
Sunday, April 26— 9:30	Canon Green
11:00	The Dean
4:00	St. George's Society Service, sermon by the Bishop
5:15	Tea in the Cathedral House, sponsored by St. Mary's, Scarborough
7:30	Graduate-Faculty Discussion on "Turning Points in the History of Christian Thought": "Luther" led by the Rev. John Dillenberger, Ph.D., of Columbia University

Monday, April 27—10:00	School of Worship, Leadership Training Session
Friday, May 1—12:30	Provincial Committee on College Work
Sunday, May 3— 9:30	Canon Green
11:00	The Dean
4:00	Knights Templar Service, sermon by the Rev. John S. Bonnell, D.D.
7:30	Graduate-Faculty Discussion on "Turning Points in the History of Christian Thought": "Calvin" led by the Rev. Edward Dowey, Th.D., of Columbia University
Tuesday, May 5—10:00	Woman's Auxiliary Corporate Communion, Presentation of the United Thank Offering in the Cathedral. Annual meeting in the Synod House
Sunday, May 10— 9:30	Canon Green
11:00	The Dean
4:00	Kent Choir, sermon by Canon Betts
5:15	Tea in the Cathedral House
7:30	Graduate-Faculty Discussion on "Turning Points in the History of Christian Thought": "Kierkegaard" led by the Rev. Edmund LaB. Cherbonnier, Ph.D., of Barnard College
Friday and Saturday, May 15-16	Executive Committee, New York Chapter of Christian Action

# The Bishop's Message



## Christ Is Risen!

**T**HE FESTIVAL of Easter commemorates the most thrilling fact in sacred scripture. Christ is Risen! Jesus Who died on the cross is alive! Sin and the grave are overcome. And because our Redeemer lives we know that those who believe in Him will not perish but have everlasting life.

Easter made all the difference to the early disciples. After the tragedy of Good Friday they ran away in fear and disillusionment. Their radiant hopes were shattered — all seemed lost. They had faithfully followed their Master but when disaster came they forsook Him and fled. It was not until the disciples came face to face with their Risen Lord that they were ready to suffer and, if need be, to die for their faith, fearlessly preaching "Christ that died, yea, rather that is risen again."

The crucifixion made it seem that God had forsaken His well-beloved Son. The resurrection was God's answer to the cry from the cross, "why hast Thou forsaken Me?" It was God's personal and triumphant vindication of Jesus. Behind the resurrection stands the God Who was in Christ reconciling the world unto Himself.

By raising Jesus Christ from the dead God gave the pledge of eternal life to all who believe in His only-begotten Son, and the assurance of victory over pain, suffering, and death to all who put their trust in Him.

As we link our lives with Christ through faith we can share His triumph. But as Archbishop Temple reminded us, our share in Christ's victory always depends upon our readiness to share His endurance of life's trials and tribulations. We are as St. Paul says, "joint heirs with Christ if so be that we suffer with Him that we may be also glorified together."

*"If we endure with Him, we shall reign with Him,  
If we die with Him, we shall live with Him,  
If we deny Him, He will deny us."*

Through our worship, and through the Holy Sacrament of the Body and Blood of Christ, may God grant us this Eastertide such a vivid awareness of our Risen Lord that we will steadfastly endure all things for His sake, and for the good of the Church, His mystical Body on earth, which is the blessed company of all faithful people.

The Lord is risen indeed! Let us keep the feast, "not with old leaven neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

*Horace W. B. Donegan*

Bishop of New York



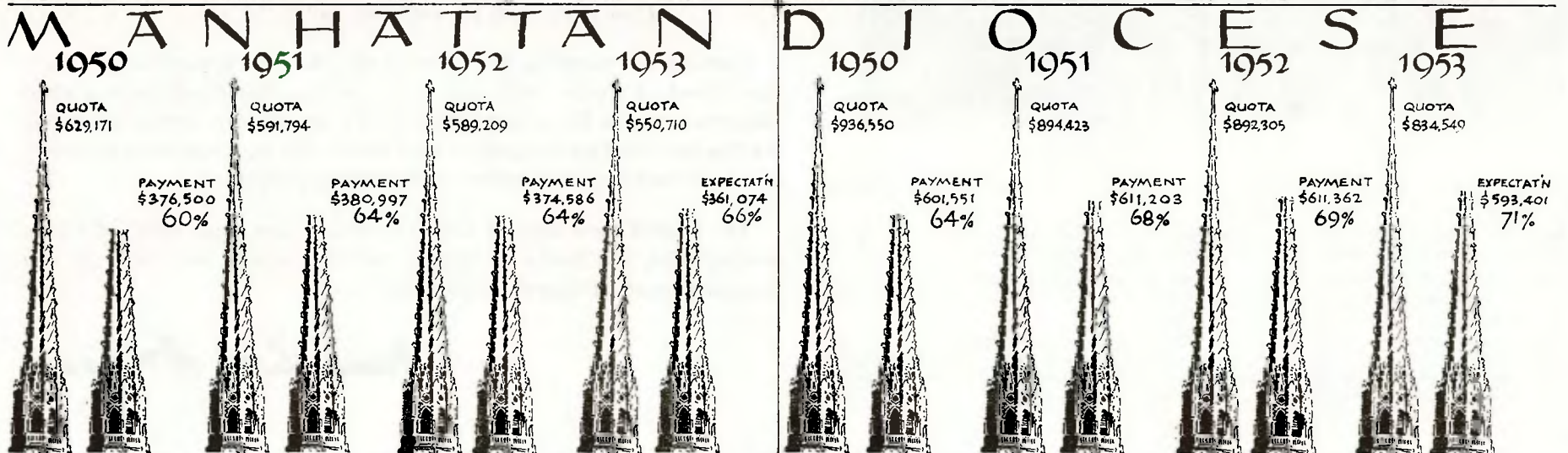
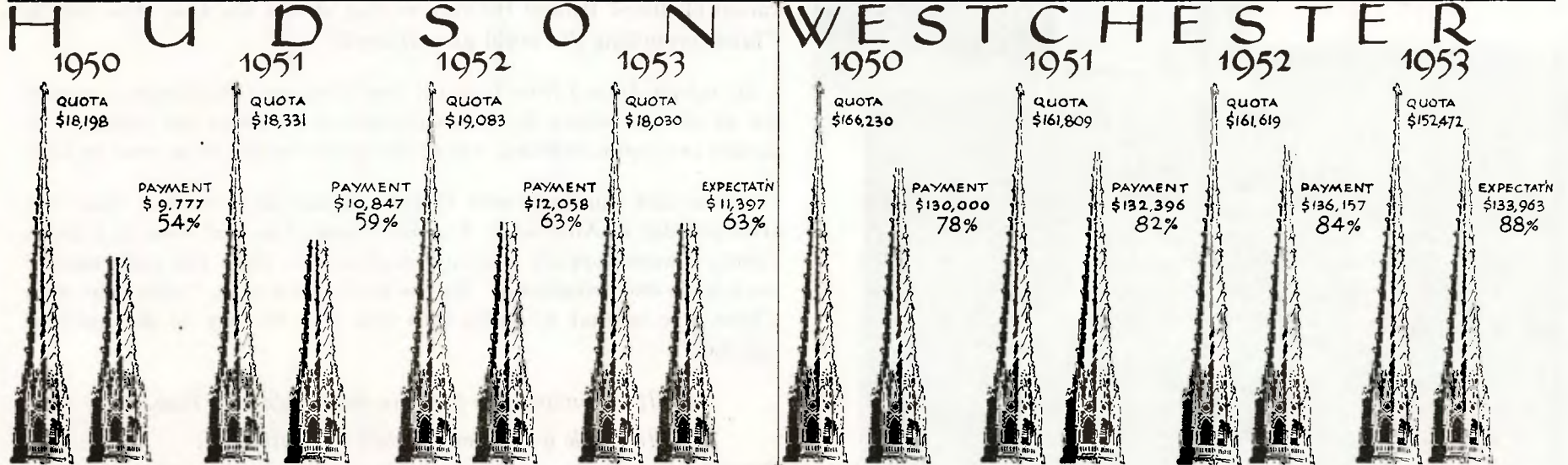
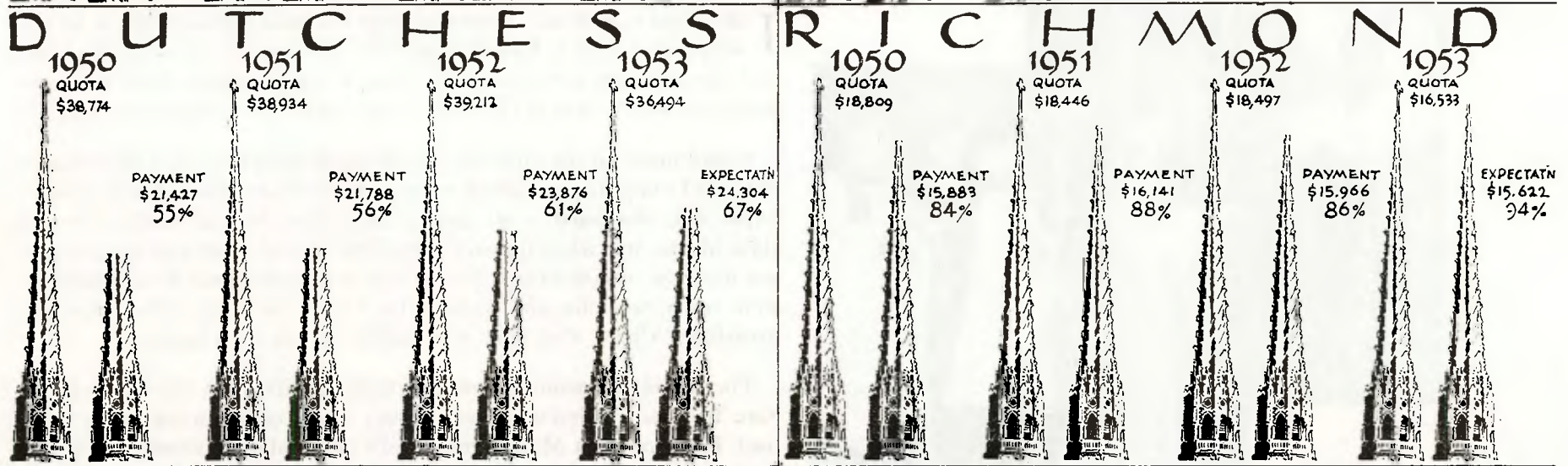
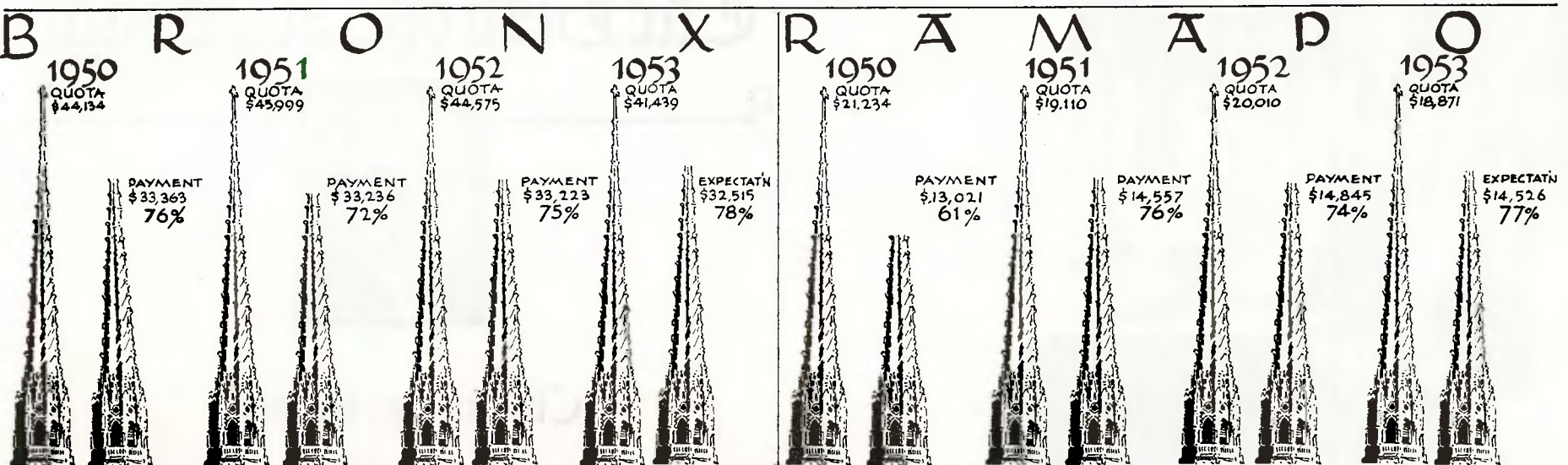
*In a colourful and traditional service on Easter morning at the 11 o'clock Procession, Holy Communion and Sermon. Reading from top to bottom:—*

*The Bishop comes out of his house to approach the Great Portals of the Cathedral Church, and in traditional manner he knocks on the Great Portals with his pastoral staff.*

*Passing through the opened doors he joins the Procession gathered in the Narthex, and there blesses the State Trumpets, the Memorial Banners of St. George, St. David, St. Patrick, St. Andrew, and the Banner of the Bishop of New York.*

*The Procession then turns east, down the nave of the Cathedral, and upon the choristers reaching the Great Choir there is sung the Dedicatory Introit, written especially for the Trumpets by Norman Coke-Jephcott, with words selected by Canon Edward H. West, D.D. Sacrist, and Dedicated to The Right Reverend Horace W. B. Donegan, the Episcopal Bishop of New York.*

# A GRAPHIC CHART OF OUR FISCAL DELINQUENCIES



# the Bulletin of the Diocese of New York

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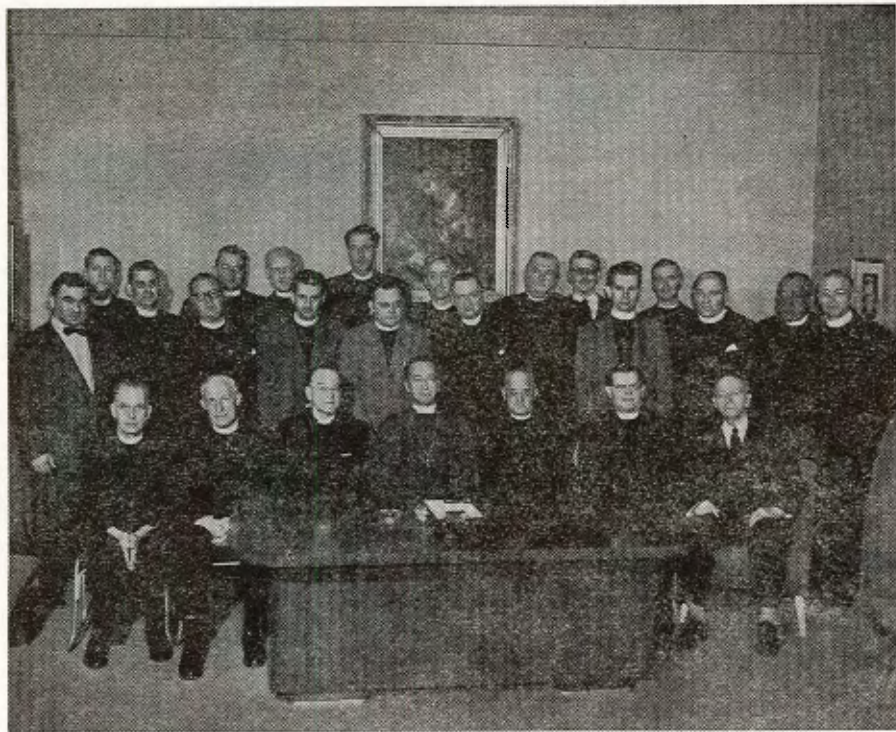
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## Your Bishop Counts On You For Your Help On May 3, 1953

Missionary giving in the Diocese of New York is not going forward. Based on current pledges made by the parishes and missions of the Diocese, this year's giving will be

- far below the Diocesan quota
- below the levels attained during the past 3 years
- so low that if the level of giving is not substantially increased, drastic curtailments in the missionary services performed by our Diocese will be forced upon us.

The missionary progress of our Church is very much a part of our Lord's command: "Go ye into all the world and preach the Gospel to every creature."



The first group picture taken of most of the Chaplains of the City Mission Society, with Bishop Donegan.

The City Mission Society will require \$41,124 merely to maintain its services at last year's level! The Diocese helps support the Society's chaplaincy service in 39 hospitals and other city, county, and state institutions. Last year these chaplains ministered to 26,695 patients, conducted some 5,255 religious services—all on a budget of \$125,000 of which only \$84,000 was contributed by city, state, or other sources.

The Seamen's Church Institute will need \$39,994 this year to conduct its religious work, including chaplains' salaries and maintenance. In these days of waterfront corruption, the Church can make its witness.



Chaplain Francis D. Daley, Assistant to the Director, Seaman's Church Institute of New York, counsels a seaman.

The Youth Consultation Service needs \$23,640 to continue its expanding work, which in 1952 reached and served 822 girls in distress and need.

The Episcopal Service to the Aged will need \$10,591 to support the ever increasing demands on this agency which last year served 122 parishes and missions in the Diocese.

The Diocesan Council, after making a downward revision of the budget has announced that \$61,369 is the amount now lacking for full support of the departments of the Council and the four agencies named above.

### Moreover:

The National Church will get \$141,829 less from New York in 1953 than our Diocese was asked to give—because of inadequate pledges received from parishes and missions. What's more, our contribution to the National Council will still be

\$28,567 less than 1952!

\$33,520 less than 1951!

### What are we going to do?

The Bishop asks us to go the second mile and to contribute to the 1953 Bishop's Offering for missionary work in our own Diocese

### And For

The Diocese of New York's contribution to the Church's national budget. He asks our help through a special offering on May 3, 1953, the Fourth Sunday after Easter. Give through your parish or send directly to The Right Revd. Horace W. B. Donegan, D.D., Synod House, Cathedral Heights, New York City 25.

The goal? We actually need \$203,198.

The measure? Our Lord reminded us all—laymen and clergy alike: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."



"Minnie Green-Head Falls" at one of the overnight hiking sites, on Elko Lake, where the Episcopal City Mission Society has 1000 acres of fields and woods, and a 54 acre lake.



Walter L. (Red) Barber, a Lay Reader, talks with one of his congregation at the conclusion of a service which Mr. Barber conducted at St. Barnabas House.

## Like many churches

*continued from Page 1*

following men have served as Rectors — the Reverend Messieurs G. W. Timlow, 1845-1851; J. Sheldon Spencer, 1851-1854; P. Teller Babbit, 1854-1862; Alexander Capron, 1862-1877; George D. Silliman, 1877-1882; Pascal Harrower, 1882-1884; William McGlathery, 1884-1889; Charles Scadding, 1890-1891; David J. Evans, 1891-1904; Francis S. Smithers, 1904-1918; Maxwell W. Rice, 1919; Henry E. Batcheller, 1920-1922; Roman L. Harding, 1922-1933; Harold L. Andress, 1933-1942; E. Spencer Gilley, 1943-1951; Herbert M. Barrall, 1952—.

As in every parish family, with the passing of years and with changing conditions, "new occasions teach new duties." The parish has had many Rectors, each different from every other, but each making his distinctive contribution. No parish is without problems, real or imagined. Nor should it be our dream to make of a parish a problemless machine isolated from a very troubled world. The words of Dr. Elton Trueblood remind us that "what we seek is the emergence of the true Church, the company of loving souls exhibiting the mind of Christ . . ." and that "our fondest hope is that our own modest experiments may facilitate the emergence of this sacred fellowship." (From "Alternative to Futility".)

Since it is the function of the parish church to be the instrument by which God in Word and Sacrament confronts sinful men with the saving Gospel of Jesus Christ, the question before us in the parish is: How can we best cooperate with God, and use what we have to bring men to the foot of the Cross where they will become reconciled to God and to each other? Our tools in the parish ministry are Bible, Prayer Book, church building, water, bread, wine, parish house, music, etc. But these are mere helps at best. They are "dry bones" that by God's indwelling Spirit must be made to live and to give life.

Our "modest experiments" are not original. First, we are trying to make our corporate worship as beautiful, as straightforward, and as meaningful as possible. A family service at 9:30 allows whole families to come to church together and to go home together. We often have public baptisms during this service. While children are in class, an Adult Bible Class is held for parents. Coffee is served in the parish house before the 11 o'clock service, not only for the refreshment it offers, but primarily for the opportunity it provides for strangers to become acquainted. A Christian Education Committee meets regularly and plans ways and means to educate people of all ages in the Christian

Faith. When we broadcast our service of Holy Communion over the local station, one of our laymen reads a carefully prepared script, narrating the service. To further the interest of our own people, we send out a Parish News Letter about every month, full of news about the parish, the Convocation and the Diocese. Volunteers seem to enjoy working on this and sending it to the 475 families on our mailing list. We mimeograph minutes of meetings of the Vestry and other organizations and send these to all members of that group. This keeps people informed and removes doubt as to what transpired at the meeting. Opportunity to work for the Church is also given the men in a program of painting and cleaning the parish house, while the women have already begun to work for the Annual Bazaar to be held next October. Women's organizations include the Auxiliary, St. Mary's Guild, St. Martha's Altar Guild, and the Guild of the Holy Comforter. Special concern is shown for the sick and shut-ins of the parish, who are very many.

We have three choirs with about 20 voices each, under the able direction of Miss Marilyn Barr. About a dozen boys serve faithfully as acolytes. Activities for young people are being studied with a view toward organization along functionally planned programs in the future.

Within recent years three men from Grace Church have gone into the ministry: The Rev. Frank R. Wilson, Assistant Minister, St. John's Church, Lafayette, Washington, D.C.; The Rev. Douglas B. Northrop, Rector, All Saints' Church, Tacoma, Washington; The Rev. Herald C. Swezey, Church of the Ascension, West Park, New York.

We had an interesting Annual Meeting recently when Archdeacon Brätt was our guest speaker. It was strictly informal; everyone brought his own "covered dish and table service" and following the example of the Early Church, all food was

placed on a common table and shared by all. Mimeographed reports were presented to everyone present, containing details of all activities and finances for the year. Three new Vestrymen were elected from five names presented. People stayed away because they thought Annual Meetings are always dull — and I suppose some stay home from Church on Sunday mornings for the same reason, but part of our task in the parish ministry is to "stir up" the wills of our people, and to help them change their minds from indifference to action.

So this in brief is the story of Grace Church, Middletown, not unlike many another parish. I like to recall the words attributed to the late Billy Sunday, "The Episcopal Church is a sleeping giant, but watch out when the giant wakes up!"

With humble pride in the past, and with confidence in God's continuing help for the future, we sing the familiar hymn —

"And when the strife is fierce,  
the warfare long,  
Steals on the ear the distant  
triumph song,  
And hearts are brave again and  
arms are strong."

## THE HUDSON CONVOCATION

A beautiful new shelf for holding Prayer Books and Hymnals was placed in the vestibule of ST. JOHN'S CHURCH, Kingston, recently. It is the gift of Mr. Herman Gunter in memory of his parents.

Mr. John Vett of *New Paltz* will be the speaker at the Breakfast, following the Corporate Communion of the Men's Club at TRINITY CHURCH, *Saugerties*, on May 3.

The Sisters of St. Helena will be establishing a Convent near *Newburgh*. See separate story in this issue.

The Reverend Peter W. O. Hill  
*The Hudson Correspondent*

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## THE MANHATTAN CONVOCATION

The Convocation of Manhattan boasts more than fifty parishes and missions ranging in size from SAINT PHILIP'S CHURCH *West 133rd Street*, the largest parish in the entire Church, to small missions. It has been felt that two correspondents could cover the varied activities of the Convocation far better than one. To that intent, the Reverend John H. Edwards, Vicar of SAINT LUKE'S CHURCH, Saint Martin's Parish, *Convent Avenue*, has consented to serve as a second correspondent. News and information may be sent either to him or to the Reverend James H. Morgan.

THE CHURCH OF SAINT MATTHEW AND SAINT TIMOTHY, *West 84th Street*, held one of its most successful parish dinners recently. The proceeds amounted to almost \$323.00, and 190 dinners were served. Mr. and Mrs. Xenakis cooked the dinner, and a volunteer group undertook the serving. The Rector, the Reverend Frederick Burgess, reports that it was a very pleasant occasion in the parish life.

SAINTESTEPHEN'S CHURCH, *West 69th Street*, reports that the offering taken in that Parish for Theological Education Sunday amounted this year to \$385.35. The money was sent to the General Theological Seminary.

The Junior Auxiliary of HOLY TRINITY CHURCH, *Inwood*, has provided a projector and screen for use with the religious pictures at the Wednesday afternoon services held during Lent. In addition, they are paying half of the cost of the shades for the Parish Hall. This same Parish has reason to be proud of its basketball team in the Junior League. As of recent date, this team was leading its league of the Episcopal Basketball League. Mr. William Brewer is responsible for the splendid showing of the team.

Following the lead given many years ago by the Reverend Dr. William A. Muhlenberg, THE CHURCH OF THE HOLY COMMUNION, *West 20th Street*, is planning gradually to develop a center for research and application in the sociology and psychology of Religion. This will utilize and develop the parish resources and in time benefit those far beyond the parish itself.

There will be a Rally for the Young People of the Manhattan Convocation at SAINT PHILIP'S CHURCH, *West 133rd Street*, on Youth Sunday, April 26th, at 4:00 o'clock. The Rector of this Church has been sending out letters to the people of the parish who might like

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# Our Guest Editor



*"Is Dullness the Sin Against the Holy Spirit?"*  
by Ursula M. Niebuhr

THAT IS THE SIN against the Holy Spirit? The New Testament describes it as the unforgivable sin. "Whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin," so the saying of Our Lord is recorded in the Gospel of Mark. The early disciples, the later writers of the New Testament, the Fathers and theologians of the Church at different times and on different occasions have tried to explain and define what it is. The rules of the early Church, and the later development of moral theology reflect the weight and importance attached to "the great offence", as the Psalms describe it, or of "the sin into death" as it is called in the Epistle of the Hebrews.

Often it was regarded as one or other of the three deadly sins. Perhaps it was apostasy,—betrayal of Christ, the sin of Judas and of all those who for the price of safety or success barter their witness of faith. Perhaps it was murder, the sin of Cain who destroyed not only his brother but also the very reason of human existence, for God has created us to be brothers, and without brotherly love, life cannot exist. Or perhaps it was adultery, which, like murder, like apostasy, is betrayal. A relationship of love and truth is destroyed, so that the purposes of God in nature and for His realm of creation and freedom are thereby also destroyed. "From the beginning of creation, God made them male and female. . . . and the twain shall become one flesh."

It is easy to see why any or all of these are sins against the Holy Spirit. The Holy Spirit in the words of the creed is "the Lord and Giver of life". Each of these sins destroys life; apostasy, murder, adultery all cut at the life-blood of the relationship of faith to Christ, or to the brother or to the other self of marriage. Thus apostasy and adultery are murder of a kind, a relationship possible and actual between man and God, man and woman, man and man is destroyed. So that these sins are acts which blaspheme against the Holy Spirit, and contradict the very purposes of life as ordained by God and shown forth in His Word and by the life, death and person of Christ. That is why Our Lord describes hate as murder, and also why love is equated with the Spirit of Life.

In the Church, however, the "called-out ones", the disciples of the Lord also blaspheme against the Holy Spirit. Not by the three deadly sins of apostasy, murder and adultery but by the most deadly sin of dullness is the Spirit indeed often killed all the day long. Dullness is no modern or recent discovery. All through the Bible prophets and evangelists speak of those who have hard hearts and are dull of comprehension. The word of the Lord speaks life, but the hearts of men are dull, or hard, or set. They have eyes and see not, ears and hear not. In the New Testament, our Lord describes this dullness of heart being like the attitude of sullen and uninterested children, who do not respond to the music of their playmates. "We have piped unto you, and you did not dance." St. John calls this dullness darkness in which the true light shined, and although the dullness or darkness persisted, yet the light is not overcome.

Dullness or deadness or darkness all describe the attitude which cannot receive Christ, His Word and His Spirit. This same attitude cannot but produce dull or dead works, for indeed, it is Spirit which giveth life. Many a Church service, many a sermon is dull, dead or lifeless, and does not speak to men of the Spirit which is of God. So that often the questioning visitor, the seeker after truth, as also the faithful and regular worshipper feels that the worship of the Church is formal, even if beautiful in detail or general effect, and does not speak or mirror forth the words of life. Furthermore, the many activities large or small, which are

Please turn to Page 8

## THE RICHMOND CONVOCATION

The Convocation held its 13th Annual Corporate Communion and breakfast at CHRIST CHURCH, *New Brighton*, on February 23. Nothing that could be written would be adequate to describe this outstanding event of the year for Episcopal men and boys.

Great credit is due to George C. Novey of the CHURCH OF THE ASCENSION, Chairman, and his committees, whose names were in the November BULLETIN.

The speaker was Chaplain Captain Harry Grant Campbell, Jr., now at Fort Jay, who returned last September from Korea, and who was splendid, had a good sense of humor and, at the same time, gave a real message.

He told in pretty plain language what our boys are fighting and dying for — in a rough country, in weather that reaches 22 below; how he and his soldiers lived in underground bunkers, and what it meant to experience fierce fighting.

He said that he found apathy towards the chaplains and prayers largely on a bargaining basis; that the boys grow up too fast, learn the wrong things first and need more real Church training to give them confidence and faith in God in times of danger. He called for more real earnestness in Church training and an end to the smugness and complacency that he found here on his return.

There were, as usual, an undetermined number who could attend only the service, but a record of 322 attended the breakfast in the parish house, all of whom, including the Clergy, were thrilled.

Many thanks are due to the ladies of CHRIST CHURCH, this year's host parish, for their efficiency in serving such a good breakfast.

The offering of \$241.75 at the service was taken for the benefit of St. Francis Boys' Homes at Ellsworth and Salina, Kansas.

ST. ALBAN'S, *Eltingville*, reports about \$850.00 netted from the Annual Revue mentioned in the March issue. The Mr. and Mrs. Club, now "St. Alban's Rubicons", meaning "those who shall not be deterred from the goal they have set", held a successful "Gay Ninety's" dance.

Mrs. Calvin, W.A. Supply officer of ST. ANDREW'S, was guest speaker at an overall W.A. meeting.

ST. ANDREW'S, *Richmond*. The Rev. Francis R. Godolphin, Rector Emeritus, observed the 50th anniversary of his ordination March 1 as celebrant at the 11 A.M. service. The Church School faculty sponsored a coffee hour afterwards,

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## Is Dullness the sin continued from Page 7

related to the Christian Church, often run the risk of being "dead works" because they are directed by a spirit which is not of God, the spirit of worldly success, for example,—of promotional zeal for its own sake, the spirit, which, in the words of Our Lord minds "not the things of God, but the things of men".

Judgment here must begin with the household of faith. The Church which is, or claims to be, the Body of Christ, also claims to live by the Holy Spirit. "If we live by the Spirit, by the Spirit let us also walk." In our day and generation, when men faint for lack of vision, let us recall how the person and work of the Holy Spirit is described in the Bible, in the liturgy and hymns of the Church. The Spirit of God purges and cleanses, sweeps away the accumulation of dead works; and brings life to the dry bones of tradition and conventional habits. The Spirit can kindle our dead hearts, can turn them from the hard and dull hearts so often described in the Bible, to hearts in which the new covenant can be written, and which move according to the promptings of love, mercy and truth. It is the activity of God's Spirit working mighty acts that shows forth the quality of life which belongs to His Kingdom. It is in this sense that the New Testament describes it as an installment or "earnest" of the Kingdom. "If I by the Spirit of God cast out devils, then is the Kingdom of God come upon you."

But the Holy Spirit is that Spirit which dwelt preeminently in Christ. Thus it is the Spirit of love, of forbearance, of truth and integrity. Otherwise the Spirit may be very "spiritual", even very ecstatic, but not "of Christ", as St. Paul writes in his letter to the Corinthians. Vitality of itself, "interesting" services, unusual or striking sermons, spectacular or "lively" projects are not necessarily sacraments of the Holy Spirit. "Beloved, do not believe every spirit, but test the spirits to see whether they are of God."

In the New Testament, the true, the authentic Spirit is one which excels in the building up of the fellowship. The test, therefore, is love. "I will show you a still more excellent way;" the activity of the Spirit is the activity of love.

The Spirit of God is also the Spirit of freedom. Over against dullness, prejudice, or slavishly conceived and perpetuated custom, can be set the Spirit of freedom. St. Paul describes the condition of being what we call a slave to convention as being still "in the Spirit", "for as many as are led by the Spirit of God are sons of God. You have received the Spirit of sonship. When we cry 'Abba! Father!' it is the Spirit himself bearing witness with our Spirit that we are children of God, and if children, then heirs, heirs of God, and fellow-heirs with Christ . . ."

If Christians be heirs through hope of the glorious liberty of the children of God, how can dullness co-exist with such a hope of such a glory? Dullness settles in upon a person and upon an institution when things are taken for granted and what is — is equated — with what should be in the sight of God. Do we forget that the Spirit is free also on God's side, to blow where it listeth?

The Church in her history is always re-enacting the story of the Book of Acts, often correctly described as the Acts of Holy Spirit. The Holy Spirit was always breaking the bounds set by the Church and the authorities thereof. The story is so familiar; the Church at Jerusalem assumed it had the monopoly of Holy Spirit, but the Lordship of the Holy Spirit would not be denied, and . . . "Who was I that could withstand God?" The words of St. Peter echo saying after saying of the Lord he so often misunderstood, "Not everyone that sayeth unto me Lord, Lord, . . . but he that doeth the will of my Father which is in heaven;" . . . "many shall come from the east and from the west." And we remember that in the parable of the sheep and the goats the really righteous did not even know they were, or were supposed to be, righteous.

The pattern of freedom is given us. It is by the gift of the Spirit that we recall humbly, that God's ways are not our ways. Yet by the gift of the same Spirit we dare hope to search even the deep things of God. Then perhaps we can be free to recognize and to assist the workings of the Creator Spirit in the affairs and undertakings of the world outside; free also critically to examine ourselves, as individuals and also as corporately one; free finally, to confess our sins and to ask that we may be renewed in the Spirit of our minds. Then indeed, we may hope that we lay aside every weight of dullness and selfish habit and the sin of conventionality which does so easily beset us, for only in the power of the Holy Spirit can we hope not to blaspheme against the Holy Spirit.

*Come, Holy Ghost our souls inspire  
And lighten with celestial fire.  
Enable with perpetual light  
The dullness of our blinded sight.*

*Ed. Note: URSULA M. NIEBUHR was educated at St. Catherine's School, Surry, England; University College, Southampton; Oxford University (in St. Hugh's College at Oxford); Union Theological Seminary, New York.*

*The degrees she holds are: B.A., M.A. (Oxon), S.T.M. (Union Seminary,) and D.D. (Hon. Trinity College, Toronto).*

*Mrs. Niebuhr studied history at University College (now Southampton University), and went up to Oxford to read history as Scholar of St. Hugh's College. When at Oxford she changed her subject and read for the Honour School of Theology, gaining first class honours in 1930. In 1930-1931 Mrs. Niebuhr held the Mills Fellowship at Union Theological Seminary, where she met and married Reinhold Niebuhr.*

*Since 1941 she has been teaching at Barnard College, Columbia University. In 1948 she became Head of the Department of Religion, which has grown and developed into the Joint Department of Religion at Columbia University, including Columbia College, Barnard College, and the School of General Studies.*

*Mrs. Niebuhr has two children: Christopher, aged 18, at Harvard College; and Elisabeth, aged 14, at Chapin School, New York.*

*Her present position is Associate Professor, Executive Officer, Religion Department, Barnard College, Columbia University, New York 27, N. Y.*

## Department of Promotion

The Department of Promotion is pleased to announce that Mr. Howard Richardson, member of Christ Church, Bronxville, N. Y. has accepted the Chairmanship in the Department of the Committee for consulting service on the Every Member Canvass. This Committee will work in close cooperation with the men in the Laymen's Training Program under Mr. W. Ted Gannaway's direction.

The Committee stands ready to consult with parishes who wish help in planning their Every Member Canvasses. Rectors and Every Member Canvass chairmen who desire assistance should write to Mr. Richardson at the Department of Promotion office, Diocesan Headquarters, or to Mr. Richardson at 270 Madison Avenue, N.Y.C.

The Rev. George Nichols, Rector of St. Mary's, Staten Island, has planned area vestry conferences for late May and June in fifteen locations in the diocese. The purpose of the meetings is to discuss parish financing including missionary quotas and to offer information of the program of the Church. These meetings should be helpful both to individual parishes and to the Diocesan work.

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## THE WESTCHESTER CONVOCAATION

The Choir of SAINT JOHN'S CHURCH, *Yonkers*, under the direction of the organist, Mr. Clifford Dinsmore, gave a special musical service, on March 22, at 11:00 A.M., when they sang the "Requiem" by Brahms.

Recently, upon the recommendation of the Rector, The Rev. James Harry Price, Bishop Donegan licensed four layreaders to work in SAINT JAMES THE LESS PARISH, *Scarsdale*. The new layreaders are: Mr. F. Laurence Chandler, Mr. Walter S. Fleming, Mr. Robert W. Geissinger and Mr. William E. Lassiter.

SAINT PETER'S CHURCH, *Port Chester*, is making plans for their Jubilee Anniversary, and the Rector, Dr. Lewis R. Howell, has appointed the following committee to work on the project: co-chairmen, The Hon. Frederick G. Schmidt, Mrs. William Maslin; secretary, Mr. Leonard Gaylord; and publicity, Mr. C. Leslie Avery.

SAINT LUKE'S CHURCH, *Somers*, has recently received a lovely new gift. An iron memorial railing has been placed on the steps leading up to the entrance. This is a gift of Mr. George Chapman of Mount Kisco.

At the annual meeting of the CHURCH OF THE REDEEMER, *Pelham*, the following new officers were elected: Wardens, Mr. Christian S. Philips and Mr. David J. Marsden; Vestrymen, Mr. William G. Luke, Judge Bryon B. Ralston, Mr. Harry Hall and Mr. Robert Fenwick.

TRINITY CHURCH, *Ossining*, sponsored a Mission during the week of March 15-22. The Missioner was the Very Rev. Albert J. DuBois, Canon Missioner of the Diocese of Long Island. The neighboring Hudson River Parishes were invited to participate in the affair.

THE WOMAN'S AUXILIARY of Westchester acted as host to a Diocesan meeting, held at CHRIST CHURCH, *Rye*, on April 7. The meeting began at 11:00 A.M., and the speaker was the Rt. Rev. Oliver L. Loring, D.D., Bishop of Maine.

An Old-Fashioned Hymn Sing was conducted at CHRIST CHURCH, *Tarrytown*, on the second Sunday in February. Instead of the sermon, the Rector, the Rev. C. Kenneth Ackerman, had the Choir march down the center aisle of the Church, and the members of the congregation were encouraged to sing wholeheartedly their favorite hymns. The Rector gave a brief history of each hymn and told how it came to be written. This service is held annually, and is a very pop-

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# The Dean's Column



ONE OF THE MOST PRESSING CURRENT PROBLEMS OF PRIVATE SCHOOLS (Church-connected and otherwise) is how to teach religion effectively. Religion is a subject, to be sure — and the traditional pattern in many schools is the "sacred studies" classes. But the impact of such classes has in fact been quite inadequate as far as communicating a dynamic Christian outlook is concerned. We must continue to teach religion as a subject, but the main problem is how to communicate a religious understanding of all subjects, for Christianity is a "world-view", a way of looking at all of reality. So serious is this problem that the rector and rector-elect of two of our leading Church schools have recently spent periods at Union Seminary studying the problem. And two non-Church schools which heretofore have not even taught sacred studies and which are now determined to do something more significant in the realm of religion in education, have postponed any teaching of religion until they find a way to integrate it with all of the subjects. One has had its entire faculty studying with the Department of Religion of Princeton University; the other is seeking to attract a member of a university department of religion to its staff — not as chaplain, not as "sacred studies" teacher, but as a colleague of the faculty in an attempt to produce a religious perspective in the teaching of all subjects.

IT WAS WITH THIS CONCERN VERY MUCH TO THE FORE that when Canon Green succeeded Canon Sparks in the pastoral work at the Cathedral (in addition to his precentorship), Canon Betts was invited to leave his work as instructor in the Department of Religion at Columbia University and the acting chaplaincy there to assume the headmastership of the School on the Cathedral Close which has been providing education for our choir boys. Canon Betts, who had been very much interested in this whole problem, agreed with us that a small school can provide an excellent laboratory for the development of an over-all approach to the Christian faith in the whole curriculum. Naturally our primary concern here is the group of boys committed to our charge; but the hope has been that through the work with them advance ground could be broken in connection with this whole matter of the religious perspective in education. Our headmaster is admirably fitted to lead in this development: because of his advance work in theology (for which he received his S.T.M.), his experience of teaching at Columbia, and his own central concerns.

THUS THE CHIEF CONTRIBUTION THAT THE CATHEDRAL CHOIR SCHOOL may make will not be in the number of students educated (for the School is bound to be small) but the pattern which can be evolved there and which can be useful for setting the course elsewhere. Canon Betts saw very early that the staff and facilities of the School were meeting the needs of too few students. Classes of 7 or 8 (required because of the wide age-range of the boys in the Choir) were no more pedagogically sound than they are financially sound. Therefore we experimented this year by admitting day-boys on a singing and a non-singing basis. This coming year we plan to admit more day-boys, and are even opening the door to a few non-singing boarders, and are waiting to see if enough apply to make worthwhile the readjustments of the building which would be called for in connection with such a plan. The primary function of the School is to provide a first-rate education for those who assist in the worship of the Cathedral at the daily choir offices and the 11 and 4 o'clock services on Sundays and at the choral eucharist on holy days. But this function will not be in the least diminished: in fact by the addition of singing day-boys the choir is being augmented. There is such a need for facilities for education with a religious base that we feel that we would be recreant in our duties and in the stewardship of the facilities at our command if we did not seek, within the limitations of our

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## THE RAMAPO CONVENTION

The spring business meeting of the convocation will be held from 5:00 P.M. until 8:00 P.M., Thursday, April 16, at THE CHURCH OF THE GOOD SHEPHERD, *Greenwood Lake*.

A convocation Youth Rally at GRACE CHURCH, *Nyack*, on Passion Sunday, began with Evening Prayer, conducted by the young people, games and supper, Mexican style, movies, film strip and lecture by the vicar of *Haverstraw*, the Rev. Douglas Wolf, and a sermon on the theme: "Go Ye and Teach", delivered by Moss W. Armistead, associate field director in the Diocese. The offering was sent to Alejandra, Mexico, to enlarge the Church School by building a dormitory for boys of the Episcopal Church.

Fridays at 7:15 A.M. the young people of GRACE CHURCH, *Nyack*, attended the Lenten Communion Service, then had breakfast. The parishioners have contributed \$1500 to St. Barnabas' house, and are continuing to work, worship, study and give, as their financial and other reports indicate.

GRACE CHURCH, *Middletown*, is painting formerly unused portions of the basement, to create a choir room, place for vestments, music library, and rehearsal spot with choir stalls in proper position. Miss Marilyn Barr, two-year scholarship holder at Union Seminary School of Sacred Music, New York, is Director of the Adult Choir, and two Junior Choirs. Faure's "Requiem" was sung in Holy Week.

The Sunday School now has a slide and film strip projector; also a beaded screen.

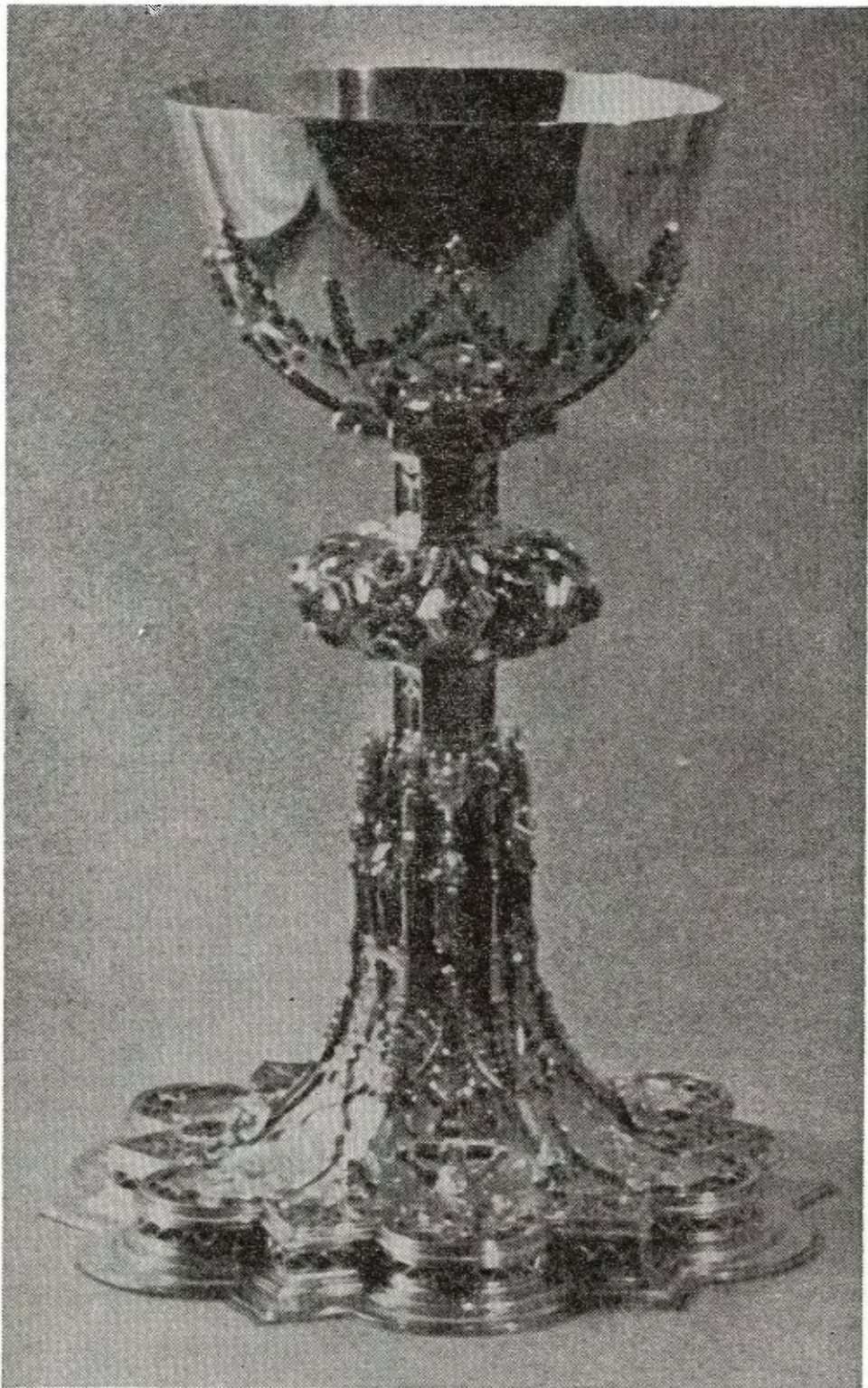
The rectory kitchen has been modernized.

The cornerstone and seal of ST. STEPHEN'S, *Pearl River*, appear as masthead of the Lenten newsletter. In 1952 the parish was incorporated; in 1953 it will apply for admission into union with the Convention. The motto for the church, as stated by the first rector, the Rev. Ernest William Churchill, is an inspiring one:

"Christ is our cornerstone, On Him alone we build;  
With His true saints alone, The courts of heaven are filled;  
On His great love our hopes we place, Of present grace and joys above."

Union services were conducted in *Suffern* on Good Friday, in *Nyack* all through Lent, and also in *New City*, *Pearl River*, and *Spring Valley*. *Middletown* and *Chester* have cooperative activities — the one in weeks of prayer, the other in Christian Education. The *Nyack*

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One of the most graceful sets in the possession of the Cathedral is this 17th century silver gilt chalice. The diamond cross on the bottom of it is modern. The chalice is satisfactory from every point of view. The knob is smooth and easy to handle. The bowl is large enough to allow for ease in administration, and the base is broad enough to give it secure footing. In design it is more conservative than its European contemporaries, but it is a particularly effective blending of austere functional line and reserved Spanish ornamentation. The engraving is excellent and age has softened the total effect.

*Maker: T A R, Mexico City, c 1650*  
*Donor: Miss Sarah Lawrence—in memory of Mary Langley Bruce.* →



The Kneeland Chalice is, intrinsically, one of the richest possessions of the Cathedral. It is entirely of gold and set with a large number of precious stones. The basic late Medieval form is overlaid with a rich tracery and the medallions are all lightened by enamel work. The canopied niches around the top of the base contain delicately done figures of the Evangelists and the two great Apostles. The infinite detail in the chalice is characteristic of late Victorian workmanship. It is a most spectacular piece and attracts considerable attention from visitors to the Cathedral.

*Maker: WK, London, 1898*  
*Donor: Miss Adele Kneeland—in memory of her grandfather, Charles Kneeland.*

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## THE ART TREASURES OF THE NEW YORK CATHEDRAL

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

PART of the Cathedral's treasure in plate is illustrated on these two pages. It covers a period of time dating from 1550 to 1923 in actual year of manufacture, but a considerably longer period in term of design, since the great Pastoral Staff by design dates back to the end of the 15th century. The Kneeland Chalice is an elaborated form of Gothic design and the others demonstrate by period the gradual move toward simplification and again towards ornamentation which characterizes the late 16th and 17th centuries.

The Pastoral Staff illustrates the height of English Gothic design. Pastoral Staves were, anciently, double-headed—an elaborated form of the letter "T". Staves of various kinds have always been associated with dignity, and the pastoral staff of a Christian bishop is a combination of the dignity of rule plus the obligation to care for the flock of Christ. It is interesting to note that the habits of local shepherds and the staves used by them have very largely dictated the forms the pastoral staff has taken in different countries. The English form is, as might be expected, a refinement of the staff customarily used by English shepherds. The sharp projection below the crook of the staff itself was designed to hold the top of the sudarium—a form of pennon originally attached to a staff in order to keep the bishop's hand from coming in contact with the metal of the staff.

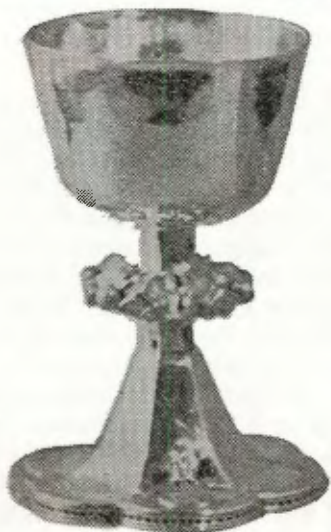
Theological opinion and ceremonial practice has always had an effect on the Church's art. In ancient days, when the administration of the chalice to the people involved ceremonial procedure quite foreign to any existing Rite nowadays, great two-handled chalices were used. (They are, indeed, the original form of Loving Cup.) As ceremonial changed, the handles were dropped off but the cups remained large.

At one time the laity were communicated through a golden "straw". As the Church more and more tended to withhold the chalice from the laity, the bowls of chalices became smaller and smaller and the stems and knobs necessary for Elevations became more pronounced. With the restoration of the cup to the laity which came in during the Reformation, the bowls again had to be large enough to meet the need. There is considerable evidence that a number of Medieval chalices had their original bowls or cups replaced by larger ones at the time of the Reformation. There is some reason to think that this might have happened to the Kropelin Chalice shown on the opposite page.



←  
This attractive pair of goblets is Nuremberg work of the mid 17th century. The one on the left is a double-ended marriage cup used in the Lutheran Church. It is of silver with rather fine Scriptural scenes done in repoussé. The division between the two ends of the cup is a fine commemorative medal struck in honour of Melancthon, dating from the 1580's. The tiny goblet on the right is of silver gilt and probably had a similar ecclesiastical usage, although there are some reasons for thinking that it was not designed to be a chalice.

Maker: Unknown, Nuremberg, c. 1650  
Donor: Edward K. Warren, Esq.



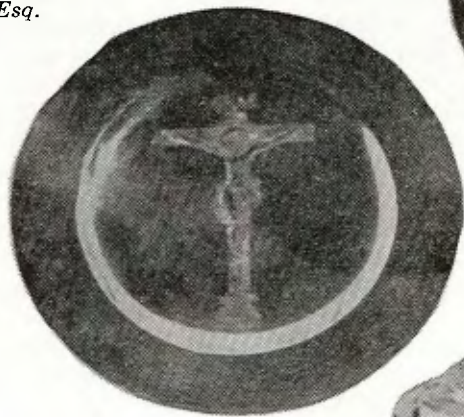
This extremely fine chalice bears around its base a Latin inscription which says "John of Kropelin gave this chalice. Pray for him." The shield at the bottom of the front of the chalice is slanted in the customary German fashion and surmounted by a figure of the Virgin and Child treated as though it were a crest. This latter is obviously a later and almost certainly Nuremberg addition to the original chalice.

The lozenge shapes interspersed between the acorns on the knop bear the somewhat corrupt late Latin form of the Holy Name "IHESUS".

Maker: Unknown, German c. 1550  
On Loan from Richard A. Robertson III, Esq.

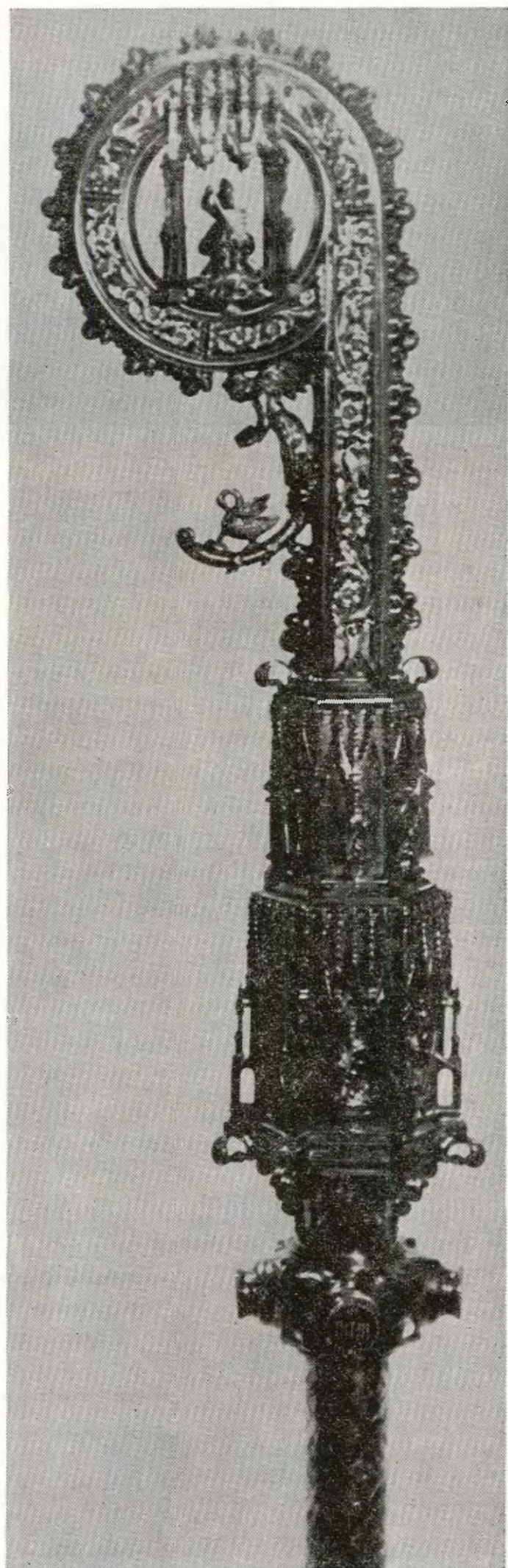
This large silver gilt chalice and paten carry the hallmark of the reign of Bishop Johann Ludwig van Elderen. The paten is engraved with a representation of the crucifixion and on the back face of the paten and on the bottom of the chalice are superb engravings of the Imperial Elector's arms. Around the knop of the chalice are the letters I E S U S. This set was made in Lüttich in 1680. The total effect of this chalice is one of rich simplicity. The 17th century fondness for curves as over against straight lines is starting to show. All the curves move easily into each other, but the characteristic octagonal or hexagonal base of the Medieval times or the solid unbending circle of the late 16th century are tending to disappear.

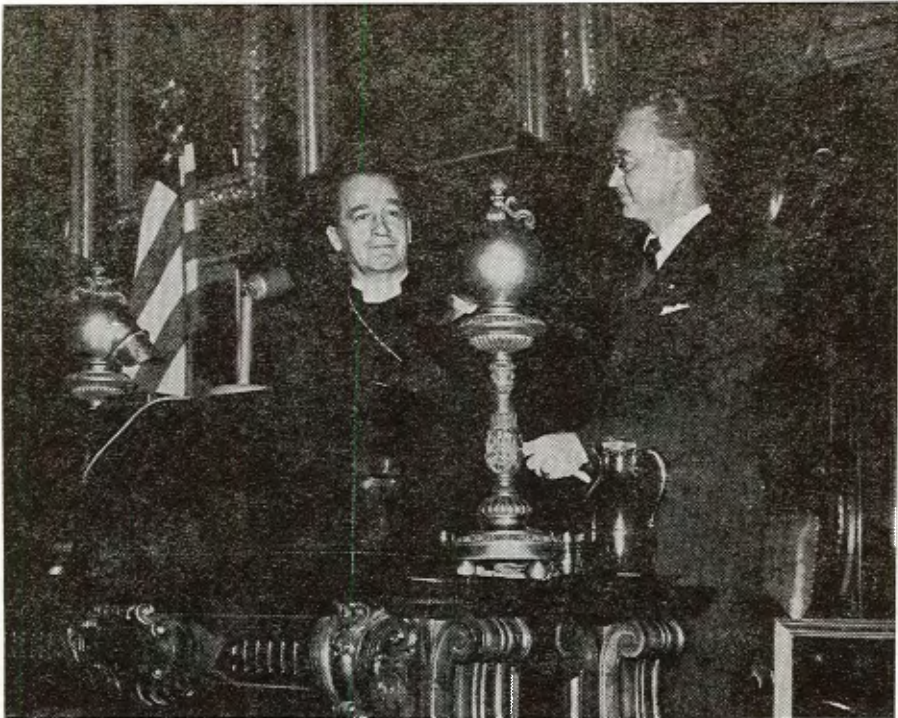
Maker: Unknown, Lüttich, 1680  
Donor: Edward K. Warren, Esq.



The great Pastoral Staff of New York is of silver gilt and is closely modeled on the most splendid example of goldsmith's work of the 15th century. The original was the property of Bishop Foxe and was given by him to Corpus Christi College of the University of Oxford. In the opinion of experts, the original was made in 1497. The Staff of New York was made for presentation on behalf of the churchmen and churchwomen of the Diocese of London, headed by the Bishop of London. It was originally presented to Bishop Manning as a personal gift. He, in turn, left it to succeeding Bishops of New York.

Maker: Crichton, London, 1923  
Donor: The Bishop and Diocese of London →





Bishop Donegan and President George H. Coppers of the New York State Chamber of Commerce, when the Bishop furthered his campaign for civic righteousness in an address to the Chamber on Thursday, March 12, 1953.

## THE BRONX CONVOCAATION

At CHRIST CHURCH, *Riverdale*, the Rev. Gerald Barry celebrated the fifteenth anniversary of his Rectorship on the Third Sunday in Lent. A Junior Altar Guild, recently formed, now has full charge of the work for the 9 o'clock Sunday Services.

The Rev. Ellsworth Chandlee, Instructor in the Theological Seminary at Manila, P.I., was the preacher at the Annual Corporate Communion of the Women of the Convocation, held at SAINT JAMES, *Fordham*, on March 10. Father Chandlee, who is on furlough in this country until May, gave an impressive account of a work of Christian conversion and truly spiritual missionary endeavour, both in his sermon and later in his illustrated talk.

Twelve parishes of the Convocation were represented at the Annual World Day of Prayer for all Women, held recently at the CHURCH OF THE ATONEMENT.

"POPULARITY CONTEST: Who is the most popular person at ST. PAUL'S, *Morrisania*? See the Entertainment Committee for details." (From St. Paul's "Parish Notes".)

At SAINT MARGARET'S CHURCH the Young Adult Club is sponsoring two speakers on the subject of Race Segregation in South Africa.

The friends of the Rev. Robert Creech of SAINT MARTHA'S CHURCH will be sorry to learn that he suffered painful injuries when he was thrown from a horse. At this writing he is making prog-

ress in Saint Luke's Hospital. During his enforced absence from the parish the services are being taken by the Rev. Daniel A. McGregor, Ph.D., formerly Director of Religious Education for the National Council.

At SAINT PETER'S CHURCH, *Westchester*, the Lenten program took the form of a School of Worship, with identical sermons at 9:30 and 11 on Sunday mornings, a course of instructions at Sunday Evensong, and a series of lectures on Wednesday nights followed by Panel Discussions in the church undercroft. The "text-book" was the fourth volume in the Church's Teaching Series.

The Annual Meeting of the Convocation will be held at SAINT STEPHEN'S, *Woodlawn*, on April 22. Bishop Boynton will be present. Evensong will be followed by a business meeting, an address by the Rev. John W. Pyle, Diocesan Chaplain of College Work, and refreshments in the undercroft.

The Rev. Roger Geffen is Priest-in-Charge of the CHURCH OF THE GOOD SHEPHERD, *Woodlawn*.

The Reverend Leslie J. Lang  
*The Bronx Correspondent*

**Your Bishop Counts On You**

**For Your Help On**

**May 3, 1953**



## The Deans Column *continued from Page 9*

financial resources, to extend the educational advantages available to a wider group. Classes of 12 to 15 will still be small classes and will in fact provide a more varied experience in personal relationships than could be provided by the smaller classes to which the School has been accustomed.

BECAUSE OF THE PROPORTION OF EXPENSE PROVIDED BY ENDOWMENT, the School offers extraordinary advantages for a relatively low tuition. So that the number of applicants will permit the best possible selection of students on the high level to which the School is dedicated, we are happy to have people know — especially Church people — what the School offers and how reasonable its charges are. (For the latter I refer you to an advertisement elsewhere in this BULLETIN.)

THE SCHOOL HAS ALWAYS HAD A FINE REPUTATION—one that is deserved, because it has been doing a good job. We believe that in the future it can do an even better job with the special concentration on the matter of religion and ethics in the whole curriculum and with an increase of enrollment. Especially, we hope a permanent contribution can be made in the relationship of religion to "secular" subjects—or, to put it more precisely, in the way in which the educational program can be presented so that no subject is "secular".

SO WE REQUEST THE PEOPLE OF THE DIOCESE, to whom this School really belongs (in the sense that it belongs to the Cathedral), to spread the word about this School and its opportunities, to pass on to us their frank suggestions, and to pray for its success in the high task to which it is committed. Above all they should be thankful that because of this School the Cathedral Church offers daily, in the name of everyone in the Diocese, the praise of God morning and evening. The services which the Prayer Book labels "Daily Morning Prayer" and "Daily Evening Prayer"—in no way imply that the Church's bounden duty of praise is to be limited to Sundays. Should any of you reading this far wish to hear these boys exercising their ministry (at a time not interfering with attendance at parish services) come at 8:30 or 5:00 any weekday (except on Monday and Saturday afternoons when the Cathedral Chapter generally sings at the service in plainchant unaided, so that the boys can have a little time off). Should you know of any boy who would make a likely candidate for the School, whether he has a good voice or not, please suggest that he send for a catalogue and visit with the Headmaster about the matter.

*James A. Pike*  
Dean

## Who are you

*continued from Page 1*

with young children. There should be an Evening Branch in every Parish of this District. Those who have none are urged to confer with their Rector about starting one.

Evening Branches are an integral part of the Woman's Auxiliary. True, we cannot often attend Diocesan meetings unless one such as that held in February 1953 is arranged. However, we have three District meetings during the year, the second Tuesday in November, January and May. By attendance at these meetings we are enabled to keep in touch with what our sisters of the Day Branches are doing, find out what is happening in the Diocesan Auxiliary work and hear reports of what we ourselves are accomplishing. We have one other time during the year that the District Evening Branches meet, during Lent, for a Devotional Evening at which time we pray and meditate together.

The Church needs Evening Branches and the Auxiliary needs YOU. Find out if there is an Evening Branch in your Parish; if there is, join it. If you cannot sew, perhaps you can knit; if you can do

neither, you might like to contribute toward the purchase price of materials for those who can. You can send your magazines, secular or religious, on to missionaries through the Church Periodical Club. You can do much in Christian Social Relations work; you must be thankful day in and day out for blessings received—that's where your United Thank Offering is so important. There is a place for every woman in Auxiliary work.

Women of the business world, and those kept at home by daytime duties, need never feel left out of the Program of the Church if we take our rightful place. All who read this, who have been apathetic toward doing missionary work because it has seemed a daytime proposition, are invited to come to the Spring District Meeting on Tuesday, May 12, at 8:15 p.m., at the Church of the Resurrection, 115 East 74th Street. You will be most welcome, and, I hope, will feel the enthusiasm of women who are busy, hard-working women, but who have in their hearts the inspiration and the will to "pray fervently, labor diligently, and give liberally to make Him known to all nations as their Saviour and their King."

## THE DUTCHESS CONVOCAATION

Special Lenten services in the Convocation churches have offered a variety of activities. Informal, group Question-Answer sessions were held on Wednesday evenings at ST. ANDREW'S CHURCH, *Poughkeepsie*. There were special preachers on Thursday evenings at ZION CHURCH, *Wappingers Falls*, which included sometime Rectors, the Rev. Messrs. Maxwell Rice, Oliver Carberry, and Richard L. Harbour. Outstanding preachers at CHRIST CHURCH, *Poughkeepsie*, on Friday evenings, were the Rt. Rev. Charles F. Boynton, the Rev. Percy L. Urban, the Rev. Prof. J. V. L. Casserley, the Rev. John M. Krumm, the Rev. Frederic Hood, and the Rev. Canon Edward N. West. At ST. PAUL'S, *Poughkeepsie*, the Rector answered questions after Evening Prayer, and ST. JAMES', *Hyde Park*, heard area preachers. Unusual preachers from the Church of Sweden and the Syrian Orthodox Church in India were at CHRIST CHURCH, *Red Hook*, while the Rector of ST. PAUL'S AND TRINITY, *Tivoli*, lectured on Church History on Wednesday evenings. At GRACE CHURCH, *Millbrook*, after Evening Prayer, a different layman reviewed a chapter in Emerson Fosdick's "A Guide to Understanding the Bible" at a Rectory meeting. Visiting preachers were at ST. JAMES' CHURCH, *Dover Plains*, and ST. THOMAS' CHURCH, *Amenia Union*.

A School of Worship was conducted by the Woman's Auxiliary of GRACE CHURCH, *Millbrook*, on four Wednesday afternoons in March. Worship in the church was an integral part of the course with a silent devotion period, followed by a prayer book service and a program in the Parish House.

A complete set of altar, lectern and pulpit vestments in purple was dedicated last month at ST. PAUL'S AND TRINITY PARISH, *Tivoli*. They are the gift of an anonymous member of the parish.

A Quiet Day for Women was conducted by the Rev. William T. Gray, Rector of ST. PAUL'S CHURCH, *Poughkeepsie*, on March 17, at CHRIST CHURCH, *Red Hook*.

The assistant District Attorney of Dutchess County, Russell E. Aldrich, was the principal speaker at a breakfast following the Men's Lenten Corporate Communion at ST. LUKE'S CHURCH, *Beacon*, Mr. Aldrich, who is also a member of the Council of the Diocese of New York, told seventy-five men about the working of the District

Please turn to Page 16

# The Suffragan



THE RT. REV. CHARLES F. BOYNTON, D.D.,  
S.T.D. SUFFRAGAN BISHOP OF NEW YORK

AND JESUS showed Himself alive after His Passion by many proofs, appearing unto His disciples by the space of forty days, and speaking of the things concerning the Kingdom of God. . . . And after that, as they were looking, He was taken up, and a cloud received Him out of their sight. . . . Then returned they unto Jerusalem, and they continued steadfastly in prayer until the day of Pentecost was come when . . . they were all filled with the Holy Spirit.

So runs the Biblical description of The Great Fifty Days, the period from Easter to Pentecost. What a thrilling period it must have been; full of breath-taking encounters with their Risen Lord, having their minds opened that they might understand the Scriptures, and being clothed with Power from on high.

How natural it has been for the Church to commemorate this period as The Great Fifty Days, with the Passover and Pentecost as the two poles of one continuous celebration of God's ultimate redemptive activity through the death and resurrection of Christ, and the outpouring of the Holy Spirit. Nor did the Church stop with just the commemorations of the historical events in chronological sequence. From time to time have been added to the various Calendars the "birthdays in eternity" of the Martyrs and of the Saints, so that today the Season commemorates "those mighty acts" by which our Lord, both directly and through His Church, has brought redemption to men.

As you receive this issue of *The Bulletin*, you are in the midst of this exciting celebration. Don't miss a day of it. There is no period like it in the whole of the Liturgical Year.

As I sit thinking about it, with The Prayer Book and a Church Calendar before me, I feel as though I am part of a tremendous, noisy, colorful, joyous religious carnival. All the senses are called into play; and history, art, doctrine, piety,

goodness, courage, things of heaven and things of earth, prayer, procession, litany and praise — all are wrapped up into one glorious, audible, and action-filled drama.

Events of no less than cosmic significance are being enacted on the stage (the Resurrection, the Ascension, the coming of the Holy Ghost), while at the same time Apostles and Martyrs, Bishops and Confessors, Theologians, Virgins and Widows pass in almost endless reviews. Feasts are extended into Octaves; Antiphons, with Alleluias, introduce Venite; Creed, Proper Preface and Gloria in Excelsis are the order of the day; and Cherubim and Seraphim continually do cry, "Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the majesty of Thy Glory."

Time is telescoped and chronological order discarded, so that while the Risen Lord is appearing to His disciples by the space of forty days, and while the Apostles are waiting in Jerusalem after the Ascension to receive the power of the Holy Spirit, *Leo the Great* (AD 461, Apr. 11th) is stopping Attila the Hun at the very gates of Rome, and *Justin Martyr*, (AD 167, Apr. 14th) is proving eloquently that Christianity is the oldest, truest and most divine of philosophies.

*S. Anselm*, Archbishop of Canterbury, (AD 1109, Apr. 21st), is bequeathing to posterity the ablest treatment of the Atonement yet to have appeared, and Richard the Lion-hearted is invoking *St. George the Martyr* (AD 285, Apr. 23rd) as Patron Saint of England.

*S. Mark the Evangelist* (AD 68, Apr. 25th), having given his Gospel to the Church, gives his life for his Lord, and the Virgin *Catherine of Sienna* (AD 1380, Apr. 30th) leads a religious revolution. *SS. Philip and James*, Apostles and Martyrs, (1st Cent., May 1st) shed their blood, the seed of the Church, and *S. Athanasius* (AD 375, May 2nd) successfully defends the Nicene Faith: "Christ was made man that all might be made divine".

St. Helena, mother of the Emperor Constantine, *Finds the Holy Cross* (AD 326, May 3rd), and the Widow, *S. Monica* (AD 388, May 4th), along with *S. Ambrose*, converts her famous son *S. Augustine*, (AD 387, May 5th) who knew full well that God hath formed us for Himself and our hearts are restless till they find their rest in Him.

On and on, for fifty days, the movement of the Calendar flows back and forth through the centuries, commemorating the ancient events and the anniversaries of Saints and Martyrs; serving as an instrument for teaching and appreciating the history of the Church throughout the ages. Then comes the Feast and Octave of Pentecost, when the exalted Christ acknowledged the allegiance of His disciples by the gift of the Holy Spirit. Pentecost was indeed a Day of the Lord. So were all of the Great Fifty Days for that matter. And so have they been for the worshipping community, for you and for me, ever since.

### United Thank Offering

continued from Page 1

second presentation of the United Thank Offering of this Triennium will be made at this service, at which a representative of each Parish will lay the gift of her Parish on the alms basin. Many parishes are increasing the interest in the Offering and thereby increasing the number of women who participate in it.

Immediately following the service, the Annual Meeting will be held in Synod Hall, at which time brief annual reports and election of officers will take place. The subject of the meeting is *Our Job in the Diocese of New York*, which will be presented by the Ven. George F. Brätt, Archdeacon of the Diocese and the Rev. Alexander Stewart of St. Margaret's Church, Bronx.

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Smooth going voice and music as Norman Coke-Jephcott directs the choirboys in the "Reproaches on Good Friday" and "O Sacred Head, sore wounded", the musical interludes of the broadcast. John Upham at the Hammond Organ.



Before going back to the Choir School — a good look at Rockefeller Center, and the skaters, with Bishop Donegan, Canon Headmaster Betts, John Upham, and Norman Coke-Jephcott as chaperones.

Three scenes from the rehearsal of the broadcast of Bishop Donegan's Good Friday Meditation over the local N.B.C. station and 75 Network stations across America.

## Ramapo Convocation

*continued from Page 9*

clergy do a remarkable job each day in the hospital, so that all sick persons who desire the holy communion and other pastoral blessings are served by the various members of the clergy association on a regular schedule. The released time classes in Suffern are taught by ministers of the Methodist, Lutheran, Presbyterian and Episcopal churches.

Alan P. Maynard, from the Diocese of Rhode Island, a junior in the General Theological Seminary, is assisting the rector of CHRIST CHURCH, Suffern, in a teen-age program. He is also in the Senior Choir, and acts as lay reader on Sundays.

Family groups had supper Monday nights in Lent, the children enjoyed making an African village and hearing missionary stories, everyone saw films on Liberia, South Africa, and had discussions about the overseas and domestic program of our Church. CHRIST CHURCH, Suffern, has enthusiastic supporters of the missionary movement in the Vestry, Sunday School and Woman's Auxiliary. Folders have been ordered for the Bishop's Offering.

ST. FRANCIS' MISSION, Sloatsburg, sent the choir a lecture on Church Music that was delivered by Canon West for clergy, organists, and choristers. Lutherans as well as our own Church members enjoyed the discussion on music at weddings and funerals; some booklets were on display, products of the General Convention Commission on architecture, liturgics, and music. The Vestry of CHRIST CHURCH, Suffern, and the Senior Choir, served fairly elaborate refreshments to 55 persons who came to the lecture. Mrs. Amos R. Poole was in charge.

The Ladies Guild of ST. JOHN'S in New City celebrated its 50th Anniversary on February 25 by holding a luncheon in one of the local restaurants. The retiring officers of the Guild, Mrs. T. Youmans, Mrs. A. Garrison, and Mrs. C. Plass, who had served for twenty-five years, were made honorary officers for life, and were presented with engraved gold crosses with chains, in recognition of their loyalty, interest, and service. There were 28 ladies present. Mrs. K. Swenson, Miss A. Butterfass, and Mrs. L. Eberling are the newly elected officers of the Guild.

ST. PAUL'S, Spring Valley, and ST. JOHN'S, New City. At a joint meeting of the Vestries of ST. PAUL'S and ST. JOHN'S on March 12, at which representatives of the Ladies Guild of each parish were present, the request of the Diocese of New York authorities that ST. JOHN'S and ST. PAUL'S together and jointly meet the full

contributions to the Vicar's stipend was unanimously accepted. This means that the Diocese will be relieved of the payment of \$780 a year as its contribution to the Vicar's salary, and thus this amount will be free for use in other needy parishes and missions. We are grateful to the Diocese for its assistance in the past, and we are grateful to God for the great work the Vestries and Ladies Guilds of both parishes have done and are now doing.

The Rev. Fessenden A. Nichols  
*The Ramapo Correspondent*

## Westchester Convocation

*continued from Page 9*

ular one in the Parish.

SAINT BARTHOLOMEW'S CHURCH, White Plains, is sponsoring a series of lectures under the general title, "The Meaning of the Bible". The Rev. Dr. Robert C. Dentan is the lecturer, and they are held on Wednesday evenings at 8:15 in the church.

The congregation of TRINITY CHURCH, Mount Vernon, recently sponsored a dinner in the Parish Hall. The dinner was given in recognition of the faithful and devoted services of the Church Choir, whose members were the honored guests.

Special attendance Sunday School awards were made at SAINT JOHN'S CHURCH, Larchmont, to the following members of the Church School: 1 year: Marie Abbot, Catrina Alstrom, Elizabeth Anderson, Jean Campbell, Edward Ellis, Rolfe Gerhardt, Rex Martin, Susan Merritt, Janet Murphy, Richard Osburn, Steven Potter, Judith Roberts, Bruce Schneider, Deborah Taylor, Alan Webber; 2 years: Hallock Beals, John Eggers, Sally Follansbee, Sally Moses, Judith Shuebruk, Lida White; 3 years: Elizabeth Cornwell, Alexis Fuerbringer, Barbara Kraus, Joan Mead, George Morrow, David Porterfield, Otto Trautz, Susan Tyson, Donald Wakeman; 4 years: Mary Louise Baumbach, Madana Fuller, Urania Fuller, Jane Hockett, Curtis Tatham; 5 years: Judith Dibble, Margaret Bishop, Michler Bishop, Jeffrey Jackson, Joy Jackson, Mary Ann Kraus, Sheila Thompson, Kenneth Thompson; 6 years: John Hagaman, Glenn London, Donald Moeller, Betsy Rose, Ann Schumacher; 8 years: Lynn Eadie, Mary Mandeville, Judith McLean, Han Van Beever; 9 years: Penny Meighan; 10 years: Gordan Valentine.

The Rev. C. Kenneth Ackerman  
*The Westchester Correspondent*

### ★ ADDRESS CHANGE

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

"BOOKS IN REVIEW" is absent this issue due to unforeseen circumstances, and in no way the responsibility of the reviewer. "BOOKS IN REVIEW" will certainly be with us again in the May issue. — Ed.

## Manhattan Convocation

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to have part in a Parish-wide "get-to-know-each-other" movement. It is all done in Alphabetical Groups—starting with A and going through to Z. Seldom has anything in that Parish met with such universal enthusiasm and approval.

**SAINT MARY'S CHURCH, Manhattanville,** is very proud of a parishioner to whom high honors have come. She is Miss Avis E. Harvey who has been appointed Chairman of the Joint Commission on Missionary Education of the National Council of the Churches of Christ. Miss Harvey is the first woman to hold this post, and also the first Episcopalian. She is also the Associate Secretary in charge of the Department of Education of the Woman's Auxiliary and Editor of "Churchways". "Operation Paint" is the name of the fine painting job in the interior of the Parish House of SAINT MARY'S. The work is being done by the Vestrymen during their weekends. Not one is a painter, but they all seem to have the "know-how".

The monthly bulletin of SAINT PETER'S CHURCH, *Chelsea*, of late has been attractively decorated by pen and ink sketches of that venerable church. It was impossible to find the name of the artist, but surely there would be capable people in almost any parish who could thus bring their church's beauties to the attention of the public.

On Thursday evening, May 14, at 7:45 P.M., the Cantata Singers, Inc. will present Bach's "B Minor Mass" at SAINT MICHAEL'S CHURCH, *Amsterdam Avenue*. Peter Fyfe, the Organist and Choirmaster of SAINT MICHAEL'S, will be at the organ. Arthur Mendel, head of the Music Department of Princeton University, is the Conductor of the Cantata Singers. Tickets for the concert will be on sale in advance March 16 at Colbert-La Berge, 205 West 57th Street, New York 19; JUDson 6-2910.

The Jack and Jill Parents' Association of SAINT GEORGE'S CHURCH, *Stuyvesant Square*, has been sponsoring a series of lectures on the general subject of the needs of the young child. The Association is the parents' organization of the Jack and Jill Workshops, a nursery school for children from 3 to 5 years of age. The school is a fully accredited nursery school, meeting through the week from 9:00 to 12:00 o'clock.

**GRACE CHURCH, Broadway,** has been operating a summer camp for boys since 1920. On the shore of Lake Kanawauke in Bear Moun-

tain Park, the Camp takes boys between 8 and 16 years of age. Registration is now being taken at the Grace Church Parish House.

**TRINITY CHURCH, Wall Street,** with usual generosity, contributed \$1,000 to the Archbishop of Canterbury for Flood Relief in Great Britain, and \$500 for the Restoration Fund of Westminster Abbey.

On Saturday, March 7, the Confirmation Class of THE CHURCH OF THE HEAVENLY REST, *Fifth Avenue*, attended a Quiet Day in the Cathedral. The Reverend Herbert Bicknell, OHC, conducted the Retreat. Luncheon was served at the Cathedral House. The Retreat was in preparation for the First Communion of the Class on March 8. Canon B. I. Bell conducted a Teaching Mission in this Parish during Passion Week.

**THE CHAPEL OF THE INTERCESSION, Trinity Parish, West 155th Street,** issued one of the most attractive Lenten schedules seen on this desk. It consisted of a packet in which were cards announcing the meetings and special services. A special card was also enclosed in which parishioners were requested to list the people whom the Chapel program had reached. These cards are to be returned to the Vicar so that a follow-up program can be initiated. The Chapel Choir, assisted by guest soloists and instrumentalists, presented Bach's "Passion According to Saint Matthew" on March 22. The service was recorded in its entirety by the ABC Radio Network for presentation during Holy Week.

On Sunday, April 12, the 75-voice Choir of Hamilton College, Clinton, N. Y. sang at 11:00 o'clock in the CATHEDRAL, and at 4:00 o'clock in SAINT THOMAS CHURCH, *Fifth Avenue*. The Choir is under the direction of John L. Baldwin, Jr., formerly organist of the CATHEDRAL, and presently organist of Grace Church, Utica, and Instructor of Music at Hamilton.

On Mothering Sunday, the Fourth Sunday in Lent, March 15, SAINT LUKE'S CHAPEL, Trinity Parish, *Hudson Street*, followed an ancient English custom and blessed and distributed the Simnel Bread. The Fourth Sunday is called Mothering Sunday because several centuries ago it was the custom for boys and girls who were away from home, "bound out" as servants, to spend this one day out of the year at home. In our day, the accent of the day is upon all mothers, on the Church "the mother of us all", and on our Lord's Mother, the Blessed Virgin Mary. The Simnel Bread and

the money offered on this day are the symbols of the love felt for our mother, the Church. There is a prayer for the Blessing of the Simnel Bread and a recipe for making it, on the special card used for services on this day.

The Reverend James Morgan  
The Reverend John H. Edwards  
*Manhattan Correspondents.*



Chaplain John McGill Krumm of Columbia University will be the principal speaker at a conference for college students in the Diocese of New York, April 24 and 25, at the Cathedral House of the Cathedral of St. John the Divine. His topic will be The Christian Student and His Campus/The Christian Student and His Church. Sponsored by the Diocesan Canterbury Conference. Workshop discussions; Corporate Communion; election of officers.

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N. Y.

## Richmond Convocation

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at which he shook hands with hundreds of old friends. A native of England, he graduated from Sewanee in 1901, two years prior to his ordination in San Antonio by the Rt. Rev. James S. Johnston, Bishop of West Texas. Mr. and Mrs. Godolphin celebrated their Golden Wedding last June.

ST. JOHN'S, *Clifton*, has instituted a "Family Worship Service" at 9:30 A.M., followed by an Adult Bible Class, while Sunday School is in session, until 10:45.

ST. MARY'S, *Castleton*, was host to the Protestant Churches in the area on the World Day of Prayer.

The W.A.'s merchandising club will use profits for their missionary work. At their meeting, March 6, the speaker was Miss Palmer, social worker and representative on Ellis Island of the Protestant Church and the W.A. of the Diocese. She told several inspiring anecdotes of how the Church has stood behind the often despairing, lonely and sick immigrants, and has helped to start them off in their new lives, with hope in their hearts.

At ST. STEPHEN'S, *Tottenville*, the men have started a real work — building a utility room, much needed for parish activities, Sea Scouts and fraternal organizations. Under Walter Wood, architect, and Henry G. Stiles, contractor, the men, including Fred Reinwald, Louis Schultze, Frank Prusak, Sam Weening, Sam Weening, Jr., Charles Weening, H. Cave, William Bausch, J. Pistek, Merrill Guinn, Charles Kelley, Jr., Charles Kelley, 3rd, W. H. Wetherill, Carl Rossel, and the Senior Warden, W. P. Uhler, contributing his engineering skill and equipment, have finished the foundation walls and pouring concrete. When work is completed in about three months, the church will be truly theirs.

Roger Roughton

*The Richmond Correspondent*

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## ST. THOMAS CHURCH CHOIR SCHOOL

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An elementary boarding school for the boys of the Choir of St. Thomas Church, 5th Avenue. Regular academic program and sacred studies. Excellent musical training. Fully accredited. Grades 5-8. Students go home each week end. Endowed. Full fee \$300. HENRY B. RONEY, JR., M.A., M.Ed., Headmaster.

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An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:  
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THE SISTER SUPERIOR

## DeVEAUX SCHOOL

Niagara Falls, New York  
Founded 1853  
A Church School in the Diocese of Western New York. College preparatory. Broad activities program. Small classes. Scholarships available. Grade 7 through 12. For information address:  
The Headmaster, Box "D".

## Dutchess Convocation

continued from Page 13  
Attorney's office, using actual case records as illustrations.

The fifth annual Conference for Faculty Episcopalians in the Second Province was recently held at Vassar College, Poughkeepsie. Dr. Virginia Harrington of Barnard College was the chairman of the conference, which opened with a service at CHRIST CHURCH, Poughkeepsie. The Rev. Dr. Robert Terwilliger, Rector of Christ Church, was one of the speakers at the Conference.

Miss Drusa Walker, a member of the staff at Vassar College, has been appointed organist at ST. ANDREW'S CHURCH, Poughkeepsie.

The Lenten Mission Institute of the Woman's Auxiliary of CHURCH OF THE MESSIAH, Rhinebeck, was held last month.

## ALL ANGELS' FARM

Vacation camp for younger children. Boys 4-7, Girls 4-8. Large house, extensive grounds, pool. Full camp program. Daily chapel services emphasize spiritual life of camp. For booklet write or phone Director.  
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## CAMP PEQUOT BOYS

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On beautiful lake in Bear Mt. Park. 38th Season. 36 mi. from N.Y.C. Complete program. 4 wks. \$120, 8 wks. \$240. Owned & operated by HOLY TRINITY EPISCOPAL CHURCH. Write: T. E. Shaw, Wooster School, Danbury, Conn.

## CHICKADEE

Groton, N. H.  
40 Girls 5-17; 40 Boys 5-14. All land and water sports. Lake frontage. Modern cabins with toilets and showers.  
8 weeks \$270 4 weeks \$145  
5 Clergy on staff 1952. New York references. Rev. & Mrs. R. L. Weis, St. Thomas Rectory 721 Douglas Ave., Providence 8, R. I.

## JRS. MILBROOK SRS.

5-7 14-18  
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A Coeducational Camp in Maine  
One hundred acres with gardening and building projects. All usual camp activities, including riding, sailing and weekly trips. California and Canadian trips for older campers. Regular season nine weeks. Open June and September. Catalogue on request.  
At Hotel Mansfield, 12 W. 44th St. N.Y.C. from April 1st thru 22nd for interviews.  
Mrs. Jackson E. Adkins  
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## EAGLE'S NEST FARM

(Diocese of Newark)  
Girls' Camp - June 22nd to August 1st  
Boys' Camp - August 3rd to September 4th  
Brownies (Boys and Girls, ages 5½ to 7) - June 27th to August 27th  
Fees - Boys' & Girls' Camp, \$28.00 per week, less by season. Brownies, \$32.00 per week, less by season.  
For information write: Dir. Canon Leslie Room 32, 24 Rector Street, Newark 2, N. J.



## THE CATHEDRAL CHOIR SCHOOL

(Choir Membership not required)

Established 1901

The Cathedral Church of St. John the Divine

- A Church boarding, or day, school with every course taught from the Christian perspective. Religious studies daily. Open to any boy who has the necessary scholastic ability. No racial requirements.
- Curriculum follows the standard Education requirements, from 4th to 10th grades; adding a grade each year.
- Total charge for choir boarders \$525. Non-choir boarders \$1,075. Total charge for non-choir day students, including meals and incidentals, \$450 for lower school, \$550 for upper school. Singing day students \$250.
- 2 acre playing field on school grounds.

For further information write Dept. (A)

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

The Rt. Rev. Robert Campbell, formerly Bishop of Liberia, spoke and showed films on the Church's work in Liberia. The women of this parish use Mite Boxes along with the children of the Church School. The eighty-foot steeple of ST. PAUL'S CHURCH, Poughkeepsie, has been repaired inside and covered outside, thus completing a major repair of this 118-year-old landmark long contemplated by the Vestry.

The Rev. J. Jack Sharkey  
The Dutchess Correspondent

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