

THE
YEAR BOOK
OF THE
New York Training School



FOR
Deaconesses

1900-1901

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Deaconesses

1900-1901



Grace Settlement
415 East Thirteenth Street
New York

Visitor

The Right Reverend HENRY C. POTTER, D.D., LL.D.,
Bishop of the Diocese of New York

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Warden and Acting Dean

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Instructors

THE REV. HASLETT MCKIM, D.D.

Old Testament History and Literature

THE REV. CHARLES C. TIFFANY, D.D.

Liturgics

THE REV. GEORGE WM. DOUGLAS, D.D.

Life and Words of Our Lord

THE REV. MELVILLE K. BAILEY

Theology and Catholic Epistles

THE REV. HENRY R. WADLEIGH

The Greater Prophets

THE REV. GEORGE G. BARTLETT

The Psalms

DEACONESS KNAPP

Church History and Art of Teaching

MISS E. GRACE BRIGGS

Life and Epistles of St. Paul and Greek Testament

MISS JARVIS

History of Missions

JOHN H. P. HODGSON, M.D.

Hygiene and Sanitation

MISS GRACE E. AMES

Bookkeeping

MISS ANNA L. RANSON

Cooking for the Sick

MISS BERTHA THOMASS

* *Ecclesiastical Music*

MISS ALICE P. READ

Physical Culture

House-Mother of the School=Home

228 East 12th St.

DEACONESS KNAPP

* This elective is open only to candidates for the Diaconate



THE Canon "OF DEACONESSES,"* passed by the General Convention of the Protestant Episcopal Church in October, 1889, provides that every candidate for the office, before she is set apart, shall have had "an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years."

With a view of furnishing the preparation thus required, there was opened, experimentally, in October, 1890, with the approval of the Bishop of the Diocese of New York, and under the patronage of the Rector of Grace Church, a School known as "Grace House Training School for Deaconesses." The School was under the immediate care of the Rev. Haslett McKim, D.D., whose services were gratuitously rendered, and who was assisted by a staff of ten teachers.

The results of the first year proved so satisfactory that it was determined by the promoters of the School to incorporate it under a new name, to place it under the management of a Board of Trustees, and by giving to the Bishop of the Diocese the right of nomination in the filling of all vacancies in the Board, to relieve the institution of the suspicion of being a merely parochial undertaking.

The course thus outlined has been actually pursued; the School has been incorporated under the laws of the State in which it is situated, and although it retains a *quasi* connection with Grace Parish, inasmuch as the classes continue to meet in Grace Settlement, the tie has ceased to be a necessary one, and the institution has become, to all intents and purposes, general in its scope and reach.

* For the text of the Canon, see Appendix A of this Year Book.

AIM

The aim of the School is to send out graduates thoroughly equipped to be the helpers of the parochial clergy in their missionary and charitable work.

METHOD

With this end in view, careful instruction is given in the Holy Scriptures and the book of Common Prayer, with special reference to the higher grades of Sunday-school teaching. Instruction is also given in cooking for the sick poor and nursing them in their own homes. Three months of each of the two years are given up to the actual and daily care of the sick under competent guidance.

During the School year the students are expected to teach Sunday-school classes, and also to make a study of certain important parish and institutional works. They devote one afternoon or evening, each week, to this part of the training.

Each student remains one month, or, if advisable, two months in the work she is studying, and is then moved on to another. In this way she has an opportunity to visit the sick poor in their homes under the guidance of a physician, to conduct Mothers' Meetings, to teach in the different grades of a Sewing School, to assume duties in a Day Nursery, etc.

Extra studies, not considered indispensable in the preparation for the Diaconate, are provided for those who may elect them.

ADMISSION

Candidates for admission must be not less than eighteen years of age, and if under twenty-one will not be received without the written consent of parents or guardians. Thirty-five is the maximum limit of age, but applicants older than this may be admitted, under special circumstances, at the discretion of the Dean.

Unless provided with certificates of graduation at approved schools or colleges, candidates for admission may be required to pass an examination, the desire being to secure for the female Diaconate only women of a high grade of intelligence.

Every candidate for admission must fill out and submit to

the Dean a Form of Application, and must also, if a candidate for the Diaconate, procure and submit (1) a Clergyman's Certificate, from a minister of the Protestant Episcopal Church, testifying to her mental and spiritual qualifications, and (2) a Physician's Certificate as to her bodily health and strength. The Form of Application and of these two certificates may be procured in blank from the Secretary of the Faculty, whose address is :

DEACONESS KNAPP,
St. Faith's,
228 East Twelfth St., New York.

The wording of the Forms may be found at the end of this Year Book, in Appendix C.

Candidates who have fulfilled the requirements will be admitted to the School on probation until the Christmas vacation. Beyond this point they will be permitted to continue the course only in case their capacity and bodily strength are judged equal to the probable demands of the work.

TERMS

For students living at their own homes in this city, and who enter the School with the definite intention of becoming Deaconesses, there is no charge either for instruction or text-books.

For those who live at the School Home, St. Faith's, 228 East Twelfth Street (and all students from out of town will be required to do so), the charge is two hundred dollars (\$200) for the school year of ten months. This covers the whole cost of board, washing, instruction and text-books, and is payable in three equal instalments, namely, on the first day of November, of February, and of May. The residents of St. Faith's are expected to assist in the care of their own rooms and in the lighter parts of the housework.

Women resident in New York or vicinity, who may desire to follow one or more of the courses of study, but without reference to entering the Diaconate, may become special students.

In such cases there will be a charge of ten dollars a year for each course followed, payable in three instalments, or

sixty dollars for the full Junior or Senior Course. Special students not wishing to complete the entire curriculum in two years may, if not living at St. Faith's, extend the time at their pleasure, after having paid for each of the first two years the sum last named.

THE SCHOOL YEAR

The regular school year will begin with Morning Prayer in the Morning Chapel of Grace Settlement, at 9 A.M., on the first Wednesday in October, and will end on the last Thursday of April.

In addition to this, however, three months of hospital service, lacking one week, will be required of every student who is looking forward to the Diaconate. Hospital duty will begin on the eighth of May and continue until the first of August.

Those who are found unequal to the strain of hospital work, while still judged physically strong enough to warrant the continuance of their general studies, will be allowed to substitute for the required hospital duty three months of service in some charitable institution or institutions, designated by the Trustees, but in every such exceptional case the facts will be clearly stated in the certificate of graduation.

HOLIDAYS

Every Saturday is a holiday; also Thanksgiving Day and Washington's Birthday. There are two recesses: one beginning with Christmas Eve and ending with the second day of January, and the other from the Wednesday before until the Wednesday after Easter. Classes are suspended on All Saints' Day, Ash Wednesday and Ascension Day.

The months of August and September are vacation months.

CERTIFICATES OF GRADUATION

Upon the expiration of the second school year, Certificates of Graduation will be given to all who, in the judgment of the Faculty, shall have completed satisfactorily the required studies of the course.

THE SCHOOL MEDAL

To every graduate of the School who is also a candidate for the Diaconate, there will be given, together with the Certificate of Graduation, the Medal of the School in silver. Twenty years of service in the Diaconate will entitle the holder of such medal to receive a duplicate in gold.

SCHOLARSHIPS

The gift of five thousand dollars founds a scholarship, the income of which covers all the expenses of one pupil. Founders of scholarships may themselves nominate or authorize Rectors of Parishes to nominate beneficiaries subject to the conditions of admission.

PAROCHIAL RELATIONS

Parochial relations are at the choice of the students. For those who do not elect to worship elsewhere, free sittings are provided in Grace Church.

ST. FAITH'S

The life of the Home forms an important part of the training, and has been so planned as to develop in the students the self-discipline and spiritual strength necessary in a Deaconess. The rules that govern the household are few and simple. Loyal obedience to them is a requirement of the School.

ST. FAITH'S MISSIONARY SOCIETY

In addition to the Courses of Lectures on Missions, there is at St. Faith's a Missionary Society under the direction of the House Mother, the aim of which is to contribute annually to the support of certain Missionary work, and to provide a Missionary service at St. Faith's for the students of the School and Deaconesses at work in the city every Friday evening, except the first Friday of each month, which is reserved for a "quiet hour." These meetings are conducted by a Missionary, very often by a Missionary Bishop.

Another means by which the interest in Missions is greatly quickened among the students is through the Deaconesses who are at work in Missionary fields. There is a close bond between St. Faith's and the Graduates of the School, and the intercourse, which no distance can break, is responsible to a large degree for the real and abiding zeal for Missions that is a characteristic of the household.

It may be added that the revival of the Order of Deaconesses has been justified by the fact that the supply by no means keeps pace with the demand. Yet, while this is true, it may be well to say that no one should entertain the purpose of becoming a Deaconess unless she is possessed of good health, has some fondness for study, takes an active interest in personal religious work, and has already shown some executive and administrative ability. Such a one may expect happiness and genuine success in the office and a work of a Deaconess.

COURSE OF STUDY.

TEXT-BOOKS AND BOOKS OF REFERENCE.

* * A well-appointed Library of Books of Reference, bearing upon all the subjects studied in the course, is accessible in connection with the schoolrooms.

SUBJECTS

OLD TESTAMENT STUDY

I. *History*.—Both of the periods covered by the Old Testament and down to the coming of Christ. *Text-books*: MACLEAR, *Class Book of Old Testament History*; MOSS, *Malachi to Matthew*.

II. *Literature*.—After a brief consideration of questions relating to the transmission of the writings and the formation of the Canon, some of the books of the Old Testament are taken up, chiefly with the design of securing a comprehensive view of each; yet not without reference to the more important points regarding literary composition. While attention to the minute details of modern criticism is considered out of place, even if time sufficed, yet the main positions of present-day scholarship are explained, not, however, as though established beyond all doubt. On the other hand, special effort is made to show that the sacred worth of the Old Testament is not bound up with traditional views.

Owing to the absence of suitable text-books, the instruction is partly by lectures, partly by questions, the answers to which are to be drawn from various sources.

In the course on the PSALMS the work consists of two parts: The study of a considerable portion of the Psalms and lectures, the purpose of which is to give a general and vitalized view of the religious life and the theology which produced the Psalms.

Text-Books: DRIVER, *Parallel Psalter*; KING, *The Psalms*; DAVISON, *The Praises of Israel*.

REFERENCE AND PARALLEL READING

STANLEY, *Lectures on Jewish Church*; PEROWNE, DELITZSCH, CHEYNE and KIRKPATRICK, on the *Psalms*; SCHULTZ, *Theology of the Old Testament*; CHEYNE, *Introduction to Book of Isaiah*; DRIVER, *Isaiah: Life and Times*; W. ROBERTSON SMITH, *Prophets of Israel*, also *Old Testament in Jewish Church*, and *Religion of Semites*; ROBERTSON, *Early Religion of Israel*.

THE LIFE AND WORDS OF OUR LORD

In the study of the Life and Words of our Lord, the principal text-book is the Cambridge "Bible for Schools," the volumes on the Four Gospels and the Acts. Constant reference is also made to other commentaries and books bearing on the subject. A general outline scheme of the Life and Words of our Lord is given, and portions of this scheme are then selected for special study, STALKER's "Life of Jesus Christ" being read beforehand by each member of the class. GEIKIE's "New Life of Christ for Old and Young" is also consulted.

Pains are taken to enable the class to approach the subject from the standpoint which will be most helpful in their future work as Deaconesses, and their recitations are so conducted that they may acquire practical facility for their own classrooms hereafter. The course being necessarily restricted, suggestions are constantly made as to how the whole subject, and special parts of it, may be further pursued by the individual members of the class after they have been graduated from the Training School.

REFERENCE AND PARALLEL READING

FARRAR, *The Life of Christ*; GEIKIE, *The Life of Christ*, large edition; WALLISON, *The Life and Work of Jesus Christ*; GILBERT, *The Students' Life of Christ*; VALLINGS, *Jesus Christ, the Divine Man*; ISAAC WILLIAMS, *On the Study of the Gospels*; SADLER and S. P. C. K., *Commentaries on the New Testament*; WESTCOTT and WATKINS, *Commentaries on the Gospel of St. John*;

NICHOLLS, *Helps to the Reading of the Bible, New Edition, S.P.C.K.*; NORRIS, *Manual on the New Testament*; Oxford Bible for Teachers; SMYTH'S and HASTINGS' Bible Dictionaries; THOMPSON, *The Land and the Book*; STANLEY, *Sinai and Palestine*; OLIPHANT, *Jerusalem, the Holy City*.

THE LIFE AND EPISTLES OF ST. PAUL

JUNIOR YEAR

Text-Books—*The Revised New Testament*. Lectures on the History of the Apostolic Church. Two papers on given topics are called for during the year, and a written examination closes the work of each term.

SENIOR YEAR

Text-Book—*The Revised New Testament*. Lectures on the greater Pauline Epistles. The study of each Epistle closes with a written examination.

REFERENCE AND PARALLEL READING

CONYBEARE and HOWSON, *St. Paul*; SABATIER, *The Apostle Paul*; STALKER, *The Life of St. Paul*; BRIGGS, *The Messiah of the Apostles*; RAMSAY, *The Church in the Roman Empire and Paul the Traveler*; THATCHER, *The Apostolic Age*; BURTON, *Records and Letters of the Apostolic Age*.

THEOLOGY

JUNIOR YEAR

Text-Book—MACLEAR, *Introduction to the Study of the Creeds*. The members of the class are required to memorize all the chief points of the text and discuss the doctrines intelligently. This is supplemented by lectures, and by papers prepared by the students on special topics germane to the general subject. During the closing part of the school year the class takes up some of the more important chapters of Canon Row's book on *Christian Evidences*.

SENIOR YEAR

Text-Books.—WESTCOTT, *The Historic Faith*; MEYRICK, *The Doctrine of the Holy Communion*, studied in the manner indicated above. There are lectures on the same subject, papers are prepared by the class, and supplementary reading is assigned.

CHURCH HISTORY

JUNIOR YEAR

The Primitive Church.

Text-Book.—CHEETHAM, *History of the Christian Church During the First Six Centuries*. Also readings in class from the Apostolic Fathers, and from ORIGEN, EUSEBIUS, SS. IRENÆUS, CYRIL OF JERUSALEM, ATHANASIUS, AUGUSTINE, LEO and CHRYSOSTOM, also NEANDER and CANON BRIGHT.

SENIOR YEAR

The Mediæval and Reformation Eras, with special study of the English Reformation and the History of the Protestant Episcopal Church in America.

Text-Books.—WAKEMAN, *History of the Church of England*; AUBREY MOORE, *History of the Reformation in England and on the Continent*; TIFFANY, *History of the Protestant Episcopal Church*; also readings in class from BEDE, NEANDER, ARCHBISHOP TRENCH, DEAN CHURCH, CANON BRIGHT, GREEN and BRYCE.

The course is planned with a view to a thorough foundation in the history of the Early Church, and such a review of the later periods as shall furnish points of departure for optional reading.

The history of the Church in America is pursued in detail.

REFERENCE AND PARALLEL READING

Dictionary of Christian Antiquities (SMITH and CHEETHAM); *Dictionary of Christian Biography*; STANLEY, *History of Eastern Church*; *Fathers for English Readers* (S. P. C. K.); PRESSENSÉ, *Christian Life and Practice in Early Church*; GUIZOT, *History of*

Civilization; GARDINER, *Student's History of England*; HORE, *History of Church of England*; PERRY, *American Episcopal Church and History of Church of England*; Biographies of SAINT ANSELM, SAINT BERNARD, ERASMUS, ANDREWES, NEWMAN, CHURCH, WHATELY, S. WILBERFORCE, ARNOLD, MAURICE and KINGSLEY.

LITURGICS

JUNIOR YEAR

Historical.—BARRY, *The Teacher's Prayer-Book* begun, with verbal comments and explanations. Lectures on the origin and growth of liturgical worship, on the theological ideas expressed in Ancient and English Liturgics, and on the Collects, Epistles and Gospels.

SENIOR YEAR

Historical.—BARRY, *The Teacher's Prayer-Book* concluded. Lectures on the development of Anglican Liturgics, the Sacramental offices and the Ordinal.

REFERENCE AND PARALLEL READING.

BLUNT, *Annotated Book of Common Prayer*; PARKER, *First Prayer-Book of Edward VI.*; BURBIDGE, *Liturgics and Offices of the Church*; *Prayer-Book Interleaved*; GARRISON, *American Book of Common Prayer*; LUCKOCK, *Studies in the Prayer-Book*; MEYRICK, *The Holy Communion*; DOWDEN, *Workmanship of the Prayer-Book*; BUTLER, *History of the Book of Common Prayer*; HUNTINGTON, *Short History of the Prayer-Book*; PROCTER, *The Book of Common Prayer*; DANIEL, *The Prayer-Book*.

HISTORY OF MISSIONS

JUNIOR YEAR

Twelve lectures on Missions and Missionaries to the Reformation.

Text-Book.—JARVIS, *Planting of the Church*.

SENIOR YEAR

Twelve lectures on Post-Reformation Missionary Progress.

Text-Book.—TUCKER, *Under His Banner*.

REFERENCE AND PARALLEL READING

BLISS, *Encyclopædia of Missions*; CHURCH, *Gifts of Civilization*; MACLEAR, *Conversion of the West*; STANLEY, *History of the Eastern Church*; DENNIS, *Christian Missions and Social Progress*; PIERSON, *New Acts of the Apostles*; DUNCAN, *Stranger than Fiction*.

Biographies: ST. PATRICK, ST. FRANCIS XAVIER, VON ZINZENDORF, SELWYN, PATTERSON, HANNINGTON, MACKAY, JUDSON, SCHWARTZ.

Reports: S. P. G.; S. P. C. K.; C. M. S., Etc.

HYGIENE

JUNIOR YEAR

Text-Book.—BISSELL, *A Manual of Hygiene*.

REFERENCE AND PARALLEL READING.

KEATING, *Maternity, Infancy and Childhood*; CRAVEN, *Guide to District Nursing*; *New Haven Manual of Nursing*.

GREEK TESTAMENT (Elective)

First Year Text-Book—HARPER and WEIDNER, *Introductory Greek Method*.

Second Year Text-Book—WESTCOTT and HORT, *Greek Testament* (Student's Edition).

THE ART OF TEACHING

Practice Lessons

TABULAR VIEW—SENIOR YEAR

DAYS	9.00-9.15	9.30-10.30	10.45-11.45	12.00-1.00	AFTERNOON
Monday	Chapel	Life of Christ	Greater Prophets	Bookkeeping	History of Missions
Tuesday	"	Life and Epistles of St. Paul	Biblical Literature	. . . . .	Cooking Lessons
Wednesday	"	Biblical Literature	Church History	. . . . .	Study of Parochial and Institutional Work
Thursday	"	Liturgics	Catholic Epistles	. . . . .	Greek Testament
Friday	"	Theology	Church History	. . . . .	. . . . .
Saturday	"	Practical Work	Practical Work	. . . . .	. . . . .

TABULAR VIEW—JUNIOR YEAR

DAYS	9.00-9.15	9.30-10.30	10.45-11.45	12.00-1.00	AFTERNOON
Monday	Chapel	Church History	Life of Christ	. . . . .	Art of Teaching
Tuesday	"	Biblical Literature	Life and Epistles of St. Paul	. . . . .	History of Missions (Lecture)
Wednesday	"	Church History	Biblical Literature	. . . . .	Study of Parochial and Institutional Work
Thursday	"	Book of Psalms	Liturgics	. . . . .	Greek Testament
Friday	"	Hygiene	Theology	. . . . .	. . . . .
Saturday	"	Practical Work	Practical Work	. . . . .	. . . . .

GRADUATES

1892

SARAH K. BARKER
ALICE GOODEVE
MARY E. GREENE
KATE NEWELL

1894

THEODORA BEARD
CHARLOTTE CUSHMAN
SUSAN TREVOR KNAPP
FANNIE WILSON KENNÉTT
EDITH MAY MINER
KATHARINE STILLMAN
ALICE ELIZABETH WEBSTER

1895

MARY T. PATTERSON
CORA V. PHELPS
S. AGNES BRIGGS

1896

GERTRUDE BOUCHER MOSHER
ELIZA WARREN BEARD
EDITH CHARLOTTE SMITH

1897

EDITH L. TAFT
MARIA R. PITTS
MARY ISABELLE POTTER
SARAH L. FROST
EDITH R. HOPKINS
ELIZABETH M. DEANE

1898

JOSEPHINE A. LYON
VIRGINIA FRANCES BURFORD
GEORGIANA ISABELLE HOWELLS
LILLIAN CRANE SCOTT

1899

HELEN WITHERS
HELEN E. MOULTON
BETSEY A. SOUTHWORTH
SARAH M. STEUART

1900

ELLEN I. FLANDERS
BERTHA M. GARVIN
CHARLOTTE M. BOYD
KATHARINE C. DUFFY
ANNA E. SANDS

STUDENTS

1900-1901

MARY A. BECHTLER
JANE F. GEORGE
MARY E. LIBBEY
CATHARINE C. NICHOLSON
GRACE WETHERBEE
LILLIAN M. YEO

HELEN COPPELL
EVELYN M. DRUMMOND
HARRIET C. HYDE
EMMA A. HUSTED
MARGARET S. LLOYD
THEODORA L. PAINE
MARY C. PRESTON
ANNA L. RANSON
JESSIE CARRYL SMITH
GENEVIEVE SABIN
LAURA A. WEBSTER

DEACONESS GRADUATES ARE WORKING IN
THE FOLLOWING FIELDS

SARAH K. BARKER	Grace Parish, New York
THEODORA BEARD	Grace Parish, New York
S. AGNES BRIGGS	Grace Parish, New York
ELIZABETH M. DEANE	Circle City, Alaska
KATHARINE C. DUFFY	Bryson Day Nursery, New York
BERTHA M. GARVIN	Grace Parish, New York
FANNIE W. KENNETT	Grace Parish, New York
JOSEPHINE A. LYON	Home for Girls, Tarrytown, N. Y.
HELEN E. MOULTON	St. Mark's Parish, New York
KATE NEWELL	Grace Parish, New York
MARY T. PATTERSON	Church of the Messiah, Providence, R.I.
MARIA R. PITTS	Rio Grande, Brazil
M. ISABELLE POTTER	Farmington, Conn.
ANNA E. SANDS	St. Paul's Parish, Rochester, N. Y.
EDITH C. SMITH	The Pro-Cathedral, New York
KATHARINE STILLMAN	Grace Parish, New York
EDITH L. TAFT	St. George's Parish, New York
ALICE E. WEBSTER	Kentville, Nova Scotia
HELEN E. WITHERS	Sheridan, Montana

Graduates who are not Deaconesses are also engaged in
Parochial and Missionary work

APPENDICES

A

[From the Digest of the Canons of the General Convention]

TITLE I

CANON 10

OF DEACONESSSES

§ I. Unmarried women of devout character and proved fitness may be appointed to the office of Deaconess by any Bishop of this Church.

§ II. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.

§ III. No woman shall be appointed to the office of Deaconess until she shall be at least twenty-five years of age, nor till she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for one at least of the duties above defined. The testimonial of fitness shall be signed by two Presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

§ IV. No Deaconess shall accept work in a Diocese without the express authority, in writing, of the Bishop of

that Diocese; nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

§ V. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

§ VI. A Deaconess may at any time resign her office to the ecclesiastical authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop of the Diocese where she resigned her office, weighty cause for such re-appointment.

§ VII. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

§ VIII. No woman shall act as a Deaconess until she has been set apart for that office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

B.

A FORM FOR THE SETTING APART
OF
DEACONESSSES
IN
THE DIOCESE OF NEW YORK.

¶ *All things being in readiness, a Priest shall present to the Bishop sitting in his chair, near to the Holy Table, such as are to be set apart as Deaconesses, saying :*

REVEREND Father in God, I present unto you these women [*or this woman*], to be set apart to the office and work of Deaconess.

The Bishop.

Declare, we pray you, unto those who are here gathered what the office and work of a Deaconess are.

¶ *Then shall the Priest, addressing the People, say :*

DEARLY beloved, it is written in the Holy Gospel according to St. Luke, that while the Lord Jesus was going about through cities and villages, preaching and showing the glad tidings of the kingdom of God, there were women not a few which ministered unto him of their substance. Likewise, after he was crucified (as the same Evangelist hath elsewhere told us), the women which came with him from Galilee were emboldened to follow after them that carried his body to the

burial, and to prepare spices and ointments. Also that it is agreeable to the mind of Christ that women should do him service by offices of loving kindness, we gather from St. Paul, who saith to the Philippians, Help those women which labored with me in the Gospel. And who also commendeth unto the Romans one Phebe, a Deaconess of the Church which was at Cenchrea.

Touching the duty of women set apart to this office and ministry, the Canons of the Church affirm that it is to assist the Minister in the care of the poor and sick, in the religious training of the young and others, and in the work of moral reformation. That *they* may be duly appointed to such service, *have these women* come hither.

¶ *Then shall the Bishop say as followeth :*

BELOVED, we have good confidence that *they* who *are* now presented to be set apart to the office of Deaconess *are* competent thereto, for it hath been so certified unto us, as the Canons require, by them whose word we trust. Nevertheless, if there be any who can allege aught on account of which it is inexpedient that *these persons* be so set apart, let protest be now made openly and before all men.

¶ *If no good reason be alleged by any why the service should not proceed, then shall the Bishop say :*

Let thy merciful kindness, O Lord, be upon us.
Answer. Like as we do put our trust in thee.

¶ *Then, all kneeling down, the Bishop shall say:*

Unto thee lift we up our eyes ;

Answer. O Thou that dwellest in the heavens.

Bishop. As the eyes of servants look unto the hand of their masters ;

Answer. And as the eyes of a maiden unto the hand of her mistress ;

Bishop. Even so our eyes wait upon thee, O Lord ;

Answer. Until thou have mercy upon us.

Bishop. O Lord, have mercy upon us.

Answer. Have mercy upon us.

Bishop. O Lord, let thy mercy lighten upon us ;

Answer. As our trust is in thee.

The Bishop.

O ETERNAL God, Father of our Lord Jesus Christ, Creator of man and woman ; who didst anoint with the Spirit, Miriam and Deborah and Anna and Huldah ; who didst not disdain that thine only begotten Son should be born of a woman ; who, also, in the tabernacle of the testimony and in the temple, didst ordain women to be keepers of thy holy gates ; Look mercifully, we beseech thee, upon *these* thy *servants*, about to be set apart to the office and work of Deaconess. Protect *them* in the way wherein *they* go, and grant that in singleness of purpose and with a willing mind *they* may worthily accomplish the task committed to *them*, to thy glory and to

the praise of thy Christ, to whom with thee, O Father, and thee, O Holy Ghost, be glory and worship for ever and ever. *Amen.*

¶ *Then shall he add :*

O magnify the Lord with me.

Answer. And let us exalt his name together.

¶ *Then, all standing up, shall be said :*

We will praise thy name, O God, with a song.

Answer. And magnify it with thanksgiving.

Bishop. O give thanks unto the God of heaven.

Answer. For his mercy endureth for ever.

Bishop. O give thanks unto the Lord of Lords.

Answer. For his mercy endureth for ever.

¶ *Then shall be sung or said the Hymn called Magnificat, as followeth :*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath showed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat :
and hath exalted the humble and meek.

He hath filled the hungry with good things :
and the rich he hath sent empty away.

He remembering his mercy hath holpen his
servant Israel : as he promised to our forefathers,
Abraham and his seed, for ever.

Glory be to the Father, and to the Son : and
to the Holy Ghost ;

As it was in the beginning, is now, and ever
shall be : world without end. Amen.

¶ *Then shall the Bishop ask of them the three following questions,
to which each candidate shall answer for herself.*

The Bishop.

HAVE you well considered in your own mind
your purpose to serve God in this office
and ministry ?

Answer. I have so considered it.

The Bishop.

WILL you endeavor, so long as you shall hold
this office, faithfully to fulfill the duties of
the same without fickleness or waywardness ?

Answer. I will.

The Bishop.

WILL you diligently ask of God the grace to
enable you to cling to this endeavor, and
to make this purpose good ?

Answer. I will

¶ *Then the Bishop, laying his hands severally upon the head of every one of them kneeling before him, shall say:*

TAKE thou authority to exercise the office of a Deaconess in the Church of God, whereunto thou art now set apart.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Amen.

The Bishop.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then, all kneeling down, the Bishop shall say these Prayers following.*

For the Deaconesses newly set apart:

O GOD, who, in thy holy Word, dost commend above all goodly apparel the ornament of a quiet spirit; Adorn, we beseech thee, *these* thy servants, with the meekness and the gentleness of Christ. Preserve *them* alike from faithless fears and from unreasonable desires, that with a steadfast heart and settled purpose *they* may run the way of thy commandments, through Jesus Christ our Lord. Amen.

For such as are in Need and Necessity :

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Especially we beseech thee to remember in pity such as are destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

For final Blessedness.

ALMIGHTY and eternal God, to whom is never any prayer made without hope of mercy; Bow thine ear, we beseech thee, to our supplications, and in the heavenly city cause us to be united with thy faithful servants, through Jesus Christ our Lord. *Amen.*

Rom. xv : 13.

THE God of hope fill us with all joy and peace in believing, that we may abound in hope, through our Lord Jesus Christ. *Amen.*

C

New York Training School

FORM OF APPLICATION FOR ADMISSION

To the Rev. WILLIAM R. HUNTINGTON, D. D.

Acting Dean

Grace House, 802 Broadway, New York

The undersigned desires to be received as a student in the New York Training School for Deaconesses, in accordance with the terms of the published circular.

Age on nearest birthday, _____

At what school or college educated? _____

Whether applying as Candidate for Diaconate, or as
Special Student? _____

Signature _____

Address _____

Date, _____

REQUIRED CERTIFICATES*

CLERGYMAN'S CERTIFICATE

_____ is personally known to me
as a communicant member of the Episcopal Church. I believe her to possess the
qualities, mental and spiritual, that warrant her in entering upon a course of preparation
for the Diaconate. Signed, _____

_____ 190

PHYSICIAN'S CERTIFICATE

THIS CERTIFIES that I believe _____

to be in sound physical condition, and that, in my judgment, she possesses bodily
strength adequate to the demands likely to be made upon her as a missionary laboring
among the poor. Signed, _____

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* Not necessary in the case of Special Students

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