

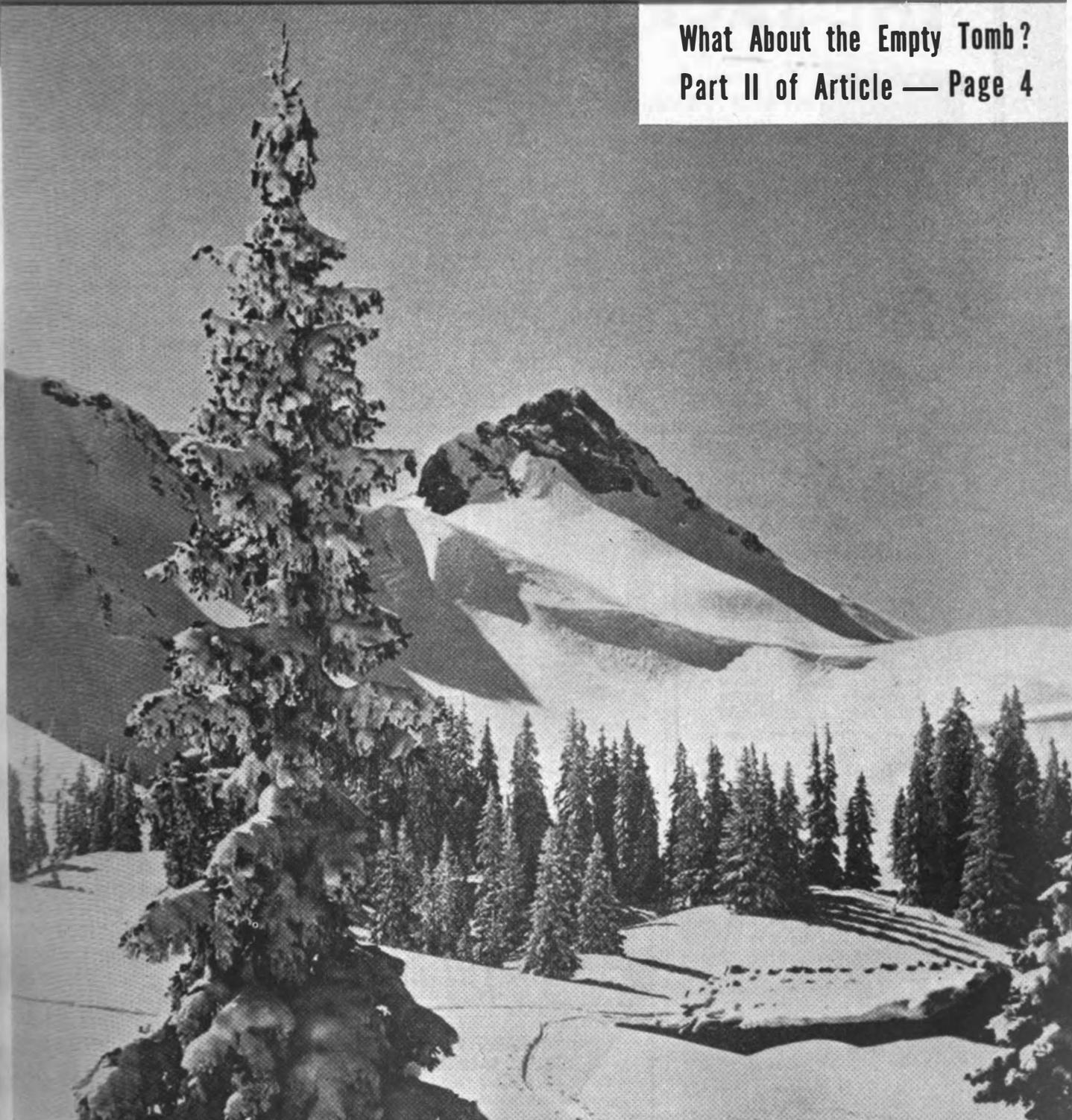
the Living CHURCH

January 13, 1957

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What About the Empty Tomb?
Part II of Article — Page 4



"O ye Ice and Snow,
bless ye the Lord . . ."
[See box page 10].

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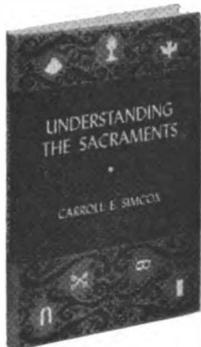
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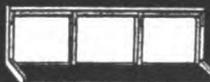
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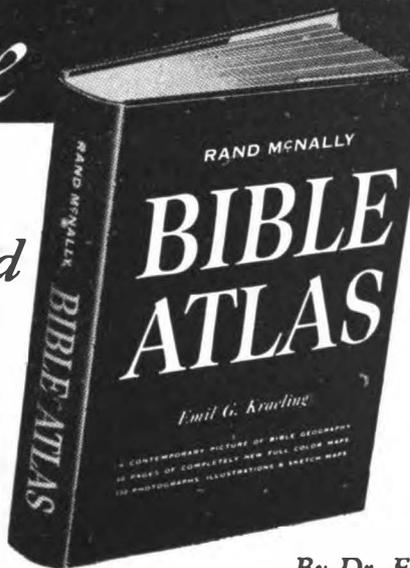
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The Two Great Miracles Of The New Testament

By the Rev. J. V. Langmead Casserley

Professor of Dogmatic Theology in the General Theological Seminary

II. The Empty Tomb

The phenomenon of the Empty Tomb is related to the contemporary leaning toward some kind of naturalistic philosophy in almost precisely the same way as the Virgin Birth. All that I wrote on that subject last week applies equally here and I shall not refer to that particular subject again except in a concluding summary of points arising from both articles.

I. *The evidence of comparative religion.* There are, of course, many resurrection stories to be found in mythologies all over the world. Usually they are closely connected with the theme of spring. Winter is taken to symbolize the drying up or death of the vegetation god's powers and spring to signalize his revivification. Nevertheless in most myths it is not the vegetation god himself who dies and rises again but some other divine or semi-divine figure, or even a human being — usually a king — who is later raised to divine status.

Examples are Osiris, Adonis, Tamuz, Eurydice, and Persephone. Usually the victim goes down into the world of the dead and is rescued by some loving friend or relative who undertakes a long and finally successful search for the beloved one. In the Osiris myth Isis searches for him not in some subterranean world of the dead but through the surface world

which we inhabit. She brings his mummified corpse back to Egypt where it is restored to life by the gods with magic spells.

All these stories present some kind of parallel to the idea of the Resurrection, but a careful search through a work like Frazer's *Golden Bough* will show at once that none of these stories presents any parallel with the Empty Tomb. In all these stories there is no Empty Tomb at the end of the story, because, as there was no burial, but rather a physical "descent into hell," there is no full tomb in the first place.

Of course, these stories differ in another way from the Christian assertion that the Resurrection in fact took place. Though such stories provide the basis for the cultic practices and human hopes which found expression in the mystery religions of the Hellenistic world, yet there is no serious suggestion — except possibly in the Osiris myth — that these alleged events ever took place in human history. The myth is simply asserted as a noble, inspiring, and satisfying myth both cloaking and expressing a deeply spiritual attitude toward life.

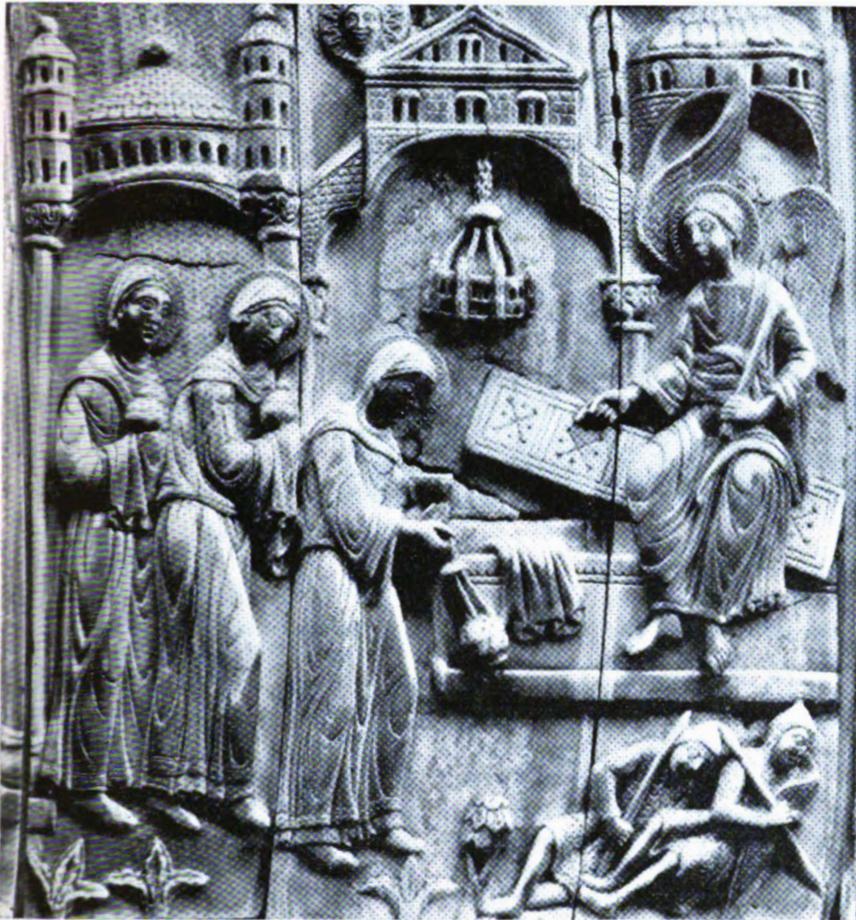
The mystery religions do not rest, and do not even pretend to rest, on anything that God has done. There is not in them, as in Christianity, any

idea of the living God of history who reveals Himself by acting in history. It is religious experience, rather than divine revelation, that predominates in the pagan world, even at its very best, for the mystery religions are certainly the best thing to be found in Hellenistic paganism.

Here perhaps we may observe and define the peculiar perversity of those so-called "liberal" or "modernist" Christian teachers who would in effect treat the Biblical resurrection story in very much the same way as the mystery religions treat their resurrection myths: as a beautiful story provoking profound religious experience whenever we re-enact it in the imposing Christian ritual.

This, for example, was the error of the so-called Roman Catholic modernists at the beginning of the 20th century. No doubt the Vatican treated them unkindly and unwisely; but that the Vatican was bound to reject them in order to preserve the essentials of Biblical Christianity seems to me beyond all possible doubt. They were in effect cultists and religionists, believing in religious experience rather than in divine revelation; and in their effort to protect the faith from historical criticism they sacrificed the basic Biblical idea of the living God who acts in history, and who by so doing

Christ is Lord of our lives only because He is Lord of all that there is



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exposes Himself to the possibility of historical criticism.

Such modern expounders of the Christian faith have indeed more in common with the paganism of the mystery religions than with Biblical Christianity.

However, all this is a digression. The main point of this section is that although we may find, outside Christianity, mythical parallels to the Resurrection we can find no parallel to the Empty Tomb. From this we may conclude that the uniquely Biblical element in the whole Resurrection narrative and passage, that which most of all bears the stamp of the prophetic genius and the Hebrew mind, is to be found precisely here — in the assertion that the Tomb was empty.

Most spiritually and philosophical-minded believers in human immortality — and this was true not only in the Hellenistic world but even in the Animistic world of less cultured and more primitive peoples — expressed their belief through a kind of philosophical dualism of soul and body. Man, for such thinkers and teachers, is an embodied soul. The body is mortal and the residence of a man rather than a part of him. At death the immortal soul is released from its somewhat frustrating and embarrassing confinement in the body, and soars upward to rejoin its proper spiritual element. Sometimes the body is thought of as inherently evil, but even where this note is not particularly obtruded it is at least an inferior kind of reality and forms no true part

of the essential and eternal man.

This kind of dualism is completely foreign to the Bible. It has been said that for the Hebrew mind man is not an embodied soul but an ensouled body; but even this does not quite grasp the point. Man in the Bible is a complex psycho-physical unity, his body as essential to his nature as his soul or spirit. His soul may indeed be separated from his body by the catastrophe of death, but it is always thought of as in a desperately unhappy and frustrated condition until at last the whole man is reunited by the act of God.

To the highly spiritual mind this may all seem very materialistic, as from a certain point of view indeed it is. We must face the fact that, from the point of view of very spiritual people, the Bible is a materialistic book; it is certainly anything but a text book of purely spiritual religious experience. The Church has endorsed the Hebraic outlook on this point by incorporating into the Apostles' Creed not the phrase (easily defended from the point of view of a spiritual philosophy of life), "the immortality of the soul," but the much more difficult phrase, "the resurrection of the body."

It is also true, for what it is worth, that modern anthropological, physiological, and psychological research would seem to support the Hebrew idea of the absolute unity of man and to point us away from any kind of Hellenistic body-soul dualism. Of course, when this modern point of view is allied to philosophical naturalism, it is disinclined indeed to accept any kind of belief in the Resurrection at all, but at least it suggests that if there were to be a resurrection it would have to be the kind of resurrection which includes the Empty Tomb.

Of course, the Empty Tomb does not prove the Resurrection, but it does tell us what kind of Resurrection the Resurrection was, what kind of Resurrection it had to be if it was to be a true Resurrection of the whole man, as the Bible understands human wholeness.

Without the Empty Tomb the Resurrection story degenerates into the kind of myth which asserts something which enters only into the religious experience of a small spiritual elite. Certainly nothing of that kind is suggested in the New Testament.

2. *Historical considerations.* It is essential to bear this basic Hebrew and Biblical conception of man in mind when we come to examine the

rather sparse historical evidences with which we find ourselves confronted in the New Testament witness. It would hardly have been possible for the Hebrew mind to accept a resurrection story which did not include the Empty Tomb. A resurrection without the Empty Tomb would from that point of view have been at best a resurrection to a thin, pallid life of misery in Sheol (the place of departed spirits), rather than a resurrection to life triumphant and overflowing at the right hand of God.

Of course, even for the original Apostles, as for us, the Empty Tomb would not of itself have sufficed to prove that the Resurrection had taken place; but I think we may say that for them, as perhaps for us, if we can learn to think about human existence in their concrete way, a full tomb would most emphatically have disproved it.

Of course, the actual testimony to the Empty Tomb, as we might expect, is given in the context only of the narrative of the Easter Day adventures and appearances. It is often pointed out that in the narratives of subsequent appearances there is no direct reference to the Empty Tomb. Nevertheless, with the one possible exception of the appearance to Paul on the road to Damascus, we may rightly say that all these narratives presuppose, given the way in which the Hebrew mind worked, that the tomb had been empty. (In the same way if I meet my friend at the theatre I know that he has not spent the evening at home, and in reporting the episode I shall probably content myself merely with saying that I met him at the theatre, ignoring the implied fact that he could not have been at home because I met him at the theatre.)

As in the case of the Virgin Birth, the pure historian may very well say that the weight of the evidence is not quite convincing, and even the believing Christian must say that it is not so strong as he could have wished. Nevertheless, all the evidence that there is — with the possible exception of the appearance to Paul on the way to Damascus — points in the one direction. There is no evidence at all which clearly favors the hypothesis of the Resurrection without the Empty Tomb.

Obviously nobody is going to accept the assertion of the Resurrection as a historical event, including and imply-



**In order to appease
the philosophy called
"Naturalism," we must
surrender the Bible —
and that is something
we can never do.**

ing the Empty Tomb, who is not or does not straightway become a Christian. What I am saying here is that there is no historical evidence whatever to warrant the believing Christian in asserting the Resurrection while denying the Empty Tomb. What such a piece of intellectual juggling really implies is that he is entertaining at the back of his mind a kind of philosophical naturalism which is incompatible, not so much with the assertion of miraculous events like the Empty Tomb and the Virgin Birth, but more profoundly with the basic Biblical Faith in the living God who takes the initiative and acts self-revealingly in human history.

3. *The theological interpretation.* The assertion of the Resurrection combined with the denial of the Empty Tomb really implies a Hellenistic mind-soul dualism. To put it in another, more contemporary way, we may say that the Resurrection without the Empty Tomb would be a theme for the discourses of the spiritualists rather than a matter which stands at the very heart of the proclamation of the Gospel, and which provides one of the central problems of the Christian theologian.

It is my belief that the Biblical Christianity of the Catholic Church implies and necessitates an outright rejection of mind-soul dualism in any conceivable form. Just as we stand for the radical unity of the human

being, so we stand also for the radical unity of the Incarnate Lord.

The great theological theme which emerges from our contemplation of the Empty Tomb is that of the destiny of the physical creation in the ultimate purpose of God. Are we to suppose that it is to be left behind at last and forgotten in some platonic kingdom of discarnate spirits? Or are we to suppose, more Biblically, that it will survive in the Kingdom of God in some unimaginably transfigured form? That God has an eternal purpose for His material as well as for His spiritual creation?

To ask these questions in this way is almost equivalent to answering them. The narrative of the Transfiguration is very relevant there. To the contemporary German critic, Bultmann, the Transfiguration story so closely resembles the Resurrection stories that he proposes that we should regard it as a Resurrection story that has got displaced in the narrative. There is no reason for agreeing with him in this, but it is certainly true that the themes of Resurrection and Transfiguration are very similar.

Of course, we can only describe these realities in what is called mythological language. When we look beyond the horizon of our present historical experience, either forwards to our destiny or backwards to our historical origins, no other language is available to us but the language of myth. Myth, how-

ever, is not a high-sounding word which really means an untruth. Myth is essentially a way of saying that what lies beyond the horizons of history, when we look either forward or backward, is one and continuous with the dramatic, personal reality in which we find ourselves even now involved, always a meaningful drama and never a mere self-perpetuating, impersonal process.

The important thing from the point of view of the Biblical faith is that these things are not guessed at by us in the interior recesses of our spirituality and "religious experience" but positively set before us by a real act of the living God in history, for we know no other criterion of gospel truth but this. The gospel is what God has revealed in history, not what man has thought or seen in his spirituality.

Summary

a. We cannot hope to appease the naturalistic outlook so deeply rooted in the contemporary mind merely by ceasing to affirm the great miracles of the New Testament. That mind or mood is incompatible with Biblical faith, not so much because it rejects the miracles as because it cannot entertain the Biblical belief in the living God of history whose reality is the ground of the miracles.

In order really to appease this type of philosophy we must surrender not the Virgin Birth and the Empty Tomb but the Bible itself, and that most manifestly is something we can never do.

b. The Christian mysteries are not items of religious experience. They are rooted in positive historical acts of the living God. And it is these positive acts which constitute their ground and give them their authority. To assert the mystery whilst denying the miracle is like affirming the conclusion while rejecting the argument which leads up to it, like accepting a scientific hypothesis whilst rejecting all the evidence which supports it.

c. Nevertheless there is a way in which Christians can do justice to all that is valid and true in the idea of "religious experience." In Christianity religious experience is transfigured into Christian experience. And here we may note the way in which we are related to the miracle and the mystery differs sharply from the way in which the first New Testament Christians were related to the miracle and the

mystery. They entered into the mystery because they knew of the miracle. They affirmed the mystery for the sake of the miracle.

We in the contemporary Church, however, must necessarily reverse this intellectual order. What we know and experience first of all is our participation in the mystery. We affirm first the mystery, and then the miracle for the sake of the mystery. We may note, however, that in both cases the evidence is contemporary. They had the miracle before their eyes and on the basis of it entered into the mystery; we find the mystery in the very depths of our Christian existence and on the basis of it affirm the miracle.

Both attitudes agree in affirming a basic and inextricable connection between the act of God and the condition of man. This makes it clear why we must resist the temptation, however strong and enticing it may seem,

to affirm the mystery whilst denying the miracle, thus sundering our account of the human condition from any act of the living God. To do this is to degrade Christianity to the level and status of the Greek mystery religions.

The Christ is Lord of our inward spiritual lives. He is crowned with many crowns — indeed with all the crowns there are — in the midst of the liturgical life of the Church, only because He is also acknowledged to be at the same time the Lord of history and the Lord of the cosmos. We are not existentialist idolators. We cannot affirm anything as true merely because we find it internally helpful and satisfying. We dare not acknowledge any being to be "our Lord," unless we have the most positive warrant for affirming that he is "our Lord" only because He is the Lord of all the things that are.

sorts and conditions

LUCK, with its excitements and incitements, is one of the most mysterious influences affecting mankind. To one who thinks, as I do, that a belief in luck is opposed to Christianity, it is a little embarrassing to recall that the first person ordained to the Christian ministry after Christ's ascension was chosen by lot — St. Matthias, in Acts 1. In fact, the Greek word for "lot" — *kleros* — is the one from which our word "cleric" and "clergyman" are derived. It originally meant one who had thrown in his lot with the Church — had decided, so to speak, to take the chance for good or ill involved in devoting his life to the ministry.

WE LIVE by chance-taking, and no doubt that is why our emotional equipment includes a sense of exhilaration at facing risks. The farmer putting in seed, the investor putting capital into a business, the lover proposing marriage, the high school student selecting a course of study — all are risking themselves, or some of themselves, for an uncertain future. Perhaps the Christian virtue of hope really refers to this kind of thoughtful chance-taking in the realm of religion.

THE KIND of luck that seems to me to be unChristian is the kind that represents enthroned unreason. A minor example of it, perhaps, is the athletic superstition — the winning cap or shoes or glove of the ball player, the ritual of touching a particular object or walking along a prescribed course because such a procedure seems to

bring success. In what kind of universe could such tributes to unreason have any good effect?

THEN there is another kind of chance-taking that shades off into evil. This is gambling against the odds, as in playing a slot machine or buying lottery tickets. As long as the inevitability of loss is recognized as a payment for the pleasure of playing, and as long as what is risked is only the amount that the player can really afford for entertainment, gambling is not in itself a sin. But the thrill of risk-taking all too readily becomes a passion, and the indulgence of the passion becomes a vice.

THE GAMBLER'S belief in luck is a heresy about the universe. Taking a chance is one thing; taking an irrational chance is something else, an irrational something.

WHEN THE APOSTLES gambled on St. Matthias, they were not taking an irrational chance. They picked out two good men, and used lots as a way of deciding between them. And yet the commentators never tire of pointing out that this is the last we hear about Matthias!

TO RISK anything of importance against a neutral, or poorer than neutral, turn of events is, I suppose, an act of faith; but this faith is in something other than the God revealed to us in Jesus Christ.

PETER DAY.

EDITORIALS

Psychiatry in a Church Setting

One are the days when religion and psychiatry were held, at least by many persons, to be antagonistic to one another. It is now generally conceded by representatives of religion that there are many ailments for which psychiatric help is necessary, and equally by the psychiatric profession that religious ministrations can play a vital part in the rehabilitation of the whole man.

Yet, while there is this general recognition that the two disciplines are mutually supplementary, it all too often happens that they carry on their work in complete isolation from each other. A person needing psychiatric help may be receiving only spiritual counsel, while another, in need of spiritual direction, may be receiving only psychiatric aid, and perhaps still another, in need of both types of therapy and actually receiving them, may be receiving them in completely separate environments, his psychiatrist and spiritual counselor ministering to him in isolation from each other and perhaps unknown the one to the other.

Attempts are being made in various places to bridge this gap. City parishes have provided counseling services, through which psychiatric aid and spiritual ministrations are made available to individuals who otherwise would be without these benefits. For example, Trinity Parish, New York City, maintains a counseling service of this sort. And there are others.

Two new projects which have recently been launched, the one in England and the other in America, appear to be going at this problem in a big way and deserve special mention.

In England, "a pioneer attempt to bring together the worlds of Christian religion and psychological practice" has been begun by the opening last October of Holyrood House, near Witney, Oxfordshire, according to the *London Church Times*. Holyrood House, "the venture of a woman psychiatrist of the Church," is intended to be a center where the healing of neurotic troubles "may go forward in an Anglican setting." It has the endorsement of the Bishop of Oxford, who, with other supporters, appeals for assistance in getting it going on the right footing [*London Church Times*, November 30, 1956, p. 13].

The other attempt to provide this kind of ministrations is being made by the Cathedral of St. John the Divine, New York City, which has recently opened the Cathedral Counseling Service. This will make avail-

able to the clergy of the diocese of New York and to their parishioners "the healing resources of comprehensive Christian counseling," according to the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine. "It has been our long-standing conviction," writes Dean Pike, "that counseling is most effective when it integrates Christian theology, the pastoral ministry, social service, and psychotherapy" [*Bulletin of the Diocese of New York*, December 1956, p. 4].

To this end the cathedral has brought to its staff the Rev. Kenneth W. Mann who, in addition to his STB degree from the General Theological Seminary, holds the degree of Ph.D. in clinical psychology from the University of Michigan. Dr. Mann, who is also Chairman of the Committee on Religion and Psychology of the American Psychological Association, will work with Gerald J. Taylor, M.D. as medical-psychiatric consultant, as well as with members of the cathedral staff and of the staff of St. Luke's Hospital.

The Cathedral Counseling Service is available to parishes of the diocese of New York. Persons seeking help from it should be referred by a priest of the diocese. No one will be denied help for financial reasons alone, but the Service "will be pleased to receive reciprocal support in the form of contributions by persons being assisted" — both to enable it to maintain and expand its work, and also because "it is commonly held in therapeutic practice that some investment by the person being helped promotes responsible participation in the counseling relationship."

It is interesting that these two projects, the one on one side of the Atlantic and the other on the other, have been launched under Anglican auspices at just about the same time. But even more than interesting, it is indicative of the great need for such ministrations, and of the Church's concern to meet that need. We wish the two ventures every success, and we hope that many more such centers will spring up in various parts of the Church. Indeed, the establishment of one in every diocese would be a worthy goal.

KEEPER OF LIGHTS

*Let it not be that I denied
Thee either by silence or consent,
Or that one lovely impulse died
For lack of light and nourishment.*

*For I have often seemed to be
A child by fiercer forces bent
My candle of integrity
Keeper of lights, shield now for me.*

LOUISA BOYD GILE

Laymen Hear of Expansion Within Diocese of Quincy

Five years of expansion and growth in the diocese of Quincy was reviewed at a Laymen's meeting held at Monmouth college, Monmouth, Ill., and attended by 80 lay leaders from the diocese of Quincy.

A report was given on St. Peter's Church, Canton, which dedicated a new \$50,000 building in 1951. St. Peter's was the first mission to become a parish in the diocese in 63 years and was the first new building in 30 years. Since then a new \$8,500 parish hall has been dedicated by St. James' Church, Lewistown, and a new \$16,000 church building has been dedicated by Trinity parish, Geneseo.

A new undercroft was built by St. Caprian's, Carthage, and a new undercroft was begun at St. Paul's, Warsaw. Other improvements throughout the diocese include a new parish house at Trinity Church, Monmouth; the renovation of the cathedral in Quincy; and a new \$110,000 parish house at Rock Island.

Plans for the future include a new education building in Quincy; a new \$500,000 church for St. Paul's, Peoria; a new rectory at St. John's, Henry; and the renovation of Grace Church, Galesburg, and St. Andrew's, Peoria.

According to *Light* magazine, a diocesan publication, the progress of the diocese in the last few years is due largely to the efforts of Bishop Essex. When Bishop Essex was consecrated in 1936, said the magazine, the diocese, always small, was near bankruptcy and the indebtedness created by the depression was a seemingly insurmountable problem. Through the devoted effort of the bishop and the cooperation of the lay people the diocese is now debt free and expanding rapidly.

Fr. Lemoine Elected Dean Of Long Island Cathedral

The Rev. Harold Frank Lemoine has been elected as ninth dean of the Cathedral of the Incarnation of the diocese of Long Island.

Fr. Lemoine, who is 48 years old, was nominated by Bishop DeWolfe and elected by the diocesan Electoral Body. He will be installed on March 2d, replacing the Very Rev. James Green, who was dean for 23 months until his death in August, 1955. Fr. Lemoine has been rector of St. Joseph's Church, Queens Village, Queens, since 1942.

A graduate of Colby College and the General Theological Seminary, Fr. Lemoine was ordained priest in 1936. He has served as assistant at St. Paul's Church, Flatbush, and at the Church of the Transfiguration, New York City. He is secretary of the diocese of Long Island, a member of the Board of Managers of the Church Charity Foundation, and director of the Department of Christian Social Relations of the diocese.

1955 Church Statistics

Record-Breaking Gains Shown In Number of New Communicants

A new record in Church communicant gains was reported in 1956 according to the about-to-be-published *1957 Church Annual*. The increase of 57,005 substantially topped the record-breaking gain of 48,867 communicants in the previous year. The figures show a 3.06% gain in the number of communicants with 1,922,920 communicants listed in 1956 as compared to 1,865,915 communicants listed in 1955. These totals actually represent parish reports of the preceding years — 1954 and 1955 — which were revealed in 1955 and 1956 diocesan journals.

In the past five years the Church has shown an upward trend in the number of communicants and a much larger increase in baptized Church members. However, the past two years show that the rate of communicants is now catching up with the rate of baptized Church members. This may be explained by the fact that the surge of babies born during and just after the war years are now reaching the age of confirmation.

In 1951 the number of communicants stood at 1,712,070, which is 210,850 less than the present number. There were 2,643,488 baptized members of the Church in 1951 as compared with 3,114,623 in 1956. There was an increase of 101,053 baptized Church members from 1955 to 1956, with the reported 1955 figure of baptized members being listed as 3,013,570.

The fact that the war babies are now slightly older may also help explain the astounding increase in Church schools and Church school teachers' in the past two years. While five years ago Church schools and Church school teachers were increasing at a rate of about 5% per year, the figure for last year has practically doubled. The rate of increase in Church school pupils in 1955 was 9.35% and the rate of increase in Church school teachers was 9.14%. In 1954 there were 696,028 Church school pupils and 80,819 Church school teachers as compared to the 1955 record of 761,120 pupils and 88,208 teachers.

There has been a rather abrupt downward trend in Church marriages during the past five years. According to statistics reported in the *1952 Annual Church Marriages* were increasing at a rate of over 6% while the report in the *1957 Annual* shows them to be decreasing at the rate of 2½%.

The largest percentage of increase is in the ordinations of priests. This is contrasted by the marked decrease in the ordinations of deacons. There were 392 ordinations of deacons in 1955 as compared to 415 in 1954. This represents a decrease of over 5½%. However, accord-

ing to an editorial in the *1957 Annual*, this figure should increase next year, for there are 748 candidates for Orders as against 677 the previous year.

In actual numbers both the ordination of priests and of deacons have greatly increased over a five-year period. In 1950 there were 287 ordinations of deacons and 276 ordinations of priests, while in 1955 there were 392 ordinations of deacons and 409 ordinations of priests.

The percentage of parishes and organized missions in the Church also increased over 1954's figures, only not rapidly enough to keep up with the percentage of increase in new members. In 1955 there were 7,046 parishes and missions and in 1956 there were 178 more, or 7,224. This represents a 2.53% increase over last year, while the percentage of increase in baptized Church members is 3.35%.

According to the *1957 Annual* there is a marked decrease of almost 10% in the total receipts for the year 1955. In 1954 these were \$131,354,945.37 while in 1955 they totaled \$118,277,838.40. In explanation the *1957 Annual* editorial says:

"It has been impossible to make a comparison in regard to 'Total Receipts,' since these have been figured by the National Council on a new basis this year. In previous years 'Total Receipts' included such non-income items as the sale or redemption of investments, the sale of Church property, and other capital items. These have been eliminated in the present report, and the figure for 'Total Receipts' is therefore, only \$118,277,838.40. We have not indicated this as a decrease because of the different method of computing receipts."

When broken down into dioceses the greatest percentage increase of communicants was in South Florida with 10.22%. Last year it had 9.69% increase. The missionary district of Idaho made a spectacular comeback during the year of 1954. In that year Idaho had a decrease of 17.34% of communicants, while in 1955 it had an increase of 7.53%.

Other spectacular gains occurred in the Panama Canal Zone, which had a decrease of 2.05% in 1954 and an increase of 9.47% in 1955; the diocese of Northern Michigan, which had a decrease of .73% in 1954 and an increase of 9.41% in 1955; and Louisiana, which had a decrease of 2.36% in 1954 and an increase of 5.19% in 1955. The only unusual losses in communicants during the year 1956 occurred in Easton, which had an increase of 8.76% in 1954 and a decrease of 10.93% in 1955, and South Dakota, which had an increase of 2.35% in 1954 and a decrease



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of 4.59% in 1955.

The greatest increase in the percentage of communicants according to provinces occurred in the 8th (Pacific) province. They reported 4.03% increase for 1954 and for 1955 they had a 4.81% increase. Last year the 7th (Southwest) province had the greatest percentage of increase with 6.44%. This year it ranked second with a 4.71% increase. Provinces showing substantial gain included the 3d (Washington) province which in 1954 had

a 1.90% increase and in 1955 2.53%; and the 2d (New York and New Jersey) province which in 1954 increased by .46% and in 1955 increased by 2.42%. Low provinces reported in 1956 were the 6th (Northwest) province and the 1st (New England) Province. For 1954 the 6th province showed an increase of 4.23% while for 1955 they showed an increase of 2.12% and the 1st province showed an increase of 1.41% in 1954 and 1.90% for the year 1955.

Summary of Statistics Reported in 1956 As Compared with Those Reported in 1955 (Source: The National Council)

	Reported in 1956	Reported in 1955	Reported in 1951 †	Increase or Decrease	Percent Increase or Decrease
Church Members	3,114,623	3,013,570	2,643,488	101,053	3.35%
Parishes and Missions*	7,224	7,046	7,851	178	2.53%
Clergy	7,884	7,573	6,805	311	4.11%
Postulants	1,203	1,182	1,210	1,021	1.78%
Candidates for Orders	748	677	566	71	10.49%
Ordinations — Deacons	392	415	287	— 23	— 5.54%
Ordinations — Priests	409	354	276	55	15.54%
Lay Readers	10,587	9,545	6,447	1,042	10.92%
Baptisms — Infants	99,555	98,595	89,948	960	.97%
Baptisms — Adults	21,434	20,388	19,341	1,046	5.13%
Baptisms — Unspecified	597	2,390	—	—1,793	—75.02%
Baptisms — Total	121,586	121,373	109,289	213	.18%
Confirmations	119,323	113,443	88,727	5,880	5.18%
Communicants	1,922,920	1,865,915	1,712,070	57,005	3.06%
Marriages	24,159	24,789	30,426	— 630	— 2.54%
Burials	55,753	53,114	54,316	2,639	4.97%
Church Schools — Teachers	88,208	80,819	62,877	7,389	9.14%
Church Schools — Pupils	761,120	696,028	543,167	65,092	9.35%
Total Receipts †	\$118,277,838	\$131,354,945	\$81,946,472	\$—13,077,107	— 9.96%

*The figures for 1956 do not include unorganized missions, and those for 1955 have therefore been reduced by the subtraction of the 907 unorganized missions included in that year.

†Total Receipts Reported in 1956 do not include Non-Income Receipts (Sale or Redemption of Investments and Property, etc.) which were included in the 1955 Report. The figures are therefore not properly comparable.

‡As reported in the 1952 Church Annual.

The Cover

The quotation on the cover is from the canticle known as *Benedicite* (Prayer Book, p. 11). This great hymn calls upon the whole of creation — sun and moon, fire and heat, ice and snow, mountains and hills, beasts and cattle, children of men, etc.—to “bless” the Lord, “praise him, and magnify him for ever.” “Children of men,” along with the angels in heaven, do this consciously; the other objects of creation, unconsciously, by being what God intended them to be.

Benedicite is taken from the Greek version of the Book of Daniel, where it is inserted after 3:23 as the song that Shadrach, Meshach, and Abed-nego sang as they blessed the Lord in “the midst of the burning fiery furnace.” It is used in many Anglican churches in Advent and Lent, although there is nothing particularly penitential about it, and no direction to this effect.

Clergy Have April 15th Social Security Deadline

Clergymen and members of religious orders were reminded by the government that they face a deadline of April 15,

1957, if they wish social security coverage.

Congress enacted legislation in 1955 extending the social security program to members of the clergy and religious orders for the first time.

Most of those who desired coverage declared their intention when filing income tax returns for the calendar year 1955. However, any who did not elect coverage at that time may still do so when they file their personal tax returns for 1956. The deadline for such filing is April 15th.

Those who do not elect coverage will not be eligible for it in the future. An exception is made only in the case of newly ordained ministers, who have two years following ordination in which to ask for coverage.

Clergymen who file a statement electing coverage will have to pay on 1956 income the self-employment tax which amounts to three percent of their first \$4,200 of income, or a maximum of \$126. In return, they become eligible for full coverage in 18 months, or on July 1, 1958.

The rate, however, is going up from three percent to three and three-eighths percent in 1957. This raises the maximum payment from \$126 to \$141.75. But,

since social security payments on a clergyman's income are not due until April 15th of the year following the end of the calendar year, the higher tax will not take effect until April 15, 1958.

Upon retirement after age 65, clergy may receive benefits up to \$108.50 a month, with an additional \$54.30 a month for a dependent wife over 65. Their widows are eligible for benefits up to \$200 a month, if there are children under 18, and for payments up to \$81.40 a month after age 62.

In return, however, for the increased tax, clergymen who become completely disabled because of accident or illness may retire on full social security payments at any time after the age of 50 and their wives are eligible for benefits at age 62 instead of 65.

A number of ministers and missionaries over 65 who elected coverage in 1956 have already retired, the Social Security Administration reports, using their benefits to supplement pensions and retirement incomes.

Ministers of any age are eligible to participate in social security. The oldest clergyman who has done so, according to records in Washington, is 81. He is still active in the ministry.

[RNS]

Four Lutheran Church Bodies Move Toward Organic Union

After agreeing that no serious doctrinal differences separate them, four Lutheran Church bodies with a combined membership of nearly three million have agreed to merge into a single Church. The Churches participating in the merger will be the 2,270,000 member United Lutheran Church in America; the 536,000-member Augustana Lutheran Church, the 35,000-member Finnish Evangelical Lutheran Church of America; and the 20,000-member American Evangelical Lutheran Church.

The new Church will be the largest Lutheran Church in the United States. At a special meeting in Chicago 42 commissioners from the four groups voted in favor of the plans for organic unity and elected a steering committee to map out blueprints for the new body. The resolution approving plans for organic unity was drawn up by the Rev. Franklin Clark Fry, president of the United Lutheran Church in America.

During discussions at the meeting, Dr. Oscar A. Benson of Minneapolis, president of the Augustana Lutheran Church, who served as temporary chairman for the conference, stated that "the goal of all of us is a total Lutheran Church in America." He said that the channels must be kept open to all other American Lutheran Church bodies which may want to join the new Church later even though they declined invitations to the original union meeting.

PENSIONS for Lay Workers— Benefits for Widows & Orphans

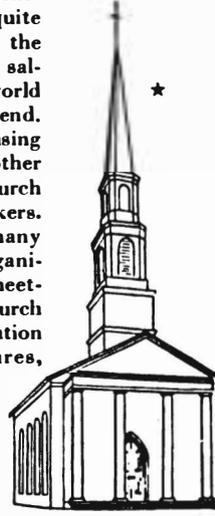
Pensions and survivors' benefits have today become quite as important a part of the terms of employment as salary itself. The business world has already felt this new trend. It is becoming the increasing concern of vestries and other organizations of the Church employing paid lay workers.

Responding to the many requests from Church organizations for guidance in meeting the problem, the Church Life Insurance Corporation has developed procedures,

specially adapted to the budgets of such organizations, whereby small, regular cash deposits will create the pool of capital needed to provide such benefits.

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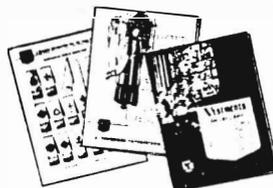
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Aged Will of First Bishop of Tennessee Discovered In Sealed Cache During Demolition of Building

By LEO SOROKA

The yellowed, tattered, remains of a last will and testament, written almost 100 years ago by the first bishop of the diocese of Tennessee, was recently discovered in a dilapidated building on the Mississippi riverfront in Memphis. The will of the Rt. Rev. James H. Otey, dated March 22, 1862, was discovered by a demolition crew wrecking the old building.

The bishop's will was among sundry papers of business firms found in a well preserved wooden box sealed off in an 18-inch space between the ceiling and the roof of the building. Old-timers in Memphis said the building used to be higher but that through the years several of the floors had been knocked down and a new roof placed on the remaining floors, which may explain how the documents found their way to that strange hiding place.

The will showed that Bishop Otey had little cash, some property in Memphis, Arkansas, and North Carolina, and many Church books which he left to his six children with the words:

"I exhort and earnestly beseech my children to read, mark, learn, and inwardly digest what is contained in these books, and to give good heed to their teachings as able to make them wise unto

salvation, useful in life, and happy in death."

In making specific bequests of Bibles, prayer books, and other Church literature, Bishop Otey wrote, "If I could impart to them the wisdom these books contain I should give them that which would be worth to them more than thousands of gold and silver or all else that this world contains."

The will indicated that the diocese wasn't in too good a shape financially. Bishop Otey made reference to the fact that the diocese of Tennessee allowed him "upwards of \$2,500 for salary in 1860 and fell in arrears more than \$1,500." The will mentioned in a list of debts owed to him, that the same salary deficit existed the following year from 1861-62.

Of his manuscripts, sermons, or papers, Bishop Otey "strictly" forbade any publication, saying he didn't think they "possessed enough to entitle them to such a distinction."

"An honest author is a better judge of his own writings, than his friends," he wrote.

He bequeathed personal items, such as gold rimmed eyeglasses, ivory handled razors, large signet or bishop's ring, gold pen, and pencil case to his family and friends. In his will he disposed of six slaves, to

remain in the family, not to be sold. "I especially enjoin that these servants shall not be sold out of the family and that they all be allowed the blessings of Christian worship and instruction," the bishop wrote.

He thought of the diocese in asking executors to invest \$100 in some stock or fund, the interest to be paid annually to the treasurer of the diocese of Tennessee. And at his death, Bishop Otey directed that nothing be inscribed on his tombstone "if any is placed over me, but my name, date of my birth and death, and the words 'First Bishop of the Protestant Episcopal Church in Tennessee!'"

Bishop Otey started his will with a long prayer, ending it with the words:

"The blood of Jesus Christ — cleanseth us from all sin."

Polish Primate Performs First Ordinations Since Liberation

Warsaw Radio reported that Stefan Cardinal Wyszynski, Primate of Poland, has ordained 25 new priests, the first ordinations to be performed by the recently-liberated cardinal since he was arrested and banished from his See of Gniezno and Warsaw in September, 1953. The ordinations took place at St. John's Cathedral in Warsaw.

The Warsaw station said the three-hour ceremony was filmed by government and foreign newsreel cameramen. [RNS]

THEOLOGICAL EDUCATION IN THE EPISCOPAL CHURCH

Below are listed, in order of foundation, the schools dedicated to preparation of men for the sacred ministry.

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| 1817 | The General Theological Seminary of the Protestant Episcopal Church in the United States
Chelsea Square, New York 11, N. Y. | 1857 | The Divinity School of the Protestant Episcopal Church in Philadelphia
4205 Spruce St., Philadelphia 3, Pa. |
| 1823 | The Protestant Episcopal Theological Seminary in Virginia
P.O. Theological Seminary, Alexandria, Va. | 1858 | Seabury-Western Theological Seminary
600 Haven Street, Evanston, Ill. |
| 1824 | Bexley Hall, The Divinity School of Kenyon College
Gambier, Ohio. | 1867 | Episcopal Theological School
99 Brattle St., Cambridge 38, Mass. |
| 1842 | Nashotah House
Nashotah, Wis. | 1878 | The School of Theology of The University of the South, Sewanee, Tenn. |
| 1854 | Berkeley Divinity School
38 Hillhouse Avenue
New Haven 11, Conn. | 1893 | The Church Divinity School of the Pacific
2451 Ridge Road, Berkeley 9, Calif. |
| | | 1951 | Episcopal Theological School of the Southwest
606 Rathervue Place, Austin, Texas |

These are the schools that ask the special prayers and support of Church people on

THEOLOGICAL EDUCATION SUNDAY, JANUARY 27.

PEOPLE and places

Appointments Accepted

The Rev. Joseph R. Clair, formerly rector of St. Thomas' Parish, Hancock, Md., in charge of St. Clement's Chapel, Indian Springs, is now rector of the Church of the Epiphany, Sherwood, Philadelphia. Address: 6125 Cobbs Creek Pkwy., Philadelphia 44.

The Rev. Henry Johnston, Jr., formerly rector of St. Matthew's Church, Richmond, Va., has for some time been rector of Holy Trinity Church, Fayetteville, N. C. Address: 314 Birnam Rd.

The Rev. George S. King, formerly rector of Grace Memorial Church, Wabasha, Minn., is now vicar of St. Helen's Church, Wadena, Minn., and of the churches at Staples and Eagle Bend. Address: 15 Dayton Ave. S.W., Wadena, Minn.

The Rev. J. I. Mitchell, formerly vicar of St. Martin's Church, Barbados, Province of the West Indies, is now in charge of the Chapel of St. Stephen the Martyr, Baltimore, Md. Address: 4300 Reisterstown Rd., Baltimore 15.

The Rev. H. Evans Moreland, formerly rector of St. Mark's Church, Denver, is now rector of St. Andrew's Church, 1600 Bryan St., Amarillo, Texas.

The Rev. John K. Mount, Jr., formerly rector of Severn Parish, Maryland, will on January 28th become assistant professor of pastoral theology at Nashotah House.

In Maryland, Fr. Mount has been active in diocesan work, serving as chairman of the commission on music, a member of the board of the Church Mission of Help, and a staff member of the Maryland Churchman.

The Rev. Henry H. Rightor, Jr., formerly rector of Christ Church, Charlotte, N. C., will on February 1st become rector of St. Thomas' Church, Garrison Forest, Md. Address: Owings Mills, Md.

The Rev. Millard Gordon Streeter, formerly curate of St. Francis' Church, San Francisco, is now rector of St. Mark's Church, King City, Calif. Address: Box 845, King City.

The Rev. John T. Walker, rector of St. Mary's Church, Detroit, will teach sacred studies and ancient history at 100-year-old St. Paul's School, Concord, N. H., starting his new work in September, 1957.

The Rev. Mr. Walker, a graduate of Wayne University in Michigan, was the first Negro to



REV. JOHN T. WALKER

enter Virginia Theological Seminary, Alexandria, Va. (in 1951). Upon graduation from VTS he became assistant at St. Mary's Church. Last year he was elected rector by the congregation, which is numerically 80% white.

The Rev. Hunter Wyatt-Brown, Jr., formerly rector of St. Timothy's Church, Catonsville, Md., will on January 27th become assistant at All Saints' Church, Fort Lauderdale, Fla.

Resignations

The Rev. J. Phillip Anshutz, rector of the

Church of the Holy Spirit, Brooklyn, has retired because of having reached the age set by Canon for compulsory retirement from parochial incumbency. He plans to do work in parishes needing the services of a financial consultant, organizer, or general supply priest. Address: Box 86, Flushing, L. I., N. Y.

The Rev. J. George Carl, who has been in charge of the Church of St. Mary, Franklinton, Baltimore, Md., retired on January 1st.

The Rev. James C. Croson, formerly rector of St. Paul's Church, Oakland, Calif., has retired. Address: "Croftmeade," Bay Rd., Amherst, Mass.

The Rev. L. O. Forqueran, who has been in charge of the Church of the Holy Cross, Millington Lane, Baltimore, Md., retired on January 1st.

The Rev. Guy E. Kagey, who has been assistant of Mount Calvary Parish, Baltimore, Md., and vicar of St. Katharine's Chapel there, retired on January 1st.

The Rev. Walter B. McKinley, rector of St. Mark's Church, Lappan's Cross Roads, and of

Antietam Parish in Maryland, retired on January 1st.

The Rev. Ernest B. Mounsey, rector of St. Luke's Church, Saranac Lake, N. Y., has retired. Address: Kasson, Minn.

The Rev. Dr. J. Henry Thomas, rector of St. Clement's Church, Berkeley, Calif., has retired under the compulsory retirement canon but hopes to be available for temporary and special work. Address: 2215 Salisbury Way, Fiesta Gardens, Nineteenth Ave., San Mateo, Calif.

The Rev. Harold G. Willis, rector of St. Mark's Church, West Orange, N. J., for 31 years, will retire from the active ministry on February 1st. Address: 439 Meeker St., South Orange, N. J.

Changes of Address

The Rev. Robert H. Gamble, canonically connected with the diocese of Pennsylvania, formerly addressed in Hanover, N. H., and in Scarsdale, N. Y., may now be addressed: Elm St., Old Bennington, Vt.

The Rev. Gerald Horton Lewis, retired priest of the diocese of Northern Indiana, formerly addressed in Gas City, Ind., may now be addressed at 535 W. Sycamore St., Kokomo, Ind.

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Depositions

Richard Lee Sumner, presbyter, was deposed on December 8th by Bishop Kinsolving of Arizona, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the council of advice; renunciation of the ministry; action taken for causes not affecting moral character.

Restorations

The Rev. Nelson Fremont Parke was restored to the priesthood on December 6th by Bishop Kinsolving of Arizona, who remitted the sentence of deposition pronounced on November 20, 1954.

Ordinations

Priests

Alaska — By Bishop Gordon: The Rev. Richard Frank Simmonds, on December 7th, at St. Barnabas' Church, Minto, Alaska, where he is in charge; presenter, the Rev. W. W. Hannum; preacher, the Rev. N. H. Elliott.

By Bishop Gordon: The Rev. Alexander Clinton Zabriskie, Jr., on December 16th, at St. Matthew's Church, Fairbanks, Alaska, where he is assistant; presenter, the Rev. R. T. Lambert; preacher, the Rev. R. B. Greene.

Arkansas — By Bishop Brown: The Rev. Sylvan Watson Law, on December 21st, at St. Peter's Church, Conway, Ark.; presenter, the Rev. J. S. Power; preacher, the Rev. C. B. Hoglan, Jr.; to continue as vicar of St. Peter's, Conway, Ark., and All Saints', Russellville.

Atlanta — By Bishop Claiborne: The Rev. Julian Hugh Adams, on December 12th, at Calvary Church, Cornelia, Ga.; presenter and preacher, the Rev. T. S. Matthews.

By Bishop Claiborne: The Rev. Edgar Stewart Wood, on December 13th, at St. Margaret's Church, Carrollton, Ga.; presenter, the Rev. Hugh Saussy, Jr.; preacher, the Rev. J. F. Hopper.

By Bishop Claiborne: The Rev. Gerhard David Linz, on December 17th, at All Saints' Church, Warner Robins, Ga.; presenter, the Rev. T. S. Matthews; preacher, the Rev. B. W. LeFebre.

By Bishop Claiborne: The Rev. Charles Murray Roper, on December 18th, at St. John's Church, West Point, Ga.; presenter, the Rev. Harry Tisdale; preacher, the Very Rev. Alfred Hardman.

Chicago — By Bishop Burrill, on December 21st, at the Cathedral Church of St. James, Chicago (the Rev. E. P. Paige preaching):

The Rev. Chester Dwight Boynton, curate of Christ Church, Winnetka, Ill., presented by the Rev. C. F. Schreiner.

The Rev. Robert LeRoy Eldridge, curate of St. Luke's Church, Evanston, Ill., presented by the Rev. W. T. St. John Brown.

The Rev. Paul Hilding Elmen, curate of St. Mark's Church, Evanston, Ill., presented by the Rev. Dr. H. R. Higgins.

The Rev. Vincent Paris Fish, vicar of the Church of the Holy Family, Fox Lake, Ill., and St. Paul's, McHenry, presented by Canon J. R. Deppen.

The Rev. Robert Condit Harvey, vicar of St. David's Church, Aurora, Ill., presented by Canon R. K. Yerkes.

The Rev. R. D. Johnson, curate of St. Peter's Church, Chicago, presented by the Very Rev. Dr. J. H. Scambler.

The Rev. Dean Paxton Rice, curate of the Church of the Atonement, Chicago, presented by the Rev. R. L. Miller.

The Rev. William Alan Sadler, Jr., graduate student at the Harvard Divinity School, presented by the Rev. F. W. Putnam, Jr.

The Rev. Donald McKee Shields, curate of the Cathedral Church of St. James, Chicago, presented by the Very Rev. Dr. H. S. Kennedy.

The Rev. Edwin Earl Smith, curate at St. Thomas' Church, Chicago, presented by the Rev. H. A. Stirling.

The Rev. Sheldon Moody Smith, curate at Trinity Church, Highland Park, Ill., presented by the Very Rev. C. U. Harris, Jr.

The Rev. Georg Thompson Snell, curate at Grace Church, Oak Park, Ill., presented by the Rev. J. B. Denson.

Kansas — By Bishop Turner, Coadjutor: The Rev. Thomas Edward Regnary, on December 19th, at St. Timothy's Church, Iola, Kan., where he is vicar. He also serves the church at Yates Center. Presenter, the Rev. P. S. Harris; preacher, the Rev. B. C. Latimer.

By Bishop Turner, Coadjutor: The Rev. George William Floyd, Jr., on December 21st, at St. Andrew's Church, Fort Scott, Kan., where he will

be rector; presenter, the Rev. E. O. Minturn; preacher, the Rev. H. R. Henney.

Kentucky — By Bishop Donegan of New York, acting for the Bishop of Kentucky: The Rev. Andre Trevathan, on December 17th, at the Cathedral of St. John the Divine, New York; presenter, the Rev. H. O. Bingley, whom the ordinand assists at the Chapel of the Incarnation, New York; preacher, the Rev. Dr. G. W. Barrett.

Milwaukee — By Bishop Hallock: The Rev. Walter F. Renzel, on December 22d, at St. John's Church, Milwaukee, where he has been serving as assistant. Preacher at the service was Canon G. E. Olston; presenter, Canon T. A. Madden. Fr. Renzel, a probation officer for the district and municipal court, will continue that work until called for full time service by Bishop Hallock. He hopes to become an institutional chaplain. He has also been assisting at services at Christ Church, Whitefish Bay.

Missouri — By Bishop Lichtenberger: The Rev. Francis G. Washburn, on December 15th at St. James' Church, Macon, Mo., where he will be rector; presenter, the Rev. C. H. Washburn; preacher, the Rev. A. C. Crawford.

Newark — By Bishop Washburn, on December 15th, at Trinity Cathedral, Newark, N. J. (the Rev. P. R. Williams preaching):

The Rev. Henry M. Biggin, presented by the Rev. H. S. Brown; to be curate of Grace Church, Madison, N. J.

The Rev. Roger O. Douglas, presented by the Rev. C. K. Myers; to be curate of Grace Church, Orange, N. J.

The Rev. William Lydecker, presented by the Rev. C. R. Fisher; to be curate of St. Thomas' Chapel, New York City.

The Rev. Robert G. Wagner, presented by the Ven. W. O. Leslie, Jr.; to be curate of the Church of the Holy Communion, South Orange, N. J.

North Texas — By Bishop Quarterman: The Rev. Richard F. Neal, on December 19th, at the Church of the Heavenly Rest, Abilene, Texas; presenter, the Rev. Dr. W. P. Gerhart; preacher, the Rev. Dr. F. A. Schilling; to be vicar of St. Nicholas' Church, Midland, Texas.

Olympia — By Bishop Gibson, Coadjutor of Virginia, acting for the Bishop of Olympia: The Rev. Thaddeus Edmund Beck, Jr., on December 15th, at St. Stephen's Church, Catlett, Va.; presenter, the Rev. R. E. Cox; preacher, the Rev. J. L. Williams. After ordination the Rev. Mr. Beck transferred his canonical connection to the diocese of Virginia. He is now rector of Cedar Run Parish in Fauquier County. This parish includes Grace Church, Cassanova, Va., and St. Stephen's, Catlett.

Spokane — By Bishop Hubbard: The Rev. George Winslow Conklin, on December 21st, at St. James' Church, Cashmere, Wash., where he is vicar; presenter, the Rev. R. L. Baxter; preacher, the Rev. W. P. Haugaard.

Deacons

Atlanta — By Bishop Claiborne: Robert Earl Burgence, on December 21st, at the Church of St. Martin-in-the-Fields, North Atlanta, Ga.; presenter and preacher, the ordinand's father, the Rev. A. L. Burgence.

Milwaukee — To the perpetual diaconate, by Bishop Hallock, on December 22d, at St. John's Church, Milwaukee (Canon G. E. Olston preaching):

Earl W. Dunst, who was presented by the Rev. G. S. Patterson and will continue his career in business. At St. Paul's Church, Milwaukee, he has been superintendent of the Sunday school and a director of the Brotherhood of St. Andrew. He has also been active in civic work.

Kenneth P. Regan, who was presented by the Rev. F. E. Williams, and will continue his work in accounting. He has been active in the Sunday school and other work for St. Andrew's, Milwaukee.

Gaspar M. Farina, vice-principal of a junior high school, who has been a lay reader at St. Matthias' Church, Waukesha, Wis. He was presented by the Rev. C. B. Maddock.

Rhode Island — By Bishop Higgins: David Sperry Gray, on December 15th, at the Cathedral of St. John, Providence; presenter, the Rev. W. T. Armitage; preacher, the Rev. Dr. R. C. Miller; to be director of Christian education at Grace Church, Providence.

Tennessee — By Bishop Barth, on December 21st, to the perpetual diaconate: Morgan C. Nichols, administrative assistant to the Bishop; presenter, the Very Rev. William Sanders. The ordinand was formerly in the insurance business.

BOOKS

In Brief

The Middle Man

THE PULPIT REDISCOVERS THEOLOGY.
By **Theodore O. Wedel.** Seabury Press.
Pp. 318. \$3.50.

The Rev. Theodore O. Wedel, because of his work as Warden of the College of Preachers in Washington, has a deep insight into the struggles of the preacher who week after week agonizes over next Sunday's sermon. He identifies himself with the preacher, and in *The Pulpit Rediscovered Theology* shows how the latter may find inspiration and material to make the preaching of the word what it ought to be.

Canon Wedel very ably deals with the perennial cry: "How can I, a busy pastor, think through the maze of contemporary theological thought and relate it to the living experience of my people?"

The author discusses moralistic preaching and its failure to be the Good News. He deals with the Bible as the dramatic story of God's mighty acts. He says that from its pages comes a theology which can be related to every human situation, and that the pastor-preacher is the "middle man" to translate theological insight into usable homiletical and pastoral material.

This book magnificently deals with the fundamental problem of how to communicate the Good News at a time when a Christianity reduced to moral idealism has failed to carry out its true mission.

BERNARD G. BULEY

PRAYER AND PRAYER GROUPS. By **Constance Garrett.** Holy Cross Press, 1956. Pp. 54. Paper, \$1.

In his article, "Ersatz Christianity?" in THE LIVING CHURCH of December 16, 1956, the Rev. W. Norman Pittenger makes a plea for more "schools of prayer" in the Church — groups of people meeting together and learning how to pray by praying.

Though "prayer groups" and "schools of prayer" are perhaps not exactly synonymous, Constance Garrett's *Prayer and Prayer Groups* is worth reviewing in this connection. It is a small book, but a meaty one, explaining the principles that should govern the formation of such groups, the nature and purpose of Christian prayer, and some pitfalls to be avoided. Part Two contains a selection of prayers for actual use.

Here is a book written simply and directly, and from the highest level of spirituality.

FRANCIS C. LIGHTBOURN

THE PROPHETS in the King James Version with Introduction and Critical Notes. By **Julius A. Bewer.** Harpers, 1956. Pp. viii, 663. \$5.95.

The first of the cloth-bound editions of Harper's Annotated Bible Series, which has thus far been coming out in paper bound installments. Contains all of the Old Testament prophets, with commentary by Dr. Bewer, one of the leading Old Testament scholars in America. Valuable material in handy compact form.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

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Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

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Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

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HD 10; C Sat 7

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Rev. Clifford A. Buck
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

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Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

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KEY—Light face type denote AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;
Thurs HC 12; HD HC 10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBR.

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Rev. James Bruce Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

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Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

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C by appt

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46th St. between 6th and 7th Aves.
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9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th

Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15; Thurs 11, HD 12:30; Noonday ex Sat 12:10



NEW YORK N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.

Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt.
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

SOUTHERN PINES, N. C.

EMMANUEL CHURCH On U.S. 1

Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC &
Healing Service 9:30; C Sat 6

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Sol Ev
& Sta 1st Fri 8; Holy Unction 2d Thurs 10:30;
C Sat 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.