

The **+** WITNESS

NOVEMBER 28, 1968

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FOR CHRIST AND HIS CHURCH

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Story of the Week

**Youth will Not Buy Hypocrisy
Teens Say at Church Parley**

By Shirley Williams
Utica Observer-Dispatch

★ "Youth will not buy hypocrisy."

"Kids would not object to going to Vietnam if they were given a good reason for being there."

"The Church is not geared to young people's thinking."

"The older generation is too domineering."

These were the most emphatic expressions, the most unrelenting stands taken by representative teen-agers voicing their views at an interview during the 100th annual convention of the Episcopal Diocese of Central New York in Grace Church.

The attendance of about 80 teen-agers at the convention was a "first" for the diocese. Those interviewed were Gay Pyfrom, St. Matthews, Liverpool; Debbie Cole, Trinity, Fayetteville; Tim Foster, Trinity, Syracuse, and Gary Powell, St. Mark's, Syracuse.

"We see adults go to church every Sunday and we see them do their dirty work during the week. To us, this is hypocrisy and this is one thing kids won't buy," the four teens agreed.

They spoke freely on contro-

versial topics. Their consensus: Clean-cut youths are in the majority. Their criticism: newspapers give the top play to the minority . . . the hippies, the yuppies and the trouble-makers.

They feel that parents are domineering; that youth is left without its own identity. They said this search for identity was the fire that keeps the cauldron of unrest boiling.

Truth and honesty were their basic demands. They insisted they were not phonies and said they won't tolerate advice that is. And their perceptiveness appears to be keener than any adult subterfuge.

"We feel it is a great privilege to be invited to this convention. But we must ask the question: Are we here because the adults realize we are the future leaders of the Church, or are we here because they feel it was the Christian thing to do to invite us. It's one thing to say, and it's another to act."

They were referring to a lack of briefing on convention procedures and felt that if they had been sent advance information, they would be able to better understand the issues at hand and to participate more intelligently.

They said they felt the "teens-at-convention innovation" was

an honest attempt by the Church to bridge the generation gap by "initiating dialogue between the generations."

In pursuing the issue of youths' involvement in Church affairs, they advocated having a youth representative in the vestry and other law-making bodies of the Church. They also felt that teens could take over operation of a Sunday school and do a better job than adults.

Opinions on Issues

Here's how they felt on other issues:

Military Service

"If a person is sincere in his conscientious objection, we honor his feelings. If he is using his religious convictions, of which he may have few, as an excuse for his cowardice, then we don't approve."

"Kids would not object going to Vietnam if they could be given a good reason why they are there."

Church

"A lot of young people are confused as to why they should go there. It's just not as important to young people today. The Church has not changed along with the young people."

"We feel the Church has gone a long way in change but not as far as it should. We also feel that the parents' disinterest in Church will reflect on children. The kids you'll find in church are kids whose parents

are there and vice versa. How many feel the Church is not geared to young people's thinking."

The four teens also said there was an incongruity in Church and every day living. They called it hypocrisy. For example:

"No one would think of swearing in church and yet, they'll swear the rest of the week."

"Teens go out drinking on Saturday night, but they wouldn't take a six-pack of beer to church on Sunday morning."

Drinking

"There is nothing wrong with it if, like eating, if it is done in moderation. There is no problem in Europe, where the children are brought up to drink at home. It's just our society that has placed a stigma on drinking."

"Again, in the teen's search for identity, he feels he can find it by growing up and he grows up too fast. Because society says adults can drink, the teen feels he's an adult if he drinks."

Hippies

"They are in the minority and are attempting to form their own segment of society. We may agree with forming our own segment of society, but we feel we can do it in other ways than going around looking like gorillas."

Adults

"We're discontented with the older generation. They are too domineering . . . they pigeon-hole us. When they see one bad guy our age, we're all placed in that one category."

"We feel that being invited to this convention, however, is a big step in the older generation accepting and recognizing youth."

Hours

"If you're 16 and mature, we feel you should set your own

hours, but it is good to have some guidelines. It depends on where you are going, too."

"We think that 10 p.m. for week nights and midnight on weekends, unless it's a prom, are fair hours. Of course, it

may vary with the person, depending on his maturity."

Abortion Law

"We're all for it. What chance does a child have if he is brought into this world with only one parent?"

Vermont Council of Churches Split Over Social Issues

★ The Vermont Council of Churches voted to become a council of Christian churches rather than an interreligious organization, one accepting non-Christian members, despite the warning of Bishop Harvey Butterfield that the move might mean the withdrawal of his diocese.

Background for the debate on the council's purpose included quarrels over the council's action in controversial social issues.

Criticism of the proposed interreligious preamble at the council's annual meeting concentrated on that point, with the contention that the preamble would make the council just a humanitarian social service agency.

There was little discussion over the new constitution adopted, but the preamble, which detailed member qualifications stirred vigorous debate.

Sixty-seven delegates voted for and 90 voted against the interreligious preamble, and the specifically Christian preamble was adopted 105-50, but not before an attempt was made to table the entire constitutional question.

The Rev. John Nutting, a United Church of Christ executive from Burlington, asked that the matter be tabled, because "ecumenism in Vermont could be left in a shambles at the end of this meeting. We may be in an impossible situa-

tion because of our actions today."

The action will mean that Unitarians and Universalists not accepting Jesus Christ as "Divine Lord and Savior" would have to pull out of the council, and that Jews will not have delegates to the assemblies. The Catholics in Vermont do not belong to the council, but have been considering membership in it, "within several years."

Observers said the vote indicated there will be less concern with secular social issues than in the past.

The Rev. Donald Morgan of Rutland asked why the council should "prematurely abandon" its quest for Christian unity, and pointed out that a specifically Christian organization does not exclude the possibility of interreligious cooperation.

A Lutheran delegate, Prof. Wolfe Schmokel, said the interreligious preamble would make it impossible for his Church to participate, and the head of the Vermont American Baptist College, the Rev. Otto Nallinger criticized the preamble as "a very narrow and very humanistic viewpoint."

Bishop Butterfield retorted: "Christians are a tiny minority in this world, and they're not a very influential one, either. If we're going to get things done, we're going to learn to work with people who love God whether they know him through Jesus Christ or not."

The bishop, who has in the

past been one of the most vocal supporters of council involvement in social issues, said his association with the council has been "one of the most disillusioning experiences of my life... This is not a Christian outfit to begin with."

Claiming he would be "ashamed" to be a part of the council if it accepted the specifically Christian preamble, Bishop Butterfield said he would find it hard to justify "further expenditure of time and money for this organization."

In March, James Case, a member of the Catholic diocese of Burlington ecumenical commission, prepared a report with Nutting, the United Church of Christ minister, which criticized the "Secular ecumenism" of the interreligious preamble.

However, Msgr. Edwin Buckley, chairman of the Catholic commission, said the diocese would make its decision on council membership after the constitutional issue had been resolved, and stated that the Catholics would remain distant from the debate.

Earlier, the Rev. Roger Albright, executive minister of the council, resigned when the trustees approved the specifically Christian format. Albright regularly met with Christian and non-Christian leaders throughout the state and often led the council into controversial social issues.

CATHOLIC BISHOPS OK SELECTIVE OBJECTION

★ The national conference of Catholic bishops called on the government to revise the draft law and allow for selective conscientious objection. It also urged the end of the draft in peacetime.

The bishops called for a complete re-appraisal of war in the light of "the horror and perversity of technological warfare."

Americans have a special obligation in this respect, the bishops said, "since we are citizens of a nation in many ways the most powerful in the world."

On the Vietnam war, they asked whether the destruction and suffering involved have not developed out of proportion to the reasons for American intervention.

"The responsibility of moral leadership is greater in the local Church of a nation whose arsenals contain the greatest nuclear potential for both the harm that we would wish to impede or the help it is our obligation to encourage," the pastoral states.

The conference said that in nuclear warfare mankind confronts "the moral issue of modern war in its extreme case."

In other portions of the text, the bishops urged early ratification by the Senate of the non-proliferation treaty which they said, "will hasten discussion of across the board reductions by the big powers."

CLERGYMAN TURNS OUT LOSER TWO WAYS

★ An Anglican priest who resigned his charge to campaign for the House of Commons in Canada's federal election can't get his pulpit back. The Rev. Robert Rolls lost the election too.

A priest for 16 years, he resigned from St. Martin's church in Niagara Falls, in accordance with church regulations, when he announced his candidacy. The local parish committee was free to accept or reject the resignation after election day. In this case, the resignation was accepted.

However, a delegation from the congregation conferred with Bishop Walter Bagnall of Niagara to try to persuade him to reverse the parish committee's decision. He refused.

A congregational meeting had

already voted, 136 to 15, to oppose the committee's decision not to retain Rolls.

In a letter, Bishop Bagnall said there had been a serious misunderstanding over the method by which the Anglican parish is governed. He said each parish elects its own committees at the annual vestry meeting and these groups are authorized to fulfill functions on behalf of the congregation for a one-year period.

The bishop said he would appoint a new rector soon. Nine supporters of Mr. Rolls walked out of Sunday services to protest the bishop's action.

Meanwhile, Mr. Rolls announced his candidacy for one of four seats on Welland County board of education. A former teacher, he now co-hosts a radio program.

SEMINARY ENROLLMENT AT ALL TIME HIGH

★ The combined enrollment of seminaries holding membership in the American Association of Theological Schools reached an all-time high of 28,033 in September, the association reported.

While the total figure reflects statistics from 16 new members who joined since the 1967 tabulation, there were 946 more students in the schools which reported in both years.

The 1968 increase is 3.75 per cent over 1967, and 3.6 per cent higher than the index year (1956) on which the association bases comparisons of annual enrollment.

Total enrollment — bachelor of divinity or equivalent programs, Christian education degree candidates and graduate students — in 1967 was 25,221, in 142 schools. The 16 new members account for 1,866 of the student increase.

Of the total, 17,526 were basic post-collegiate professional de-

gree programs which many schools term the bachelor of divinity. Students in B.D. intern positions numbered 1,041 and 1,601 were in Christian education.

Graduate students — doctoral and masters candidates—totaled 4,948.

In releasing the enrollment tabulation, the association said: "The growing involvement of seminaries in programs of graduate study for clergy indicates the widely felt need for further education to keep abreast of rapidly changing conditions, as well as to prepare for specialized forms of ministry.

"Enrollment reports reveal that it is the larger theological schools and clusters of cooperating seminaries, especially those related to universities, which have been able to meet this need most effectively."

A growing number of programs for laymen and ordained clergy were also reported, although such students were not included in statistics.

TROTTER TO GO BACK TO TEACHING JOB

★ Dean Jesse M. Trotter of the Virginia Theological Seminary has resigned his post to return to teaching, a profession he believes crucial to the modern Church caught "in a crisis of unbelief."

He has been dean since 1956. He will take a sabbatical at the close of the academic year and then return as a professor of theology, a post he held before becoming dean.

The 58-year-old educator said in a letter to alumni that it was the crisis in belief and completion of his major objective as dean which prompted him to return to the classroom. He explained: "The present-day student is asking, 'What is authoritative for me? Is it Christianity or something else?' These very questions have been my own

lifelong concern, and constitute the areas of my teaching efforts. There never was a time, I am sure, when the seminary student needed more urgently the personal attention, time and friendship of his teachers."

WASHINGTON PRIESTS FELL VINDICATED

★ Washington priests disciplined by Patrick Cardinal O'Boyle for their opposition to Pope Paul's encyclical on birth control are citing the recent statement of the national conference of Catholic bishops as vindicating their position.

They said that they were awaiting action by the cardinal which would lift the suspension of various faculties of 35 priests and the complete suspension of five others.

However, a spokesman for Cardinal O'Boyle said that there was no comment on the disciplined priests "at this time."

Meanwhile, two other priests who had received partial suspensions announced that they were leaving the active ministry of the priesthood until the present bans on their work are lifted.

This brought to 14 the number of Washington priests who have left their parishes or taken leaves of absence since the controversy began in August.

While expressing satisfaction with the bishops statement on birth control, the priests said they regretted the failure of the bishops to provide any recognition of "due process" in cases of dissent by priests.

MEAD IS CONSECRATED BISHOP OF DELAWARE

★ The former dean of Christ Church Cathedral, St. Louis, was consecrated bishop of Delaware in colorful ceremonies at a Roman Catholic church.

William Henry Mead, 47, was consecrated by Presiding Bishop John E. Hines at a service attended by more than 1,000 in the

large Catholic church. Episcopalians then proceeded to their Cathedral Church of St. John for the official installation.

Co-consecrators were two former bishops of the diocese, Bishop J. Brooke Mosley and retired Bishop Arthur McKinstry, who was bishop from 1938 to 1955.

PROTESTANT WILL TEACH AT PONTIFICAL SCHOOL

★ An American Protestant has been named a visiting professor of theology at the Pontifical Gregorian University, a school founded in Rome 400 years ago to combat the Reformation.

J. Robert Nelson, professor of systematic theology at Boston University's school of theology, will be the first Protestant faculty member of the famed Jesuit institution whose alumnae include numerous bishops and cardinals.

A Methodist, he will teach a one-year seminar at the doctoral level, a school spokesman said.

SEMINARY STUDENT IS CONVICTED

★ A Roman Catholic student at the predominantly Protestant Union Theological Seminary was found guilty in federal court on four charges involving selective service violations.

Vincent F. McGee, Jr., 25, a native of New York was the first divinity student in the months of litigations over draft refusals to be tried on so many counts.

He was found guilty by a jury of 10 men and two women of refusing induction into the armed forces, not appearing for a pre-induction physical, returning his classification card and returning unopened a questionnaire requesting information.

McGee could receive five years imprisonment and a \$10,000 fine on each count. The conviction will be appealed.

EDITORIAL

The Advent Season

ARISTOTLE once said that "the true nature of anything consists in that which it is at its best." If men would let that truth sink in, it would have a very beneficent effect upon their lives and characters. We are so apt to evaluate things at their worst.

We admire dogs because of the best dogs that we have known. We do not judge them by the curs that have bitten us. We salute the flag because it stands for the best of governments in spite of the fact that sometimes politicians transform it for the time into the worst.

But when the natural man is confronted with spiritual obligations he is irritated by what he regards as foolishness and forms his estimate of the Christian Church in the light of his prejudices and so emphasizes the failure of its disciples to display its potential virtues.

For example, the statement that there are sinners in the Church is about as sensible as to say that there are sick people in a hospital and therefore hospitals are to be condemned; or that there are ignorant people in schools and therefore schools are to be despised. Christ came to heal the sick and to impart wisdom to the ignorant, but he did not institute a mechanical device by which sinners were to become saints overnight.

It is perfectly true that if the Church is to be judged by the rank and file of its members it is not impressive, but if one applies Aristotle's test and we value it for the best that it has produced, the Church has no need to be ashamed of its mission.

If a university can turn out a few outstanding scholars it is not to be condemned because the bulk of the students treat it as a country club for the development of social and athletic activities. The fact that it produces some savants is proof that it has the capacity for learning.

The Church suffers for its virtues. As our Lord expressed it: "Because I tell you the truth therefore ye will not believe me." People do not want truth if it interferes with self-indulgence and demands of its disciples some degree of sacrificial service.

The gospel, like education, is a gate of opportunity rather than a throne which men inherit. It is a long path from the door to the throne, straight and narrow, and few there be that travel it. The ultimate destination of the road is not affected by those who deviate from the path.

We are entering once more upon the Advent season. The road leads us through Advent to Christmas, through Lent to Easter, through the great forty days to Whitsuntide. In a real sense it should be a merry-go-round for it leads to joy through sorrow and to victory through failure and to our Father's house through temptation.

There are other paths but they lead to cynicism and disillusionment. You cannot travel both paths for they have different destinations and if you are living for purely material ends you cannot expect to find spiritual values.

The true nature of the Christian journey consists in what it is at its best and it is your privilege to test it along that line. At its worst the Christian life is a sham and as the Master said is like "salt that has lost its savour, good for nothing but to be trodden under the feet of men."

Christianity does not demand the impossible of you but rather that day by day you trudge along doing the things that the Master asked you to do in his name. Sometimes the path is monotonous but when you reach the end of the journey the prospect is glorious. The true mountain climber does not permit the difficulties of the way to prevent the realization of his purpose.

There are three things for the pilgrim to remember in his progress. First, that unless you are really seeking the Kingdom of God and his righteousness you have no business on this road. Second, that if you are going to judge persons and things by their worst you will have a very unpleasant journey. Third, that if you are going to spend your time fussing about the obstacles of the way instead of climbing over them, you will never reach your destination.

Advent is a good time to acquire the art of travelling along the way that leadeth to your Father's house, without censoriousness or fault finding. It is only thus that you will judge the gospel by its best and not by its worst.

The Door into Truth

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

WHENEVER a person gets bogged down in the trivial things of life we say his vision has become microscopic. "He can't see the woods for the trees." We mean he doesn't have the right perspective; he has failed to see life as it truly is.

Like most cliches this is probably half true. The other half of the truth is that there is also a failure in not being able to see the trees for the woods. This is the mistake of looking at the world in such panoramic fashion that the particular thing, event, or person is forgotten.

The amateur artist is one who can't see the trees for the woods. He takes his equipment into the Great Smokies, selects a grand and overwhelming vista and tries to paint half of western North Carolina. He would be wiser to concentrate on the textured trunk of one rhododendron, or a branch of mountain laurel.

The amateur humanitarian talks of loving all mankind, often before he has tried to know the specific person who sits next to him in church.

How often we speak of international peace before we know what is involved in keeping peace at home. How often we speak with favor, or perhaps more often with disdain, about a different racial group without ever taking the time to know one particular member of that group. We do not see the trees for the woods; we miss the meaning, even the glory of the particular, small, immediate and specific "thing."

What we lack is the perception of the poet, for as Philip Sydney once said: "poets are the least liars." It is the poet, or the person with a poet's passion for truth who sees the "one;" and in seeing the one sees the many.

We come to some understanding of the nature of a king through a painting by Roualt, or by the acting of Olivier. We come to know something of a wood-pile through the perception of Robert Frost, the meaning of autumn by the particular vision of John Keats or Emily Dickinson.

There is another way of putting this matter within the framework of Christian life. Many Christians do not see the trees for the woods. So many are filled with vague spiritual hopes of starry desires and future blessings, so many dreams of distant perfections that they miss the truth revealed to men in specific, small, particular events, things, persons.

In the approaching season of the "showing forth of God" it is well to remember that the most unspectacular event such as a birth in the forgotten town of Bethlehem, can be the door through which we enter into truth.

We do well to learn to see the trees as well as the woods; the flower petal as well as the garden, the half secret source of the river as well as the helicopter view of its meandering way. We come to see the glory of the world everywhere because we have first seen it somewhere. Life came in a stable and gave new light to all the stars. The food of the soul is not found in a colossal smorgasbord, but in the familiar sharing of specific and particular bread and wine.

And so a Christian is forever saying: "Ring out wild bells to the wild sky". The year is dead, the toys picked up unfulfilled, the tree is carried to the burning, the holly berries fall like drops of blood into the snows, and man walks on into the uncertain year.

Yet though he walks an unknown way, in a fitful wind, before him are the footsteps of the Child of Bethlehem. In that specific and particular person is the meaning of life. In those singular footsteps is the way to the kingdom of joy.

Warship

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

MY FAVORITE "mis-typist" has done it again. In last Sunday's bulletin she referred to the "warship service". I was shocked at first. Of course it was a mistake. There has not been anything militant about the Sunday service for a long time. Like the little old lady, we love our incomprehensible lethargy and now that we can omit the confession and stop calling ourselves miserable sinners, there is nothing to get angry about. Joy has taken the place of concern. Whatever else the Church might be, it is certainly not a warship.

The metaphor of a ship is a familiar one, however. We think of the Church first of all as the ark of salvation. We remember the Genesis story of the flood when Noah and his relatives rode out the tempest and escaped destruction. So, too, we are tempted to look at the Church as a way of escape. Salvation is something precious and per-

sonal. We might update the metaphor in the grand tradition of the adventure movie and see the Church as the last boat out, taking the refugees back to the safe motherland when the foreign shores are being engulfed with war and revolution. This is the R and R motif which sees the Church as rock and refuge. Christianity is made the bulwark against whatever foe might be looming on the horizon, foreign or domestic. The Church Militant has become the Church Protective.

Others have followed the reverse philosophy. "If you can't lick them, join them." This is the gospel of the secular city which would secularize the Church as well. Here the Church becomes merely another institution in the new society. It is tolerated to the extent that it can make itself useful and unobtrusive. Here we have the Church Permissive. The avant garde clergy are quick to follow the lead of their emancipated followers. The new morality is interpreted in terms of sexual freedom and life becomes a happy joyride. To follow our figure of the ship, the Church is now seen as a pleasure boat sailing off for fun and frolic, or perhaps, like the Queen Mary, tamely tied to the shore, its adventurous days on the high seas now forever ended.

There is something persuasive in both these ships. They carry a cargo of half-truths which means they contain also half-errors. The Church that has cut itself off from the world will shrivel and die but the Church which has made terms **with the world, has lost its sense of mission and therefore its reason for being.** And so we come to our misprint. Not a rescue ship, not a pleasure craft but a warship. There are decisions to be made, sides to be taken.

There is a fight going on in our society. Either we are concerned for others, working for integrity, decency and sensitivity in human living or we are on the side of indifference, greed, softness and indulgence. The Christian needs courage, but he needs also wisdom and insight. Sometimes the same man or group can be both friend and foe. We must fight alongside on certain issues but on others we must say, No. I am reminded of the Irishman who seeing a street brawl in process, ran up and wistfully inquired whether **it was a private fight or whether any Irishman could join in.** Life today is a fight which we cannot sidestep or duck. We must all join in.

For that is the meaning of Christian love. It is not weak and soft. It has a cutting edge. It demands a price. The Christian is signed in

baptism "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

St. Paul would have made a good Irishman. He never ducked a Christian fight. The same man who wrote the great hymn on love in I Corinthians 13 has given us our fighting orders in Ephesians 6. Strange weapons these, truth, righteousness, peace, faith, salvation. Are we man enough to use them? Yes, I think there is a place in our service of God for Christian warship.

What About Law and Order?

By John Lane Denson

Rector of Christ Church, Nashville, Tennessee

LAW AND ORDER centers as a major issue of our time. No sane person can oppose these two dimensions of our corporate life so long as they are the servants and not the masters of a fair and just society.

Perhaps then those who feel this way share with us the striking inconsistency with which so many of us apply these principles to so simple a thing as prompt and regular participation in our parish educational program. Over 200 are enrolled in this program, and for that we are glad. But many families are as much as twenty-five minutes late to what are only one hour classes.

Not only is this disruptive and discourteous, but it sets an altogether poor example of what law and order is all about in the first place. Please support our fine new program with your prompt presence and do not ask of us what no other educational program or you yourself would tolerate.

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DEACONESS APPOINTED CATHEDRAL CHAPLAIN

★ In a very rare type of appointment a woman—Deaconess Thelma Tomlinson — has been appointed a chaplain of Liverpool's Cathedral. She is at present on the staff of Liverpool parish church. She is also assistant chaplain in Liverpool University, with which post she will combine her new job, which she takes up on January 1.

Announcement of her appointment followed a comment by Dean Edward Patey of Liverpool that "discussion at the recent Lambeth Conference has made it abundantly clear that the ministry of women in the Church of England needs to be developed to the fullest possible extent." He said cathedrals had a special responsibility to experiment in this field as in other fields of ministry and evangelism.



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SECRET VOTING BEGINS ON METHODIST UNION

★ Voting on current proposals for reuniting Britain's Anglican and Methodist Churches is now underway in the Church of England's 43 dioceses — but the results are being kept secret until all are known, probably in February.

Four questions are being put at all diocesan conferences. The first conference to vote was Derby, followed by York. The questions are whether they agree that unity should be sought in two stages; whether they endorse the proposed ordinal; whether they support the proposed service of reconciliation and whether they wish convocations to give final approval to the inauguration of stage one which provides for a service integrating the two ministries.

Methodist sources said members of quarterly meetings will be asked their views next March

and those of synods in May. Methodists will have only one question to answer, and it can be done with a straight Yes or No, though neutral votes may also be recorded. The question: "Are you in favor of proceeding on the basis of the final report of the Anglican-Methodist unity scheme?"

SCHOOL WILL TEACH HEBREW MUSIC

★ Washington Cathedral has announced that the College of Church Musicians has received a pledge of \$250,000 for the establishment of a chair in Hebrew music. The sum was promised by an anonymous donor.

The seven-year old college was originally established to give post graduate training in Christian Church music to gifted young musicians from all denominations in all parts of the country. The faculty was led by Leo Sowerby, Pulitzer Prize winner and internationally renowned composer who died this past summer.

CARDINAL BEA MOURNED BY RELIGIOUS LEADERS

★ Augustin Cardinal Bea, the Catholic Church's leading spokesman on its relations with other Churches, died at 87, two weeks after he was hospitalized for influenza.

Cardinal Bea was internationally famed, having made numerous trips throughout the world for meetings with Protestant, Orthodox and Anglican leaders.

Representatives of Protestant, Orthodox, Anglican and Jewish bodies joined leaders of the Roman Catholic Church at the funeral services at St. Peter's Basilica.

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THE WITNESS

.. People ..

APPLETON, GEORGE, archbishop of Perth, Australia, has been named archbishop of Jerusalem, succeeding Archbishop Angus MacInnes who retires Nov. 30.

BARGER, GEORGE W., is assistant at St. Andrew's, Omaha, Neb., and continues to teach sociology at the U. of Nebraska.

BEACH, MARK N., former director of development at Wayne U., Detroit, is director of planning and development at Washington Cathedral. He will also coordinate financial planning for the various educational institutions associated with the cathedral.

BIBLER, MICHAEL, a conscientious objector, is provided alternate service by the action of the council of the diocese of Ohio. He is working with civil rights and youth groups and associations for self-determination. He was formerly on the staff of the Southern Christian Leadership Conference. He is in the diocesan social relations dept.

CHAPMAN, ROBERT C., rector of St. Matthew's, Detroit, Mich., becomes director of the office of racial justice for the NCC on January 1.

COOPER, FRANCIS M., rector of Emmanuel, Orlando, Fla., becomes rector of Christ Church, Charlottesville, Va., Jan. 1.

DEETH, HAROLD R., formerly on the staff of the diocese of Ohio, is rector of the shared ministry at Lebanon, Mason and Waynesville, Ohio.

FRAHM, GARY, former vicar of St. Peter's, Fairfield, Iowa, is rector of St. James, Oskaloosa, Iowa.

FRYE, JOHN M. resigned as vicar of St. Stephen's, Forest and St. Thomas, Sedalia, Va., because of ill health and is now living in Lynchburg, Va.

HANNA, FREDERICK J. has been given a year's absence, on full pay from Emmanuel, Baltimore, to be director of a crisis center in the city in which nine Protestant and two Catholic churches are participating. Among the 700 persons assisted during the first month of operation were the poor, the bewildered, the stranded, drug addicts, homosexuals, alcoholics, pregnant girls.

HAYDEN, MURIEL of New York City is assistant administrator for grant programs for the G.C. Special Program of the Executive Council.

HERZOG, ROBERT, former rector of St. Luke's, Brighton, Md., is director of information and community relations for Rockville, Md.

INNIS, KENNETH, former vicar of St. John's, Mount Vernon, Ind., is rector of Trinity, St. Mary's City, Maryland.

JOHNSON, WILLIAM G., former associate rector of Grace Church, Tucson, Ariz., is rector of All Faith, Charlotte Hall, Md.

LOUKS, W. THOMAS, former chaplain to the bishop of South Florida, is canon of St. Luke's Cathedral, Orlando, Fla.

McMANIS LESTER W., formerly of the diocese of Conn., is associate rector of St. Paul's, Dayton, Ohio.

MOODY, JOHN W., former rector of St. Edward's, Columbus, Ohio, is on the staff of Trinity Parish, New York City.

MOORE, GEORGE, retired priest of Indianapolis, is now living in Henryville, Ind., where he gathers families for baptism and confirmation and holds regular Sunday services in his home.

PERKINSON, EDWARD M., former assistant rector of Christ Church, Hudson, Ohio, is vicar of the Advent, Westland, Ohio.

SEILER, ROBERT, former director of the division of world services for the NCC in the Philippines, is officer for program planning and coordination in the office of the deputy for overseas relations of the Executive Council.

STUB, ROBERT F., former rector of St. Andrew's, Milwaukee, is dean of All Saints Cathedral, Milwaukee, Wis.

TAYLOR, CHARLES of Columbus, Ohio, is youth resources editor in the section on services to dioceses of the Executive Council.

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