

The **+ WITNESS**

AUGUST 22, 1968

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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Story of the Week

Birth Control Encyclical Hit By Lambeth Conference

★ Lambeth Conference had two days of debate on Pope Paul's encyclical on birth control and reaffirmed its own previous approval of artificial means of contraception.

A resolution, adopted without dissent, said: "The conference finds itself unable to agree with the Pope's conclusion that all methods of conception control other than abstinence from sexual intercourse or its confinement to periods of infecundity are contrary to the 'order established by God.'"

It then reaffirmed the findings of the 1958 conference that parents have serious responsibility to decide on the number and spacing of their children after taking into consideration many methods, that means adopted to limit children are matters for the conscience of each couple and that use of artificial contraception is not excluded. A similar position was taken at the 1930 conference when Anglican bishops were the first Church group to endorse family planning.

Sessions were held behind closed doors but official spokesmen said the bishops had contested the Pope's view that

contraception within marriage undermines morality.

Bishop Welles of Western Missouri, the father of four, was reported to have said he practiced contraception and believed this had enhanced his marriage.

He supported Bishop Sherrill of Central Brazil who said use of artificial means of birth control did not in itself lead to moral degradation but rather to maturity.

Consideration of the birth control issue was placed on the agenda by Archbishop Ramsey and the steering committee of the conference. Earlier, the archbishop issued a statement which bluntly clashed with the papal position (Witness, 8/8).

Consternation at UN

Pope Paul's unequivocal "no" to birth control was received with undisguised consternation at the United Nations.

Officially, Secretary General U Thant had no comment — neither did any other UN official concerned with the many areas of activities where family planning is a factor.

But in private conversations, officials and diplomats expressed surprise that the Pope

had decided to "get on a collision course with mankind," as one official put it.

"Nothing can stop the trend towards a more rational planning of nations," said another UN functionary.

Some Catholic members of the UN secretariat called the papal decision "disheartening." Those familiar with the statistical arguments favoring birth control said flatly that "irrespective of the Pope's wishes, something has to be done to prevent humanity's catastrophe in a generation or two."

A few diplomats from Latin American countries, where the Roman Catholic Church has lately become very social-minded and where the clergy is sometimes even revolutionary, predicted that priests there would either close both eyes to the practice of birth control or lose influence with the masses.

Although many observers agreed that the Pope faced "an insoluble dilemma," they nevertheless argued that the finality of the papal decree implied that the pontiff was "out of touch with reality." Others suggested that this decision "negates everything progressive the Roman-Catholic Church has done in recent years."

The United Nations itself takes a neutral stance on the issues of birth control. In de-

ference to those sensitive on this subject, UN documentation refers only to "family planning." It is pointed out that this includes technical aid to people who want fewer children as well as assistance to those who desire more children.

The Ocean Floor

A resolution proposing the internationalization of the ocean floor was approved by the bishops. It was introduced by Bishop W. L. S. Fleming of Norwich who said that the ocean floors make up approximately 71 per cent of the surface of the planet and that this is of very great importance to the future of mankind.

"The deep seas have just recently come open to exploration and exploitation," he said. "The nation that first learns to live beneath the ocean will control the world."

Ordination of Women

The most spirited debate at half-way mark in the conference centered on proposals to widen the ministry of women in the Church and to open the way for their ordination to the diaconate and priesthood.

The report itself covered a wide range of subjects, the role of the laity, the priesthood, the diaconate, supplementary ministries and the episcopate, but a large portion of the debate was focussed on the proposal to have ordained women ministers. Archbishop M. Loane of Sydney spoke strongly in opposition to the proposal. "I believe if the ministry is thrown open to women, it would sound the death knell for the Church in its appeal to men. In many dioceses the ordinary man says the Church is of concern for

women and children. If women are ordained, men won't be convinced," he said.

Presiding Bishop John E. Hines spoke in favor of ordaining women as did Bishop G. W. Barrett of Rochester, N.Y. He remarked that no biblical or theological arguments could be found against it. "The only arguments," he said, "appear to be emotional. There may be a deep division between the sexes or it may be due to prejudice."

The report went back to com-

mittee for further re-drafting and the correspondent for the Witness wrote from London; "I'm afraid it will lose, though the committee is unanimous in its presentation. Their work now will be to make it as strong as possible — but weaker than at present — and still get it passed. I predict that it will either be so watered down as to be useless — except for mild progress in the future — or that it will fail. However, I may be pessimistic."

Encyclical Raises Questions On Population Control Plans

★ Pope Paul's encyclical opposing all artificial birth control methods, seems destined to raise new questions in the sensitive area of government participation in family planning programs.

The Pope's direct appeal to government authorities was brief and in relation to other themes in the encyclical and in previous papal statements: "Do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family."

Elaborating on this statement, the Pope called for other solutions to "the demographic problem," including "a provident policy for the family . . . (and) a wise education of peoples in respect of the moral law and the liberty of citizens."

He went on to urge, in very general terms, programs to promote economic development, social justice and international aid programs.

Within hours of its issuance, the encyclical began to come

under attack from family planning and population control experts who, a year and a half earlier, had lavishly praised the encyclical, the development of peoples. These interpreters saw a significant change of emphasis between the two documents. While he insisted in both statements that only moral means must be used for birth regulation, the Pope gave more emphasis last year to the right of governments to be involved in population programs.

The phraseology of the passage in the new encyclical leaves room for questions on just what actions the Pope wished governments to avoid. His words, which were apparently addressed to all governments, not merely those of Catholic countries, certainly imply disapproval of compulsory family-planning programs and of government programs using disapproved contraception techniques.

Whether or not the Pope also expects governments to pass laws forbidding artificial birth control is uncertain. His words allow and may even require such an interpretation, since he asks

governments not to "permit . . . (forbidden practices) by legal means."

Some interpreters have already applied this passage to Italy, Spain and a number of other Catholic countries where artificial contraception is still against the law, though, usually, women are able to buy contraceptive pills ostensibly for other purposes if they have a prescription.

"Bootlegging" of the pill is widespread where this prohibition exists, according to Italian and Spanish sources.

In other countries, such as the U.S. and Canada, a strict interpretation of the Pope's words might impel Catholic leaders to take up a birth control struggle that has been virtually abandoned in recent years. In various areas, such prolonged campaigns by Catholic leaders have been waged to prevent the opening of government-sponsored or aided birth control programs or even to prevent the legalization of birth control. Such a campaign is expected in Italy, perhaps later this year, when a proposal to legalize birth control comes under consideration in Parliament.

The trend since Vatican II has been for Catholic leaders to avoid such campaigns, usually on the principle that Catholics should not attempt to impose their moral views on non-Catholics. Pope Paul's emphasis on the natural law as a basis for the Catholic position and his stress, elsewhere in the encyclical, on the negative social effects of birth control, may indicate an implicit rejection of this point of view.

The present status of government-aided birth control programs throughout the world

was discussed earlier this year in a United Nations report. The highest rate of population growth in the world is in Latin America, where the population is overwhelmingly Catholic, the report said.

Factors other than religion are involved in population growth, however. The most significant factor, according to many surveys, is economic. Latin America's high birth rate is similar to those of other developing nations where there are virtually no Catholics. Developed Catholic nations in Europe have generally lower population growth rates than developing non-Catholic nations elsewhere.

Governments are officially supporting family-planning programs of one kind or another in 14 countries which have 45 per cent of the world's population, according to the UN survey. Various U.S. government agencies spend approximately \$36 million annually on family planning.

U.S. policy in this field is presently being re-evaluated by an 18-man panel appointed by President Johnson which will report to him in mid-November. The committee, whose members are drawn from government, universities and foundations, includes one man identified with a Catholic institution, Dr. Andre Hellegers of Georgetown University.

The report is expected to include cost figures for a five-year, national family planning program, a discussion of the government's role in research, information, education programs, cooperation with state, community and private agencies and foreign aid programs related to birth control.

WCC BUDGET HIKED TO \$1,320,000

★ Churches were urged to increase their support of the WCC by at least one-third, beginning in 1969 by the assembly.

The suggestion was made as delegates approved a "model annual general budget" calling for a yearly expenditure of \$1,320,000 through 1971. It was pointed out that this was a fraction of the budgets of many member denominations.

The assembly was asked to "recognize that a sounder estimate of the true needs for the coming period (1969-71) would be about \$1,500,000."

However, the report noted that an appeal to member Churches in March, 1967, for an overall increase of one-third in contributions to the general budget had not met with success. It said that "unless member Church contributions rise by a greater amount than can at present be foreseen, income . . . will not be sufficient to cover the cost of the 1969 operations."

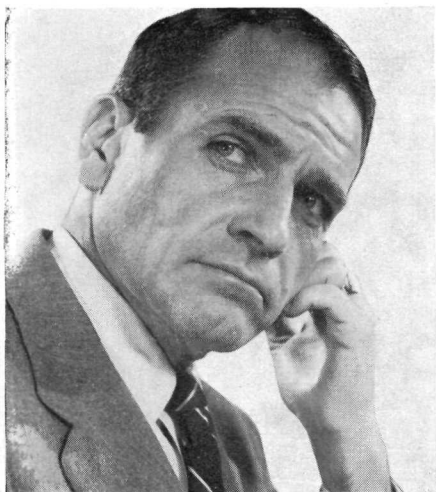
STUDY WHO ATTENDED WCC ASSEMBLY

★ The WCC assembly comprised 56 per cent voting delegates, 13 per cent advisers, 10 per cent youth participants, 7 per cent guests, 6 per cent fraternal delegates, 5 per cent delegated observers, 2 per cent observers and one per cent central committee. They number 1,350.

The biggest single group of participants came from Europe (43 per cent), followed by North America (26 per cent), Asia (15 per cent), Sub-Sahara Africa (8 per cent), Middle East and North Africa (4 per cent) and Latin America (4 per cent).

MARYLAND TO ELECT COADJUTOR

★ Maryland will elect a coadjutor at a special convention at Emmanuel, Baltimore, Sept. 13. He will succeed Bishop Harry Doll, 65, when he decides to retire.



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Six

Possibility of Trouble at Home Keep Several Bishops in U.S.

★ At least nine U.S. bishops are not attending the conference. According to Bishop Ralph Dean, executive officer, they are not attending because of fear of racial trouble in their dioceses, but most of the bishops indicated slightly different reasons for not attending.

The bishops are John Craine of Indianapolis; Roger Blanchard of Southern Ohio; Robert DeWitt of Pennsylvania; Paul Moore Jr. of Washington, D.C.; Richard Emrich of Michigan; Anson Phelps Stokes Jr. of Massachusetts; Robert Hatch of Western Massachusetts; Charles Hall of New Hampshire and Ned Cole of Central New York.

Bishop Craine said his failure to attend was not because of fear of riots in Indianapolis. "There's no impending crisis here anymore than in any other American city," he said, "but I feel my job is to be with my people."

Stressing that he has great respect for Lambeth, Bishop Craine continued: "I question very much whether the conference method of advancing God's kingdom can be justified where the particular group does not have real authority."

"Certainly God works when men deliberate," he said, "but the Holy Spirit in our time is moving more in action than in conference." The Indianapolis bishop emphasized he did not mean his comments as a criticism of those bishops who are attending the meeting.

Bishop Blanchard of Cincinnati commented: "If people want to go to Lambeth, that's all

right, but I believe the action is right here. Each man must establish his priorities and it seemed to me that being in Cincinnati was a priority in my concern for involvement of the Church in the urban crisis."

Bishop Blanchard, who is working in a city hall office as director of specially-created office of community commitment, said he was not anticipating a "long, hot summer," but while he claimed Cincinnati community leaders were showing a greater openness to the urban crisis than ever before, he conceded he might have to eat his words.

A spokesman for Bishop DeWitt said the bishop was hoping Philadelphia would not have a racial riot, but that he wanted to be present in the event of trouble.

Bishop Moore, on leave in order to serve as executive director of operation connection—a national, interreligious coalition to support minority groups—said he did not fear race riots in Washington, but felt he should remain in his diocese and stick with this new job.

A spokesman for Bishop Emrich said the bishop's decision not to attend was based on more than just the possibility of riots.

"He wanted to let his men know of his commitment to the diocese," the spokesman said, explaining that many priests are not taking their summer vacations in order to be present in the event of trouble.

Bishop Stokes said in Boston that he was not overly anxious

(Continued on Page Ten)

THE WITNESS

EDITORIAL

Catholic Opposition To Encyclical

THE ENCYCLICAL of Pope Paul, a 7,500 word document, prohibits all artificial means of birth control.

What Anglican bishops meeting at Lambeth thought of it is reported on page three. Eugene Carson Blake, general secretary of the World Council of Churches, doubtless spoke for all member Churches when he said; "It is disappointing that the initiative taken in 1964 to reexamine the traditional Roman Catholic position on family planning and birth control seems with the encyclical *Humanae Vitae* to have ended up approximately where it began, despite such a long and careful study . . . The Roman Catholic position as now stated depends too much upon an old conception of natural law to be persuasive to 20th century man."

Many distinguished Catholics in the days since the papal document was issued on July 29 have said that sexual morality is a matter of conscience and cannot be dictated by the Pope or anybody else. We limit this editorial to these sources.

"One hopeful sign is that educated Catholics are not going to pay any attention to this statement," said Fr. Robert Johann, a prominent Jesuit philosopher. "If they did we'd be back in the Dark Ages."

Fr. Hans Kung, Swiss theologian, declared that the encyclical demonstrated not only that the Pope was not infallible but also that he was wrong. He added that there was reason to fear that the papal pronouncement would open a new "Galileo case."

"I suspect that Pope Paul and a lot of Church authorities are going to be surprised by the lack of concern caused by the encyclical," said Gerald L. Fitzgerald, layman and official of the Christian Family Movement. "I think that most couples who have been struggling with the problem have made up their mind and settled their consciences."

Commonweal, Catholic weekly, said: "For millions of lay people, the birth control question has

been confronted, prayed over and settled — and not in the direction of the Pope's encyclical."

Dr. Andre Helligers of Georgetown University, an obstetrician, said the encyclical "misses the fundamental problems and the basic truth about contraception."

Dr. Helligers was a member of the 57-man clerical and lay commission appointed by Pope Paul to study birth control. The encyclical contradicted the report of this commission's majority, which had recommended freedom for Catholic couples to choose the means of family planning.

Dr. Helligers said that the encyclical is "inherently contradictory" and that he would "continue to seek the most flexible interpretation" of Catholic attitudes on birth control.

"The Pope has hold of a piece of the truth," Dr. Helligers said, "but he avoids the major truth. He focuses on rhythm vs. rubber. I cannot believe that salvation is based on contraception by temperature and damnation is based on rubber."

He rejected the Pope's warning that contraception would lead men to regard women as "a mere instrument of selfish enjoyment" and called it a "gratuitous slap" at women who have been practicing contraception.

Pope Paul's request to scientists that they work to make the rhythm system of family planning perfectly reliable was denounced by Dr. Helligers as "basically irrational."

"When rhythm is perfect and the couple therefore can with full confidence divorce intercourse from procreation licitly, the fundamental problem still remains," he said.

John T. Noonan Jr., of the Notre Dame law school, also a member of the papal commission, questioned whether Pope Paul and the group helping him review the question used adequate means to arrive at their conclusion. He also said the highly secretive nature of the study raises questions in his own mind.

Over 200 priests and laity in Brooklyn signed a statement backing the position of several hundred theologians favoring freedom of conscience.

In Newark 24 priests said that they would con-

continue to treat the birth control question as a position on which Catholics are free to follow their own consciences.

Fr. George Hagmaier, assistant director of the Paulist institute of religious research in New York, said simply, "Pope Paul VI is wrong on birth control." Fr. Hagmaier is also secretary of the sex information and education council of the U.S.

Prof. William D'Antonio, chairman of the sociology department at Notre Dame University, called the Pope's encyclical a "myopic reaffirmation" of an outmoded doctrine.

Dr. Frans Saes, a leading Dutch Catholic physician and chairman of the Catholic association of medical practitioners, said, "There is not a doctor who will hesitate for a minute to prescribe the pill simply because Rome says he should not."

"The Pope says that the pill will lead to infidelity. That is pure nonsense," Dr. Saes said. "The pill causes a man to be more faithful."

"Nobody in his senses would hesitate to separate sex from breeding — to see sexuality as something precious. But in Rome, the sun still circles the earth."

Fr. William Van der Mark, a Dutch Dominican theologian now teaching at Notre Dame University described the encyclical as "kind of ridiculous" and said Catholics should "just go ahead and do what they think is right."

A group of American Catholic laymen who attended last year's world congress of the laity in Rome reaffirmed their support of a congress resolution that placed responsibility for birth-control methods upon parents.

N. A. Giambalvo, who was chairman of the United States delegation and is now president of the national council of Catholic men, said 20 members had agreed to reaffirm the resolution and four had declined.

Mr. Giambalvo said the resolution had called for:

"A clear statement of the teaching authorities of the Church concentrated on the fundamental moral and spiritual values without proposing scientific or technical solutions to achieve responsible parenthood, leaving the choice of means to the conscience of parents in conformity with their Christian faith and in consultation with trained medical and scientific advisors.

"We have studied the papal encyclical in the light of this resolution, of the majority report of the papal commission on birth control, and of the pastoral documents of Vatican II, all of which reflect the universal aspiration for personal dignity and growth, and the agonizing worldwide problems of hunger and degradation.

"We place our trust in the affirmation of Vatican II that human needs, human hopes and human welfare must influence our standard of right and wrong.

"We, therefore, reassert the resolution adopted by the third world congress."

Among other Catholics who sponsored the action were Mr. and Mrs. Patrick F. Crowley, also members of the papal commission on birth control, and Rawson L. Wood, chairman of the national Catholic conference for inter-racial justice.

Tokyo Bishop Stresses Youth Program

THE RT. REV. DAVID M. GOTO, Bishop of Tokyo, said in an exclusive interview with the Witness during his attendance at the Lambeth Conference that the emphasis in his diocese is upon the young intellectuals of Tokyo, centering on the university and college campuses, and upon the many young workers who have recently migrated to the city. These concerns, the bishop said, had enlisted the energies and interest of the parishes of Tokyo in work outside their own boundaries in ways that had never happened before. Like most great metropolitan areas, Tokyo is attracting thousands of students and young people from country districts, and Bishop Goto persuaded his people to provide a center for counselling, guidance, recreation, and serious discussion. Volunteers from the parishes man the center and have already registered 400 young people in the first three months of the operation. Assistance in planning and carrying out the project has been secured from St. Paul's University (Rikkyo) and especially from its sociology department.

Japanese students, like their counterparts in the United States, are militant and aggressive in seeking radical changes in their society, but Bishop Goto believes that there is a hard core

of doctrinaire communists that often dominate the movement which makes it difficult for Christian students groups to identify themselves with them. On social issues the Nippon Sei Ko Kai, the Japanese name of the Anglican body, prefers to work through the Japanese equivalent of the National Council of Churches. Bishop Goto admitted that the Japanese Anglicans were somewhat more cautious and conservative on such questions than the Kyodan — the United Church which came into existence during the Pacific War but from which the Anglican remained aloof.

The bishop had doubts about the usefulness of the student demonstrations, and felt that the Church ought rather to concentrate on discussing issues in small groups of students and in counselling and guidance. In his own home, as well as in several parishes, small groups of young people — workers as well as students — meet regularly to discuss a wide range of topics. These include moral and intellectual problems as well as music appreciation and such new Japanese novelists as Oe and Mishima who are widely popular among Japanese youth. Supported by the diocese of Washington, the companion diocese of Tokyo under the MRI program, a priest has been designated to work with students in the secular universities of Tokyo and a dormitory adjoining the huge University of Tokyo and associated with St. Timothy's Church is being planned.

The theme of renewal of the Church is an urgent one for Japan, Bishop Goto believes. He hoped that Lambeth would provide stimulation for Japanese Christians who tend to be somewhat passive about things as they are. A contributing factor in the Nippon Sei Ko Kai has been the lack of any compulsory retirement age for clergy. With the assistance of the diocese of Massachusetts and the United Thank Offering, a compulsory retirement system, requiring clergy to retire at age 70, has just been adopted. This will allow younger men to move into positions of leadership, and the bishop feels that there will be no problem, at least in Tokyo, in attracting able young men into the ministry. Part of the reason for this is the more generous salary scale which is gradually being raised.

Christian reunion is a difficult problem in

Japan because of the numerical discrepancy between the Kyodan Church and Anglicanism, and Lutheranism which have remained outside. It is felt that it will be easier to discuss specific mutual problem together in a group which includes representatives of all Christian bodies including Roman Catholics than to encourage any schemes of reunion between Protestants and Anglicans. It is hoped that such a group might become the kernel of an ecumenical institute in the near future. All Christian bodies in Japan, Bishop Goto said, are showing about the same rate of growth, slow but steady and encouraging.

Bishop Goto is being given a considerable amount of attention at Lambeth 1968 as an unusually able and articulate spokesman for Asian Christianity. He was educated at Waseda University and the Central Theological College and then spent three years at the Virginia Theological Seminary in the United States. Before his election as bishop in 1959 he was chaplain and instructor in Christian ethics at St. Paul's University. He is serving as vice-chairman of the subcommittee of the Lambeth Conference on "Urbanization and the Metropolis."

— JOHN M. KRUMM

Chairman of the Board of Editors

Reaction of Average Catholic

NEWSMEN went to the street to get the reaction of Catholics to the Pope's ruling on birth control. Sample comments:

● "I'm a Catholic and I think it's kind of funny. This old man who's never been married sitting away off in Rome telling me to have a lot of babies. It doesn't make sense. I choose to ignore him."

● "I really don't give a damn what the Pope says. I feel sorry for people who are trying to live as strict Catholics."

● "I have seven kids I can barely feed already, and without the pill I'd have seven more. The Pope isn't going to feed them. So why should he say I should keep on having babies?"

● "The Pope is bucking the majority. People aren't afraid to speak out against him anymore. He's just a mortal."

BISHOPS STAY HOME —

(Continued from Page Six)

about the summer, but that because of the press of diocesan work, he wanted to remain in the U.S. to help the Church prepare for the year ahead.

"It's just that I know I will be more effective if I don't come back to find six weeks of mail on my desk," he said.

In London it was announced that Bishop Francis Ah Mya of Rangoon has been refused permission by the Burmese government to travel to Britain for the conference. Some bishops representing poor, small and remote dioceses are also said to be staying away.

Bishop Ah Mya's non-attendance had been foreseen, however, and a special invitation was extended to his English

predecessor, who is now in England, Bishop Victor Shearburn. He was bishop of Rangoon until last year and thus will be able to speak for Anglicans in Burma.

A bishop who will be attending but will not return to his diocese afterwards is the American-born Bishop Robert Mize of Damaraland, which embraces South West Africa. Within hours of arriving in London for the conference he said the South African government had refused to renew his residence permit — without any reason.

VICTOR M. RIVERA CONSECRATION

★ The Rev. Victor M. Rivera will be consecrated bishop of San Joaquin on Sept. 18 at St. James Cathedral, Fresno, by Presiding Bishop John E. Hines. Bishop Sumner Walters, present bishop of the diocese, and Bishop Ivor Curtis of Olympia will be the co-consecrators.

HAROLD C. GOSNELL CONSECRATION

★ The Rev. Harold C. Gosnell, rector of St. Mark's, San Antonio, will be consecrated coadjutor of West Texas on Sept. 11 in the city's convention center. Presiding Bishop John E. Hines will be the consecrator, with Bishop Everett Jones of that diocese and Bishop Nelson Burroughs, retired of Ohio, the co-consecrators.

People

Clergy Changes:

ANDERSON, JERRY R., '68 graduate of GTS., is now curate at St. Augustine's, Wilmette, Ill.

ASKREN, ROBERT D., former curate of St. Thomas, Miami, Fla., is now curate of Christ the King, Orlando, Fla.

BABCOCK, RICHARD M., former vicar of the Resurrection, Baltimore, Md., is now curate, organist and choir master at St. Andrew's, Lawton, Okla.

CARPENTER, WILLIAM V., former vicar of St. Barnabas, Havana, Ill., is now rector of St. Luke's, Dixon, Ill.

CAVE, GEORGE H. Jr., has resigned from the chaplaincy of Berkeley School, Tampa, Fla.

CONDIT, GEORGE E., former rector of St. George's, Central Falls, R.I., is now rector of St. Ambrose, Fort Lauderdale, Fla.

DEETH, HAROLD, former assistant at Christ Church, Dayton, Ohio, is now on the staff of the diocese of So. Ohio.

DOYLE, PETER R., former rector of St. James, Leesburg, Va., is now on the faculty of the E.T.S. in Kentucky.

DURRANCE, ALFRED L., former rector of Good Shepherd, Maitland, Fla., is now rector of Grace Church, Ocala, Fla.

FLEENER, WILLIAM J., former vicar of St. Paulinus, Watseka, Ill., is now assistant at Our Saviour Elmhurst, Ill.

GLAENZER, CHARLES F., former rector of Trinity, Washington, Va., is now vicar of the Messiah, Highland Springs, Va.

GOMER, ALVIN D., former assistant at St. Augustine's Chapel, Trinity Parish, New York, is now curate at St. Mark's, Milwaukee, Wis.

GREEN, ALLEN J., former vicar of St. Andrew's and on the faculty of San Andres Seminary, Mexico City, is now rector of St. John's, West Point, Va.

GUTHRIE, CLAUDE E., former archdeacon of program, diocese of Upper S. Carolina, is now headmaster of St. Paul's School, Clearwater, Fla.

HAMMOND, HAROLD M. is a

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chaplain-intern at Sibley Hospital, Washington, Va.
HAUSER, STANLEY F., former rector of St. Mark's, Houston, Texas, is now rector of St. Mark's, San Antonio, Texas.
HEATH, SIDNEY E., former vicar of St. Adrian's, Islamorada, Fla., has retired.
MAXWELL, GEORGE M., former curate of Redeemer, Sarasota, Fla., is now rector of Holy Comforter, Sumter, S. C.
MCINTYRE, JOHN G., former vicar of St. Paul's, Perry Hill and assistant at the Redeemer, Baltimore, is now rector of St. Stephen's, Earleville, Md.
NICHOLSON, DONALD R., former vicar of Messiah-Redemption, Joppatowne, Md., is now assistant at St. Peter's, Springfield, Mass.
PRICE, JOHN W. of St. Mark's, San Antonio, Texas, is now rector of St. George's, Austin, Texas.
RICHARDS, DAVID E., bishop of Costa Rica, Honduras and Nicaragua becomes national coordinator for the House of Bishops committee on pastoral counselling Dec. 1. The committee will also include regional representatives and the utilization of professional resources.
RICHMOND, CARL C., former rector of St. Luke's, Wheeling, W. Va. and instructor at Wheeling day school, is now chaplain and instructor at Manlius School, Manlius, N. Y.
ROBB, G. KERRY, former curate of St. Andrew's, Fort Worth, Fla., is now vicar of St. Mark's, Palm Beach Gardens, Fla.
ROSS, ARNOLD M., assistant at All Saints, Frederick, Md. retires Sept. 30.
SAMS, JONATHAN C., former curate at the Ascension, Chicago, is now social work assistant at Lawrence Hall-Randall House, Chicago.
SINCLAIR, RODERICK D., former assistant at St. George's, Arling-

ton, Va., is now associate rector at St. Paul's, Charlottesville, Va. and chaplain at the U. of Va.
SMITH JAMES D., former rector of Christ Church, Luray, Va., is now associate rector at Trinity, Manassas, Va.
STADEL, JEROLD R., 68 BDS graduate, is now vicar of St. Matthias, East Aurora, N. Y.
STEWART, W. W. has retired as rector of Trinity, Pharr, Texas.
SUELLAU, DAVID I., former curate of Emmanuel Church, Orlando, Fla., is now rector of Good Shepherd, Maitland, Fla.
TEMPLE, ROBERT W., former curate of St. Luke's, Jamestown, N. Y., is now vicar of the Redeemer, Niagara Falls, N. Y.
TERHUNE, ROBERT D. Jr., former vicar of St. Mark's, Palm Beach Gardens, Fla., is now chaplain-intern at Fort Logan mental health center in Colorado.
THOMPSON, PAUL L., former curate of St. Stephen's, Miami, Fla., is now vicar of Grace Church, Port Orance, Fla.
WARD, DAVID J. W., formerly at the urban training center in Chicago, is now on the staff of St. Paul's, Charlottesville, Va. and a chaplain at the U. of Va.
WEISSMAN, STEPHEN, former assistant at St. Philip's, Columbus, Ohio, is now working on the Navajo Reservation, N. M.
WELLER, MATTHEWS, former vicar of St. Andrew's, Destin, and St. Thomas, Laguna Beach, Fla., is now rector of the Advent, Tallahassee, Fla.
WHITE, CHARLES E., former rector of St. Stephen's, New Port Richey, Fla., is now rector of Good Shepherd, Punta Gorda, Fla.
WHITE, THOMAS H. of St. Mark's, San Antonio, Texas, is now rector of St. Mark's, Austin, Texas.

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