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Caring in Crisis

**Developing a ministry
to prevent suicides**

IN THE NEWS:

**Fort Worth synod
rallies conservatives**

The First Article

Living Simply

One Christian strategy for saving ourselves and the planet God has created is voluntary simplicity — “living simply so others can simply live.” We are becoming increasingly aware of the planet’s finiteness and its shrinking resources.

Early Christian teaching emphasized that we should not allow ourselves to be as owners or possessors of the earth. St. Augustine writes, “Whence does anyone possess what he or she has? Is it not from human law? For by divine law, the earth and its fullness are the Lord’s; the poor and the rich God has made from one mud, and the poor and the rich he sustains on one earth.”

St. John Chrysostom, in a commentary on the parable of the rich man in Luke 16, states, “this is robbery: not to share one’s resources . . . for what they possess is not personal property; it belongs to their fellow servants.”

I have lived in voluntary simplicity for many years, and would like to suggest that, in some form, this is a constructive Christian response, a Christian attitude toward life and “goods.” I would be the first to admit that this lifestyle is not without its problems and that many times I feel like Nehemiah at the wall with everyone asking, “Do you really know what you are doing?”

How did I begin? With a pledge to myself: to affirm my life and the environment as a gift of God; to commit myself to lead a life of voluntary simplicity and share my resources with others; to hold myself responsible for avoiding any use of my environment which would destroy the harmony of life; and to commit myself to continued personal Christian renewal through prayer, meditation and study.

The trials have been many, mostly of a “how to” nature: how to explain that’s all you want or need; how to purchase food, clothing, etc.

The rewards have been there. Work becomes joy and fulfillment. Creative cooking, fun from purchase (or growing) to table. Shopping a challenge rather than a chore. And of course, harmony with God’s creation is a reward of its own.

Some “simple” reading, in addition to scripture, that helped me to get started were: *Small is Beautiful* by E.F. Schumacher, *An Accidental Monk, her Domestic Search for God* by Marylee Mitcham, *Take Care* by L. David Brown, *Things That Make for Peace* by John and Mary Schramm.

As we sing in that wonderful Shaker song, number 554 in our hymnal, “Tis the gift to be simple.”

Our guest columnist, the Rev. H.C. Fait, a deacon of the church, lives in voluntary simplicity in northern Minnesota. He is employed as a teacher at a federal correctional institution.

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ON THE COVER

Bishop Leonard (left) and Bishop Wantland at the Fort Worth synod: voluntary and cooperative effort of conservative Episcopalians [page 6].

Photo by John Sorensen

LETTERS

Too Little, Too Late

Having read, marked and inwardly digested the Presiding Bishop's recent pastoral letter [p. 12], I can only conclude that his expressed concern comes as too little and too late. His concern might more appropriately have been shared after the 1988 Lambeth Conference and prior to the consecration of a woman to the episcopate in Massachusetts.

That was the time to have urged the Episcopal Church to "at all times take with utter seriousness the imperative to maintain the unity of the church." It was then that he should have exhorted us to "take no precipitous actions to separate ourselves from those whose understandings of God's divine working in the world are different from our own."

(The Rev.) JACK W. REEVES
Whitestone, N.Y.

Vocations to Serve

Responding to the Rev. Thomas Davis' letter [TLC, May 14] concerning early/late vocations in the ordained ministry, I too share his concern that "theology (become) a second vocation, rather assuming that it is a gloss on a lifetime of real experience." I note also that I entered seminary at age 35 and was ordained deacon at 38, priest at 39.

Nor do I wish to detract from his powerful argument that "theology is a discipline as stringent and difficult as medicine or law" (although, as a graduate of both seminary and law school, I can assure him that he overstates his case for theology), or that one's "theological education (must) 'age' and . . . mature with experience and continued study" (and here, theology differs from law and medicine as it becomes less a profession of facts and procedures and more an entire way of living — a "vocation"). What concerns me about his letter, and others in the past, is a type of clericalism that says that only those who have been to seminary have any worth as theologians, or those who are ordained are the only ones providing value to a parish's ministry.

I recall a few years back a priest who complained to TLC about late vocations because, he said, he had served the church loyally (and for salary) since he was 25 — the implication

being that those of us who spent those same years working in the church in numerous facets, including as teachers of theology to both children and adults, and for no pay, are somehow less loyal. While Fr. Davis is less blatant, the same clerical narrowness is evident in his letter.

(The Rev.) RAYMOND GERE
Holy Apostles Church
St. Paul, Minn.

• • •

As a late vocation (priested at age 51) I agree with the Rev. Thomas Davis's "Lifetime's Work" letter. I am appalled at how little time I have had to learn even the basics of priestcraft. And the learning has been painful.

Vestry members, with their lauding of the business experience of late vocations ("You just know they'll be more practical rectors!"), have sung a veritable siren song that in my case at least was all too pleasant to hear. I believed it both before and after ordination.

One result — perhaps the worst — was that all too often I spent major amounts of time doing parish work that the laity should have done, and probably would have with proper guidance.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

• • •

I am one of the second career types. Fr. Davis seems to be out of touch with the profiles and resumes of second career people, women and men, pursuing God's call upon their lives to enter the ordained ministry at a later period of their lives. We only have to look at some of the biblical characters to know that God doesn't call only 20-year-olds. What about Moses and the 12 as well as many others including the carpenter, fisherman and the tent-maker? Be assured, my theological formation did not begin or "age and mature" at seminary only, but continued and deepened!

(The Rev.) ROBERT L. TEDESCO
Fairfax, Va.

Eternal Verities

The charge that the "gospel is under attack," as stated by Fr. Hughes, is a most serious one [TLC, April 23]. The implication is that those Episcopalians

(CONTINUED ON PAGE 5)



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EDITORIAL AND BUSINESS OFFICES
816 E. Juneau Ave., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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LETTERS

(CONTINUED FROM PAGE 3)

favoring the ordination of women as priests and bishops are doing the attacking and are denying "the eternal verities of Christ and his gospel."

My family and I have a woman priest as rector, and we can testify that the "verities of Christ and his gospel" are being effectively proclaimed and practiced in our parish. Also, the catholic and apostolic tradition is being upheld.

Concern for the effect of women's ordination on reunion with Roman Catholicism and Orthodoxy is legitimate, but many of us are convinced that to deny ordination to women is wrong and can't be permitted. We know there is no known movement for the ordination of women in Orthodoxy, but there is a strong and growing movement in the Roman Catholic Church for this. Roman Catholic theologians favoring women's ordination point out that their church's position on the matter is not irreformable.

With the tradition including women in high positions in the early church, the existence of a woman apostle would make it impossible to oppose women priests and bishops on anything but a sexist basis. The book *Women Priests: A Catholic Commentary on the Vatican Declaration* (edited by Leonard and Arlene Swidler, Paulist Press, 1977) documents the fact that the "Junias" in modern translations of Romans 16:7 should be "Junia," a woman. The Greek is indeterminate as to gender, and it is only since the 14th century that the translation of the name has been masculine. Earlier commentaries on Romans by John Chrysostom, Origen, Jerome and others considered this apostle to be a woman. Other references such as *New Columbia Encyclopedia*, *The Interpreter's Bible*, *Everyone in the Bible* by William P. Backer and *Harper's Bible Dictionary* indicate that Junia(s) could have been a woman.

WILLIAM A. RAYNER
West Hartford, Conn.

Responding Congregation

I thought you might be interested in knowing our church used the litany for Pentecost by the Rev. J. Fletcher Lowe, Jr. [TLC, April 30]. It was used in place of the Prayers of the People

and the congregation responded lustily and joyfully.

Our church has about 75 families which come from all around the county. Because of this, several house churches have developed and meet weekly. The Rev. Richard Anderson has been our rector for the past 35 years. We also have two ordained deacons, and the congregation celebrated a 100th anniversary in 1987.

I particularly enjoy "The First Article" when you write about your rural surroundings where you live, and things pertaining to planting and growing things. We happen to be farmers as well as Episcopalians. We have an 800-acre dairy farm with 130 milking cows.

MRS. NORMAN MILLS

Alma, Mich.

Inclusive Language Bibles

I believe your correspondent in the May 28 issue is mistaken in thinking that the New International Version of the Bible is written in inclusive language. I have not heard the claim made before, and a quick check of some very familiar passages turns up the following items:

"Blessed is the man who . . ." (Psalm 1:1) and "Man does not live on bread alone . . ." (Deut. 8:3 and Matt. 4:4).

There is obviously no attempt to avoid the generic "man" or, in other examples, the generic third person singular pronoun "he."

So far as I am aware the only Bible translations that have adopted already the principles of inclusive language (in reference to human beings only) are the two Roman Catholic versions, *The New Jerusalem Bible* and the New Testament of the second edition of *The New American Bible* (there are no plans to do the same for the Old Testament). The New Revised Standard Version, which is to be published in the spring of 1990, will, of course, be in inclusive language also.

The NIV is an excellent modern version of the scriptures (except for the Apocrypha, which it does not include) and is well worth anyone's owning and studying — but not for its avoidance for sex-biased language.

(The Rev.) ROBERT C. DENTAN
Professor of Old Testament Emeritus
General Theological Seminary
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Fort Worth Synod

A new structure within the Episcopal Church was created by the synod at Fort Worth, Texas, June 1-3. It is intended to bring together a mutually beneficial coalition of conservative dioceses and congregations throughout the church on a voluntary and cooperative basis not conflicting with Episcopal canon law. The birth of this structure took place within a meeting marked by serious discussion, laughter, reunions of friends, and a great deal of preaching and prayers. The meeting was sponsored by the Evangelical and Catholic Mission.

Sessions at Travis Avenue Baptist Church, a splendid and spacious neo-classical structure, began with an opening choral Eucharist on Thursday afternoon. The chief celebrant was the Rt. Rev. David Ball, Bishop of Albany.

In the sermon, the Rev. Andrew C. Mead, rector of the Church of the Advent, Boston, Mass., said his prayer was "that, putting away all anger and malice, all displeasure and trouble, all discord and uncharitableness, we will come together in the name of Jesus alone."

He reminded his listeners of the people back home. "We are here for them too, whether they agree with us in everything or not," he said. But, "I expect them, and the Diocese of Massachusetts, and the Episcopal Church to extend the same respect and love towards me . . . I have a conscience too."

After adoption of rules of order, agenda, and some other business, three substantial opening addresses were delivered. First, the Rt. Rev. Clarence C. Pope, Jr., Bishop of Fort Worth and current president of ECM, welcomed the synod. He spoke of commitment to the biblical and historical faith that does not shift with the sands of current secular currents. Introducing a theme, which later was taken up by others, he said, "If the Bible is suspect, and tradition is not to be taken seriously, then we are without any recognizable objective authority in the church."

The Bishop of Quincy, the Rt. Rev. Edward H. MacBurney, upheld the classical Anglican "three-legged stool" of authority: holy scripture, church tradition, and reason. These are attacked in many ways in today's

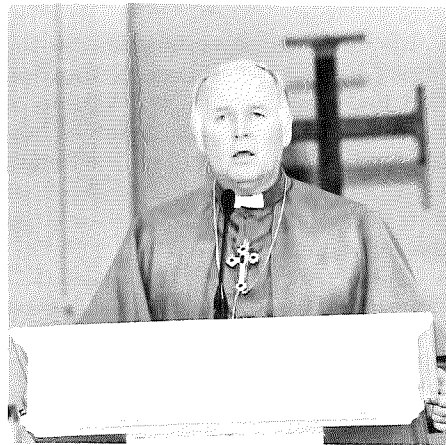
world, and by some in the church. Like other speakers, he saw the ordination of women to the priesthood and episcopate as a most conspicuous rejection of tradition. So called inclusive versions of the liturgy and Bible change the meaning of the latter and depart from the doctrine of the Holy Trinity.

The Rt. Rev. David Schofield, Bishop of San Joaquin, spoke directly to the situation of the past few weeks involving the Eames Report on Women and the Episcopate [TLC, May 28] and the meeting of the Anglican primates in Cyprus [TLC, June 18]. The report characterized the ordination of women as in a provisional position, until or unless the church makes up its mind. If it is provisional, how can the authorities of the church

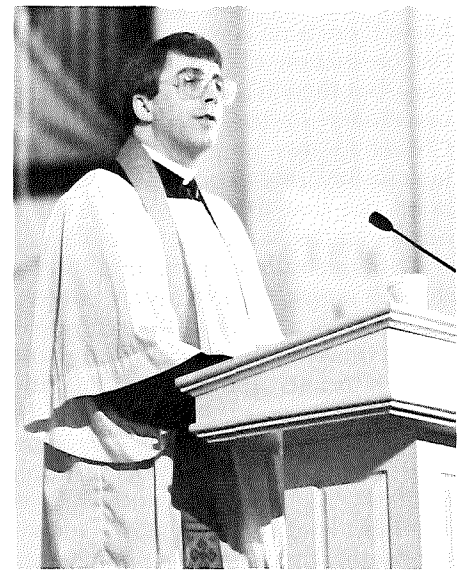
penalize those who hold the older and long-accepted doctrine, he asked. Declaring his own desire to be open to what God may reveal to him, he challenged liberals to be equally open. In the meantime, evangelical and catholic Anglicans must not be the ones to strike blows against the church. They must also seek ways to welcome back those who have separated but who desire to return to the Episcopal Church.

After the session adjourned for a belated supper, various committees continued work and prepared material for the next day's business.

On the second day, there was an early Eucharist, but the synod as a



Bishop Schofield: openness among liberals and conservatives.



Fr. Mead: a call for resoluteness and fidelity.



Opening service: the birth of a new structure in the church.

Photos by John Sorensen

whole convened to sing Morning Prayer at 8 a.m. The Rev. Roger Beckwith, chaplain of the synod, preached. A noted English evangelical, Dr. Beckwith is warden of Latimer House in Oxford.

A variety of items followed. Greetings from foreign bishops were read, and distinguished observers including officials of other churches were recognized. The Rev. Ralph Walker of Denver reported for the credentials committee, explaining that three classes of persons were present, observers, synod members who had signed the ECM declaration of faith and, thirdly, within the synod membership, there were over 600 deputies with power to vote.

A most important part of the synod followed when the Rt. Rev. William Wantland of Eau Claire presented the proposed constitution and ordinances for the structure to be called the Episcopal Synod of America. He explained that the constitution and ordinances were modeled in part on similar documents for existing provinces within the Episcopal Church.

Two Entities

Two kinds of geographic entities are provided for. First there are dioceses, to be bound together in a voluntary cooperative association, similar to that of Coalition-14, a grouping of dioceses (mostly in the western plains) which has proven useful for many years. Secondly, there are conservative congregations, not within these dioceses, but which may affiliate with the synod in a way not prejudicial to their existing diocesan positions. This arrangement, Bishop Wantland explained, is patterned after the voluntary cooperative alliance existing among American Indian congregations in many parts of this country. For the ongoing purpose of the synod structure, these individual congregations will be grouped into areas each covering several states. The entire U.S. is thus divided into eight areas. The entire arrangement involves no conflict with the canon law of the Episcopal Church. The organizational plan, after little debate, was unanimously adopted.

The election of officers was announced, including Bishop Pope as president and Bishop MacBurney as vice president. The meeting of the

legislative body of the synod is planned for November.

Subsequently a number of dignitaries from other parts of the Anglican Communion spoke, encouraging the work of the synod. Bishop Graham Leonard of London was introduced as having given up a dinner with President George Bush in London in order to be at the synod. His stirring address was repeatedly interrupted by applause. The Rt. Rev. Harry Tevi, Bishop of Vanuata in the Province of Melanesia, Bishops George Sessford and Fred Darwent of Scotland, Messers John Hazelwood and Oswald Clark of the English General Synod and Bishop John Hazlewood of Ballarat in Australia also spoke to the enthusiastic audience. Other bishops from abroad were briefly recognized.

Resolutions

On Friday afternoon crucial business was resumed, with the Rev. Jeffrey N. Steenson of Rosemont, Pa., speaking for the resolutions committee. The first resolution recognized the need for "episcopal visitors" for conservative parishes and indicated existing canons that are open to such an arrangement. In regard to a visiting bishop administering confirmation, permission of the diocesan bishop should first be sought. If that is denied, the intervention of the Presiding Bishop is to be sought. Only when these appeals are denied should bishops of the synod "act in accordance with their mission."

Another resolution expressed the determination of the synod not to deny the ministrations of the church to any Episcopalians, regardless of their views on controverted matters. These resolutions were quickly adopted.

A resolution recognizing the witness of separated Episcopal bodies and expressing hope for reconciliation with them, was challenged as regard to the Reformed Episcopal Church, a body which separated in 1873 in part, at least, over the doctrine of baptismal regeneration. The teaching of this body, as a legitimate evangelical Anglican stance, was vigorously defended by the Rev. Allen Guelzo, dean of the seminary of that church in Philadelphia. He was strongly applauded, and the resolution passed.

A resolution accepting the use of

both the 1928 and 1979 Book of Common Prayer was challenged for not affirming 1928 more strongly. The resolution passed, in shorter form, after debate. After other debate, an affirmation of the ministry of women, apart from the offices of priest and bishop, was also adopted.

After these resolutions, the Rev. William Ralston of Savannah, Ga., spoke on Anglican spirituality. At Evensong, the Rev. Christopher G. Colven of London, master of the Society of the Holy Cross, preached, and choristers from participating parishes sang.

Saturday morning began with the singing of Morning Prayer and a sermon by Dr. Beckwith which evoked applause at several points.

Expressions of gratitude were made to the Rt. Rev. Donald Davies, retired Bishop of Fort Worth and organizer of the synod, to the Travis Avenue Baptist Church, and to others.

It was resolved to send a letter to the Archbishop of Canterbury, encouraging him in his meeting with Pope John Paul II in September, signed by Bishop Pope. A similar letter was to go to John Paul II, humorously dubbed, "From Pope to Pope." Letters were also to go to Eastern Orthodox and Old Catholic hierarchs. As the business came to an end, Bishop MacBurney urged synod members not to practice against others the slander and obloquy to which they themselves have been subjected.

The synod concluded with the Holy Eucharist at which Bishop William Stevens of Fond du Lac officiated, assisted by Deacon Oliver Smith of Fort Worth. Bishop Pope preached, and the combined choirs provided splendid music. Extended applause followed the final hymn as the bishops in their red chimeres processed out.

English Bishop Resigns

The Rt. Rev. Colin Buchanan, Suffragan Bishop of Aston in the Diocese of Birmingham, England, announced his resignation recently after a speaking tour of the Most Rev. Desmond Tutu left the diocese with a £200,000 debt.

According to London's *Church Times*, the six-day tour by the Archbishop of Capetown had been projected to draw tens of thousands of people and large arenas had been re-

served to hold them. Instead, only a fraction attended and the grand finale, which was held at a building designed to accommodate 40,000, only attracted a crowd of 8,000 to 14,000. The diocese was left with a substantial loss.

As the chairman of the committee which planned the "Christian celebration," Bishop Buchanan resigned, a move which is to go into effect September 30, saying, "I hold myself fully responsible for the loss incurred."

In explaining the "inertia" of people towards Archbishop Tutu, Bishop Buchanan told the *Church Times*, "There has been a kind of opposition to Archbishop Tutu which has been apparent in Birmingham during the year and this probably contributed to the considerable effect of leaving people inert — so that they would not actually bother to go and hear him."

He added, "We tried for a year to tell them [of Archbishop Tutu] and we failed. Perhaps we are to blame for that. The constituency we had may have been more resistant than we thought."

Since Bishop Buchanan's announcement, the Rt. Rev. Mark Santer, Bishop of Birmingham, has received hundreds of letters supporting Bishop Buchanan's ministry and urging him not to resign. In addition, the diocese has so far received £1,200 towards the debt from concerned churchpeople.

"God's Battle"

Three key anti-apartheid religious leaders from South Africa were in Washington recently for meetings with members of Congress and President George Bush. They pressed for sanctions against the South African government to force an end to apartheid.

The Most Rev. Desmond Tutu, primate of the Province of Southern Africa, was accompanied by the Rev. Allan Boesak, president of the World Alliance of Reformed Churches, and the Rev. Beyers Naude of the Institute for Contextual Theology, who succeeded Archbishop Tutu as General Secretary of the South African Council of Churches. They were brought to Washington by TransAfrica, an African-American group concerned with African affairs.

The three led a "Service of South African Witness" at Washington Ca-

thedral. "Their names have come to stand for all that is clear and compelling in the fight against apartheid, and they are here together to bring their collective might to what many hope will be a turning point in the affairs of that embattled nation," said the Rev. Canon Leonard Freeman of the cathedral's communications office. "Their presence on the same podium at the same time also provides a way of calling renewed attention to the South African situation after a year of government imposed news blackout."

The service was co-sponsored by the cathedral and the American Forum on South Africa and was coordinated by the peace commission of the Diocese of Washington.

"We are not asking white people to give us our freedom, for that is God-given," Archbishop Tutu said. "While humanly speaking it is a hopeless situation, this is God's world and he is in charge . . . and there are signs of hope."

Challenge to the Church

Mr. Naude, an Afrikaner whom Archbishop Tutu called "a personification of that hope," broke with what he saw as a system incompatible with the Christian gospel, to take up the cause against apartheid. He addressed the challenge to the church at large, saying, "In the deepest sense the real conflict is not racial or political, but a testing of the integrity of the church and of the Christian people."

Mr. Boesak, pastor of a Dutch Reformed congregation and founder of the anti-apartheid United Democratic Front, was equally optimistic. "Although we are in the middle of the battle," he said, "and the road ahead is still dark . . . ultimately the battle has already been won [and] freedom is sure . . . for what counts is not control and sheer power, but that we are fighting for truth and justice, and that the battle is God's battle."

The previous day, as reported in *The Washington Post*, Archbishop Tutu was asked by the press to comment on a Gallup poll stating that more than 80 percent of the South Africans surveyed (almost two-thirds of them black) oppose the sanctions as harmful to the very people they are supposed to help. "It is amazing," he said, "how black opinion can be found when cer-

tain people want to find it." Later in the day when Senator Edward Kennedy brought up the poll again, Archbishop Tutu said, "If Moses had polled the Israelites as to whether they wanted to go with him through the wilderness to the Promised Land, probably few would have been enthusiastic."

At a meeting with other congressional leaders, Archbishop Tutu said, "United States cooperation with the South African government should be as impossible as its cooperation with Nazi Germany." He was guardedly optimistic about the meeting with President Bush. "As the first black South African delegation, we were obviously looking for signals. It may come to nothing . . . [but] pray God it doesn't."

DOROTHY MILLS PARKER

Bishop Rauscher Dies

The Rt. Rev. Russell T. Rauscher, Bishop of Nebraska from 1962 to 1972, died May 14 at a hospital in Omaha, Neb., of complications relating to heart disease. He was 80.

A native of Iowa, Bishop Rauscher attended Iowa Wesleyan University in Mount Pleasant, Iowa, and Seabury-Western Theological Seminary in Evanston, Ill., where he graduated with a divinity degree in 1941. He was ordained to the priesthood the same year and served in several Iowa parishes before working as a chaplain for the armed forces from 1945-1951. He moved to Oklahoma and served as rector of All Souls' Church in Oklahoma City until he was elected Bishop Coadjutor of Nebraska in 1961. After he retired in 1972 he became bishop-in-residence at All Saints' Church in Omaha.

He married his wife, Marjorie, in 1933 and they had one daughter. Mrs. Rauscher died several years ago.

He is noted in the diocese for founding St. Monica's Home in Lincoln, a shelter for abused women; and the House of the Transfiguration, an ecumenical conference center in Bayard.

Correction: In a caption for the June 4 cover photo showing ABC's Peter Jennings with young Jamie Ketler, we said Jamie's father was a lay canon in the Diocese of Maryland. We should have said his mother is lay canon.

Caring in Crisis

With suicide rates increasing, especially among young people, the church needs a response.

By JOHN R. THROOP

I had been a priest for less than a year when for the first time I conducted the funeral of a suicide victim and helped a surviving spouse put the shattered pieces of her life back together. It was one of the most difficult points for me in my ministry.

Earlier in the year, I attended the funeral of a teenage boy from a neighboring parish — he had committed suicide. Then I was called in to intervene in yet another teen suicide crisis. The crisis of suicide was never mentioned in seminary, and is rarely dis-

The Rev. John R. Throop of Shaker Heights, Ohio, after serving in parishes, is now the executive director of Episcopalians United. His book, Dealing With Suicide, was published recently by David C. Cook Co. [TLC, June 11].

cussed in parish life and pastoral care seminars. The psychological disciplines have not offered the religious community much assistance either, though the ministers of the parish — lay and clerical — are often on the front lines of detection, intervention, and what we might call “postvention.”

There are few parishes, and few communities, unaffected by violence, including the violence that is self-inflicted. Rightly, we have awakened to the patterns of spousal and child abuse; we organize community intervention in situations of racial violence, we rise up in protest against murder in our communities. But what do we say or do about suicide and the suicidal persons in our midst?

Very little, at least before the fact. However, we had better be ready to deal with this issue, for the incidence of suicide continues to increase. The most likely candidate is an elderly white male whose wife has died recently. But teen suicide continues to climb rapidly. The word “epidemic” would not be too strong a description of what’s happening. Suicide is the third leading cause of death for those between the ages of 15 and 19 (accidents and homicides claim more vic-

tims — indicating the level of violence we live with today). Teen suicide rates have nearly doubled since 1960 (12.5 deaths per 100,000), while middle-aged suicide rates remain stable (15 per 100,000), and the rate for the elderly has dropped slightly (18 per 100,000).

A truly disturbing note, however, is sounded by the Center for Disease Control in Atlanta, which recently released a report noting that the suicide rate is skyrocketing for the very young — ages five to 15. Our children are killing themselves more than ever.

What are some of the causes for the rising rates of self-destruction, particularly among our youth? And how can we meet the terrible challenge before us?

The evidence is clear that suicide is not a spontaneous act but, rather, one that is meticulously planned. Certainly there are psychological dynamics at work which must be treated professionally. But there are moral and spiritual issues as well. Here are some of the factors involved:

Family disintegration. Some studies estimate that better than half of the children born in the 1980s will spend some time in a single-parent household. Divorce and other patterns of family disintegration can create deeply insecure children who fail to learn coping skills as they move through the tumultuous years of adolescence (and face later adult crises).

Communication breakdown. One recent survey of American fathers indicated that, on a typical workday, they spend an average of three minutes with any given child — hardly time to develop supportive and nurturing rela-

tionships. The emergence of two-career families, with adults actively pursuing their own careers, adds to the strain on the nurturing and relational demands of parenting. I've had families in my office who have hardly talked to one another in the weeks that I have seen them.

Many changes

Depression. In teenage years, there are great biochemical and hormonal changes occurring. Add to that the mourning that occurs as parental ties and the source of value systems are severed. But there also are immense pressures today to compete and make money as well as make excellent grades. Beyond teenage years, there is also the drive to succeed, one so strong that failure seems like the end of the world.

Spiritual emptiness. Harvard University psychologist Robert Coles has said that teens "haven't grown up with a sense that they have obligations. Acting out through suicide is extreme self-centeredness, an attitude that has never been challenged, by their parents or their world." That can be said of teens, and of a lot of adults, too.

Substance abuse. In over half of the suicides, some sort of alcohol or drug use is involved in the person's life — sometimes to the point of abuse or addiction. Again, this is true for children and adults.

Violence. Television has brought vivid scenes of violence into the home, as entertainment and as news. In Cleveland, where I live, a news report ran footage of a public official in Pennsylvania committing suicide at a news conference.

The problem appears formidable, and afflicts those who are most vulnerable, least able to cope with the great demands upon people today.

Affirming life

How can we address the crisis?

First, we must affirm life — God's gift to us. Let us not perpetuate the myth that we can do whatever we want. Certainly we have responsibility for the choices we make in our lives, but our lives are not our own. God gives us life, and the ability to cope as we trust in his provision. This is more than pious parroting; it is an affirmation in the goodness of God's creation and the sacrificial death of his Son, Jesus Christ, who tasted death that we

might have life.

Second, we must be vulnerable. Many clergy live on pedestals. They must risk coming down from them. That does not mean license to spill our guts to anyone, but rather to help members of our congregations know that we have walked through the valley of the shadow of death.

Third, the church needs to take steps toward prevention. We must talk about the phenomenon of suicide; get the subject out in the open. Far from inspiring more suicides, talking frees those who are contemplating the act to find a confidant. That means we need training in listening compassionately to one another. We also need to get help from those who have contemplated suicide but who have chosen life instead.

Fourth, make referrals. Generally, pastoral counselors and parish clergy and lay ministers are not required to refer a suicidal person to professional help, but can we imagine reasons why we should not? We may not have a legal duty to honor, but we certainly have a moral responsibility to direct people to competent psychiatric professionals when necessary.

Giving life

If we really affirm Jesus and the resurrection, then we must strive for life and help those who might be called Psalm 88 people, who say "darkness is my companion." God in Christ gives life to those on the very edge of life. The Christian churches have a most positive ministry to offer to those who are on the edge of the abyss.

My concern in the pastoral crisis is personal. I nearly was one of those teen suicide statistics many years ago. Though I could not have known it at the time, surely it was the hand of God that grasped me when, as the Psalmist would say, the waters were rising up to my neck.

And I've discerned over the years that what really unites us to God in Jesus Christ and to one another is not the skills, abilities and strengths we have. It is rather the sufferings we share. Indeed, that is what unites Christ to us, and brings us close to the heart of God. There is no more profound crisis facing a human being than weighing life in the balance at the edge of the abyss. Will we be there with arms to hold — and in that moment, to be indeed the very arms of God?

Diaconate Redux

What is the role of deacons?

By SALLY CAMPBELL

Believe it or not, the Anglican Communion has been trying to find a really good definition for the modern permanent or non-transitional deacon since the Lambeth Conference of 1958. Here it is 31 years later and we're still cudgeling our brains over the matter, as readers of TLC surely are aware. There is a pretty firm consensus that the order actually exists — if for no other reason than that many men and women have been presenting themselves to their bishops and commissions on ministry asking to be ordained to the office, and expecting the church to know how to train them and what to do with them after ordination.

But, truthfully, the church has not had any completely satisfactory answers to the questions of what the training should be, what it prepares for, what position deacons hold in the hierarchy of the church institution, and how they should be accorded the honor and respect they honestly deserve.

We've just conducted a survey on Long Island of all the people who are now permanent deacons, those who want to be permanent deacons, and

Sally Campbell resides in Cold Spring Harbor, N.Y. and is a frequent contributor to THE LIVING CHURCH.

those who thought they wanted to originally but who now hope to be ordained priests; 20 dedicated and devoted men and women all told, from whom we have learned much. What follows are some of our conclusions.

What a deacon is not

Perhaps a good way to approach the subject is to try to understand what a deacon is not:

- A permanent deacon is not someone who is a transitional deacon permanently (a half-priest, that is); (I believe this is the basic error the church has made, quite naturally, and quite unconsciously, supposing that they are);
- A permanent deacon is not eager to have sole control of a parish, thus being responsible for all the administrative details which necessarily go along with that office — hiring and firing, getting and spending as well as all the pastoral duties; teaching, preaching, exhorting, visiting, solacing;
- A permanent deacon is not primarily focused on his or her liturgical role, does not consider the authority to consecrate, bless and absolve to be the logical and imperative culmination and fulfillment of the ministry to which he or she was called.

Keeping those things in mind, we can perhaps discern what a deacon is:

- A permanent deacon is someone with a special skill, which more likely than not has become a ministry exercised to some degree before being offered to the church canonically; this special skill has often been learned in the secular world, and can be honed by the diocese to fit its needs;
- A permanent deacon is working at the interface of the world with the church, being intimately and compassionately in touch with those who need the church's attention, church members or not;
- A permanent deacon sees the liturgical ministry as being adequately and satisfyingly expressed in the role the canons provide.

Stumbling block

But, even if these descriptions of what deacons are not and what they are help us to understand the office, we are still left with what has become a serious stumbling block. This is the problem of hierarchical status — the

churchwide acceptance of these people as being real somebodies, and not just failed, or half, somebody elses.

Hierarchical position is not only unavoidable (we all like to be led by people we believe are better at something, or more focused than we are), but a chain of command is an important part of an institution's strength, its very skeleton. Because of that, I believe it is shortsighted to think that we can do away with hierarchical distinctions altogether, trying with the best intentions to make everyone equal.

Priests appear to get much of their status from having had a thorough training in theology, from being parish leaders, and from being able to consecrate, bless and absolve.

Until we are able to see these things as being something less than the sine qua nons of true commitment to Christ and to the world, we are going to infer that deacons are lesser beings: it is not necessary, for the work they do, to be as schooled theologically; they are not, routinely, going to be solely responsible for parishes; and, canonically, they have not been given the right to consecrate, bless and absolve.

Aura of respect

Not being allowed to do these things, no deacon is going to be viewed with the same aura of respect accorded

Highway Incident

Rushing
to judgment
of others and
never myself.
Struck
to the ground
by a light that was
piercing past sight.
Stung
by strong words
of rebuke that still
echoed with love.
Raised
from the dust
as a shambling,
tottering fool.
Sent
on a new kind of folly
eternally wise.

J. Barrie Shepherd

“Canonically and traditionally the deacon has always been under the direct command of a bishop, but we believe that this connection should be deliberately encouraged and nurtured by the bishop . . .”

the priest; I'm afraid that's human nature. However, deacons should command our respect for their own unique ways of being.

Primarily, the fact that a deacon is a specialist with a highly trained skill, and not a generalist, as is the priest, should gain from us the respect it deserves. The difference has some similarity to the difference between a cardiologist and an internist. Secondly, we should take note of his or her very close relation to the bishop.

Canonically and traditionally the deacon has always been under the direct command of a bishop, but we believe that this connection should be deliberately encouraged and nurtured by the bishop, extending far beyond deployment. The bishop should be so familiar with each of his (or her) deacons, with what they can do, and with what they are doing, that they become an indispensable junction between him and the world. As well as this, they must be seen to be in his confidence, and to be his particular instruments in the diocese.

An associate such as this goes far beyond the average priest's familiarity with the bishop, and the deacon gains credibility and honor from the relationship.

Permanent deacons are different from priests. It's up to us to recognize the differences, to give the deacons the status they deserve, and to begin to use this revitalized resource in new and fruitful ways.

The Holy Spirit seems to expect it.

What Was the Synod Like?

Most of those going to the recent synod in Fort Worth, Texas, did not know what to expect; and most, it seems, were favorably surprised.

From the very beginning, the sermons and major addresses, some quite lengthy, were thoughtful, temperate and edifying. Again and again it was urged that anger, revolt, and separation from others was not the purpose of the synod. Debate was almost invariably courteous, and most of the resolutions were adopted unanimously. In the enthusiastic spirit of the gathering, applause and standing ovations were frequent.

What will be the results? The formation of a continuing body, to be known as the Episcopal Synod of America, was the most obvious achievement. The extent of its future membership, and size of its budget, and the scope of its programs cannot now be predicted. The point was made very clearly that the existence of the organization is to be within the canonical framework of the Episcopal Church — as is the existence of many other organizations. Presumably, a major function of the synod will be the providing of bishops to visit conservative parishes which are dissatisfied by their liberal bishops (although the legal authority of such liberal bishops was not questioned). To serve as a national voice for conservative churchpeople will be another important function. Continuing resistance to the ordination of women to the presbyterate or episcopate will be an earmark of the organization. The precise future function of the Evangelical and Catholic Mission within the new synod was not made clear, but it will presumably continue as a voluntary association of individuals.

Those who support the objectives of the synod, and those who do not, can be glad that conservative Anglicanism has been given a thoughtful, temperate and responsible voice. All will await with curiosity, however, the future actions to which it leads and the response which it evokes.

Where Is the Crisis?

Shortly before the synod in Fort Worth, Presiding Bishop Edmond L. Browning issued a pastoral letter which many of our readers have seen or heard read. In it, he recognized the seriousness of the synod, but also urged efforts for unity and forbearance.

While affirming the appropriateness of groups in the church coming together to discuss matters of concern, the Presiding Bishop challenged the characterization of the Episcopal Church, by the organizers of the synod, as in “disintegration” and “crisis.” Who is right?

Crises are hard to define. Some see a crisis at every bend in the road, and others are reluctant to recognize problems even of a very grave sort. The dictionary tells us that a crisis is a turning point, a decisive moment, a critical and dangerous state. Discerning a crisis may thus depend on one’s point of view.

Typically the Episcopal Church, like other large bodies, does not welcome decisive moments. Often we “decide by

not deciding,” or simply allow the drift of affairs or secular opinions to overtake us.

What about disintegration? Many may feel that the term is too strong. It suggests bankruptcies, multiple scandals, mass defections, and closing of numerous churches. This is not the case. On the other hand, those of us in our 50s or older tend to look back on the late 1940s, the ’50s and the early ’60s as a kind of norm. We recall the large Sunday schools and confirmation classes, the numerous college chaplaincies, the growing religious orders, the expanding overseas work, the new parishes . . . the change from that era has many reasons, affecting many churches in the U.S. and in Canada. There are indeed many good things going on in the church today. Nonetheless, the change is painful. The giving of priority to a platform of liberal causes has not brought the Episcopal Church into, or even close to, the Promised Land.

Are we brave enough to face this fact and to do something about it? To our mind, that is the crisis, the point of critical decision. It is a challenge not just to people who have been to Fort Worth, but to all in the church, of every point of view.

Deep Changes

The changes in the USSR policies brought about by Mikhail Gorbachev continue to amaze all of us, and the West has not been able to keep up with them. On the one hand, it may be dangerous for us not to be cautious. On the other hand, it would be most regrettable to lose favorable opportunities which may not be repeated. This goes for churches, educational institutions, businesses and other agencies which may have contacts with Russia, as well as for governments.

As we see it, the danger is not that Mr. Gorbachev will go back on his word. He makes it very clear what his direction is, and he does so at some risk to himself. The danger is that his opponents may topple him from power and restore very different policies — ones very adverse to Christianity, to democracy, to free speech, and to Western influence.

History gives us examples of movements of innovation, reform or deep change going through three stages. First a generation of leaders institute changes which some people welcome and some people oppose. Then, a new group of leaders gain power and attempt to reverse the course of events and negate the changes. Then a third generation of leadership opposes the proceeding and reestablishes the changes on a secure and long-lasting basis. From our Anglo-American perspective of the past three centuries, it is best for the greatest number of people to moderate the pendulum swings.

If such a sequence occurs in Russia, it is Gorbachev’s successors whom we may fear. Within such a sequence, Pope John Paul II would represent stage two. What about the Episcopal Church? Some might describe it as having been in a stage one for the past 25 years.

If such sequences occur, and if violent pendulum swings are to be avoided, the promising and prospective leaders of the next generation should be looking for moderate, reasonable and irenic steps to be taken in the years ahead. Are they doing this? We hope so.

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Spokane—Brian Norman Prior, curate, St. Stephen's, S. 5720 Perry, Spokane, WA 99203

Permanent Deacons

Michigan—Money Marie Robinson, deacon assistant, St. James', Grosse Ile, MI; add: 25150 E. River Rd., Grosse Ile 48138.

Nebraska—Thomas Lee Upton, non-stipendiary deacon, St. Andrew's, 925 S. 84th St., Omaha, NE 68114.

Degrees Conferred

Episcopal Divinity School, Cambridge, MA conferred the honorary Doctor of Divinity degree on the Rt. Rev. Barbara C. Harris, at its annual commencement exercises on May 25. Bishop Harris, who is already on the board of trustees of the seminary, has been asked to stay on the board.



BENEDICTION

The author is Barbara Colford of Logansport, Ind.

One summer, as I attended the daily services in our church, I noticed that there was a difference in the way the two altar candles burned, due to breezes coming from the sacristy. One candle burned steadily and the other flickered.

After a week or two, it occurred to me that there was a connection that could be made between these flames and the church. More than just the symbols of the light of Christ in the world, they described for me the strength and weakness of the church in many countries. On the one side, the steady flame was the church in

countries where there is freedom, where people worship openly without the worry of being persecuted by the state. On the other side, the flickering light showed the struggle of the church to remain alive in so many countries of the world. Day after day, for most of the summer, I pondered these thoughts.

Then one morning, God gave me the insight to realize that there was a deeper message being demonstrated by the candles. The reverse scenario was even truer: the spiritually strongest church has always been the church that has fought for its existence and stayed alive despite all obstacles, sometimes resurfacing after many years "underground." This church is the steady flame.

The weak, flickering church is the one in countries where freedom to worship is often taken for granted that; for many people, a strong commitment seems unnecessary and optional.

We should constantly remember that it is only through struggle, pain and perseverance that faith really grows — a lesson that is true for each one of us individually as it is for the church corporately.

SUMMER CHURCH SERVICES

LOS ANGELES, CALIF.

ST. MARY'S (Palms) 3647 Watseka Ave.
213/558-3834 (off Venice Blvd.)
Sun Mass 10 (Sung). Daily Mass as anno

GULF SHORES, ALA.

HOLY SPIRIT 616 W. Ft. Morgan Rd.
Sun H Eu 10 (205) 968-1988

SITKA, ALASKA

ST. PETER'S BY-THE-SEA
The historical church of Alaska's first bishop
Morning worship on Sundays

LAGUNA HILLS, CALIF.

ST. GEORGE'S (714) 837-4530
South I-5 at El Toro
The Rev. Thomas N. Sandy, r; the Rev. Lorne E. Weaver, ass't
Sun Eu 8, 9:15, 11; Thurs 10 HC/Healing Service

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. Richard R. Staats, r (619) 298-2130
Sun 8 Eu, 10:15 Cho Eu & Ch S. Wed 11 Eu & Healing

DENVER, COLO.

ST. JOHN'S CATHEDRAL 1313 Clarkson St.
The Very Rev. Donald S. McPhail, dean; Robert J. O'Neill, David F. Morgan, Kenneth M. Near, Richard N. Shackelford, Sarah A. Butler, ass'ts; Russell K. Nakata, hon. assoc.
Sun HC 7:30, 8 & 10. Wkdays MP 9, HC 12:15; Wed 7, 12:15, 5:15. Japanese Eu 4S 11:30

ST. ANDREW'S MISSION

Sun HC 11:15, Wed 12:15

DURANGO, COLO.

ST. MARK'S 910 E. Third Ave. (at 9th St.)
The Rev. Terence L. Wilson, r
Sun H Eu 7:30 (Rite I) & 10:30 (Sung, Rite II). SS 9. Tues 5:30; Wed 8:30; Thurs 6:30; Fri 5:30. C by appt

ESTES PARK, COLO.

ST. BARTHOLOMEW'S 880 MacGregor Ave.
The Very Rev. Edward J. Morgan
Sun H 8, 10. Tues, Thurs, Fri MP-Eu 9. Wed MP 9, Eu 6:30

LITTLETON, COLO. (So. suburban Denver)

ST. TIMOTHY'S 5612 S. Hickory
The Rev. Donald Nelson Warner, r
Masses: Sun 7:30 & 9. Wed 9:15, Fri 6:30

HARTFORD, CONN.

GRACE (203) 233-0825
The Rev. Christopher Rose, r; the Rev. Edward Wagner, precentor
Sun Mass 8 (Low), 10 (Sol)

ROXBURY, CONN.

CHRIST CHURCH Church and North St.
The Rev. Bruce M. Shipman (203) 354-4113
Sun H Eu 8 & 10:30 (10 summer). Wkdays: MP 9, EP 5:30

TRUMBULL, CONN.

GRACE CHURCH 5958 Main St.
The Rev. H. L. Thompson, III, r; G. Simpson, youth minister
Sun H Eu 8 & 10. MP daily 8, EP 7:30

WASHINGTON, D.C.

WASHINGTON CATHEDRAL
Massachusetts & Wisconsin Aves., N.W.
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10:30-15, Sun 12:30-2:45. Hours 10-4:30 Mon-Fri, 10-4:30 Sat & Sun

ST. GEORGE'S PARISH 2nd & U Sts., N.W.

The Rev. Dr. Richard Cornish Martin, r
Sun 7:30 Low Mass, 10 Sung Mass. Daily, Mon, Wed, Fri 12 noon, Tues, Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLEARWATER, FLA.

ASCENSION 701 Orange Ave.
The Rev. Richard H. Cobbs, IV, r; the Rev. Randall K. Hehr, ass't r; the Rev. Daniel E. Scovanner, priest assoc; the Rev. Paul Dickson, assoc emeritus; the Rev. Louise Muenz, pastoral d
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing 10. Saints & HD 10

KEY — Light face type denotes AM, black face PM; add. address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10. Daily 7:15

SARASOTA, FLA.

ST. BONIFACE, Siesta Key 5615 Midnight Pass Rd.
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

ST. PETERSBURG, FLA.

ST. THOMAS' 1200 Snell Isle Blvd. N.E.
The Rev. Peter Wallace Fleming, r
Sun H Eu 8 & 10, 6. Wed H Eu & Healing 12 noon

TALLAHASSEE, FLA.

ST. JOHN'S 211 N. Monroe
The Rev. Dr. W.R. Abstein, r; the Rev. Mark Wilson, the Rev. Mary-Margaret Saxon
Sun 8 HC, 10 HC (MP 2S & 4S), HC 5:30. Wed 7 HC, 11 HC

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 6780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Paul F. Gerlock, assoc r
Sun H Eu 7:45, 10, 7; Tues 7, Wed 9

HONOLULU, HAWAII

ST. MARK'S 539 Kapahulu Ave.
The Rev. Robert J. Goode, r near Waikiki
Sun Masses 7 & 9 (High). Weekdays as anno. C Sat 4:30

HANOVER PARK, ILL.

ST. COLUMBA 1800 W. Irving Park Rd.
The Rev. John R. K. Stieper, r
Sun Masses 8:30 & 10. Wed Mass 9

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL
Monument Circle, Downtown
The Very Rev. Roger Scott Gray, dean & r
Sun 8 Eu, 9 Sung Eu, 11 Cho Eu, 10 Christian Ed. Mon & Fri 7 Eu. Tues, Wed, Thurs 12:05 Eu. Sat 8 Eu

LAFAYETTE, IND.

ST. JOHN'S 6th and Ferry Sts.
The Rev. Robert B. Leve
Sun Eu 8 & 10:30 (Sung). Daily Mass; Mon-Tues-Fri 7; Wed 6; Thurs 9:30; Sat 5:30

BLADENSBURG, MD. (D.C. Area)

ST. LUKE'S 53rd & Annapolis Rd.
Fr. A. E. Woolley, r 927-6466
Sun Masses 8, 10, Tues 9, Thurs 7

SILVER SPRING, MD. (D.C. Area)

TRANSFIGURATION (384-6264) 13925 New Hampshire Ave.
Richard Kukowski, r; Carl Wright, sem; M. Unger, past. assoc; C. Montague, youth; E. King, music
H Eu Sun 8, 10:15, Wed 10, Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
The Rev. Andrew C. Mead, r
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Jennifer Phillips, the Rev. Richard Valantasis
Sun Sol Eu 10:30. Daily as announced

NORTH ADAMS, MASS.

ST. JOHN'S 59 Summer St.
The Rev. Lawrence C. Provenzano, r
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

PITTSFIELD, MASS.

ST. STEPHEN'S 67 East St.
"In the heart of the Berkshires"
H Eu: Sun 8, 10, 5:30; Tues 12:10; Thurs 6:45 & 12:10, Sat 4:30. MP daily 9; EP daily as anno

CLARKSTON, MICH.

RESURRECTION 6454 Clarkston Rd.
Fr. Charles Lynch, SSC, r (313) 625-2325
Sun 7:45 MP, 8 H Eu, 10 Sung H Eu

FARIBAUT, MINN.

CATHEDRAL OF OUR MERCIFUL SAVIOR
515 Second Ave., N.W.
"The First Cathedral in the American Church"
Sun Eu 9. Wed Eu 7

ST. LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. C. Frederick Barbee, the Rev. William K. Christian, III, the Rev. Steven W. Lawler, assoc; Virginia L. Bennett, deacon; the Rev. T. C. Koerner; the Rt. Rev. Michael Marshall, Anglican Institute
Summer Sun Services: 8, 9, 10, 11:30, 5:30; Ch S 9 & 10; MP, HC, EP Daily. Sat Vigil 5:30

LINCOLN, NEB.

ST. MARK'S ON THE CAMPUS 13th & R
The Rev. Don Hanway, v; the Rev. Roger Wait, d
Sun 8:30, 10:30. Tues 12:30. Downtown, close to I-80

LACONIA, N.H.

ST. JAMES 876 N. Main St. (opp. Opechee Park)
The Rev. Robert E. Chrisman, r
Sat H Eu 5. Sun H Eu 8 & 10. Wed EP/Eu 7:30

BARNEGAT LIGHT, N.J.

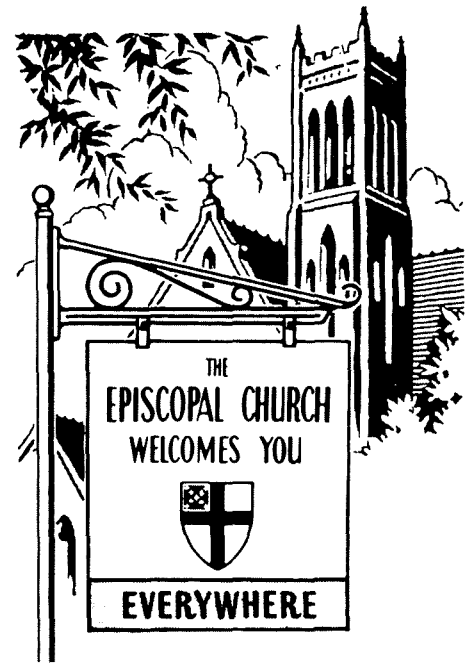
ST. PETER'S AT THE LIGHT 7th & Central Aves. 08006
The Rev. Adam Joseph Walters, priest-in-charge
Jan-May: Sun 10 Eu. June: Sun Eu 8 & 10. July & Aug: Eu Sat 5, Sun 8 & 10. Sept-Dec: Eu 10.
Historic designation—circa 1890

BAY HEAD, N.J.

ALL SAINTS' Cor. Lake & Howe
The Rev. Edward B. Gammons, Jr., r
Sun 8 & 10:15 (1S, 3S, 5S HC; 2S, 4S MP-8 HC). Wed HC 8:30, EP 5:30. Thurs 11 HC/Healing



St. James of Jerusalem,
Long Beach, N.Y.



BEACH HAVEN, N.J.

HOLY INNOCENTS' Marine St. & Beach Ave. 08008
The Rev. Donald J. Muller, r (609) 492-7571
Sun H Eu 7, 8, 10:30. Mon H Eu Healing 9. Wed H Eu noon. Fri H Eu 8. Sat H Eu 5

BURLINGTON, N.J.

ST. BARNABAS' E. Broad & St. Mary Sts. 08016
The Rev. James E. Lloyd, r 386-9119
Sun Masses 8, 10. Tues 9. Thurs 9 LOH, Wed 6

ELIZABETH, N.J.

ST. ELIZABETH'S N. Broad & Chestnut Sts.
Continuing Trinity & Resurrection (201) 289-0681
Charles Dunlap Brown, priest
Sun Mass 8 & 10, Wed 12 noon

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15; Fri 9. C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. George H. Bowen, r
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

VENTNOR, N.J.

EPIPHANY Atlantic & Avolyn Aves.
John W. Patterson, r (609) 822-0335
Sun H Eu 8 & 10:15 (Sung); Sat Vigil Eu 5:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver, S.W.
The Very Rev. John B. Haverland, dean
Sun Eu 8, 9, 11. Daily Eu Mon, Wed, Fri 12:05, Tues, Thurs 10. First & Third Sat 7

SANTA FE, N.M.

CHURCH OF THE HOLY FAITH 311 E. Palace Ave.
The Rev. Philip Wainwright, r; the Rev. Pascal Nelson, the Rev. Chris Plank, ass'ts
Sun HC 8 (Said), 9:15 (Sung), 11 (Sung). Daily MP 8:30, HC 12:10

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM W. Penn & Magnolia
The Rev. Marlin Leonard Bowman, r (516) 432-1080
Sat 5, Sun 9, 11 Gregorian High Mass. Wed 7. 1 Sun 6 La
Santa Misa En Español

MATTITUCK, N.Y.

REDEEMER Sound Ave. & Westphalia Rd.
The Rev. James D. Edwards, v
Sun H Eu 8 & 10; Mon, Tues & Fri MP 8; Thurs H Eu 8; HD H
Eu 8

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: 8 Mat & HC; 9 HC & Homily; 9:30 La Santa Misa En
Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-
Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
The Rev. Donald A. Nickerson, Jr., chap
Daily Morning Prayer 8:45; H Eu 12:10

ST. MARY THE VIRGIN (212) 869-5830
145 W. 46th St. (between 6th & 7th Aves.) 10036
The Rev. Edgar F. Wells, r
Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP 4:45. Daily:
MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex
Sat.) Sat only 12:15, EP 6 (ex Sat), Sat Only 5:30; C Sat 11:30-
12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50

PARISH OF TRINITY CHURCH
The Rev. Daniel P. Matthews, D.D., Rector
The Rev. Canon Lloyd S. Casson, Vicar

TRINITY Broadway at Wall
Sun H Eu 9 & 11:15; HS 12:30. Daily H Eu (ex Sat) 8, 12; MP
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun H Eu 8; HS 4 (1S & 3S). Mon-Fri H Eu 1:05

ROCHESTER, N.Y.

ST. THOMAS' Winton and Highland
The Rev. John Martiner, D.Min., r; the Rev. Sunny McMil-
lian, ass't; the Rev. Carole McGowan, assoc; the Rt. Rev.
Robert Spears, assoc
Sun Eu 8 & 10. Wed H Eu 12

SARATOGA SPRINGS, N.Y.

BETHESDA Washington St. at Broadway
The Rev. Thomas T. Parke, r; the Rev. William M. Romer, a
Sun Masses 6:30, 8 & 10

SUNNYSIDE, N.Y.

ALL SAINTS' 43-12 46th St.
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, 5 EP H Eu,
Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun
11. Reconciliation Sun 9

WEST POINT, N.Y.

ST. MICHAEL'S, U.S. Military Academy
The Rev. Haynes W. Dugan, II, r
Sun H Eu 8:30 at Cadet Chapel

BREVARD, (Western) N.C.

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r; the Rev. John F. Carter, II
Sun Eu 8 & 10 (MP 2S). Wed Eu & Healing 10:30

YOUNGSTOWN, OHIO

ST. ROCCO'S 239 Trumbull Ave. (Liberty Twp. off Rt. 60)
Fr. John H. Shumaker, r
Sat Vigil 5 V, Low Mass. Sun MP 7:45, Low Mass 8, High Mass
10

PORTLAND, ORE.

ST. MARK THE EVANGELIST 1025 N.W. 21st
Sun Masses 8, 10 (Sung). Daily: Mon, Thurs, Fri 12:15; Tues
6:30; Wed 5:30; Sat 8. EP 6 Daily (ex Wed)

ROSEMONT, PA.

GOOD SHEPHERD Lancaster & Montrose Aves.
Sun Masses 8, 10 (Sung). Wkdays 7:30 also Wed 10, Thurs 6,
Sat 9. MP before first mass of day, EP 5

SELINGROVE, PA.

ALL SAINTS (717) 374-8289
129 N. Market
Sun Mass 10:30. Weekdays as anno

SHARON, PA.

ST. JOHN'S 226 W. State St.
(1st exit on I-80 in Western Pa.)
The Rev. H. James Considine, r
Sun Eu 8 & 10 (Sung). Thurs 10. HD as anno

MIDDLETOWN, R.I.

CHURCH OF THE HOLY CROSS 1439 W. Main Rd.
The Rev. John H. Evans, priest-in-charge
Sun 9:30, HC 1S & 3S, MP 2S & 4S

NEWPORT, R.I.

TRINITY Queen Anne Square
Sun 8 HC, 10 HC (1S, 3S, 5S), MP (2S, 4S)

WESTERLY, R.I.

CHRIST CHURCH 7 Elm St.
The Rev. Robert W. Anthony, r; the Rev. David M. Stoddart,
ass't; the Rev. Jean W. Hickox, d
H Eu Sat 5. Sun 8, Cho Eu 10

CHATTANOOGA, TENN.

ST. MARTIN OF TOURS 7547 E. Brainerd Rd.
The Rev. James F. Marquis, Jr., r
Sun Eu 8 & 10:30, Christian Ed 9:15, Wed 6, EP & Eu

GATLINBURG, TENN.

TRINITY Airport Rd.
The Rev. J. Walter R. Thomas, r
Sun Eu 8 & 11. Wkdays as anno

DALLAS, TEXAS

CATHEDRAL CHURCH OF ST. MATTHEW 823-8135
5100 Ross Avenue 75206
The Very Rev. Ernest E. Hunt, III, D.Min., dean; the Rev.
Roma A. King, Jr., Ph.D., canon res.; the Rev. Uriel Osnaya-
Jimenez, canon missionary; the Rev. Stephen Weston, canon
for communications; the Rev. Norman V. Hollen, canon for
ministry; the Rev. Donald Johnson, c; the Rev. Francis
Craig, ass't;
Sun services: 7:30 H Eu; 10 Sung Eu & Ch S; 12:30 Sung Eu
(Spanish); 6:30 H Eu (Spanish). Wkdays Wed & Holy Day 10 H
Eu. Thurs 6:30 H Eu, Fri 7:30 H Eu (Spanish)

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Frank B. Bass
Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30
& EP 5:30 (ex Sat & Sun 12:40)

SAN ANTONIO, TEXAS

ST. MARK'S 315 E. Pecan/Downtown
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. M.
Scott Davis, ass't; the Rev. Charles G. Woehler, ass't; the
Rev. John E. Daniels, parish visitor
Sun 7:30 & 9 H Eu, 11:15 MP (1S, 3S & 5S HC). (512) 226-
2426

ALEXANDRIA, VA.

IMMANUEL CHURCH ON-THE-HILL
The Rev. Robert G. Trache, r; the Rev. Wilfred S.N. Allen-
Faiella, ass't r; Mrs. Betty S. Wanamaker, lay minister
Sun (June-Sept.) 8 HC I & 10 HC II Zabriskie Chapel (Immanuel
Church on-the-Hill) 3606 Seminary Rd., Alexandria, VA 22304.
Tele: (703) 370-6555. (Sept.-June) 8 HC I (Virginia Seminary
Chapel); 9 HC II (Zabriskie Chapel): 11:15 (1S, 3S HC I, 2S, 4S
MP I) VTS Chapel

NORFOLK, VA.

GOOD SHEPHERD 1520 North Shore Rd./
corner of Hampton Blvd.
The Rev. Ross M. Wright, r
Sun: 8 HC, 10:30 HC (1S & 3S), MP (2S, 4S, 5S). Wed 10:30
HC & Healing

VIRGINIA BEACH, VA.

EASTERN SHORE CHAPEL 2020 Laskin Rd.
The Rev. Andrew MacBeth, r; the Rev. Gary L. Rowe
Sun 8 H Eu, 10 H Eu & Ch S

MANCHESTER CENTER, VT.

ZION CHURCH & ST. JOHN'S CHAPEL Rt. 7
The Rev. H. James Rains, Jr., r
Sun H Eu 8 (Zion); 11 H Eu (1S, 3S, 5S), MP 2S, 4S (St.
John's). Wed H Eu & Healing 9:30 (Zion)

SEATTLE, WASH.

Near Space Needle & Seattle Center
ST. PAUL'S 15 Roy St. (206) 282-0786
The Rev. Canon Peter Moore, r; the Rev. Mark J. Miller
MP Mon-Sat 9; daily Eu, call for times. Sun Liturgies: 8 & 10:30
Sung, Adult Ed 9:15

LEWISBURG, W.VA.

ST. JAMES 218 Church St. 24901
The Rev. J. Christopher Roberts, r
Sun H Eu 8:30, 10. Tues H Eu 5:30

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Rev. Canon R. E. Wallace, the Rev. Howard G. F. Kay-
ser, canon in residence. Sisters of the Holy Nativity
Sun Masses 7:30, 9:45 (Sol). Daily Mass Mon 9. Tues 6:30,
Wed 9, Thurs 5:30, Fri 12:10, Sat 8. C Sat 4:30. Also Daily
Mass 7 at Convent of the Holy Nativity, 101 E. Division St.

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
271-7719
Sun Masses 8, 10 (Sol High), Ev & B 4. Daily as anno



St. Martin of Tours Church, Chattanooga, Tenn.