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

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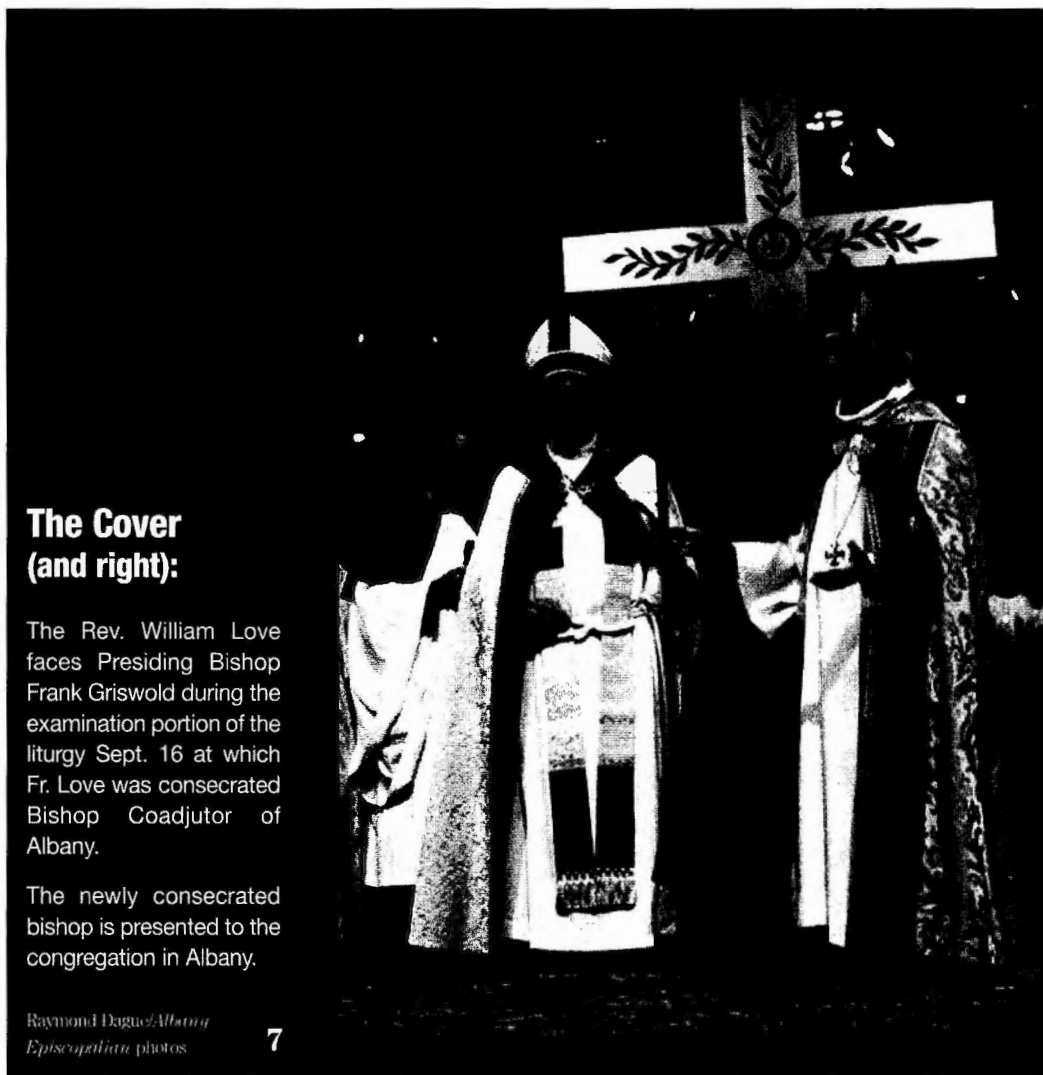
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Volume 233 Number 15

The objective of THE LIVING CHURCH magazine is to build up the body of Christ, by describing how God is moving in his Church; by reporting news of the Church in an unbiased manner; and by presenting diverse points of view.

THIS WEEK



The Cover (and right):

The Rev. William Love faces Presiding Bishop Frank Griswold during the examination portion of the liturgy Sept. 16 at which Fr. Love was consecrated Bishop Coadjutor of Albany.

The newly consecrated bishop is presented to the congregation in Albany.

Raymond Dague/*Albany*
Episcopalian photos

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SUNDAY'S READINGS

Two Become One

'They are no longer two but one flesh'

(Gen. 2:24 and Mark 10:8)

The 18th Sunday After Pentecost (Proper 22B), Oct. 8, 2006

BCP: Gen. 2:18-24; Psalm 8 or 128; Heb. 2:(1-8)9-18; Mark 10:2-9

RCL: Job 1:1, 2:1-10 and Psalm 26 or Gen. 2:18-24 and Psalm 8; Heb. 1:1-4; 2:5-12; Mark 10:2-16

In all of the thousands of chapters found in the books of the Bible, only the first two chapters of Genesis present an image of the human race before we fell into sin and became subject to evil and death. The introductory chapters of the Bible's first book are among the most theologically profound and sophisticated of any in scripture. Their subject matter is well known even in the secular world, though easily misunderstood and underestimated.

The rest of scripture presents the relationships between human beings and their God as tragically marked by violence, exploitation, severe disappointment, and anguish, but there is also a deep and insistent memory of a pristine time that the human race has lost, and longs to experience again.

There are few occasions in life that are virtually guaranteed to be marked by exultant happiness, but weddings surely must be among them. One may well ask, as one sees the tragically high divorce rate, why does the promise of love that is so strong and hopeful at the wedding fail so often to fulfill its potential? Even the Pharisees, so proud of their moral rectitude, begin at the wrong end. Instead of asking Jesus, "How can a husband and wife realize

the fullness of God's promise in their marriage?" they ask, "Is it lawful for a man to divorce his wife?" The question means, "Is there a way we can permit divorce without going against the law?" i.e., "Is there a loophole?" Jesus knows how difficult it is to maintain a marriage in a fallen and sinful world that is "subject to evil," but he provides no escape hatch: "What God has joined together, let no one separate." In a manner of speaking, every marriage is made in heaven.

Jesus elucidates that Moses permitted divorce for only one reason: the people's "hardness of heart." "Hardness of heart" is an attribute of human nature in its fallen state, and divorce was permitted only as a restriction of that miserable condition, i.e., when the people of God lived according to the principles of the broken world rather than the high state that was their first calling. Nevertheless, Jesus teaches that the first calling is still the calling of the people of God even though they live in brokenness. But certainly he does not insist on this standard in order to pile up guilt or add to misery, but rather to affirm that, hard as it often is to follow, God has no other standard for his people than that of true love.

Look It Up

Reflect on how Psalm 128, one of the options for today's readings, puts the teaching about the permanence of marriage into a context of blessedness and joy.

Think About It

Where are the escape hatches in the marriage vows? See the Book of Common Prayer, page 427.

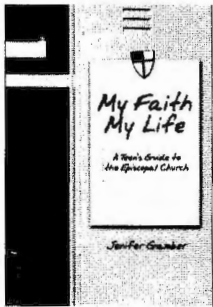
Next Sunday

The 19th Sunday After Pentecost (Proper 23B), Oct. 15, 2006

BCP: Amos 5:6-7, 10-15; Psalm 90 or 90:1-8, 12; Heb. 3:1-6; Mark 10:17-27(28-31)

RCL: Job 23:1-9, 16-17 and Psalm 22:1-15 or Amos 5:6-7, 10-15 and Psalm 90:12-17; Heb. 4:12-16; Mark 10:17-31

BOOKS



My Faith – My Life

A Teen's Guide to the Episcopal Church
By **Jenifer Gamber**. Morehouse. Pp. 194.
\$12.95. ISBN 0819222208.

This book is a well-written guide to The Episcopal Church which is fairly comprehensive. Jenifer Gamber has done an excellent job of writing with a simplicity that makes the material accessible while including enough information to keep the book interesting for those who are ready to move beyond the basics. There is also an effective balance between comprehensive inclusion of material and the brevity required to hold attention. Each of the topics is addressed through scripture, tradition and reason and linked well to the culture of today.

The layout of the book also adds to the usefulness of the text. Each chapter is broken into multiple sections with key terms in bold for easy reference. There are also suggestions for parent/mentor relationships. Since the book is designed for use with a confirmation class, Gamber does well to include activities related to each topic. These range from simple (brainstorming images for God), to complicated (examining how each is living the baptismal covenant).

While there are some items suspiciously absent, such as any mention of Thomas Cranmer, a group discussion could fill in the gaps. The "shelf-life" of the book also may become an issue over time as the inclusion of cultural elements will become dated in years to come. However, these shortcomings should not dissuade anyone from using this book. It will be helpful not only to confirmands, but to any wishing to review or expand their knowledge of the church.

*(The Rev.) Paul Klitzke
Wasilla, Alaska*

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The most comprehensive online resource on the history and contents of the Book of Common Prayer is Charles Wohlers' excellent website called sim-

ply The Book of Common Prayer. It is part of an even larger group of material known as the Anglican Resource Collection of the Society of Archbishop Justus.

Mr. Wohlers has compiled — and in many cases transcribed the entire contents of — Anglican prayer books from more than a dozen national or regional church provinces in more than a dozen

languages. The texts of the services are free for use and printing by anyone with a web connection and printer.

With a high degree of accuracy and careful attention to clear, attractive presentation, Mr. Wohlers has prepared online editions of American BCPs from 1786, 1789, 1892, 1928 and 1979, as well as translations of The Episcopal Church's BCP into French, Spanish, Chinese, German, Hawaiian and Latin. Other important material unavailable elsewhere online includes the English, Welsh, Irish and Scottish BCPs, the current prayer book of the Church of the Province of Melanesia, and parts of the current liturgies of Kenya, South Africa, the West Indies and South India. When documents do not

appear on this site—such as the new liturgy for the Anglican Church of the Congo, or the 1979 BCP in Vietnamese — Mr. Wohlers provides a link to this material.

Another useful component of the site is its digital reproduction of many introductory books on the Book of Common Prayer's history and use. They range from the erudite *Liturgiae Americanae* by William McGarvey to the more accessible Percy Dearmer's 1912 *Everyman's History of the Book of Common Prayer*. The site also includes William Reed Huntington's *Short History of the Book of Common Prayer* and other volumes. The most recent addition to this part of the site is a web-formatted edition of William Muss-Arnolt's 1913 *The Book of Common Prayer among the Nations of the World*. The book is a helpful account of the history of Anglican liturgical translations, and hard copies are often expensive to buy or in bad condition if they are in library collections.

One more good feature of this site is that it has been at the same URL (address) since 1998, making it one of the more stable large sites in the ever-shifting sands of the internet. Charles Wohlers' impressive and growing site deserves a high place in the bookmarks folders of active Episcopal web users.

Richard Mammama, Jr.

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More Than 20 Bishops at Camp Allen Meeting

The following bishops were reported to THE LIVING CHURCH as being present on the first day of a Sept. 19-22 consultation of "Windsor compliant" bishops at Camp Allen, a camp and conference center owned by the Diocese of Texas and located about 70 miles northwest of Houston:

- The Rt. Rev. **Keith Ackerman**, Bishop of Quincy
- The Rt. Rev. **Jim Adams**, Bishop of Western Kansas
- The Rt. Rev. **Peter Beckwith**, Bishop of Springfield
- The Rt. Rev. **Robert Duncan**, Bishop of Pittsburgh
- The Rt. Rev. **Bertram N. Herlong**, Bishop of Tennessee
- The Rt. Rev. **Samuel Johnson Howard**, Bishop of Florida
- The Rt. Rev. **John Howe**, Bishop of Central Florida
- The Rt. Rev. **Jack Iker**, Bishop of Fort Worth
- The Rev. **Mark Lawrence**, bishop-elect of South Carolina
- The Rt. Rev. **Gary Lillibridge**, Bishop of West Texas
- The Rt. Rev. **John Lipscomb**, Bishop of Southwest Florida
- The Rt. Rev. **Edward Little II**, Bishop of Northern Indiana
- The Rt. Rev. **William H. Love**, Bishop Coadjutor of Albany
- The Rt. Rev. **D. Bruce MacPherson**, Bishop of Western Louisiana
- The Rt. Rev. **C. Wallis Ohl, Jr.**, Bishop of Northwest Texas
- The Rt. Rev. **Edward L. Salmon, Jr.**, Bishop of South Carolina
- The Rt. Rev. **John-David Schofield**, Bishop of San Joaquin
- The Rt. Rev. **Michael G. Smith**, Bishop of North Dakota
- The Rt. Rev. **James M. Stanton**, Bishop of Dallas
- The Rt. Rev. **Jeffrey Steenson**, Bishop of the Rio Grande
- The Rt. Rev. **Don A. Wimberly**, Bishop of Texas
- The Rt. Rev. **Geralyn Wolf**, Bishop of Rhode Island
- The Rt. Rev. **Anthony Burton**, Bishop of Saskatchewan, Anglican Church of Canada
- The Rt. Rev. **Michael Scott-Joynt**, Bishop of Winchester, Church of England.

San Joaquin Priest Elected Bishop of South Carolina

The Rev. Mark J. Lawrence was elected Bishop of South Carolina on the first ballot during a special convention Sept. 16 at St. Philip's Church, Charleston.

Fr. Lawrence, rector of St. Paul's, Bakersfield, Calif., since 1997, was elected with 42.5 lay votes and 72 clergy votes. An election required 29 votes in the lay order and 54 in the clergy order. The other two nominees were the Rev. Canon Ellis Brust, chief operating officer for the American Anglican Council, and the Rev. Stephen Wood, rector, St. Andrew's, Mount Pleasant, S.C.

Under the election process established in South Carolina, "lay votes" represent the votes of parishes and missions as a block. Each parish gets a single vote cast by the four delegates. At least three delegates from each parish must agree on a candidate in order to record a positive vote. If the vote is 2-2 among a parish's delegates, that result is counted as a no vote. Missions are given half a vote and the two delegates must agree in order for it to count. There are 47 parishes in the diocese and 46 were present. There are 26 missions with 20 recorded as present.

In an interview with the Rev. Canon Kendall Harmon, canon theologian and communications coordinator for the diocese, Fr. Lawrence reflected on his feelings the night before the election.

"I had a dream last night that awak-

ened me in the middle of the night, and the person speaking said I had a monumental task pulling me forward, and as I heard him I was too horrified to go forward on my own," he said. "It encapsulated so well how I have felt in the last few weeks and brought me tremendous comfort.



Fr. Lawrence

Fr. Lawrence is a graduate of California State University and Trinity Episcopal School for Ministry. He and his wife, Allison, are the parents of five children, including one enrolled as a freshman at Trinity.

Pending consents from a majority of bishops and standing committees, Fr. Lawrence will succeed the Rt. Rev. Edward L. Salmon, Jr. The consecration is scheduled for Feb. 24.

South Carolina		One vote for four delegates per parish, with at least three in agreement for vote to count. One-half vote for two delegates per mission, with both in agreement for vote to count.
Ballot	1	
C = Clergy; L = Laity	C L	
Needed to Elect	54 29	
Lawrence	72 42.5	
Brust	17 8	
Wood	15 5.5	

Nominees in the Diocese of Tennessee

The Diocese of Tennessee has announced nominees for election of a successor to the Rt. Rev. Bertram N. Herlong who retires Oct. 31 as Bishop of Tennessee.

They are the Rev. John L. Bauerschmidt, rector of Christ Church, Covington, La.; the Rev. James L. Burns, rector of Church of the Heavenly Rest, New York, N.Y.; the Rev. Thack H.

Dyson, rector of St. Paul's, Daphne, Ala.; the Rev. Russell Jones Levenson, Jr., rector of Christ Church, Pensacola, Fla.; and the Rev. Carter N. Paden, rector of St. Peter's, Chattanooga, Tenn. The Oct. 28 special electing convention at Christ Church Cathedral in Nashville will be the fourth time this year that delegates will meet for the purpose of electing a new bishop.

Quincy Approves APO Request

Delegates to a special synod in the Diocese of Quincy overwhelmingly approved a request for alternate provincial oversight (APO) at a special synod (the canonically defined name for convention in Quincy) Sept. 16 at Grace Church, Galesburg, Ill. The synod was called in response to the actions of the 75th General Convention.

Quincy becomes the eighth diocese to make a similar request. The other seven — Central Florida, Dallas, Fort Worth, Pittsburgh, San Joaquin, South Carolina, and Springfield — consolidated their individual requests into a single one at the request of the Archbishop of Canterbury in July. A group of 11 bishops, invited by Archbishop of Canterbury Rowan Williams to discuss the request, was unable to agree on a plan when they met last month in New York City [TLC, Oct. 1].

The Very Rev. John R. Spencer, vicar of St. John's, Henry, and president of the diocese's standing committee, said The Episcopal Church is in broken or impaired communion with many of the 38 provinces of the Anglican Communion and unable to participate fully in all of the work of the Communion as a whole.

This presents a problem for Quincy because its bylaws require it to be in full communion with the Archbishop of Canterbury and other provinces.

In addition to the resolution requesting APO, delegates to the special synod also approved measures reaffirming the diocesan constitution and canons, a statement critical of certain actions approved during the 75th General Convention in Columbus, Ohio, in June; a resolution encouraging other Anglican congregations and individuals to consider entering into a companion relationship with the Diocese of Quincy; and the first reading of a resolution that would permit the diocese to end active participation in Province 5.

Bishop Ihloff Plans April 2007 Retirement

The Rt. Rev. Robert W. Ihloff, Bishop of Maryland since 1995, recently announced his intention to resign for personal reasons effective April 10, 2007.

"April 10 has been chosen for several reasons," Bishop Ihloff said in a statement published on the diocesan website. "I want to yet again make the Holy Lenten journey with you as your bishop. I am looking forward to celebrating the Easter Vigil at St. John's, Hagerstown, and Easter Day at the Cathedral, retiring on Easter Tuesday. The April timing also means that I will be able to participate in a number of important meetings within the diocese and the larger church."

Having been ordained for almost 40 years, Bishop Ihloff said he continues to be blessed with good health and considerable energy. "I wish to continue to serve God by allotting a much greater portion of my time to family. I also hope to teach and write," he said. Bishop Ihloff and his wife, Nancy, plan to remain in Maryland.

The diocesan standing committee will choose an assisting bishop until a successor to Bishop Ihloff is elected.

Albany Consecrates Bishop Coadjutor

Three years ago, the Rev. William H. Love was so moved by the Ugandan healing ministry of the Rev. Mike Flynn, a non-stipendiary priest canonically resident in the Diocese of Los Angeles, that last year he accompanied Fr. Flynn on a return trip. He also asked the director of Fresh Wind Ministries to preach at his Sept. 16 consecration as Bishop Coadjutor of Albany.

During his sermon Fr. Flynn compared and contrasted the tree of knowledge and the tree of life described in the Book of Genesis. He gave three pieces of advice to liberals, including an exhortation to read, ponder and follow the "red print" (words in the gospels attributed to Jesus). He also gave three pieces of advice to conservatives, urging them to face themselves honestly and not to judge others. He closed urging both sides to find love and unity, the best witness of all to an unbelieving world, in the tree of life.

Presiding Bishop Frank Griswold was the consecrator for the liturgy at the Empire State Plaza Convention Center. Co-consecrators were the Rt. Rev. Daniel Herzog, Bishop of Albany; the Rt. Rev. David Bena, Bishop Suffragan of Albany, and the Rt. Rev. David S. Ball, retired Bishop of Albany.

Among the approximately 1,200 people gathered to share in the three-hour celebration were all seven of the Albany priests who had been candidates, along with Bishop Love, for the election that took place March 25.

Bishop Love will automatically assume the episcopal office of diocesan upon the resignation of Bishop Herzog, who is 65. He has not announced a retirement date, but according to canon law, a diocesan bishop must step down no later than three years after a bishop coadjutor is consecrated.



Maggie Hasslacher/The Albany Episcopalian photo
The Rt. Rev. William H. Love, Bishop Coadjutor of Albany, leaves the Empire State Plaza Convention Center at the conclusion of the Sept. 16 service of consecration.

Consensus on APO Requests Still Elusive

For awhile it seemed as though a group of 11 bishops invited by the Archbishop of Canterbury to a Sept. 11-13 meeting in New York City would find a way to meet the needs of the seven dioceses which had requested alternate primate oversight (APO) from him last July.

The meeting, around a large confer-

ence table at the Church Pension Group headquarters on Fifth Avenue, began more than three hours after the scheduled start time because of the cancellation of the Rev. Canon Kenneth Kearon's flight from Ireland. Presiding Bishop Frank Griswold assured those present that no solution could be imposed on The Episcopal Church. Canon Kearon,

the facilitator, then read a three-and-a-half-page handwritten statement.

Describing the APO requests as unprecedented, Canon Kearon said the Archbishop of Canterbury had invited the group to meet in order to see whether they could agree on a process that was mutually satisfactory. He suggested two additional dates to meet again, perhaps even to discuss other issues if the bishops were agreeable.

In addition to Bishop Griswold, other participants were Bishop Peter James Lee of Virginia and Bishop John Lipscomb of Southwest Florida, the co-convenors. Also involved were Presiding Bishop-elect Katharine Jefferts Schori of Nevada and bishops Jack Iker of Fort Worth, Robert Duncan of Pittsburgh, Edward Salmon of South Carolina, James Stanton of Dallas, Mark Sisk of New York, Dorsey Henderson of Upper South Carolina, and Robert O'Neill of Colorado.

After a day and a half of sometimes blunt and confrontational exchanges, the participants produced the draft of a brief statement announcing that the seven dioceses whose bishops had requested APO would be receiving "pastoral care" from someone other than the Presiding Bishop of The Episcopal Church. Rather than push ahead to complete a final statement that day, Bishops Iker and Duncan suggested that the group meet again the next morning.

The next day it became apparent that some of those present had developed second thoughts. Bishop Griswold said wider acceptance of the statement that they had in hand might prove problematic because Executive Council, the Presiding Bishop's Council of Advice, and the president of the House of Deputies among others had not been consulted ahead of time. Bishop Duncan said the agreement did not address Network parishes located in non-Network dioceses, and Bishop Iker said the appeal was for oversight, not pastoral care. Part of the draft was then rewritten to reflect the published statement.

*(The Rev.) George Conger
and Steve Waring*

Madeleine Albright Speaks at VTS

American foreign policy has become profoundly unpopular throughout the world, and one reason for that is the way that people think and talk about religion, said the Hon. Madeleine K. Albright, United States Secretary of State from 1993 to 1997, who addressed more than 600 guests Sept. 14 at Virginia Theological Seminary.

While "the expression of moral leadership is often essential," she said, the United States plays into the hands of religious fanatics such as al-Queda when it "comes close" to equating its policies with the will of God and by referring to its fight against terror as a battle between good and evil. "We will



Dr. Albright

never unite the world around the idea that to oppose America is to pick a fight with God," she said.

Dr. Albright praised VTS for its global outlook. "VTS matters," she said, "because the

world in the 21st century needs so much more of what you are teaching. In every sense of the concept, people from around the globe must learn to live in communion with one another ... together we must make room for better options."

Plano Church Makes Departure Official

The Episcopal church with the largest average Sunday attendance, Christ Church, Plano, Texas, has signed a disaffiliation agreement with the Diocese of Dallas and left the denomination.

In a Sept. 15 letter released by the vestry and Christ Church's rector, the Rev. Canon David Roseberry, the congregation announced its episcopal oversight would now be vested in the Province of the Southern Cone.

"Bishop [James] Stanton has extended his personal invitation for Bishop Bill Godfrey, the Bishop of Peru, to provide oversight of Christ Church and her clergy as we take our next steps," the statement said.

Bishop Godfrey's oversight is temporary, the parish noted, and was taken to ensure the congregation's

continued place within the Anglican Communion.

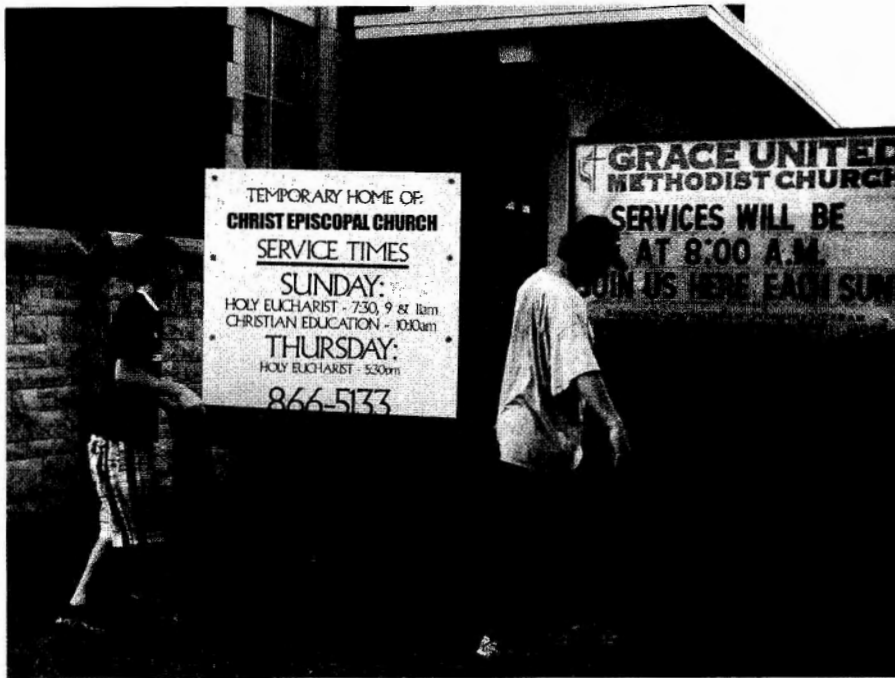
Title to all property and assets will pass to the parish following payment of \$1.2 million to the diocese and assumption of \$6.8 million in debts.

On June 24, Christ Church's vestry announced its intent to disaffiliate with The Episcopal Church, but stated it would continue to be under the pastoral oversight of the Bishop of Dallas.

"I have issued a godly judgment permitting them to separate from our diocese," Bishop Stanton said in a Sept. 15 statement. The dispute was "essentially a pastoral matter" and required a solution based upon a "spirit of Christian charity and mission," he said.

Christ Church reported an average Sunday attendance of 2,074 in 2004.

(The Rev.) George Conger



Eric Turner photo

Tyler Bare (left) and Dale Murry carry a bookcase Sept. 9 to Grace United Methodist Church, the temporary home for Christ Church, Springfield, Mo. The Rev. Ken Chumbley, rector of Christ Church, which is in the middle of a \$4.1 million expansion and renovation project, is hoping to follow up on a General Convention resolution encouraging Episcopalians to explore opportunities for closer communion with the United Methodists while the two congregations share space.

Bishop Talton Lauds Jubilee Principles

The Rt. Rev. Chet Talton, Bishop Suffragan of Los Angeles, praised the triennial National Jubilee Ministry Gathering for observing “jubilee principles” when the group met Sept. 14-17 at a Los Angeles hotel.

While preaching at the opening Eucharist, Bishop Talton called upon participants to stand up against war, racism, increased poverty, and HIV/AIDS infections, particularly among people of color, and to stand up for the vulnerable, the oppressed and the stranger.



Bishop Talton

“We are engaged in an illegal, morally bankrupt war, called a war against terror fought mostly in Iraq. It is being fought by those who joined the military to make a living not readily available to them outside the military, or to get an education,” he said. “Those are the ones dying in these wars.”

Noting the vulnerability of the newly arrived, Bishop Talton added: “Racism and exclusion continue with a changed face, but they are just as deadly nevertheless. Many immigrants come to these shores and enter into a time of new slavery, their wages dictated by others, and because they can’t quit, because they need the work, they can’t complain.”

The gathering drew national attention in August when the Rev. Canon Carmen B. Guerrero, The Episcopal Church’s Jubilee officer, changed venues to support low-wage workers.

“I wasn’t trying to make a statement; I just wanted to organize the conference, but we had to do the right thing,” Canon Guerrero told participants. After a site visit to the original hotel and unsuccessful attempts to talk to management about alleged mistreatment of workers, she moved the conference to another hotel.

Episcopal News Service contributed to this report.

Services at Churches Mark Fifth Anniversary of Terrorist Attacks

St. Paul’s Chapel in Manhattan marked the somber anniversary of the Sept. 11, 2001, terrorist attacks with two services — one attended by President George W. Bush, and another attended by volunteers who worked at Ground Zero.

President Bush and other elected officials, including Sen. Hillary Clinton and former New York Mayor Rudy Giuliani, attended a service at St. Paul’s on the evening of Sept. 10.

Unlike the president’s visit to Ground Zero in 2001, his visit to St. Paul’s this year attracted political protests, from drummers outside the chapel to choir members who absented themselves because of their disagreement with the policies of the Bush administration.

St. Paul’s also was host to an interfaith service in honor of volunteers on the evening of Sept. 11, as the city projected two bright shafts of light into the evening sky.

Other Episcopal churches across the country also observed the 9/11 anniversary. Some opened their

doors for the day, some dedicated their regular services to the memories of those who perished at the World Trade Center, at the Pentagon, or on United Flight 93.

Trinity Cathedral in Pittsburgh tolled its bells for five hours — once for each of the 2,973 people killed by the terrorist attacks. “We know that in times of deep distress, it is our hope in God that brings us through,” said the Rev. Canon Catherine Brall, provost at the cathedral.

St. James’ Cathedral, Chicago, held a service that included readings of Psalm 23 (in English and Hebrew), Matthew 5:43-47 (Jesus’ teaching on loving your enemy), and a selection from the Koran, read by Ahmed Rehab of the Council on American-Islamic Relations.

“The merciful ones will be shown mercy by the all-merciful God,” Mr. Rehab read in Arabic and English. “Be merciful to those on Earth; God will be merciful to you in the heavens.”

Douglas LeBlanc

Anglicans Continue to Astound

"I am fond of reminding people that without chaos there would have been no opportunity for creation."

Presiding Bishop-elect Katharine Jefferts Schori

Just when you think you've seen it all, The Episcopal Church and the Anglican Communion put forth another round of examples of strange behavior. As far as I can tell, the following events are absolutely true:

English Priest is a Hindu — The Rev. David Hart, a priest in the Church of England who converted to Hinduism, is licensed to function as a priest in the Diocese of Ely. According to the English newspaper *Church Times*, Fr. Hart moved to India, changed his name to Ananda, and serves a Hindu congregation. Fr. Hart said he plans to serve as a priest when he returns to England.

Comment — It is one thing for the clergy to behave like Roman Catholics or Methodists or pentecostals, but when they turn to non-Christian beliefs, how on earth are Christians supposed to respond to their ministry?

Seminarian Begins Gay Dating Site — Justin Cannon, a student at Church Divinity School of the Pacific, launches a dedicated matchmaking site on the internet for gay Christians. According to the English website Ekklesia, GayHarmony.net is believed to be the internet's only devoted gay Christians' match-making site and has 1,700 members from more than 50 countries.

Comment — Mr. Cannon is only 22, so we're going to have to wait awhile before he can be elected bishop.

Churches Closed for Anniversary — In another *Church Times* article, it is revealed that the Bishop of Harare (Zimbabwe), the Rt. Rev. Nolbert Kunonga, decreed that all churches in his diocese were to be closed on September 10 in celebration of the bishop's 33rd wedding anniversary. Bishop Kunonga is reported to have told members of the diocese to be present at the National Sports Centre that day to present him and Mrs. Kunonga with gifts. According to a website called Go Zimbabwe, notices were posted on the locked doors of most of the 40 churches in the Diocese of Harare. The website reported "a couple of hundred people" participated in the birthday celebration at the sports stadium.

Comment — This episode reminds me of King Nebuchadnezzar in the Book of Daniel. All

that's missing is the sound of the horn, pipe, lyre, trigon ...

Gnostic Gospel Read at Diocesan Event — At the service of investiture for the Rt. Rev. Marc Andrus as Bishop of California [TLC, Aug. 13] at Grace Cathedral, San Francisco, the non-canonical Gospel of Mary Magdalene is read between the epistle and gospel. According to the diocesan newspaper, *Pacific Church News*, this followed the reading: "... a young woman ran flying down the main aisle in the manner of Isadora Duncan, trailing dark red veils."

Comment — And you're worried about whether the liturgy at your parish might be user-friendly?

Former Iranian Leader at Washington Cathedral — Former Iranian President and Islamic cleric Mohammad Khatami speaks at Washington National Cathedral Sept. 7, despite a letter from three bishops and a protest by reportedly about 200 people [TLC, Oct. 1].

Comment — Given the record of human rights in Iran, and its advocacy of the eradication of Israel, the presentation by Mr. Khatami was inappropriate.

Couple Exchanges Vows During Sunday Eucharist — At the Church of the Redeemer, Morristown, N.J., a couple identified as Paul and Dan exchange vows during the Eucharist on Sunday, Sept. 10. Redeemer's rector, the Rev. Phillip Dana Wilson, preaches at the event and refers to marriage several times.

Comment — If it looks like a wedding, reads like a wedding, and sounds like a wedding, chances are it is being treated as a wedding no matter what the Windsor Report or the General Convention say.

Avoid Blogs, Bishop Says — The Rt. Rev. John B. Lipscomb, Bishop of Southwest Florida, recommends that Episcopalians take a 40-day fast from visiting blogs on the internet [TLC, Oct. 1]. "We desperately need a Sabbath rest from these endless rounds of conjecture and hearsay," he wrote.

Comment — Since when are blogs so important and influential that we need to treat them as if they were Lent? Are a few opinions going to influence us that much?

Someone once suggested to me that I could probably write a column like this every week. That's a bit extreme, but one doesn't have to look very far to find items like these.

David Kalvelage, executive editor



David Hart offers prayers to Ganesh in his new Indian "parish." He now calls himself Ananda.

(C.Ratheesh Kumar/*The Hindu*)

Did You Know...

Dr. Harriette Slack Richardson, who died in August, was the organist at St. Mark's Church, Springfield, Ore., for 72 years.

Quote of the Week

Bonnie Anderson, president of the House of Deputies of General Convention, on the meeting of bishops in New York City: "Not having clergy and laity represented at this meeting, except in the person of their bishop, may have limited the potential for the healing that is needed at every level of our church."

Fruitless Meeting

The fact that the meeting of 11 bishops in New York City was unable to produce any kind of agreement, consensus, or compromise should not be a surprise to anyone who has followed closely the chain of events that has led to the current stalemate in The Episcopal Church. If the idea of alternate episcopal oversight was indeed a primary topic as has been reported, it should be obvious by now that the Presiding Bishop and his successor want no part of it.

Those who held out hope that the New York meeting might lead to some sort of consensus may have based their thoughts on the presence of the Presiding Bishop. The Most Rev. Frank Griswold has long espoused reconciliation and conversation, and if he wasn't able to bring about progress in a setting like that, chances look slim that some other agreement might be achieved. Bishop Katharine Jefferts Schori, the Presiding Bishop-elect, tried to put a positive spin on the outcome by saying there might be a second meeting, but when one considers the many attempts at reconciliation made in recent years, it would seem that an additional meeting involving the New York participants would be equally fruitless.

As soon as the New York meeting ended, eyes turned toward Camp Allen, the conference center in the Diocese of Texas, for a second and larger meeting of bishops [TLC, Sept. 3]. Those looking to the Camp Allen consultation as providing guidance on how the church should proceed in the current environment should remember that participants were restricted to those who agree with the recommendations of the Windsor Report. Like-minded bishops probably concentrated more on the future of their dioceses than on trying to achieve some sort of concord with their counterparts who don't agree with them. For the most part, they agreed to attend the Texas consultation because they want to continue to be Anglicans.

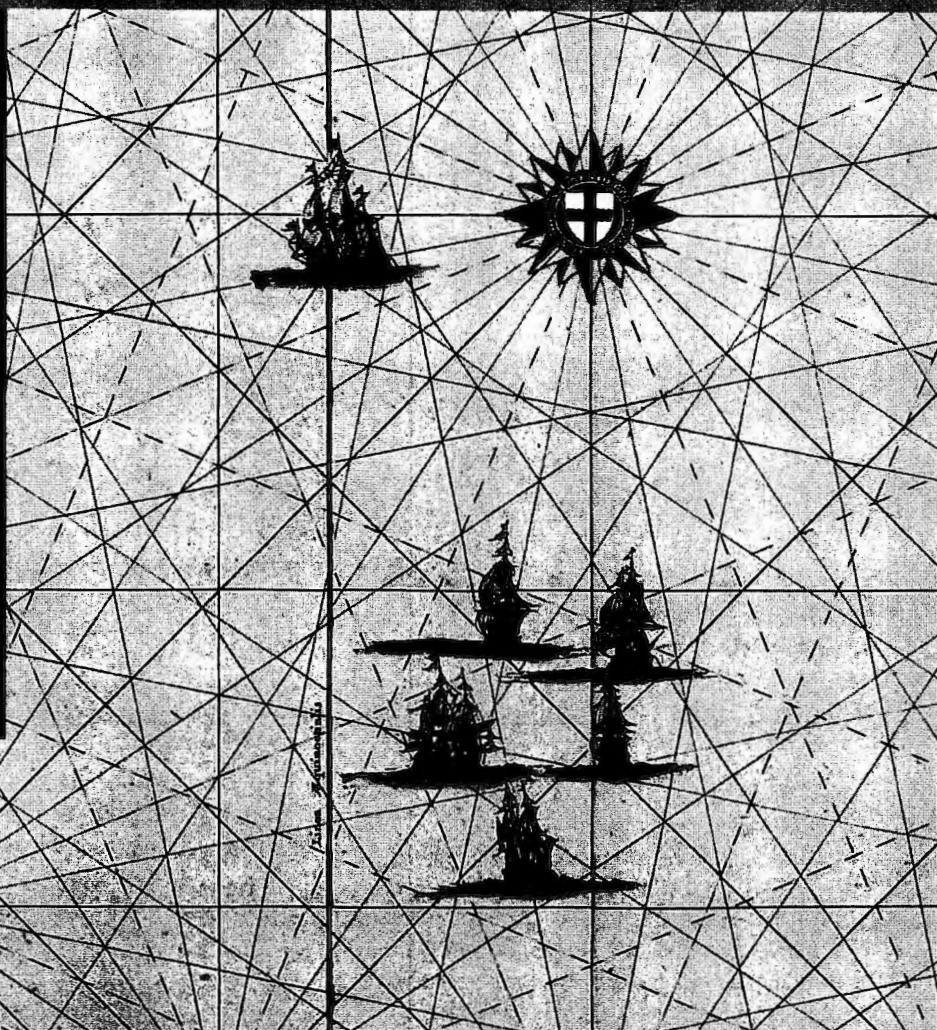
Dialogue, conversation, discussion, whatever one wants to call it, can be helpful in addressing differences that occur in the church. Unfortunately, in this case, the two sides seem to be too far apart to be able to achieve a lasting reconciliation.

**It should be obvious
by now that the Presiding
Bishop and his successor
want no part of alternate
episcopal oversight.**

Departure in Plano

We note with sadness the departure of Christ Church, Plano, Texas, from The Episcopal Church. It seems as though there is at least one church leaving each week, but the Plano withdrawal is unusual. First, that parish has achieved the largest average Sunday attendance in The Episcopal Church — a remarkable achievement for a church that did not exist 25 years ago [TLC, July 23]. It is also noteworthy that the congregation as a whole agrees with its bishop on the important issues facing The Episcopal Church but still felt called to another part of the Anglican Communion. If there is anything positive to be found in this situation, it is the news that Christ Church has arranged to purchase its property from the Diocese of Dallas. Rather than get involved in litigation to keep its recently constructed edifice, the 2,000 or so members of that congregation will be able to continue to worship in their own church. They will be missed.

In losing their witness,
the ark called
The Episcopal Church
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to get this misguided
boat back on course.



By M. Randall Melton

I write this from the perspective of a traditional evangelical catholic. I'm not trying to speak for or lecture anyone but myself. Nor am I intending to judge anyone who either agrees or disagrees with my own theological convictions. This is just some open reflection. I just received another letter from a clergy friend explaining why he has left The Episcopal Church. His words saddened me but they didn't surprise me. Some uncomfortable thoughts began to flood my mind as I read the explanation of his departure. I wondered why thus far I have chosen differently. Is it commitment, faith, a remnant mentality, a savior complex, or is it fear, economics, the ease of a comfort zone, or a safety net?

My friend joins a long list of other fine priests I know who have left. I grabbed a copy of the clerical directory and looked up the names of several good

friends whom I haven't heard from in a while. Their names are no longer there. It troubles me that the number of those who are willing to boldly profess the orthodox truth is quickly dwindling. In losing their witness, the ark called The Episcopal Church may have lost any hope of ever regaining a balanced control of her apostolic rudder to get this misguided boat back on course. The institutional ship may or may not actually be sinking, but maybe it needs to.

I don't mean to sound cynical. I try, with God's help, to be as positive as I can in a situation where it is very hard to visualize a vibrant expression of Christianity. But it amazes me as to why so few people choose to pay any attention to the obvious signs around us? It seems as if we're saying that if we ignore reality, it will change. To pretend that nothing has really changed is the easiest way to maintain an effective parish ministry and not be consumed

with anxiety and dismay by the self-destructive path that The Episcopal Church is choosing.

Talking and dialogue have long ceased to be of any value except to understand the position of the other person. Unfortunately, power is the key to control, and whoever has it will dominate and eventually force the other to change or leave. Every time I see another civil lawsuit or ecclesiastical charge brought against someone (on either side) or property disputes (on both sides) taken to litigious levels, it makes me wonder what we are thinking. Something is terribly wrong, and many of us are pretending it's just another bump in the road. This type of behavior is not the way that the Church of Jesus Christ is called to represent herself to the world, and it is hardly the loving way its members are expected to relate to one another. But it is the

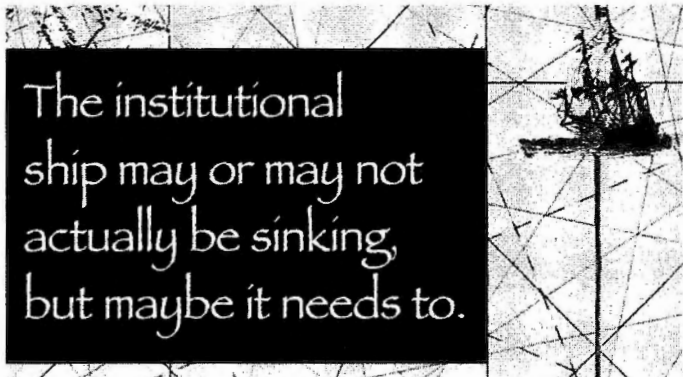
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READER'S VIEWPOINT

(Continued from previous page)

modus operandi of the institution called The Episcopal Church. Its DNA appears to be incapable of changing and its willful resistance to surrendering to the lordship of Jesus is incomprehensible. Discerning the will of God simply doesn't appear to be on our radar screens. It's just not happening.

I can go on for years doing my best to serve my parish faithfully under a faithful bishop. But it's just a matter of time before both the parish and the diocese are taken captive by the new brand of religion that is not the same faith into which I was either baptized or ordained. And then neither will ever be the same again. Are those of us who are



The institutional ship may or may not actually be sinking, but maybe it needs to.

choosing to stay biding our time in hope of repentance, change, compromise, or capitulation? I'm struggling with my own motivations. How about you?

In the Sunday lectionary a few weeks ago, the Lord's patience finally ran out when he shared a vision of the plumb line with the prophet Amos. That was basically all she wrote for the Northern Kingdom. I pray that the Lord's patience with us lasts a bit longer, but to think that God doesn't have his limits is a false and unscriptural illusion. In the meantime, I keep doing what I believe the Lord calls me to do, realizing that I have no control over the outcome of the current crisis. At times like this, it seems unfortunate that the Holy Spirit is so respectful of our free will that his ability to correct us is self-limited based on our hard-heartedness. So I guess I'll keep on praying for God's help to keep the faith, and just keep on keeping on.

These are obviously difficult times for all of us who love Jesus and yearn for his Church to be faithful to him. The point of my reflection is not that I am leaving, but why am I staying? It's a personal issue that I find few people willing to talk about. There are massive spiritual battles to be waged in the world by a unified church armed with the gospel truth. Why then do I choose to stay in such a deeply divided church where each side considers its primary battleground foe to be the internal enemy within itself? Why stay to fight the rising tide of my own church? Am I the one who is hard-hearted? Or am I just hard-headed? The other possibility is because that's what the Lord wants me to do, whether I like it or not. How about you? □

The Rev. M. Randall Melton is the rector of St. Michael and All Angels' Church, South Bend, Ind.

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.

LETTERS TO THE EDITOR

PB METER
U.S. POSTAGE

How Soon We Forget

The editorial, "Creeping Congregationalism" [TLC, Sept. 10], caught my eye. Its emphasis — that, through their actions, some of our churches have adopted a more congregational approach to church polity than the name "Episcopal Church" might suggest — highlights only half of the situation.

While I agree that in many cases these congregations have abandoned the structures and practices that make them episcopal, the behavior of the wider church and the theme of the editorial reveal how quickly we have forgotten another word in our historic title — protestant. Just as the word "episcopal" was deliberately used to make clear the role of bishops in the church, so too was the word "protestant" included to underscore our commitment to a non-papist relationship between the episcopate and the congregations it serves. While the editorial justly rebukes those who circumvent proper episcopal authority, it ignores the actions of those heavy-handed bishops who have likewise forsaken our ecclesial identity.

Although I accept that in 1964 the General Convention provided a shortened form of address for The Protestant Episcopal Church in the United States of America, I do not believe that we thusly forsook our roots as an episcopal yet distinctly protestant church. The editorial's call to not overlook our episcopal identity should be bol-

... how quickly we have forgotten another word in our historic title — protestant.

stered by a cry to not forget our protestant heritage. Without it we lose that which makes us truly Anglican — the careful balance between congregational and episcopal government established in the English Reformation.

*(The Rev.) Evan D. Garner
St. John's Church
Montgomery, Ala.*

A suitable riposte to the editorial, "Creeping Congregationalism" is contained in the letter to the editor written by the Rev. Walter V. Zandt Windsor in the same issue.

Are these two positions reconcilable? Can bishops and their flocks be reconciled? Are inclusion and justice going to trump scripture and tradition? — and how much water do any of those words actually hold? A lot of imprecise language has been exchanged, including Bishop Maze's amazing leap from Lambeth's charge to listen, then from listening to interaction, from interaction to "understandings," and from understandings to same-sex blessings [same issue]. The fact remains that The Episcopal Church has

not just tinkered with the fine print, it has initiated a change so enormous that it reshapes the world. This is one difference that cannot be legislated — or rewritten — away without enormous loss in all directions.

*(The Rev. and Mrs.) James Winborn
Chatham, Va.*

The Episcopal Church has succumbed to “diocesan congregationalism,” by which I mean that each diocese does what is right in its own eyes.

The editorial, “Creeping Congregationalism,” makes a good point but also misses the bigger picture. The Episcopal Church has succumbed to “diocesan congregationalism,” by which I mean that each diocese does what is right in its own eyes.

A case in point is the dramatic effort by our Presiding Bishop and P.B.-elect to secure a resolution at the end of our recent General Convention only to hear immediately that it would not be honored. When each diocese (conservative or liberal leaning) does what is right in its own eyes, or indeed, our national church does the same in regard to the Anglican Communion, why worry at the local parish level? We’ve long ago lost our “catholicity” in that sense. We really are just another little protestant sect after all.

*(The Rev.) David S. Robinson
Maple Glen, Pa.*

They Chose Life

Most of the people I have spoken with are not at all disturbed by the conversion at gunpoint of two newsmen to Islam. To so lightly accept or excuse this is a symptom of our times and our failure as witnesses for Christ.

If these men have so little conviction and integrity, are they worthy to be Christians? If these men have so little conviction and integrity are they worthy to be newsmen? They have

chosen life, but is it a life worth living?

How ironic to come on the day we heard: “It is the spirit that gives life; the flesh is useless . . . Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Christ, the Son of the living God” (John 6:63, 68-

9). How ironic to come in the week we are preparing to hear: “Put on the whole armor of God, so that you may be able to withstand on that evil day.” (Eph. 6:13)

*(The Rev.) Charles Walthall
Washington, D.C.*

Something Is Missing

I have been busy reading many blogs [TLC, Sept. 10]. It has been confusing and enlightening. The sites I have visited have included Episcopal Majority, Thinking Anglicans, Titus-OneNine, Virtueonline, and a mixture of many opinions. There is something missing. As a clinician in practice for many years, I miss real sustained exchange and discussion. What I encounter most of the time is unhealthy argument, justification, and desires on all sides to win points and convince the “other” side. Where is discussion, listening, efforts at clarification, understanding, and possible solutions?

In a very short time the polarization has become worse. Yet few well-known theologians, bishops, historians, or decision-makers have been part of what I have been reading. There are hundreds of blogs and individuals’ verbiage and yet it seems heading toward irreconcilable differences. All sides seem to have their minds made up and are heading from some sort of divorce court.

Who are these people? Why have these “ad hoc” persons become spokespersons for their agendas, and why has it happened so quickly? Will not the House of Bishops, the Province 7 bishops, or other voices from seminaries be heard? If they have, why won’t they identify themselves? Who is claiming to speak for God in Christ? Everyone, I assume.

I really am sad. I think I am already in anticipatory grief for what appears to be a rupture that will harm many innocent victims who dearly love their church. If it is God’s will, then let it be.

Is there no way to slow this down before we all make a terrible mistake? The debris will be immense! Wake me when it’s over. I cannot bear to look. It will be worse than a nightmare.

*(The Rev.) Philip Parham
El Paso, Texas*

Not the First

The article about the death of Herbert Thompson, Jr. [TLC, Sept. 10], states incorrectly that he was the first black bishop nominated for the position of Presiding Bishop. That distinction belongs to the late John Thomas Walker, Bishop of Washington, who was nominated in 1985, and who was reportedly the runner-up to Edmond Lee Browning, Bishop of Hawaii, who was elected.

*(The Rev.) Harold T. Lewis
Calvary Church
Pittsburgh, Pa.*

Destroying Community

In his letter, “Grim prognosis” [TLC, Aug. 16], the Rev. Donald Stivers quotes Dietrich Bonhoeffer from his book, *Life Together*, “He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.”

It appears that the author does not see that this can be applied both ways. He is using it to say that the conservative Anglican organizations are destroying the Christian community by trying to maintain “their dream of a community” (what it has always had).

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Yet he does not seem to see that the liberal dream of community (which includes ordained non-celibate practicing homosexual persons) and is "ever so honest and earnest and sacrificial" is also destroying the Christian community as it has existed.

Am I really the only person to note this and comment on it? Or is it just that no other responses got printed?

*Susan Delgado-Park
Lima, Peru*

How We've Changed

The English monarchs and clergy of the 1500s worked intently to keep the English church separate from the Roman church. In this country, the Articles of Religion reflected this mindset.

Along came the 1950s, when the word "protestant" was dropped from use. Other man-made rules began to appear in our services. The word "catholic," meaning universal, suddenly was used with a capital "C."

As the years moved along, the word "Anglican" became more important. With it came labels for church-goers — high church or low, conservative or liberal. Church magazines and other publications are now calling this church "Catholic" and "Anglican." It seems as though 500 years of identity have wafted away.

The Episcopal Church is a wonderful, loving, caring, sharing church. The word of God is preached and taught and put into practice with a minimum of regulation or fanfare.

*Leonie Miller
Tampa, Fla.*

The Right Expression

Re. "Grim Prognosis" and the Rev. Donald Stivers' letter:

The more accurate and older expression I believe is "Sorry the bird that defouls its own nest." To my ear, as a sometime adjunct professor of English (Eastern Mennonite University), the restrictive "that" better fits as an admonition than the more contemporary "who" as a judgment of sorts (on whomever?).

*Hugh S. Pettis
Harrisonburg, Va.*

Appointments

The Rev. **Scott Anderson** is priest-in-charge of St. James', PO Box 537, Wheat Ridge, CO 80034-0537.

The Rev. **Andrew Blume** is curate at Advent, 30 Brimmer St., Boston, MA 02108-1098.

The Very Rev. **Robert E. Brodie** is dean of St. Paul's Cathedral, 815 S 2nd St., Springfield, IL 62704.

The Rev. **Mary Caucutt** is rector of Christ Church, PO Box 1718, Cody, WY 82414.

The Rev. **Rex Chambers** is priest-in-charge of St. James', PO Box 1559, Buena Vista, CO 81211-1559.

The Rev. **Bruce Cheney** is deacon-in-charge of Holy Cross, 8230 Old US Hwy 178, Olive Branch, MS 38654.

The Rev. **Bradford Clark** is rector of Ascension, PO Box 547, Ipswich, MA 01938-0547.

The Rev. **John Clarke** is priest-in-charge of St. Paul's, 26 Washington St., Malden, MA 02148-8299.

The Rev. **Sylvia Robertshaw Czarnetzky** is rector of Chapel of the Cross, 674 Mannsdale Rd., Madison, MS 39110.

The Rev. **George Davinich** is rector of Grace, 15650 Reeck Rd., Southgate, MI 48195.

The Rev. **Charlie Deaton** is rector of St. Peter's, PO Box 5026, Brandon, MS 39043.

The Rev. **Michael Dudley** is priest-in-residence of St. James', 7 Clarendon St., Somerville, MA 02144-1704.

The Rev. **Holly M. Gloff** is assistant at St. Michael's, 1520 Canterbury Rd., Raleigh, NC 27608.

The Rev. **Kevin Goodrich** is priest-in-charge of Grace, 405 2nd Ave. NE, Jamestown, ND 58401.

The Rev. **Pat Grace** is associate at St. Luke's, 435 Peachtree St. NE, Atlanta, GA 30308-3228.

The Rev. **Robert Gribbon** is rector of Trinity, PO Box 157, Church Creek, MD 21622.

The Rev. **Marianna Gronck** is associate at St. Clare's, 2309 Packard Rd., Ann Arbor, MI 48104.

The Rev. **Caron A. Gwynn** is assistant at St. Margaret's, 1830 Connecticut Ave., NW, Washington, D.C. 20009.

The Rev. **Joseph A. Harmon** is priest-in-charge of Incarnation, 68 Storms Ave., Jersey City, NJ 07306.

The Very Rev. **James Harris, Jr.**, is dean of Trinity Cathedral, 121 W 12th St., Davenport, IA 52803.

The Rev. **Heather Hill** is assistant at St. Philip's, 2635 Wharton St., Philadelphia, PA 19146-3835.

The Rev. **Cynthia P. Hubbard** is staff officer for congregational development and deployment, Diocese of Massachusetts, 138 Tremont St., Boston, MA 02111-1356.

The Rev. **Chris Jubinski** is rector of St. Paul's, PO Box 278, Centreville, MD 21617.

The Very Rev. **W. Nicholas Knisely** is dean of Trinity Cathedral, 100 W Roosevelt, Phoenix, AZ 85003-1406.

The Rev. **Michael Marrone** is assistant at St.

Luke's, PO Box 291, Scituate, MA 02066-0291.

The Rev. **Jonathan Mitchican** is assistant at St. Peter's, 115 St. Peters St., Salisbury, MD 21801.

The Rev. **Cameron Partridge** is priest-in-residence at St. Luke's and Margaret's, 5 St. Luke's Rd., Allston, MA 02134-3103.

The Rev. **Rex D. Perry** is rector of Grace, 1011 N 7th St., Sheboygan, WI 53081.

The Rev. **Geoffrey Piper** is assistant and director of Christian education at Christ Church, 960 E Jefferson Ave., Detroit, MI 48207-3102.

The Rev. **Constance Reinhardt** is rector of St. George's, PO Box 188, Glenn Dale, MD 20769.

The Rev. **Paul Rodgers** is rector of St. Peter's, 351 Elm St., South Dartmouth, MA 02748-3407.

The Rev. **William Rontani** is vicar of St. James', 479 L St., Lincoln, CA 95648.

The Rev. **Patrick Sanders** is curate at St. James', 1026 S Washington St., Greenville, MS 38701.

The Rev. **Peter Strimer** is rector of St. Andrew's, 111 NE 80th St., Seattle, WA 98115.

Ordinations

Priests

Fort Worth — Jon Jenkins, John Jordan.
Vermont — Elizabeth Marie Stedman.

Deacons

El Camino Real — Kate Wilson, pastoral associate at St. Mark's, 1957 Pruneridge Ave., Santa Clara, CA 95050.

Newark — Peter Jackson, Christine Lorraine McCloud, Sheila Cathcart Shuford.

West Tennessee — Terry Street.

Religious Communities

The Brotherhood of St. Gregory — Peter Budde, life profession; Ron Fender, first profession; Enoch John Valentine, first profession.

Resignations

The Rev. **Bryant Bechtold**, as rector of Christ the King, Fort Worth, TX.

The Rev. **Dudley Bennett**, as vicar of St. Paul's, North Arlington, NJ.

The Rev. **Susan Esco Chandler**, as associate at St. John's, Beverly Farms, MA.

The Rev. **Bill Clancey**, as rector of St. Stephen's, Gilroy, CA 95020.

The Rev. **Clare Connell**, as rector of Good Samaritan, Gunnison, CO.

The Rev. **Jennifer Deaton**, as curate at St. Paul's, Meridian, MS.

The Rev. **David Hermanson**, as rector of St. Thomas', Lyndhurst, NJ.

The Rev. **Isaac Iliasota**, as rector of St. Dunstan's, Succasunna, NJ.

The Rev. **Brigget Keith**, as rector of Epiphany, Allendale, NJ.

The Rev. **Matthias E. Onyendi**, as rector of

St. Mary's, Downsville, NY.

The Rev. **Sherrell Osborn**, as associate of St. Michael's, Milton, MA.

The Rev. **Michael Percival**, as rector of St. Luke's, Westcliffe, CO.

The Rev. **Jeff Reich**, as vicar of Good Shepherd, Terry, MS.

The Rev. **Todd Sermon**, as priest-in-charge of St. James', Meeker, CO.

The Rev. **Judith Stuart**, as associate at Redeemer, Chestnut Hill, MA.

The Rev. **Helen Tester**, as vicar of Holy Trinity, Crystal Springs, MS.

Deaths

Lee Albert Buck, who taught hundreds of Episcopalians about evangelism through his writing and public speaking, died Sept. 5. He was 83.

Mr. Buck had suffered multiple heart attacks in the years since he retired from New York Life Insurance Co. at 59. Beginning in the 1970s, when he attended St. Paul's Church in Darien, Conn., he was one of the best-known lay evangelists in The Episcopal Church. He retired from the insurance business to devote more time to evangelism. In December 1977, when *Time* magazine published a cover story on evangelicals, it opened with a portion of Mr. Buck's testimony about coming to an evangelical faith. Mr. Buck estimated that he had led between 150 to 200 people to become Christians during Bible studies he led on a commuter train between New Canaan, Conn., and Manhattan. He remained an Episcopalian until the final few years of his life. After General Convention of 2003, he helped found Light of Christ Church in Marietta, Ga. Mr. Buck is survived by his wife, Audrey, four daughters, and multiple grandchildren and great-grandchildren.

The Rev. **Henry Clay Mayer**, 78, of Lexington, KY, died Aug. 3.

Fr. Mayer was a native of Galveston, TX. He was a captain in the Air Force and served in the Korean War. He graduated from Southern Methodist University and the Episcopal Theological Seminary in Kentucky. He was ordained deacon and priest in 1968 and went on to serve in several dioceses. He was rector of St. John's, Versailles, KY, 1970-75; rector of St. James', Perry, FL, 1975-77; vicar of St. Mary's, Middlesboro, KY, 1977-85; and rector of St. Mary's, Hillsboro, TX, 1985-91. Fr. Mayer was chaplain for the order of the Daughters of the King in the dioceses of Florida and Lexington, and an associate of the Community of the Transfiguration. He was a member of the commission on ministry in Lexington and the committee on evangelism and renewal in Florida. He is survived by his wife, Florence.

The Rev. **Charles Donald Janes**, 82, retired priest of the Diocese of Southwest Florida, died June 13.

Fr. Janes was a native of Newton, MA. He

graduated from the University of Rhode Island and the School of Theology of the University of the South, then was ordained deacon in 1981 and priest in 1982 in Southwest Florida. He was vicar of Good Shepherd, Labelle, FL, 1981-92, and associate at St. Anselm, Lehigh Acres, FL, 1999-2002. In recent years he had been associated with St. Peter's by-the-Sea, Narragansett, RI. He and his wife, Jessie, were the parents of two children.

The Rev. **Kristin Aline Erlendon Sundquist**, associate rector and director of music at St. Andrew's Church, Saratoga, CA, died of cancer July 2. She was 63.

Born in San Jose, CA, she was educated at San Jose State University, Stanford, and Church Divinity School of the Pacific. Dr. Sundquist had been involved in music since she was a child. At age 13 she performed on the piano with the San Jose Symphony Orchestra. As a junior high school student she was organist at her home church. She became well known as a concert organist in the Bay Area. In 1988 she was ordained deacon and the following year to the priesthood in the Diocese of El Camino Real. She assisted at St. Timothy's, Mountain View, CA, 1988-92, and moved to St. Andrew's in 1992, where she remained until her death. Dr. Sundquist taught organ privately and she consulted with many churches on installations of pipe organs. She is survived by her husband, Harold.

The Rev. **Henry Hobart Crisler III**, retired priest of the Diocese of Georgia, died July 19. He was 84.

Born in Port Gibson, MS, and educated at Millsaps College, New York Theological Seminary, School of Theology of the University of the South, and Fordham. He was ordained deacon and priest in 1953, then served as priest-in-charge of All Saints', Inverness, and rector of St. Stephen's, Indianola, MS, 1953-56; associate at St. Andrew's, New Orleans, 1957-59; rector of St. Anna's, New Orleans, 1959-69; rector of St. Stephen's, Woodlawn, Bronx, NY, 1981-86; vicar of Annunciation, Vidalia, GA, 1986, and rector there, 1987-9. He is survived by his wife, Joyce.

The Rev. **Matthew Jones**, of Knoxville, TN, died Aug. 1. He was 92.

A native of Bethel, NC, Fr. Jones was a graduate of the Bishop Payne Divinity School and Virginia Theological Seminary. In 1947 he was ordained deacon, and the following year his ordination to the priesthood took place. He was priest-in-charge of St. Cyprian's Church, Pensacola, FL, 1951-58, and priest-in-charge of St. Luke's, Knoxville, 1958-71. Fr. Jones is survived by his wife, Olivia, and four children.

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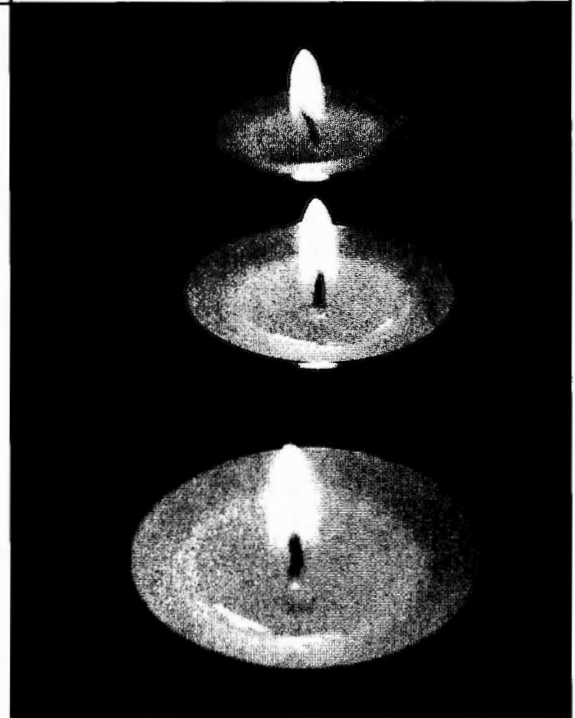
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