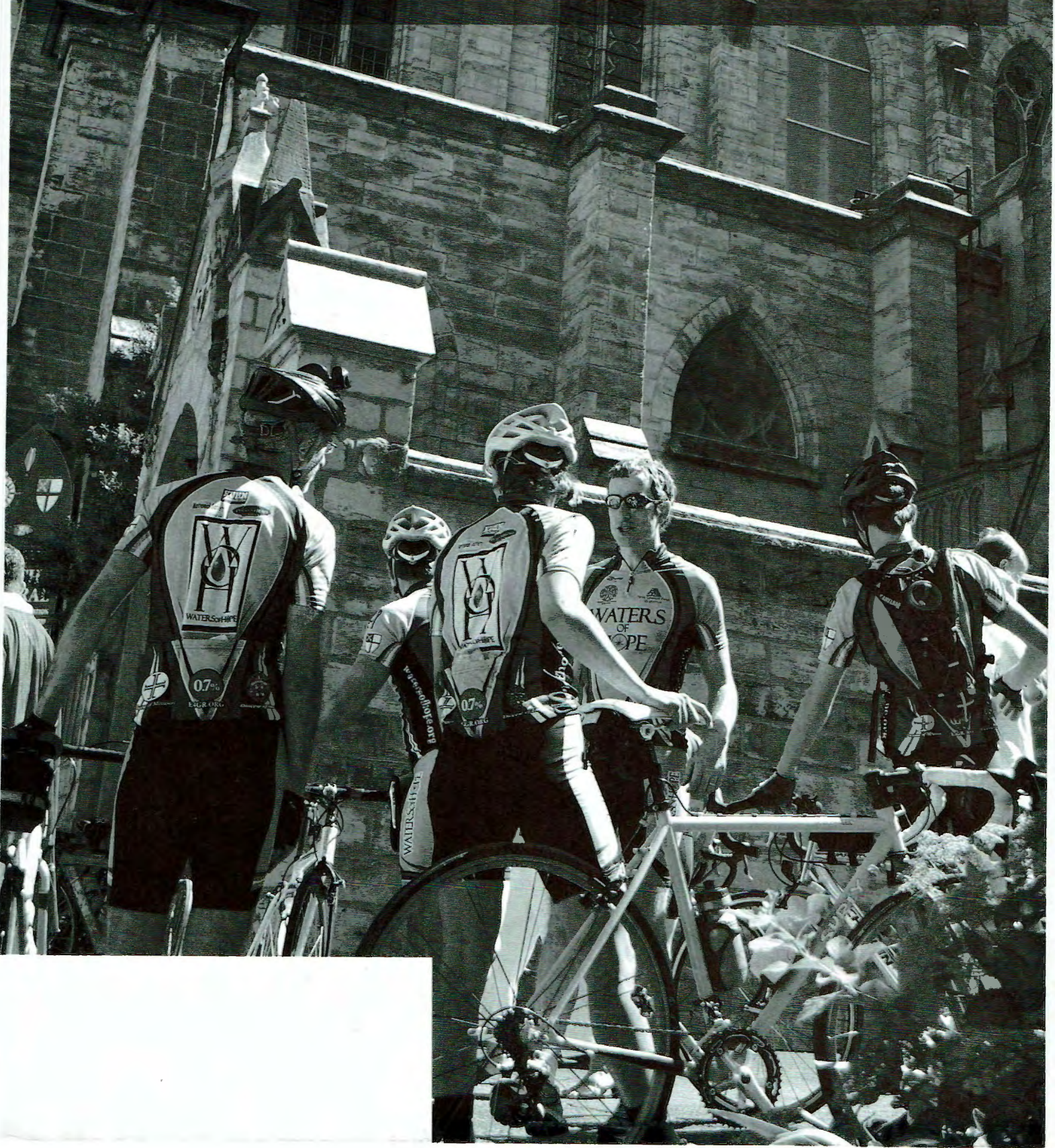


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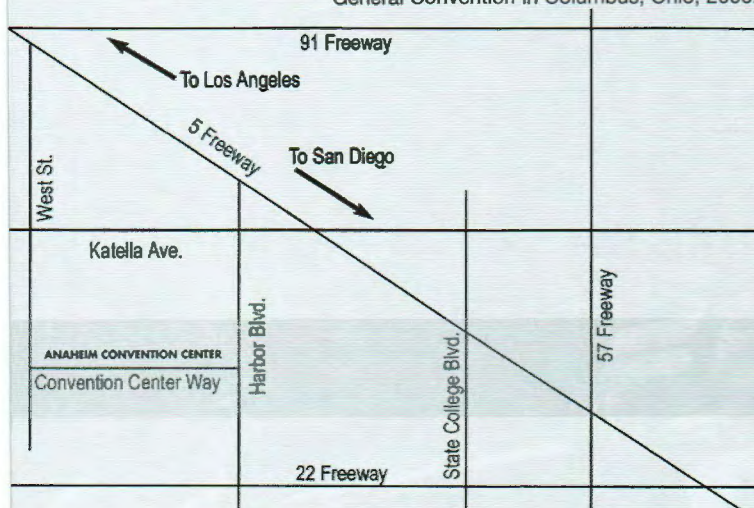
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Editorial and Business offices:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Mailing address: P.O. Box 514036

Milwaukee, WI 53203-3436

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Number 25

THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

THIS WEEK

News

- 7 Popular Florida TV Priest
Joins Episcopal Church



The Cover

Joe Chambers photo
Cyclists arrive at Christ Church Cathedral, St Louis, and the end of the Waters of Hope ride [p. 8].

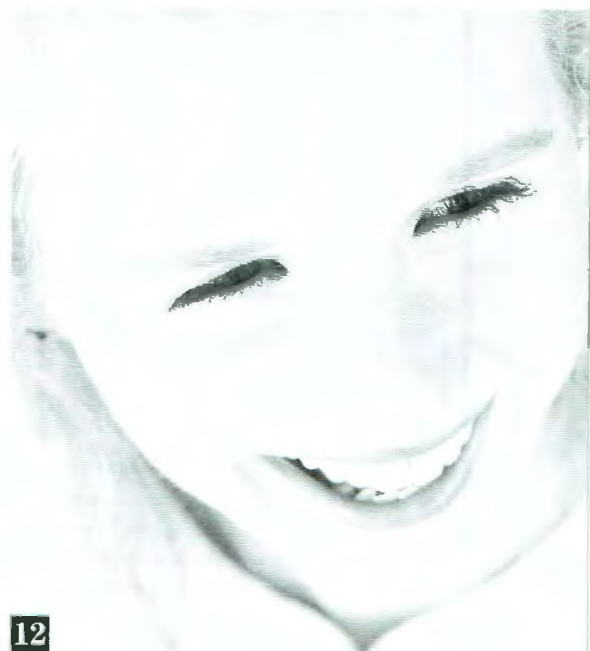
Opinion

- 10 Editor's Column
Resolutions on Sexuality Aplenty
- 11 Editorials
Embarrassing Event
- 12 Reader's Viewpoint
A Non-Threatening Invitation (Part 2 of 2)
BY KARL C. SCHAFFENBURG
- 13 Letters
Further Questions



Other Departments

- 4 Sunday's Readings
- 5 Books
- 14 People & Places



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SUNDAY'S READINGS

Facing the Storm

'Jesus ... rebuked the wind, and said to the sea, "Peace! Be still!"' (Mark 4:39)

Pentecost 3 (Proper 7B), June 21, 2009

BCP: Job 38:1-11, 16-18; Psalm 107:1-32 or 107:1-3, 23-32; 2 Cor. 5:14-21; Mark 4:35-41 (5:1-20)

RCL: 1 Sam. 17: (1a, 4-11, 19-23), 32-49 and Psalm 9:9-20 or 1 Sam. 17:57-18:5, 10-16 and Psalm 133 or Job 38:1-11 and Psalm 107:1-3, 23-32; 2 Cor. 6:1-13; Mark 4:35-41

Have you ever been in a storm? It can be scary, especially if it blows up fast and you're outside in a vulnerable place. We tell our kids to avoid getting caught outside in a storm, but it can happen to any of us.

Some storms don't come with lightning and thunder. We can also encounter scary weather in our lives. Bad things in our work, our family, our friendships, or our parish may blow up suddenly and leave us wondering what comes next. We may feel vulnerable and unsafe in the middle of the storm, especially when we realize our own strength is no match for the threat we're facing. The storm is beyond our control, and we don't know what to do.

The fishermen in the boat with Jesus that evening were frightened and confused. The windstorm blew up, the waves beat into the boat, and it was being swamped. The evening probably didn't start out that way. A crowd had gathered around Jesus, and he set out to cross to the other side of the sea. Then he went to

sleep. It seemed peaceful. But the disciples panicked when the windstorm arose, and you can hear their fear in the urgency of what they say to Jesus: "Teacher, do you not care that we are perishing?" (Mark 4:38).

Jesus pointed them away from fear to faith, and he does the same for us when we face the storms that have blown up in our own lives. We're not alone in the face of any threat. If the threats we face seem more powerful than any resistance we can offer, we can still trust in the power of our Lord, who is with us and available.

Instead of living in fear, we can live in faith. The storm will pass. The help we need is here, and we may find it more readily as we stop wringing our hands in desperation. If we can be still and listen, we'll hear more than the storm. We may even find that the biggest storm was always inside us, and that our fear was the biggest obstacle and threat. If we listen, we'll hear our Lord, who is with us. He speaks to us, "Peace! Be still!"

Look It Up

See James Edmeston's hymn text, "Lead us, heavenly Father, lead us" (Hymn 559).

Think About It

When have you felt overwhelmed? What storms have you experienced? How did faith make a difference for you in the storm? How did you find Christ present?

Next Sunday

Pentecost 4 (Proper 8B), June 28, 2009

BCP: Deut. 15:7-11; Psalm 112; 2 Cor. 8:1-9, 13-15; Mark 5:22-24, 35b-43

RCL: 2 Sam. 1:1, 17-27 and Psalm 130 or Wisdom 1:13-15, 2:23-24 and Lam. 3:21-33 or Psalm 30; 2 Cor. 8:7-15; Mark 5:21-43

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Light to the Nations

God's Covenant with the Unreached Peoples

By Tad de Bordenave. Northumberland Historical Press. Pp. 223. \$12.95. ISBN 0-9711532-3-X.

This self-published book is the work of an Episcopal priest, the founder and sometime director of Anglican Frontier Missions. Its 45 small chapters were written originally as weekly columns. Arranged according to the church year, each begins with a meditation on one of the Sunday readings and concludes with an examination of a particular mission challenge.

Among those whom the author identifies as "the 25 largest and least evangelized peoples of the world" are such diverse groups as the Bagri of India and Pakistan, the Miao people of China, and animists in central and western Africa.

A little disturbing is the author's frequent use of the term "God's plan." More than a few readers may be a little suspicious of a writer who claims to know with certainty what that is. And the sacramental life, as either an impetus to or as a means and goal of evangelism, is lacking.

Still, Fr. de Bordenave distinguishes himself as a rare Episcopalian indeed — an evangelical who takes evangelism with the utmost seriousness. In fact, his work springs from the conviction that evangelism is "the dominant theme of Scripture." This is a novel reading of sacred texts in a church which alternately proclaims a gospel centered on either "stewardship" or on a fairly vague notion of "inclusiveness." His is a voice which deserves, at the very least, to be heard.

(The Rev.) Steven R. Ford
Tempe, Ariz.

And the Wilderness Shall Blossom

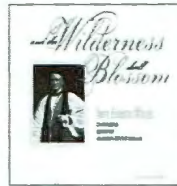
Henry Benjamin Whipple, Churchman, Educator, Advocate for the Indians

By Anne Beiser Allen. Afton Historical Society Press. Pp. 287. \$45. ISBN 9781890434755.

When Bishop Henry Benjamin Whipple died in 1901, news of his death vied in headlines for importance with announcements of the assassina-

tion of President William McKinley. Whipple had been Bishop of Minnesota for 42 eventful years, during which he helped to oversee a period of remarkable growth in The Episcopal Church's activity west of the Mississippi. In 1859, the year of Whipple's consecration, Minnesota had been a state for just one year and had only 20 Episcopal churches within its boundaries. At the end of his episcopate, it had nearly 200 churches, several church schools, a seminary, and two cathedrals.

Anne Beiser Allen's attractive new book is the most detailed and substantial biography of Whipple (1822-1901) ever published. The strength of her account is the attention she gives to all aspects of the bishop's life and work, writing about him as husband, father, priest, bishop, fund raiser, educator, organizer, traveler, preacher, social reformer, missionary, angler, and ecclesiastical politician. Previous



books have focused on specific facets of Whipple to the detriment of others, but Allen gives us the "man in full."

Some of the strongest chapters of the book are about Whipple's earnest work among the Native American tribes in his diocese, including the Dakota and Ojibwe. Whipple famously earned the name "Straight Tongue" for his characteristic honesty in dealing with tribal governments, and for his regular requests that the government honor promises made in treaties.

Allen's careful and thoughtful book is a timely reminder of Whipple's intelligent, passionate, and influential ministry which — 150 years after his consecration — still towers in importance over 19th-century Episcopal Church history. *And the Wilderness Shall Blossom* is a pleasure to hold, to see, and to read.

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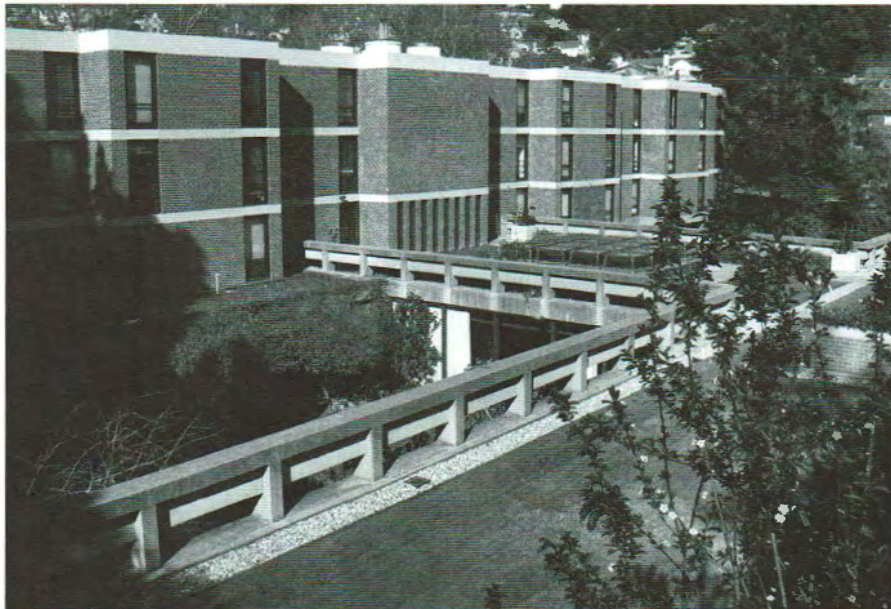
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CDSP Cuts Staff, Dean Won't Seek New Term

Church Divinity School of the Pacific (CDSP) recently announced that five full-time staff positions would be eliminated as part of "a response to mounting financial pressures and changes in the educational needs of The Episcopal Church." The restructuring does not affect the number of faculty positions at the Berkeley, Calif., seminary.

"In the past two days, CDSP has said goodbye to five good and faithful staff members," said Donn Morgan, president and dean, on May 29. "They are leaving not of their own volition, nor because of performance issues, but because of our school's need to bring its budget into a more realistic place, to try to get closer to matching revenues with expenses."

Elizabeth Drescher, CDSP's director of the center for Anglican learning and leadership, said the seminary does not usually make public its financial statements, but that prior to the staff cuts the budget, which begins July 1, had a six-figure deficit. Enrollment during the past year also



CDSP photo

Parsons Hall on the campus of Church Divinity School of the Pacific, Berkeley, Calif.

declined about 10 percent, she noted.

In a related development, Dean Morgan confirmed that he would not seek another term as president and dean during a meeting of the board of

trustees on May 21. His present contract concludes at the end of June 2010.

Dean Morgan indicated he will return to full-time teaching as professor of Old Testament. He has served as president and dean at CDSP since 1995, but he began his involvement in the life of the seminary teaching Old Testament in the early 1970s. The seminary said it will conduct a nationwide search for a successor commencing this summer.

Ms. Drescher said the staff reductions were part of a restructuring which involves reorganizing faculty and staff into a number of cross-functional teams that will encourage greater sharing of expertise and broader involvement in the full range of work performed by all seminary faculty and staff members.

CDSP also announced two new faculty hires. The Rev. Ruth Meyers will replace the Rev. Louis Weil as professor of liturgics for the fall 2009 term, and the Rev. Flora Keshgegian will become the new professor of pastoral theology and women in ministry beginning with the spring 2010 term. CDSP is also actively pursuing new partnerships and programs, Ms. Drescher said.

Reorganizing Convention May Have Lacked Quorum

The Rt. Rev. John-David Schofield, Bishop of the Anglican Diocese of San Joaquin, said it was "with a mixture of sadness and joy" that he learned that members of the clergy who left The Episcopal Church were deposed by his successor as the Bishop of the Episcopal Diocese of San Joaquin.

"We are ... grieved that the leadership of The Episcopal Church feels compelled to create this unprecedented division between the ministries of The Episcopal Church and their brothers and sisters throughout the rest of the Anglican Communion," Bishop Schofield said May 28.

The two San Joaquin dioceses disagree on the number of priests deposed. The Episcopal diocese claims to have removed 61 priests while the Anglican diocese, now affiliated with the Church of the Southern Cone, sets

the number at 52. The 36 priests and 16 deacons deposed by Bishop Lamb on May 22 and May 26 were not inhibited until October and November 2008, meaning that as of the special reorganizing convention at which Bishop Lamb was elected in March 2008, there was an insufficient number of clergy present to hold a convention. The diocesan canons require at least one-third of all clergy present in order for business to be transacted.

"I find the actions I was forced to take last Friday and Tuesday to be heart breaking," Bishop Jerry Lamb said. "But the fact is they chose to abandon their relationship with the Episcopal Church. They declined to ask for a release from their ordination vows and I had no option but to bring the charges of Abandonment of the Communion to the Standing Committee last year."

Florida R.C. Priest Joins Episcopal Church

The Rev. Alberto Cutié, the Roman Catholic priest and TV host who was removed from his parish after a magazine published photos of him embracing a woman on a beach, has been received into The Episcopal Church.

The Rt. Rev. Leo Frade, Bishop of Southeast Florida, received Fr. Cutié at Trinity Cathedral in Miami on May 28. Bishop Frade said the South Florida celebrity will pursue the priesthood.

At a press conference that same day, the Most Rev. John C. Favalora, the Roman Catholic Archbishop of Miami, said Fr. Cutié has not been released from his vows to the Roman Catholic priesthood. He described the actions by Bishop Frade as disappointing and disrespectful.

"Bishop Frade has never spoken to me about his position on this delicate matter, or what actions he was contemplating," Archbishop Favalora said. "I have only heard from him through the local media. This truly is a serious setback for ecumenical relations and cooperation between us.

"The Archdiocese of Miami has never made a public display when for doctrinal reasons Episcopal priests have joined the Catholic Church and sought ordination," Archbishop Favalora continued. "In fact, to do so would violate the principles of the Catholic Church

governing ecumenical relations. I regret that Bishop Frade has not afforded me or the Catholic community the same courtesy and respect."

Bishop Frade said that while Fr. Cutié pursues the requirements necessary to be received into the priesthood of The Episcopal Church, he has granted Fr. Cutié a license to preach, and appointed him to a special initiative to provide "emergency responses to Episcopal churches in urgent need." His first assignment was to preach May 31 at Church of the Resurrection, Biscayne Park.

"In the end, the message of Father Alberto's decision to join The Episcopal Church is the very message that is central to our church, its teachings, and its opportunities for growth and evangelism in the future," Bishop Frade said in a letter sent to the clergy of his diocese.

Fr. Cutié, 40, was removed from his Miami Beach congregation and his Spanish-language television and radio talk shows on May 5 after *TVnotas* published photos of him cavorting with Ruhama Buni Canellis, 35. Ms. Canellis was also received into The Episcopal Church by Bishop Frade. At the press conference following the service, Fr. Cutié said he and Ms. Canellis have been dating for two years and that they are engaged to be married.



Joe Gurneck photo

The newly completed multi-purpose room at St. Patrick's Church, Long Beach, Miss. The previous church building was destroyed by Hurricane Katrina in August 2005. Since then the congregation, which reported average Sunday attendance of 145 before the disaster, has been rebuilding its membership and its church while worshipping at Camp Coast Care. The homes of more than 25 percent of the congregation were destroyed by the hurricane.

Church Attorney to Bishop Bennison: Don't Release Letters

The ecclesiastical Court for the Trial of a Bishop has issued a temporary gag order prohibiting the Rt. Rev. Charles E. Bennison, Jr., Bishop of Pennsylvania, from making public more than 200 letters that Bishop Bennison claims would exonerate him of charges that he failed to report sexual misconduct committed by his brother, John [TLC, May 17].

Bishop Bennison maintains he did not know about the misconduct until many years later, but in 2008, the court found Bishop Bennison guilty of conduct unbecoming a member of the clergy and recommended that he be deposed. He remains under inhibition pending appeal.

In April, John Bennison turned over more than 200 letters the teenage victim wrote to him over the course of several years after the misconduct began. The letters purportedly reveal that the victim conspired with John Bennison to conceal their sexual relationship from Bishop Bennison.

"I wish John had turned over the letters sooner," said James Pabarue, Bishop Bennison's lawyer. He added that he did not know why he had not. "If he had, there probably never would have been a trial."

Mr. Pabarue asked the court either to dismiss the case or grant a new trial. Instead, the court has ordered Bishop

Bennison not to release the letters, claiming they would cause further distress to the victim.

"The complainant has submitted a sworn declaration from a psychologist who opines that public release of the materials underlying the respondent's motion could inflict trauma on the victim," the court said in an opinion dated May 19.

Although Bishop Bennison's lawyers have voluntarily agreed not to release the letters at this time, they have argued that the court filings in support of the motion to dismiss the charges should be made available to the public.

Steve Waring

Three Bishops, ACI Want Possible 'Dirty Tricks' Investigated

Allegations of conduct unbecoming a member of the clergy will be lodged by three bishops against a member of the national Executive Council and the president of Integrity in response to the misappropriation and publication of private correspondence.

Bishops John Howe of Central Florida, Mark Lawrence of South Carolina, and D. Bruce MacPherson of Western Louisiana, along with other leaders of the Anglican Communion Institute (ACI), are concerned about a possible "dirty tricks" campaign waged

against the ACI by the Rev. Canon Mark Harris, the Rev. Susan Russell, and an unidentified member of the staff at the Diocese of Washington.

Priests "publishing the private e-mails of bishops is a matter of grave pastoral disorder," said the Very Rev. Philip Turner, former dean of Berkeley Divinity School at Yale and a member of the ACI. The publication of the correspondence also may violate laws concerning attorney-client privilege, Bishop MacPherson said.

The dispute involves the misappropriation of e-mails and a draft of an ACI paper titled "Bishops' Statement on the Polity of The Episcopal Church." Most of the private correspondence contained a standard legal disclaimer noting that the information was privileged and intended solely for those to whom it was addressed.

On April 21, Canon Harris published snippets from the bishops' statement and 13 e-mail messages exchanged among the ACI leaders and their lawyer. The following day, Ms. Russell published the bishops' statement along with extracts from the e-mails, and the *Washington Blade*, a secular gay-interest newspaper, published an expurgated version of the e-mail exchange.

"Since when do we have priests publishing the private correspondence of bishops to each other?" Bishop Howe asked.

Writing on an internet blog maintained by Integrity, Ms. Russell applauded the "outing" of the ACI because she said it was advocating an "unprecedented power grab by anti-gay bishops."

A spokesman for the ACI said the organization did not contemplate pursuing civil or criminal remedies. One of the bishops said that formal ecclesiastical charges have not been made against either Ms. Russell or Canon Harris, but the matter has been brought to the attention of Bishop J. Jon Bruno of Los Angeles, where Ms. Russell is canonically resident, and Bishop Wayne Wright of Delaware, where Canon Harris resides.

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

BRIEFLY...

The treasurer of a charitable women's group at St. Stephen's Church, New Port Richey, Fla., is **accused of stealing \$44,000**. Police say Earla Ferguson, 80, who has served as treasurer since 2000, wrote checks made out to cash. The church's senior warden said the group's funds are kept separate and the alleged theft will not affect church operations.



Melanie Jianakoplos photo

Following a presentation at St. Alban's Church, Fulton, Mo., cyclists for the Waters of Hope mission project prepare for the second half of their 650-mile ride around the Diocese of Missouri. They visited 18 parishes and talked about the project, concluding on May 31 at Christ Church Cathedral in St. Louis, where they processed into the church with their bikes for the Pentecost service of Holy Eucharist. The annual project, sponsored jointly by the dioceses of Missouri and Iowa, has raised more than \$100,000 for clean water for the companion dioceses of Lui in the Episcopal Church of the Sudan and Swaziland in the Church of the Province of Southern Africa.

Bishop of Kansas Joins Other Clergy to Decry Abortion Doctor's Murder

The Rt. Rev. Dean E. Wolfe, Bishop of Kansas, and a dozen other Episcopal clergy in the metropolitan Wichita area have issued a statement expressing sadness and horror at the shooting death of a prominent abortion doctor May 31 inside his church.

"We are deeply saddened and horrified by the killing of Dr. George Tiller while in his place of worship this past Sunday," the clergy said. "We feel compelled to make this statement as witnesses to our faith, that we hold absolutely certain that violence will never prevail, and that darkness will not win."

Dr. Tiller was shot to death in the foyer of Reformation Lutheran Church as he handed out bulletins. He was one of only a handful of U.S. doctors who performed abortions after the 21st week of pregnancy, and had been a target of abortion protestors for decades. A Kansas man arrested the next day has been charged.

Doctor Described as 'Martyr'

A vigil held June 1 at St. Paul's Cathedral, Boston, in memory of slain abortion doctor George Tiller was not only an opportunity to grieve his death and celebrate his life; it was also a huge evangelism opportunity, according to the Rev. Katherine Ragsdale, president- and dean-elect of Episcopal Divinity School.



Ms. Ragsdale

Dean-elect Ragsdale, who led the service of prayers and hymns, told THE LIVING CHURCH most of the 400-500 persons who attended the vigil at the cathedral were probably not regular church goers. During the service, a number of letters were read from women whom she said had been helped by Dr. Tiller, whom she described as "a martyr."

Bishop Wolfe, the 10 priests and two deacons said the shooting "was not a Christian act," and they encouraged "all of our neighbors, in Wichita and beyond, across denominations and faiths," to continue to be in conversation even in the midst of differing views.

"We feel assured that we can disagree without resorting to acts of violence," they said, a sentiment echoed by Presiding Bishop Katharine Jefferts Schori, who also included a prayer for the perpetrators of violence the following day.

"I am horrified to learn of the murder of Dr. Tiller, made even more painful for occurring in a place of worship and sanctuary," she said. "I pray for him and for his family, that all may know they are held in the palm of God's hand. I also pray for those who believe that violence is ever the answer to disputes or differences, that they too may be healed."

"He gave his life in the service of others," Ms. Ragsdale said. "He did work that was demanding and dangerous and not nearly as lucrative as other fields he could have pursued, and he did this under constant unremitting harassment and terrorism for decades."

She noted that the clinic where Dr. Tiller worked was destroyed in a bombing in 1985, and he had been shot in both arms in 1993 in an attempt to prevent him from performing future abortions.

In remarks during the vigil at the cathedral, the dean-elect called Dr. Tiller "a saint" whose work was consistent with the teachings of The Episcopal Church.

"What is a saint except someone who gives his life to care for others in the service of God?" she said. "He was a deeply spiritual, prayerful man."

Steve Waring



Suzanne Gill photo

The Rev. Rico Tice, evangelism minister at All Souls' Church, Langham Place, London, presents "Christianity Explored," a multi-part evangelism program geared toward blue-collar church seekers, to members of the Hispanic clericus of the Episcopal Diocese of Fort Worth in the Southern Cone. The May 15-16 presentation was part of a month-long training series that also included the Diocese of Dallas and a number of dioceses in Central and South America.

New Bishops Prepare for General Convention

Thirty-seven bishops, including five Canadians, one from Scotland, and one from Ireland, recently joined six episcopal faculty members and 10 guest instructors in North Carolina for a College for Bishops' residency program.

The three-year Living Our Vows program is designed to support the spiritual health and personal development of new bishops. A series of three residential retreats is complemented by peer coaching with an experienced bishop, according to a news release.

The bishops, grouped in three classes according to the dates of their consecrations, attended sessions May 18-22 in media training and a "holistic approach to communications strategies" for the July General Convention. David Booth Beers, chancellor to the Presiding Bishop, led a study of the polity of The Episcopal Church, and Sally Johnson, chancellor for the president of the House of Deputies, focused on proposed revisions to the church's disciplinary canons.

Resolutions on Sexuality Aplenty

Some people in high places will tell you that the 76th General Convention, which meets in Anaheim, Calif., July 8-17, will not be bogged down by legislation on sexuality, but rather will emphasize issues of peace and justice. Don't be too sure about that. A quick search the other day revealed that there are more than a dozen resolutions that already have been filed on the issue of whether the church should bless committed, same-gender relationships. I suspect that by now, and certainly by the time convention opens, there will be more.

No one should be surprised by the plethora of resolutions on this topic. After all, that is the direction in which the church has been headed for the past few triennia. The major question is whether any of this proposed legislation will reach the convention floor. Presiding Bishop Katharine Jefferts Schori has some strong opinions about this topic, and some of the resolutions won't get past committee hearings because they duplicate each other.

The major issue on this topic will be whether the convention should repeal Resolution B033, which was adopted shortly before the 75th General Convention adjourned in Columbus, Ohio, three years ago. That resolution called "upon standing committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate whose manner of life presents a challenge to the wider church ..." No one was happy about the passage of B033, which was an 11th-hour compromise to get the convention out of a difficult situation.

Bishop Jefferts Schori has said B033 should not be repealed by the convention in Anaheim, but rather that the matter should be revisited. Most of us do not know at this point what that means, but a good guess would be that it will involve some sort of conversation during the time in Anaheim.

Prior to the Presiding Bishop revealing her opinion, several diocesan conventions adopted resolutions that ask General Convention to repeal B033.

For example, Resolution C010 recommends

that action, and adds "... That The Episcopal Church acknowledges with regret the further oppression visited on the lesbian and gay members of this church by Resolution B033 and its application; and apologizes for the potentially negative impact of said resolution on the ability to respond to the vocational call by the Holy Spirit to the episcopate of any member of this church ..."

Another resolve adds "... That The Episcopal Church expresses its appreciation to the lesbian and gay members of this church for their patience during this time of discernment for the church..."

While the resolutions submitted so far resemble one another, various elements of them seem to cover different concerns. For example:

Several resolutions ask that the convention authorize the Standing Commission on Liturgy and Music to develop appropriate rites for same-gender blessings. That would mean that a future convention would take action on the matter, although there are so many rites already being used that it would take only a few minutes for a deputy, or a member of the commission, to retrieve a proposed rite from a briefcase.

Other resolutions propose changes to the canons that would change the language in the marriage service to read "two persons" where the words "a man and a woman" appear.

Resolution C004 says there are no restrictions on a diocesan bishop's authorization of the blessing of same-sex partners.

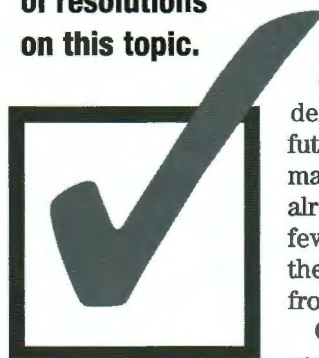
C054 would have the convention regret the discrimination against some candidates for the episcopate expressed in B033 and "the hurt and alienation felt by some because of that discrimination..."

C056 includes what amounts to a "conscience clause" similar to the one adopted over the ordination of women.

My record on predictions on any subject is so poor that I won't attempt to guess how this will unfold in Anaheim. I think we're safe to say that The Episcopal Church is going to approve officially what has been taking place unofficially for years. If it's not this convention that takes that step, then it will be 2012 in Indianapolis, or in 2015. Whenever it occurs, no one ought to be surprised.

David Kalvelage, executive editor

No one should be surprised by the plethora of resolutions on this topic.



Did You Know...

Thieves recently stole 500-year-old floor tiles from St. Peter's Church, Crostwick, near Norwich, England.

Quote of the Week

The Rt. Rev. Colin Johnson, Bishop of Toronto (Canada), in a response to the Canadian House of Bishops' decision not to recommend legislation to permit same-sex marriage: "I'm tired of talking about sex. I've spent the whole of my episcopal ministry dealing with that issue. And I say 'issue' advisedly."

Embarrassing Event

The reception of a popular Roman Catholic priest into The Episcopal Church is one of the most unusual events in recent years. Roman Catholics, clergy and laity, find their way into The Episcopal Church by various means, but usually these moves take place without a press conference, the presence of the diocesan bishop, and considerable attention by the secular media. The reason for the attention is the Rev. Alberto Cutié, a Miami priest with a large following through radio and television in South Florida. After he was photographed cavorting with a divorced woman on a Miami beach, Fr. Cutié left the church into which he was born and turned to The Episcopal Church.

The reception process seemed to happen at dizzying speed, but various reports indicated Fr. Cutié had been involved in a "discernment process" for the past two years. The publicity generated by the incident is unfortunate, especially in view of reports that a public-relations firm had organized at least part of the announcement that was made at Trinity Cathedral, Miami. Bishop Leo Frade of Southeast Florida said Fr. Cutié's decision would be a good opportunity for evangelism for The Episcopal Church. We beg to differ. When a priest leaves his church over a non-doctrinal issue, a violation of his priestly vows, in order to continue to be a priest and to remain in a relationship, it is not an event worth publicizing.

The bishop went so far as to advise churches in Southeast Florida to have a supply of promotional literature about The Episcopal Church available when visitors, perhaps inspired by the Cutié move, would flock to Episcopal churches.

The celebrity priest, now a lay person, was rushed to the pulpit of a Miami church only a few days after the announcement and attracted a crowd far larger than usual. No matter how well Alberto Cutié preaches, or how many followers he attracts, the event is an embarrassment to both churches.

When a priest leaves his church over a non-doctrinal issue . . .

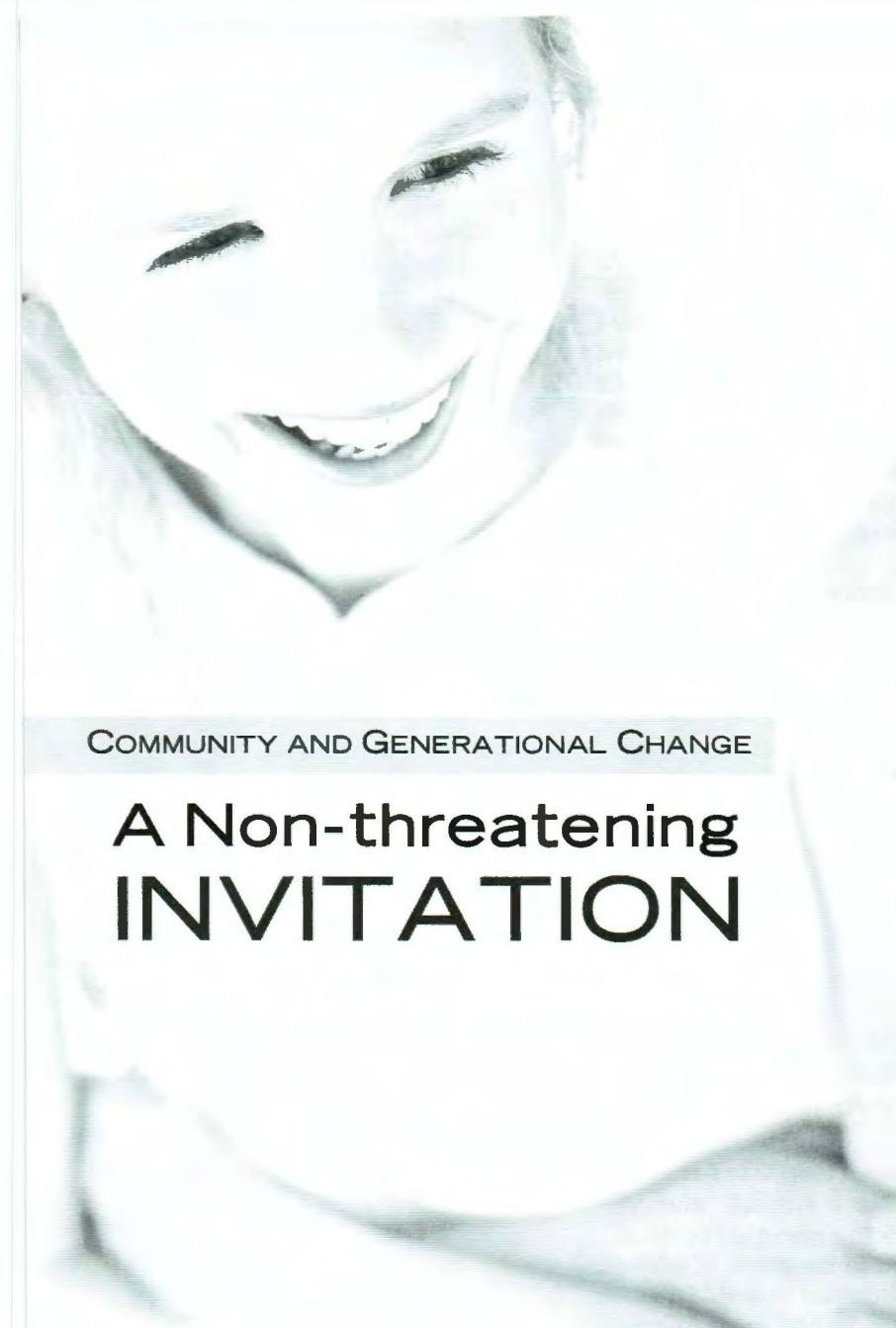


it is not an event worth publicizing.

Gifts for TLC's Future

From time to time the Living Church Foundation receives a bequest from one of its friends. Thanks to bequests received during the past decade, THE LIVING CHURCH has been able to acquire computer equipment that enables us to serve our subscribers more expertly and more efficiently, and to gather news and other content for the magazine in a more timely manner. In addition, bequests have increased our Endowment Fund, and have enabled us to do some long-range planning that resulted in many improvements to our products.

The non-profit status of the Living Church Foundation means that bequests directed to us are tax-deductible. People who are considering making a bequest may contact the general manager or the executive editor for additional information. Those who are willing to leave gifts of money or stock to the Living Church Foundation will have the satisfaction of knowing they are making it possible for this magazine to be available for future generations, and for the foundation to be able to continue its mission of the promotion and support of orthodox, catholic Anglicanism. We urge readers to remember the Living Church Foundation and their parish churches in their wills.



COMMUNITY AND GENERATIONAL CHANGE

A Non-threatening INVITATION

READER'S VIEWPOINT

(Second of two parts)

By Karl C. Schaffenburg

In this first part of this article [TLC, June 14], I discussed the problem of outreach to younger adults, to people who have been conditioned to think of personal identity and of community as an act of will, and who therefore expect that it is they who will do any outreach, and who will often find outreach directed to them to be threatening. In this continuation discussion, I'll examine a strategy for a church family to reach out in a non-threatening manner.

The first thing we must do is to remember that spiritual hunger remains real. People will try more ways to satisfy this hunger, and define these ways as matters of personal choice only, but the hunger will remain unsatisfied unless fed by God.

Recognizing this, we need to acknowledge that being

inviting and expressing interest in the person can be perceived as threatening because it can be interpreted as an attempt to restrict the person's autonomy, and as an attempt to "check them out" for the purpose of forming a judgment about them. Outreach needs, therefore, to be more focused on providing information, and less focused on seeking it. For example, the use of a website and of podcasts to provide the message allows the young adult to access the content of faith in an environment with which he or she is familiar and feels in control.

Why this rearrangement in information flow? If, rather than ask the young adult about himself or herself, I focus more on talking about my church family, about how we experience God, this places the young adult in the position of being able to choose whether to respond. He or she can then share information, or ask questions about me or about the worshiping community, or even, indeed, about the gospel. Giving the young person the choice, the freedom of will to engage, avoids the perceived threat to autonomy. He or she gets to decide if I am invited to join his or her "Facebook page," that circle of people who do get to learn more about him or her.

This outreach strategy changes nothing in the content of the message. It involves no change in the identity of the worshiping community. It focuses on making good information available to allow the seeker to decide how to best engage, maybe by asking me something about myself, maybe by asking for more information about how we worship and what is expressed in our worship. The "threat" level is lowered because if I speak about my faith, then I can better avoid being perceived to judge the inquirer's faith.

Any follow-up outreach I engage in can continue to focus on the provision of information coupled with the invitation to engage in exploration. For example, I can follow up to let the seeker know more about when different groups in the community meet, and that, for example, we'll explore worship in an Instructed Eucharist on a given date.

How does the concept of community in young adults compare to what is experienced in other age groups? Most children and teenagers do not want to be involved in any activity that they don't consider to be fun, and most are focused on what their peers are involved in. This means that a first focus in outreach has to be invitation to shared social activities, with ministry and formation being layered upon fellowship only slowly and with a light hand.

The parents of these children and teenagers are themselves a little worn out from shepherding children from one activity to another (e.g., school sports), and so their first reaction to this kind of ministry is that it might be OK if it allows them to drop their kids off, but they are not too



Further Questions

I have some questions regarding the item on "Cavorting Priest" which appeared in the Editor's Column written by David Kalvelage [TLC, May 31].

1. Why didn't the Rev. Alberto Cutié, while a Roman Catholic priest, communicate with his bishop, in this case Archbishop John C. Favolora, and resign from the priesthood, before his romantic involvement with a young, divorced woman, to prevent this church scandal?

2. Why was the Episcopal Bishop of Southeast Florida, the Rt. Rev. Leo Frade, so eager to publicly "welcome Padre Alberto with open arms" and thus further inflame this scandal?

3. Why does the Roman Catholic Church still insist that its priests be celibate, when history shows that this practice was not implemented until around the 8th century?

4. How much damage has been done to our ecumenical relationship with the Roman Catholic Church because of The Episcopal Church's involvement in this Church scandal?

*(The Rev.) Ralph W. Anderson, Jr.
Shrewsbury, Mass.*

Splendid Contribution

What a splendid contribution is Mary Reath's "Toward a Reformed Ecumenical Movement" [TLC, May 24].

As a Roman Catholic monk and a loyal reader of TLC, I rejoice in the positive analysis she offers regarding how far the ecumenical movement has come these recent last decades, and also her practical suggestions as to how each one of us, each of our local faith communities, can contribute positively toward the ongoing journey into fuller Christian reconciliation, in rich diversity, in our one risen Lord.

*(The Rev.) Robert Hale, O.S.B. Cam.
New Camaldoli Hermitage
Big Sur, Calif.*

Prayer Book Lineage

I don't understand how the 1928 Book of Common Prayer could possibly be said to be the last U.S. book "in the direct lineage with the prayer book of 1662" as maintained by Peter Toon and W. Donald Lyon in "Clear and Coherent Voice" [TLC, May 24] when the prayer books of the U.S. church from 1789 through 1928 were heavily influenced by the Scottish Liturgy of 1764. That was itself a significant departure from 1662 and has much in common with the first prayer book of Edward VI in 1549.

*(The Rev.) John D. Grabner
Pullman, Wash.*

Friendly Presence

Missing from the many fine things said about Violet Porter [TLC, May 24] are the years in the 1960s she spent at The General Theological Seminary, where her husband, the Rev. H. Boone Porter, taught liturgics. Mrs. Porter was always friendly to us seminarians she met each day as she corralled her children around the close.

*(The Rev.) Donald H. Langlois
Chandler, Ariz.*

interested in parent-child activities in a church setting.

The parents in young families are tired, and are suspicious of attempts to involve them in further ministry. Being consumers, they are used to looking for what they can get out of any product or service, and they want to be able to control their degree of involvement. As expressed to me recently by a mother of three, "That's why I like the Catholic Church. [This woman is a nominal Episcopalian.] I can just go to church, do Mass, and leave. Nobody asks me to do anything." Whether or not this is an accurate characterization of parish life in a typical Roman Catholic parish, it is an accurate characterization of a consumerist attitude and expectation.

Who's left? Retirees do tend to become more involved. They are from an age group in which community is less defined as an act of will or as a shopping choice. They also have more time to be involved in church activities. But their idea (and experience) of being inviting and welcoming involves an approach which is threatening to the young adult and therefore often counter productive.

Where does this leave the parish priest? It leaves him or her in the position of St. Paul, when he said, "I have become all things to all people" (1 Cor. 9:22). In parish ministry, I have to recognize that no one approach in outreach will work. To the young

adult, I have to provide information and opportunity. To the child or teenager, opportunities for peer interaction; to the working adult, a range of "consumer" options; and to the older adult, active invitation and engagement. I then have to try to manage these approaches in a complementary fashion, where I can engage lay persons in engaging lay persons, so that outreach is something done by all parts of the body.

Our Lord told his disciples, "No one can come to me unless the Father who sent me draws him ..." (John 6:44). The initiative in salvation remains with God, but the decision of whether to respond to this call remains an exercise of individual will. God doesn't need to "check us out" in making his call, and when we pass on this call by inviting others to share in worship and fellowship we need to guard against even the perception that what we are trying to do is check them out. Let the information flow to them. Let them get to know you and your worshiping community, that in the process they can begin to know God better and to experience his love more fully. □

The Rev. Karl C. Schaffenburg is the rector of Church of the Incarnation, West Point, Miss.

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

Outreach needs, therefore, to be more focused on providing information, and less focused on seeking it.

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The Rev. **Doyt Conn** is rector of Epiphany, 1805 38th Ave., Seattle, WA 98122.

The Rev. **Jlm Curl** is rector of St. Gabriel's, 330 N Ridgecrest Ave., Rutherfordton, NC 28139.

The Rev. **Randall Kidder Day** is rector of St. Mark's, PO Box 39, Los Olivos, CA 93441.

The Rev. **Argola Haynes** is priest-in-charge of Good Shepherd, 3303 W Vernon Ave., Los Angeles, CA 90008-5229.

The Rev. **Stefani Schatz** is rector of Trinity, P.O. Box 2246, Reno, NV 89505.

Ordinations

Priests

Kentucky — **Robin Gulick**, assistant, Redeemer, 6201 Dunrobbin Dr., Bethesda, MD 20816.

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Deaths

The Very Rev. **R. Bruce Ryan**, SSC, rector emeritus of St. Luke's Church, Fort Myers, FL, died March 18. He was 80.

A native of Toronto, Ontario, Canada, Fr. Ryan was educated at Lake Forest College (IL) and Seabury-Western Theological Seminary. In 1956, he was ordained deacon and the following year priest. He served in the following churches: Trinity Memorial, Warren, PA, curate, 1956-59; St. Luke's, Kinzua, and St. Francis', Youngsville, PA, vicar, 1959-62; St. Gregory's, Boca Raton, FL, rector, 1962-66; St. Margaret's, Hialeah, FL, rector, 1966-74; and St. Luke's, Fort Myers, rector, 1974-92. He was named rector emeritus in 1992. Fr. Ryan was a member of the executive council and was a youth advisor in the Diocese of Northwestern Pennsylvania; a member of the executive board and the board of examining chaplains in Southeast Florida, and a General Convention deputy, member of the standing committee, and dean of the Fort Myers deanery in Southwest Florida. Surviving are his wife, Connie; a daughter, Joan; and a son, Michael.

The Rev. **Joseph Herbert Scheff**, 76, priest of the Diocese of West Virginia, died April 17 following a long illness. He had been vicar of All Souls' Church, Daniels, for 14 years.

Born in Atlanta, he graduated from Antioch College (TN). He worked as a civil engineer in a number of locations in the Southeast, and was a member of the Army Reserves Engineer Battalion as a sergeant major. Later, he was employed by the Federal Aviation Administration, where he was involved in design of airports. Following years of lay ministry in the Methodist Church, he became an Episcopalian. He was ordained to the diaconate in 1991 and to the priesthood in 1992. Fr. Scheff served the church in Daniels from 1992 until 2006, when he retired. During retirement, he served other congregations in West Virginia. Fr. Scheff was involved in hospice ministry and with ministry to victims of AIDS. He is survived by his wife, Patricia; a daughter, Margaret, of Shady Spring, WV; a son, Joseph II, of Deltona, FL; five grandchildren; four great-grandchildren; and a brother, Richard, of Milledgeville, GA.

Next week...
Toward Anaheim

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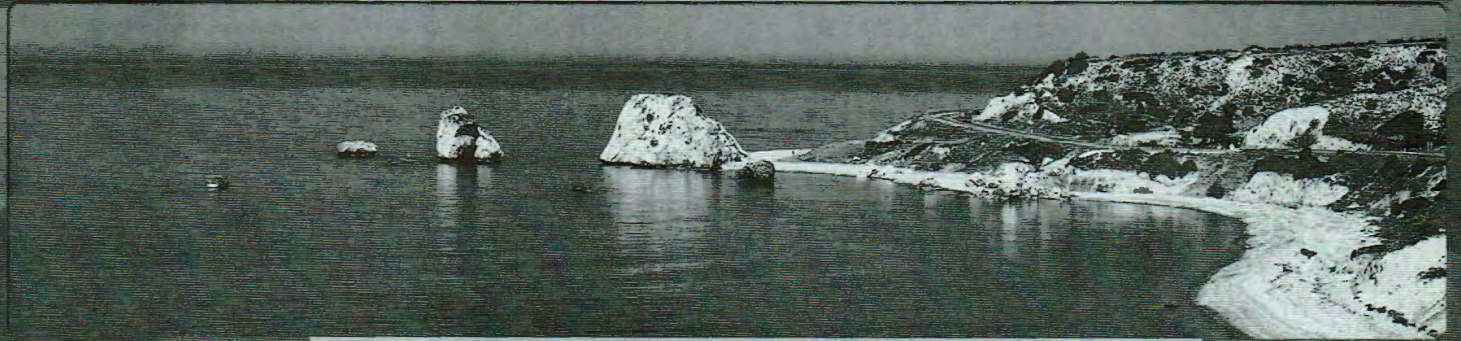
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