

November 28, 2010

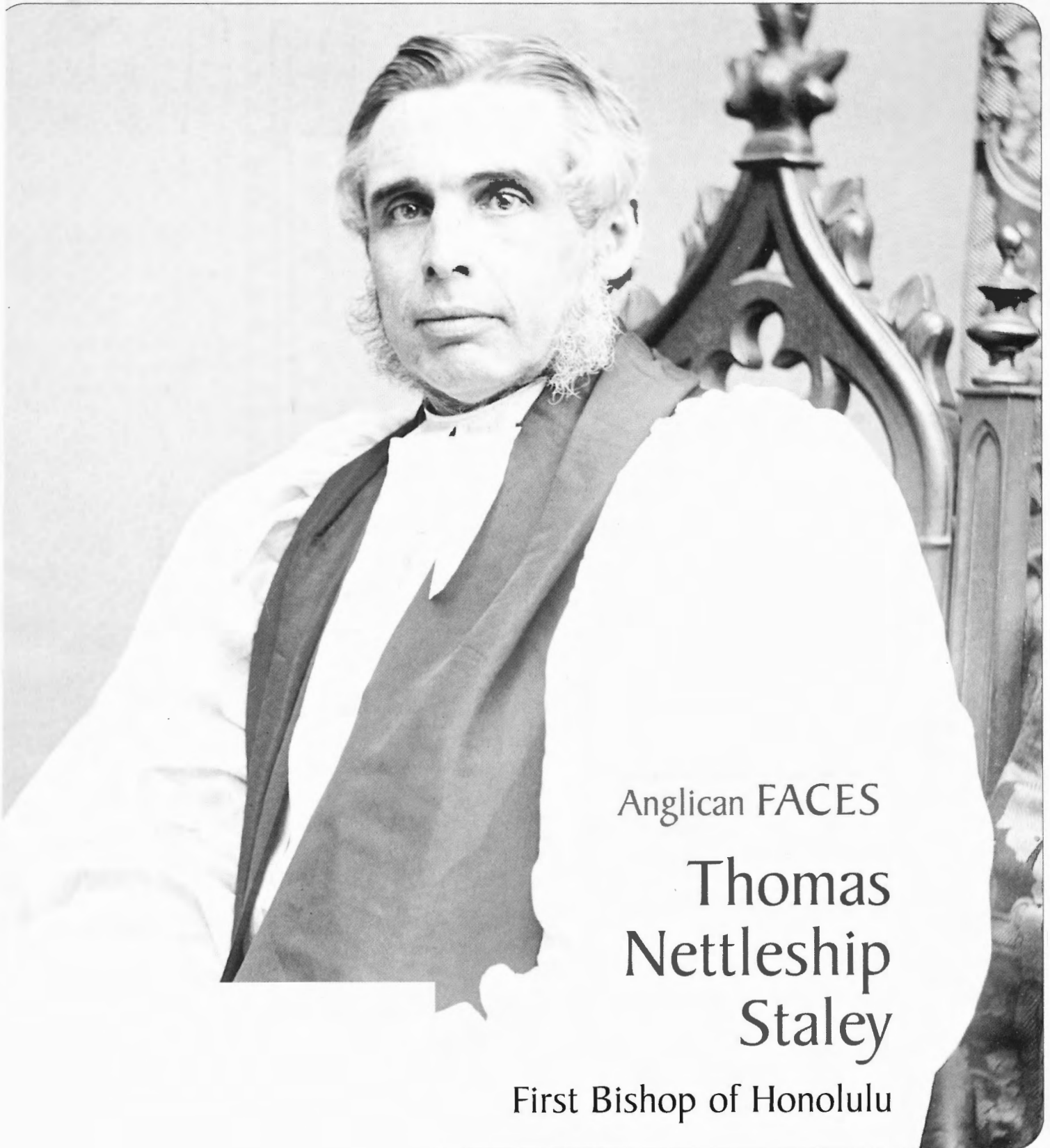
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this week | November 28, 2010



7

news

- 4 Five Bishops Form Caravan to Rome

essay

Anglican FACES

- 7 Thomas Nettleship Staley
First Bishop of Honolulu
BY RICHARD J. MAMMANA, JR.



11

books

- 11 The Works of Mercy

other departments

- 12 Sunday's Readings
- 13 People & Places

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Five Bishops Form Caravan to Rome

There are three possible roles for Catholic-minded people who cannot accept women bishops and the agenda that goes with it, according to the Bishop of Ebbsfleet, the Rt. Rev. Andrew Burnham:

- Non-jurors — “those who soldier on, knowing that they are a dying breed, but are content to be witnesses of what they have always believed and practiced.”

- Solo swimmers — “individuals who go off on their own” and join the local Roman Catholic congregation.

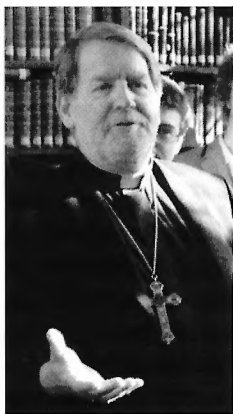
- Members of a caravan — “By this I don’t mean a holiday home. The ‘caravan’ in biblical times was something like the trek of the Children of Israel from Egypt to the Promised Land, via Mount Sinai. The caravan is large and ramshackle, camels and people trudging along, children running around and playing. There are newborns in the caravan and people dying. People join and people leave.”

Burnham wrote this in his newsletter just two weeks ago. On Nov. 8 he formally took up the Vatican’s offer of the Ordinariate.

An announcement confirmed the much-anticipated resignations of Burnham and the Church of England’s other Provincial Episcopal Visitors (PEVs), colloquially known as flying bishops: the Rt. Rev. John Broadhurst, Bishop of Fulham, and the Rt. Rev. Keith Newton, Bishop of Richborough. Joining them are two retired bishops: the Rt. Rev. Edwin Barnes, honorary assistant bishop

of Winchester, and the Rt. Rev. David Silk, honorary assistant bishop of Exeter. The journey of the Ordinariate “caravan company” is underway.

“We have been dismayed, over the last thirty years, to see Anglicans and Catholics move further apart on some of the issues of the day, and particularly we have been distressed by developments in Faith and Order in Anglicanism which we believe to be incompatible with the historic vocation of Anglicanism and the tradition of the Church for nearly two thousand years,” said the bishops’ statement.



James Bradley photo
Burnham

There were other elucidations. One accused the Church of England of adopting an increasingly lax attitude towards issues in morality, both homosexuality and abortion. In more tabloid language Burnham said the Church of England was like a chain of coffee shops going out of business. It may have a recognized corporate brand, but confuses its customers with a different menu in every outlet.

How many people will join the caravan now and in the medium term? Immediately it invites the question of what the effect will be on moves in the General Synod to legislate for women bishops. The “solo swimmers” were less in the spotlight amid the bishops’ departure, but their position is worth comment.

Ever since Pope Benedict made known his offer of an Ordinariate there has been speculation about

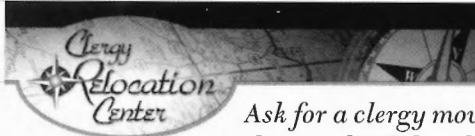
the numbers likely to take it up. Burnham is being cautious and probably realistic: “The Ordinariate groups will be church-planting new congregations, congregations of perhaps only 30 or so people to start with, but 30 enthusiasts nonetheless. Such congregations of activists will probably grow rapidly, but there, of course, lies another risk. There are many clergy and laity who would love to possess the courage for this pioneering venture but they simply do not. Not everyone is at heart a risk-all pioneer.”

The Rt. Rev. Pete Broadbent, Bishop of Willesden (part of the huge Diocese of London) and an influential longtime advocate of women bishops, told TLC: “The RC option simply doesn’t appeal to many Anglicans.” There are many other traditional-Catholic Anglicans, he said, “who don’t see the Ordinariate as the way forward, and want to stay in the Church of England.”

“So we have to continue to attempt to make suitable provision for them when we pass the final legislation to make women bishops.” On that, “nothing has changed in our determination to hold the Church of England together and keep us in fellowship. It would be foolish for those of us who support, pray, and long for women to be bishops to think we can use the Ordinariate option as an excuse for not acting responsibly towards those opposed.”

Not all voices were as sanguine. Christina Rees, one of the leading advocates of admitting women to the episcopate, was unhappy about the timing of the resignations. She told TLC that it seemed odd that the announcement came ahead of “wait-

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ing to see the outcome of the final vote on women bishops and also before seeing the arrangements that will be contained in the Code of Practice." She added, "I find it ironic that they will be joining a Church that recognises neither their priestly nor episcopal ministry."

Rees hopes the women bishops legislation will receive final approval within the next two years. "The Church of England has been debating the issue of women's ordination, including women's consecration as bishops, for 35 years and the current legislation has been in the making for over five years. We know the Church at large will overwhelmingly welcome women as bishops.

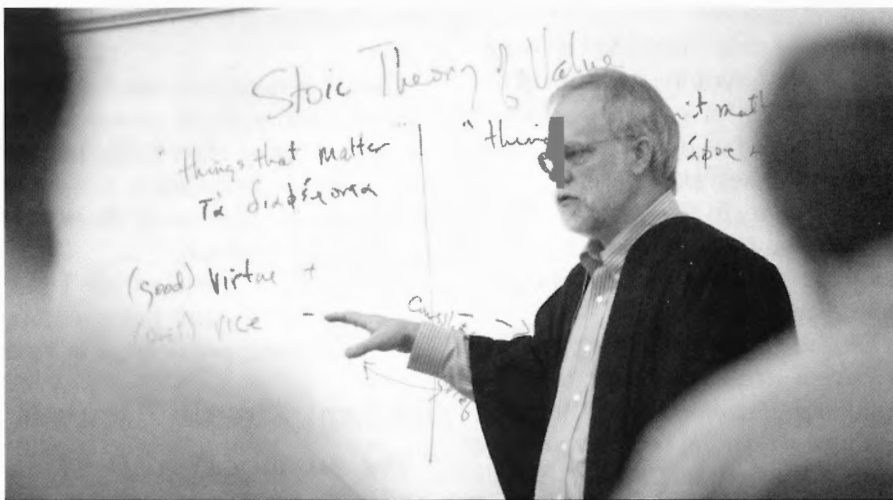
"When women as well as men are able to share in the exercise of episcopal leadership, we will have a more complete picture of humanity serving and leading in the name of Christ. Our House of Bishops will benefit from the presence of one half of the human race."

There are wildly varying estimates of who will join the caravan. Enthusiasts for the project talk of "thousands" even "tens of thousands" signing up.

Broadbent offers a different take. "Personally, I don't think many will leave. Catholic Anglicans have lived and breathed the belief that they can be authentically Catholic and authentically Anglican within the C of E. Two or three years down the line, I suspect that the Ordinariate will be a pretty small group in the U.K. It may have a greater following in other countries." Distilling the most realistic views of both sides, the first wave seems likely to compose about 25 groups, typically comprising around two dozen converts, 500 in all.

There is talk of new energy for church planting in the years to come. Again, caution and realism is

(Continued on next page)



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Five Bishops

(Continued from previous page)

needed. Catholic-minded Anglicans in England are not at the forefront of church-planting initiatives in these islands, have little firsthand experience of involvement with it, and have an ecclesiastical polity that does not go naturally with a church-planting mindset.

There is only anecdotal information about how lone swimmers are faring. There have been a string of high-profile lay converts, such as former Conservative Minister Ann Widdecombe. In the last decade and a half some whole congregations have moved on to Rome and report energy and growth.

Others who went as part or all of a parish group have found their numbers dissipated after the early enthusiasm and in honest moments reflect that while Roman Catholicism offers the certainty they sought, it does not necessarily possess anything like the community they once enjoyed in their parish church — even if a lot of the conversation was complaints about the malaise of the Church of England.

The Archbishop of Canterbury said he accepted the bishops' resignations with regret, adding: "We wish them well in this next stage of their service to the Church and I am grateful to them for their faithful and devoted pastoral labors in the Church of England over many years," he said.

"The Archbishop will now set in train the process for filling the vacant sees," a statement from Lambeth Palace said. "In the interim, arrangements have been made for pastoral care to be provided by Bishops John Ford, Mark Sowerby and Lindsay Urwin for those who formerly looked to Bishops Burnham and Newton for their episcopal support and have decided to continue ministry in the Church of England."

John Kingsley Martin, in London

West Missouri Elects Eighth Bishop

The Diocese of West Missouri's annual convention has elected the Rev. Martin S. Field the diocese's eighth bishop.

Field, 54, rector of St. Paul's Church, Flint, Mich., was elected on the third ballot.



Field

The other nominees were the Rev. Peter F. Casparian, 59, rector, Christ Church, Oyster Bay, Long Island, N.Y., and the Rev. Canon E. Daniel Smith, 54, the Diocese of Missouri's canon to the ordinary.

Field was ordained in the Disciples of Christ before being consecrated an Episcopal deacon in 1991

and priest in 1992. He is completing a doctor of ministry in congregational development through Seabury-Western Theological Seminary.

Flint led voting in the lay order from the first ballot, gained votes in both orders on the second ballot, and was elected on the third ballot.

WEST MISSOURI						
Ballot	1		2		3	
	C	L	C	L	C	L
Needed to Elect					52	72
Casparian	42	47	43	48	50	54
Field	30	60	36	71	53	89
Smith	29	35	24	24	-	-

Bishop Zavala Elected Southern Cone's Primate

The Anglican Province of the Southern Cone of America has elected the Rt. Rev. Hector "Tito" Zavala, Bishop of Chile, as its next presiding bishop and primate.

Bishop Zavala's election follows his removal from the Inter-Anglican Standing Commission on Unity, Faith and Order by the Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion.

The Archbishop of Canterbury had previously recommended that any province not abiding by the Windsor Report's requests for self-restraint should not continue representing the Anglican Communion on ecumenical and other commissions.

The secretary general had asked

the current presiding bishop of the Southern Cone, the Most Rev. Gregory Venables, to explain the Southern Cone's decision to provide alternative oversight to such dioceses as Fort Worth and San Joaquin.

Canon Kearon said that Venables did not respond to the request. Venables said he responded informally but that a formal response needed to wait until the Southern Cone met in synod, since intervention had been approved by the synod.

The Southern Cone elects its presiding bishop to a three-year renewable term. Venables, who has been presiding bishop since 2001, will remain Bishop of Argentina and Northern Argentina.

Diocese Requests Bishop's Resignation

Saying that the Rt. Rev. Charles E. Bennison, Jr., "does not have the trust of the people and clergy of the Diocese of Pennsylvania to continue to serve as their bishop," the diocese's annual convention has called on him to resign immediately. The convention approved the measure on a 341-134 vote.

Bishop Bennison has not responded to the resolution, but has said repeatedly that he wants to lead a ministry of reconciliation in the diocese.

Before the convention met Nov. 6, the vestry of Christ Church, the mother church of the diocese, voted to increase its payment to the dio-

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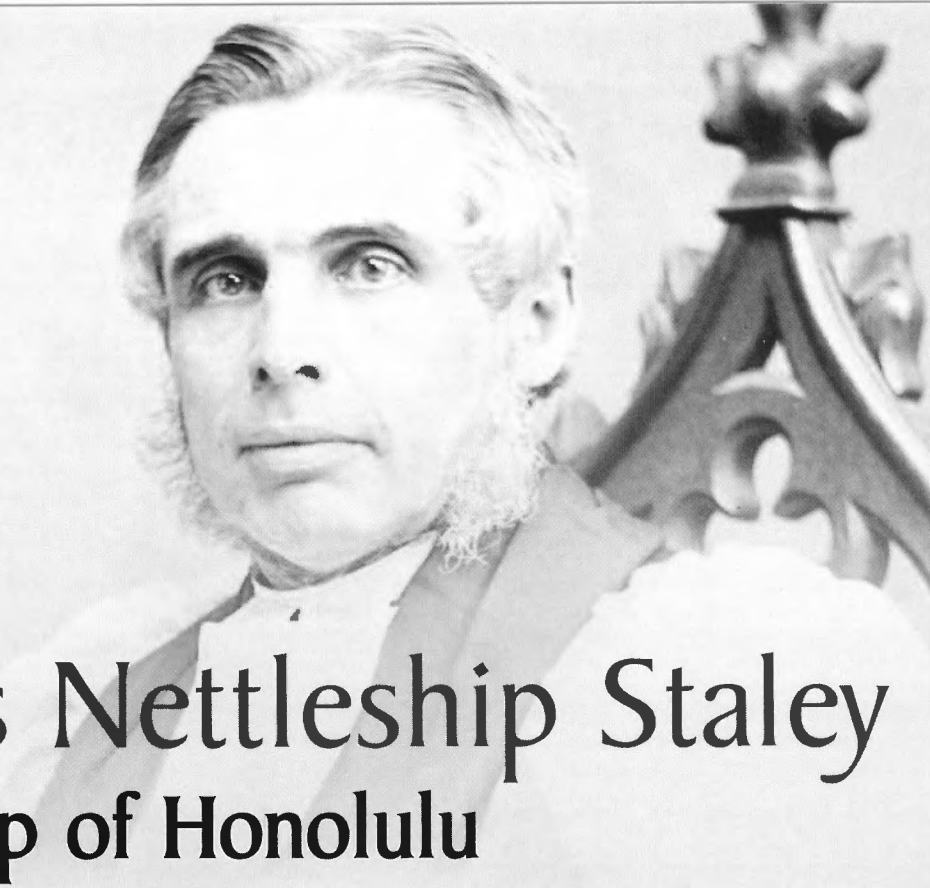


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Thomas
Nettleship
Staley

First Bishop
of Honolulu

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A black and white portrait of Thomas Nettleship Staley, the first Bishop of Honolulu. He is shown from the chest up, wearing a dark suit jacket over a white shirt and a dark cravat. He has light-colored, wavy hair and is looking slightly to the right of the camera with a serious expression. The background is dark and out of focus, showing some architectural details.

Thomas Nettleship Staley

First Bishop of Honolulu

By Richard J. Mammana, Jr.

One of the hidden treasures of the calendar of the Episcopal Church is its annual commemoration of Queen Emma and King Kamehameha IV on November 28, celebrated in Hawai'i as the "Feast of the Holy Sovereigns." Kamehameha (1834-1863) and Emma (1836-1885) gave land, funds, talent and unstinting support for the beginnings of what was at first known as the "Hawaiian Reformed Catholic Church," then as the Diocese of Honolulu, and is now called the Episcopal Diocese of Hawaii.

As early as the 1790s, native Hawaiians had indicated in conversations with explorers that they were willing to receive an Anglican missionary from England. By the time members of the Church of England and the Episcopal Church were able to answer, however, American Congregationalist missionaries had already been working in the islands for nearly 40 years. The Episcopal Church was distracted and fragmented by crises leading up to and including the Civil War. Many in the Church of England believed there were legal and canonical impediments, as well as impossible expense, involved in sending a missionary bishop to what was then a foreign kingdom.

The answer to repeated requests from the Hawaiian royal family for a bishop came finally in the person of Thomas Nettleship Staley (1823-1898), the pioneering figure who traveled to the "isles that wait" with a distinct and determined vision of Anglican life. Staley was born in a clerical Yorkshire family; he studied at Cambridge, but had long-term connections with Oxford Movement leaders such as John Keble and E.B. Pusey, both of whom lent their strong support for

the Hawaiian diocese once it was formed under Staley's guidance.

Queen Victoria's December 11, 1861, license for the consecration of Staley empowered John Bird, Archbishop of Canterbury, to make him "Bishop of the United Church of England and Ireland in the Hawaiian or Sandwich Islands, and all other the dominions of the King of Hawaii." After consecration, Staley arrived in Honolulu with his wife and seven children — with a nurse and governess in tow, as well as several priests — only to discover that tragedy had stricken the royal family through the death of the crown prince. Victoria had promised to serve as the heir's baptismal sponsor at a service Staley was to celebrate soon after his arrival. The new bishop's ministry thus began on a note of sorrow rather than one of joy.

After this rocky start, Staley set to work in building a diocese from scratch along strong Anglo-Catholic lines. He began the use of eucharistic vestments and established daily worship; he wore a cope and mitre on episcopal occasions — acts that would have been all but impossible at the time in England. He baptized the queen and confirmed her along with the king. He laid the foundation of what is now the Cathedral Church of St. Andrew in Honolulu. He oversaw the printing of the king's translation of the Book of Common Prayer into Hawaiian. He advised the royal family on educational matters, and recruited the Anglican nuns of the Society of the Most Holy Trinity (the Devonport Sisters) to open a school for girls. The nascent Diocese of Honolulu became a brief test-case for the viability of a missionary model that planted a complete diocese on foreign soil.

Staley also charted a nuanced course with respect

to his mission's attitudes toward native Hawaiian traditions; while Congregationalist missionaries opposed hula dancing and native chanting at funerals, Staley was tolerant toward both. He also studied the Hawaiian language and encouraged its use throughout the diocese.

Unfortunately, Staley also entered into controversy with existing Congregationalist missionaries who had opposed his mission from the start. He met with opposition from journalists and some of his own clergy, as well as from Anglo-American planters and settlers who opposed his ritualism. Staley's most famous detractor was Mark Twain, who wrote that the diocese was "a pinchbeck thing, an imitation, a bauble, an empty show. It had no power, no value for the king. It could not harry or burn or slay. It was an Established Church without an Establishment; all the people were Dissenters."

Staley's work began to unravel after just three short years when he left the diocese to visit the United States on a fundraising tour in 1865. Financial difficulties were ongoing during Staley's brief episcopate, and infighting among the diocese's clergy hampered their ability to share Anglican Christianity with a country torn increasingly among three options: continued independence as a sovereign kingdom; incorporation into the British Empire as a colony; and annexation by the United States. By 1869 Staley wrote to the Archbishop of Canterbury offering his resignation; it was denied on the grounds that Staley had received his see from the King of Hawaii, and that he could only retire with that monarch's permission.

The bishop left Honolulu for the last time in mid-1870, leaving behind a diocese with High Church-Low Church fault lines that would continue to crack well through the beginning of the 20th century and the annexation of the Hawaiian Islands by the United States. Staley retired with his large family to England, where he served a succession of parishes before his death in 1898. He never returned to Hawaii.

Despite sustained criticism and the appearance of failure adhering to his episcopate, Staley had the lasting support of much of the Hawaiian royal family during one of its last periods of strong, independent power. Institutions he founded — particularly schools, parishes and the cathedral itself — flourished under his care and survive to this day. Many of Staley's sermons and other writings, including a full book, *Five Years' Church Work in the Kingdom of Hawaii* (1868), are available online at Anglicanhistory.org/hawaii.

Richard J. Mammama, Jr., a student at Yale Divinity School, is founder and director of Project Canterbury (anglicanhistory.org).

From An Inaugural Sermon Preached in the Temporary Cathedral of Honolulu, October 18, 1862 (Honolulu: Printed at the Polynesian Office, 1863)

And we come in all love and good will to those who have been labouring here before us. However much we may conscientiously differ from them, we desire not to ignore the work which they have done to the best of their ability, nor withhold from them the credit they deserve. In turn we claim the same consideration and forbearance. There is the more need to ask this because in many important points our Church differs from the sects professing Protestant Christianity no less than from the Roman Church. And consequently there will be parts in her worship and teaching, which will seem strange to those who are only familiar with the former. At the Reformation she avoided the two extremes of a slavish adherence to the existing order on the one hand, and of irreverence for Catholic antiquity and practice on the other.

[...] Yes! we utter the same venerable forms wherein Christians have breathed their aspirations to the Throne of Grace — probably since the times of the Apostles, certainly during fourteen centuries. She holds that the Sacraments are not bare symbols and figures of spiritual truths, but that they "are outward and visible signs of inward and spiritual grace," by and in them "given to us," when administered by the hands of Christ's duly appointed ministers. She teaches parents to bring their infants to be admitted into the Christian covenant by Holy Baptism, wherein they are declared to be "made members of Christ, children of God and inheritors of the Kingdom of Heaven." But they are reminded that all this will be of no avail unless they are endeavouring to fulfill their parts of the covenant by renouncing the world, the flesh and the Devil, believing the articles of the Christian Faith and endeavouring to do their duty in that state of life to which they have been called. On arriving at years of discretion the baptized are invited to the Holy Rite of Confirmation, that they may not only "ratify and confirm their Christian obligations," but be strengthened by a new gift of the Holy Spirit imparted to them "by the imposition of hands." This rite is designed to serve as an initiation into full communion with the Church — when the devout recipient may approach the Blessed Sacrament of Christ's Body and Blood, which in the language of the Catechism "are verily and indeed taken and received by the faithful in the Lord's Supper." She

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deems this the highest act of Christian worship and as an intimation that she would have it accompanied with externals to impress the senses as well as the heart — she directs in her 24th Canon that it be celebrated in every Cathedral with special vestments to be worn by the clergy.

Regarding her children as having bodies as well as souls, senses to be exercised for good or evil, she sanctions the consecration of all that is beautiful in nature and art to the service of the sanctuary. Her old Cathedral worship has consequently been retained in all its splendour. The peal of the organ as it rebounds along the vaulted roof, the stained glass window, the painted altar piece, the furniture for the Holy Table, these have received her high approval and are found not only in her Cathedrals but many of her other churches. Except as accessories and aids to devotion, or as offerings of love to Christ — the ointment poured out — we value them not. If we are to address our worship to them, if they shut out Christ from our eyes, away with them! I am persuaded there are some natures to

whom a ritual is more acceptable, more necessary than to others and such I believe to be the case with the natives of these islands. Let then such of you as lean to a more purely subjective and mental worship remember this, and be willing to sacrifice something of their own individual preferences for the good of the whole body. Regard in this light our humble attempts to adorn God's service and temple. We have as yet only a very poor building. But it is a Cathedral, for it is the seat of a Bishop of Christ's Holy Catholic Church.

Such are some of the leading features in that Church system we come to establish among the people of these islands. We come not unasked, and we come seconded by the prayers and alms of Christ's faithful people in the country we have left. Oh! pray that though we are "sowing in tears" — in the first outburst of a nation's grief for the loss of the princely boy so untimely removed to the bright world above — we may yet "reap in joy," that they who go about "weeping and bearing good seed," may "come again with joy bringing their sheaves with them."

"The Handbook is a wonderful aid in planning liturgies. We couldn't live without it!"

— Keith Shafer, Director of Music at St. Paul's Episcopal Church in Augusta, GA and faculty member of the Sewanee Church Music Conference



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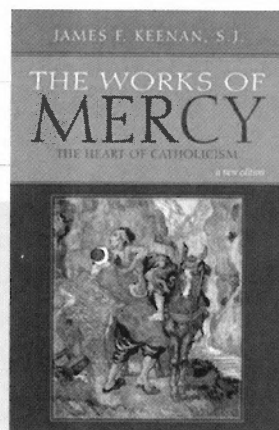
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The Works of Mercy

The Heart of Catholicism

By **James F. Keenan**, S.J. Rowman & Littlefield.
Pp. 136. \$19.95, paper. ISBN 978-0-7425-6021-5.

“Mercy,” Fr. Keenan writes, is “the willingness to enter into the chaos of others.” In his rather brief but nevertheless thorough study, this Jesuit priest and noted theologian, schooled not only in America and Rome, but also in the crucibles of life (ecclesiastical, corporate, and personal), leads the reader through not only the “what” but the “why” and the “therefore” of the works of mercy as “God’s way toward us and our way toward one another.” He reminds us that “Early Christianity defined itself in terms of mercy” — perhaps a stark realization to those among us who want to “get back to the basics” of the Early Church but have other moral issues in mind.

The “what” are the corporate and spiritual acts of mercy. Corporate acts, nothing less than “the *condition* for salvation,” are found in Matthew 25: feed the hungry, give drink to the thirsty, shelter the homeless, clothe the naked, visit the sick, visit the imprisoned, and bury the dead. The spiritual acts he groups, as St. Augustine did, into three categories: reconciliation, the call to be vigilant for the spiritual needs of one’s neighbor, and prayer.

“Why?” God brought order out of chaos through the creation — God’s act of mercy. The Incarnation is seen as God’s entry into “the chaos of human existence”; and redemption — indeed every action of God “aimed at rescuing us” — is bringing us out of the “chaos of our slavery to sin.” Accordingly, we who are created in God’s image, in response to the Father’s mercy and Christ’s call, *practice mercy* by entering into the chaos of others.

Fr. Keenan ranks practicing the corporal and spiritual works of mercy along with other essential elements of the moral Christian life: confessing one’s sins, obeying the Ten Commandments, and developing the virtues. In two major sections of this work, he examines each act of mercy, beginning with biblical imperatives and moving through the teaching of the Fathers and the moving efforts of the Church to live faithfully into the call to be merciful from the time of the Apostles down to today.

These efforts have sprung, and continue to do so, not so much from the top down as from individual and group initiatives in creative, innovative and truly merciful ministries — religious orders for one, confraternities for another. The numerous, frequently sweeping, movements of mercy initiated *by lay people* will remind the reader of the challenging vows of the Baptismal Covenant by which we all commit ourselves to the doing of God’s work — God’s *mercy* — in the world.

“Therefore”: First, the Church is required by God to be merciful. The second “therefore”: Christians must love one another, imitating the merciful acts of God both corporately and personally; otherwise they do not please God!

Despite its academic elements, *The Works of Mercy* is primarily pastoral, not a treatise. It is above all about mercy. By way of a moving self-examination and self-revelation, Fr. Keenan calls his readers to examine mercy and chaos in our own lives, in our family lives, and in the world.

Despite his vocational expertise, the author is anything but aloof — providing an immersion into the burning events of our time, with insightful reflections on September 11, 2001; the scandals of sexual misbehavior in the Church; and the crisis of HIV/AIDS. Where are the occasions for mercy in our families, in our communities, in our world? Fr. Keenan provides not only the places and the crises screaming for help, but he does so with statistics stark and commanding.

Those who practice astrology would tell us that “the stars impel, they do not compel.” *Works* is compelling. A non-Roman may wonder about the comprehensiveness of Fr. Keenan’s definition of “Catholic” when he writes, “if there is one dimension of the Christian tradition that differentiates Protestants from Catholics, it is precisely, ‘works.’” And one may be surprised that, in citing biblical authority — which he does extensively — he nevertheless omits a reference to the Epistle of St. James: “What does it profit ... if one says he has faith but has not works? ... So faith by itself, if it has no works, is dead.”

But this does not distract from the potential impact this small volume has for Christian formation. It has prompted in me self-examination, confession, and a pledge of amendment of life regarding works of mercy. It may also remind any reader who desires to do the work of Christ of the admonition attributed to St. Francis: “Preach constantly; if necessary, use words.”

(*The Rt. Rev.*) *Dorsey Henderson*
Mt. Dora, Fla.

Venite!

RCL: Isa. 2:1-5; Ps. 122; Rom. 13:11-14; Matt. 24:36-44

The prophet Isaiah imagines Jerusalem built like a great monastic edifice perched on the summit of a holy mountain from which the inhabitants look out over a vast expanse of land and nations. Through a portal in the city wall or from a high lookout within its boundaries, a resident may ponder, like the Pharisee in Luke 18, "God, I thank you that I am not like other people: thieves, rogues, adulterers. I am sickened by their speech, their books, their clothes, their incantations and philosophical speculations, their dusty skin, their alien food, their strange music." This is the enclosure of "hatred" and "exhaustion," a belief that there is or will be some safe place cut off from the turbulence of time and human conflict. Not a few have run to sacred centers and high mountains to confess solemnly before God and creation their abandonment of this sinful world.

Our imagined inhabitant, however, is about to undergo a profound conversion. We might call him Br. Thomas

Merton, whose Jerusalem was a monastery in Gethsemane, Ky. Stepping out from his enclosure for a brief visit to Louisville, he was suddenly transfigured: "at the corner of Fourth and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separateness of spurious self-isolation in a special world, the world of renunciation and supposed holiness" (*Conjectures of a Guilty Bystander*, p. 156).

These people streamed to our Thomas Merton and the citadel where he was hid. They brought their stories and their books and their questions, old friends and aliens together; they came doing the inner and outer work of peace. The cry of the prophet, "O house of Jacob, come, let us walk in the light of the Lord," is an invitation extended

to every family, language, people, and nation."

They flow as a stream to the ancient city, and in all their disturbing diversity set about the work of peace, "beating their sword into plowshare, and their spears into pruning hooks." This may all seem like a dream, but, confessed Merton, our alien separateness is the dream, the illusion which locks one away from another. The veil lifted, we begin to see a new humanity, not only in the streets of the city, but in, I dare say, the very heart of God. For the incarnate Christ, in the fullness of time, assumed from the womb of his mother the fullness of our humanity.

Hide if you must; flee the crowd; sit in peace; pray in secret. Still, your Father, who sees in secret, wills to see in you some place for the visceral disturbance and challenge of our common and frail humanity. We cannot say, "Come, Lord Jesus," without saying a fervent "Venite!" to all those whom Christ so loves.

Look It Up

Read Isaiah 2:2,3. A mass of humanity flowing to the ancient city, something still seen in the form of pilgrimage, can be disturbing, even frightening, but, in more luminous moments, the white-water rapids of our diversity can be thrilling and beautiful.

Think About It

We say "Our Father," and so open ourselves to all the sons and daughter of God, saying by God's prompting grace, "Come."

Next Sunday **The Second Sunday of Advent (Year A), Dec. 5, 2010**

RCL: Isa. 11:1-10; Psalm 72:1-7, 18-19; Rom. 15:4-13; Matt. 3:1-12

THE LIVING CHURCH

Volume 241 Number 22

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Mailing address: P.O. Box 514036, Milwaukee, WI 53203-3436

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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People & Places

Appointments

The Rev. **Pierre-Henry Buisson** is assistant at St. Martin's, 375 Benfield Rd., Severna Park, MD 21146.

The Rev. **David Carletta** is assistant at St. Matthew and St. Timothy, 26 W 84th St., New York, NY 10024.

The Rev. **Nancy Burton Dilliplane** is rector of Grace Church, 1022 Main St., Darlington, MD 21034-1434.

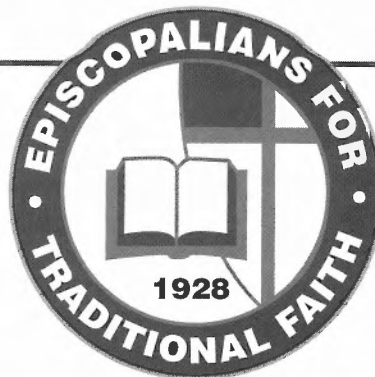
Deaths

The Rev. **Deborah S. Braden**, assistant for pastoral care and outreach at St. Mary's, Birmingham, AL, died Sept. 25 at the age of 57.

She was a native of Alabama and graduated from Jacksonville State University with a bachelor's degree in English and a master's degree in secondary education. She taught high school for six years, graduated from Cumberland School of Law and practiced law in Birmingham until 2001. In 2004 she graduated from the School of Theology at the University of the South, was ordained deacon and priest and became rector of St. Matthias', Tuscaloosa. She moved to St. Mary's in 2006. She is survived by her parents, Rudolph and Ada Jane Braden; three sisters, Vickie Brymer, Cindy Dowdy and Jane Pitts; four nieces, two nephews and many aunts, uncles and cousins.

The Rev. **Packard Laird Okie**, long-time assistant for pastoral care at St. Clement's, San Clemente, CA, died Oct. 4 at his home in Capistrano Beach. He was 93.

After being ordained deacon and priest in 1942, he was a missionary in Liberia from 1942 to 1945 and again from 1947 to 1954. He was an accomplished musician. While in Africa he made a recording, titled "Folk Music of Liberia," which is available on the Smithsonian Institution's Folkways label. He was born in Mashalton, DE, earned master's degrees from Virginia Theological Seminary and General Theological Seminary and a bachelor's degree from Princeton University. He was a chaplain at Princeton, 1945-47; assistant at Trinity, Bethlehem, PA, 1954-57; vicar of St. Elizabeth's, Schnecksville, PA, 1957-64; priest-in-charge of St. Margaret's, Emmaus, PA, 1957-77; and priest-in-charge of Holy Comforter, Crescent City, FL, 1977-82. He served St. Clement's from 1982 to 2008. Fr. Okie is survived by his second wife, Florence; his children, Jean, Laird and Charlotte; and many grandchildren and extended family. His first wife, Mary, died many years ago.



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news

(Continued from page 6)

cese's program budget but would not pay its assessment for support of Bennisson's episcopate.

The vestry said it was willing to lose its representation at the diocesan convention because of its decision.

"We take this action willingly and without hesitation for two reasons: First, the decision of Charles Bennisson to continue as diocesan bishop continues to threaten the Program Budget, which at this moment in time is more important to the mission and ministry of the Diocese of Pennsylvania," the vestry said. "We discern that we are better stewards of the resources entrusted to us by increasing our support of the Program Budget."

The Rt. Rev. Paul V. Marshall, Bishop of Bethlehem — which is contiguous with the Diocese of Pennsylvania — also urged Bishop Bennisson to resign, in a letter distributed shortly before the convention began.

"With the greatest of reluctance I now call, fraternally, on a man I love to resign his office, and I ask you to encourage him to do the same," Marshall wrote. "I did not join in the discussion or the vote of the House of Bishops against him (the outcome was clear from Day One, as it too often is in that body), still hoping against hope that a resolution could be reached. I do so now recognizing the fact that my own perceptions are severely limited and that someday I might be in a similar place and will not like it one bit."

Bishop Gene Robinson Plans 2013 Retirement

The Rt. Rev. V. Gene Robinson, Bishop of New Hampshire since 2004, announced at his diocese's annual convention Nov. 6 that he intends to retire in January 2013.

Robinson has drawn worldwide attention because he was the first openly gay bishop of the Episcopal

Church to disclose his sexuality before his election.

"The fact is, the last seven years have taken their toll on me, my family, and *you*," Bishop Robinson said in calling for the election of a bishop coadjutor. "Death threats, and the now-worldwide controversy surrounding your election of me as bishop, have been a constant strain, not just on me, but on my beloved husband, Mark, who has faithfully stood with me every minute of the last seven years, and in some ways, *you*."

A search committee for Robinson's successor will begin its work in early 2011 and will announce a slate of nominees about a year later, the bishop said.

"For my own ministry as your bishop, both within and beyond the diocese, I will continue my work of evangelizing the unchurched and the 'de-churched.' I get to talk to probably more unchurched people than any other bishop in the Episcopal Church," he said. "By all accounts, I have had the privilege of bringing many people into the Church for the first time, or convincing them that the Church is becoming a safe place to which they can return with a reasonable expectation of welcome. This is *evangelism*, for me, pure and simple."

Correction

"North Dakota Affirms Covenant's Principles" [TLC, Nov. 21] quoted the original language of a resolution on the Anglican Covenant.

The revised resolution said the convention "affirms the principles of the Anglican Communion Covenant, as an expression of the interdependence of autonomous national churches who wish to continue in full communion while remaining in dialog over issues about which there are significantly different understandings, and urges the General Convention to prayerfully consider ratification of the Covenant."

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FALL 2010

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