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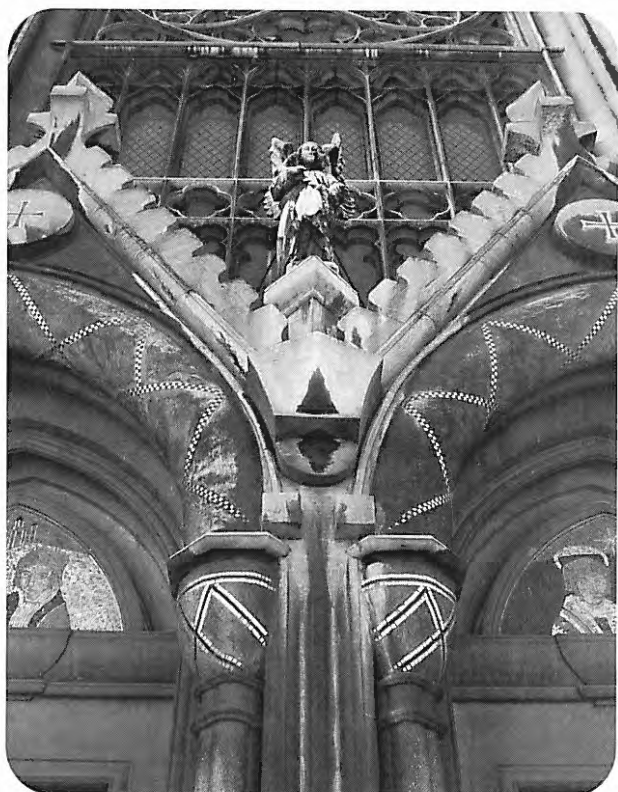
High altar painting of St. Michael
by Johann Georg Unruhe (1793) at
St. Michael's Church, Untergriesbach,
Germany.
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on the cover

THE LIVING CHURCH

this week

| September 26, 2010



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news

Quran Desecration Draws Protests

A Florida pastor's intention to burn copies of the Quran has attracted criticism from both the Bishop of Southeast Florida and an archdeacon who has worked in several Muslim nations.

The Rev. Terry Jones, pastor of Dove World Outreach Center in Gainesville, Fla., plans to burn copies of the Quran during a three-hour evening ceremony on Sept. 11.

Both the Rt. Rev. Leopold Frade and the Rev. Canon Julian Dobbs, archdeacon of the Anglican Church in North America, expressed concern about how this protest will affect the rights of Christians living alongside radical Islamists.

"I can only appeal to him to desist from an action that will hurt his Christian brothers and sisters around the world; they are the ones who will suffer the consequences of his fanatical act," Bishop Frade wrote in a letter he sent to three newspapers in Florida.

"As an American, I also appeal to his patriotism and concern for our U.S. troops," the bishop wrote. "General David Petraeus, our commander in Afghanistan, has warned that this planned act of disrespect and destruction of the Muslim scriptures will both endanger our troops already in perilous situations and harm our relationship with those Muslim countries that are our sincere allies.

"Every page of the Quran that burns will recruit to the ranks of Islamic extremists hundreds of irate Muslims, who will see in this action a confirmation of claims by Al Qaeda and the Taliban that Americans are engaged in our own jihad against the followers of Islam," the

bishop added. "What would Jesus do? I am quite sure that burning the holy scriptures of another faith would never be his choice. Our Lord said from the cross where he died, 'Father, forgive them, for they know not what they are doing.'"

Pastor Jones, appearing Aug. 26 on MSNBC's *Hardball with Chris Matthews*, said that he would not be deterred from his plans, even if former President George W. Bush — whom he respects — asked him to refrain from burning the Quran.

"We want to remember those who were murdered and killed on 9/11," Jones said. "And we also want to send a very clear message to radical Islam. We see it all over the world and Europe. We want to send a clear message that if they are in America, they are free ... to worship. But they must honor and respect our Constitution. We want to send a clear message that we do not want Shariah laws and Shariah courts."

Canon Dobbs addressed Pastor Jones in an open letter posted on the archdeacon's website.

"Your decision to burn copies of the [Quran] at your church will put the lives of many thousands of Christians in the Islamic world at further risk and will seriously compromise their security and that of their churches, homes, schools and businesses," Dobbs wrote. "Christians who are minorities in Muslim majority countries are not in a position to exercise the freedom of religion that citizens of the United States enjoy. Your proposed action in burning copies of the [Quran] is a reckless, irresponsible and unnecessary response to the challenges that are presented by a resurgent Islam."

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Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

Bishop Leidel to Guide Diocese of Eau Claire

The Diocese of Eau Claire has approved hiring the Rt. Rev. Edwin M. Leidel, Jr., retired Bishop of Eastern Michigan, as provisional bishop for 15 months.

The diocese has been without a bishop since the Rt. Rev. Keith B. Whitmore resigned in 2008 to



Leidel

become assistant bishop in the Diocese of Atlanta.

Bishop Leidel sees the work as a natural extension of his ministry of coaching congregations in both the United States and in

Anglican Church of Canada's Diocese of Huron.

He said Eau Claire faces the choice of redefining its borders — to become part of the neighboring Wisconsin dioceses of Fond du Lac and/or Milwaukee — or of becoming viable as a small diocese.

The bishop said he appreciates the flexibility of small dioceses, and that this gives him hope for the future of Eau Claire.

"Small dioceses can't act as though they're large dioceses," he said. "You can't turn around a battleship on a dime, but you can turn around a rowboat."

He will spend the next few months in conversation with clergy and laity throughout the diocese. When the diocese's annual convention meets in November, Leidel and the standing committee will present a plan for steps the diocese may take in 2011.

His work as provisional bishop is

(Continued on next page)

Gifts of God

by Patricia Swift



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news

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scheduled to conclude by the end of the annual convention in 2011.

"These turnarounds don't happen overnight," he said. "You have to start a holy conversation. If they don't have a sense of what is right, they don't get to the next place."

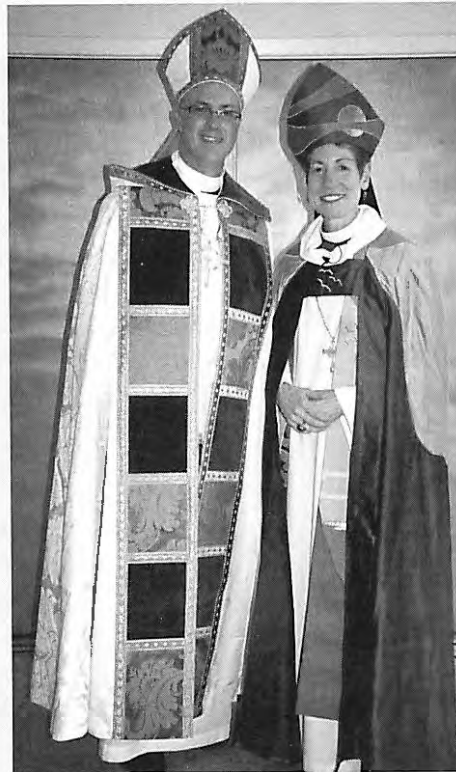
The bishop said he does not yet know what model may best serve Eau Claire's future, but being willing to experiment is crucial.

"If we don't experiment and try things, we won't learn anything," he said.

He finds that only about one in five experiments work out, but that he learns the most from failed experiments.

"I think it's the lay leadership that's going to turn things around," he said, "and we're discovering that all over the place."

Douglas LeBlanc



The Very Rev. Mark A. Lattime was consecrated Sept. 4 as the eighth Bishop of Alaska. Lattime, 44, was rector of St. Michael's Church, Geneseo, N.Y., since 2000. The Most Rev. Katharine Jefferts Schori, Presiding Bishop, was chief consecrator, assisted by the Rt. Rev. Prince G. Singh, Bishop of Rochester, and his predecessor, the Rt. Rev. Jack M. McKelvey. (Richard Schori photo)

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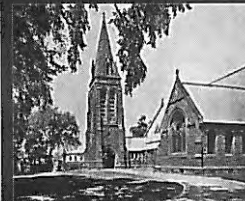
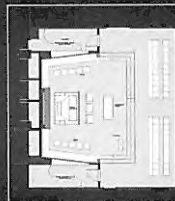
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Church of the Martyrs, Tower Hill, London

Pope Benedict and the Enigma of English Christianity

By John Martin

In London's East End stand two churches commemorating religious martyrs. A plaque in St. James Clerkenwell celebrates a line of succession from the Lollards, whose inspiration was the Bible translator John Wycliffe, to people burned at the stake on orders from Queen Mary. About a mile away, English Martyrs Roman Catholic Church honors people who suffered death in the turbulence accompanying the Protestant Reformation.

Here is an example of the enigmatic nature of English Christianity. The lists of martyrs share not a single name. People of Protestant heritage have one version of martyrology, thanks largely to the influence of John Foxe's gruesome *Book of Martyrs* published in 1563. Roman Catholics have a completely different story line and different *dramatis personae*, their memories kept alive in more than 20 churches throughout the country.

There is a subliminal anti-Catholic mindset in British culture. It persists despite the rampant secularism that pervades modern life. There was a dash

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of it in a jokey but hurtful Foreign Office memorandum saying Pope Benedict, on his forthcoming visit to England, should be invited to open an AIDS clinic and “Benedict” condoms should be sold as souvenirs.

That memorandum influenced the tone of public debate about who should foot the bill for the visit. Officially this is a state visit and the question normally does not arise over such events. There is no excuse for pedophile priests, but the readiness of the public to pour scorn on Roman Catholicism is out of proportion. The specter of abuse runs to schools, care homes, scout troops, and most of all families — a thoroughly unreasonable blanket of vitriol.

Benedict can expect to arouse a lot of noisy opposition on the streets. Behind public attitudes is the one-sided way English people have learned about the Reformation. Foxe’s work contributed enormously to framing prevailing opinions, while the Roman version was kept alive by a tiny religious minority, underground and out of sight.

One benefit of the visit: the religious traditions of the British Isles are being confronted by their own communalism. If Catholics and Protestants discover more about each other’s stories, this will do a lot of good. It will help too if public attitudes to Catholics soften.

Planning has been less than smooth. About 350,000 people flocked to the charismatic John Paul II’s Mass at Coventry Airport in 1982. Benedict, without the same pop star appeal, has been a planners’ nightmare. Venues were announced before they were booked. Faced with risk, the church scaled down expectations.

Organizers ruled out a return to Coventry Airport for the beatification of John Henry Cardinal Newman. It will now take place at Cofton Park in Birmingham, with a capacity of 80,000, but the faithful are incensed that so few will be able to see the spiritual leader and tickets will cost around \$60 a head. “Watch it on TV” is widespread advice.

How will young people respond to a pope with an austere image who was once dubbed “God’s rotweiler”? Feelings have been running high about style. Even while Benedict plans to celebrate the prefaces and canons in Latin, organizers have approved a rap theme song for his visit: a hip-hop version of “Hearts Cry” by a Catholic trio named Ooberfuse. “We wanted to break some of the stereotypes,” a member of the band told the press.



St. James’ Church Clerkenwell

A somewhat strange theme in public discourse has been whether Benedict can turn the tide of secularism. Some traditionalists nurse the idea that the Vatican only temporarily conceded the British Isles to a flawed Protestant version of faith and has been biding its time to launch a fresh mission. They see the Personal Ordinariate for dissident Anglicans as marking the beginning of a comeback.

Benedict will go softly softly on this and will likely not invoke Augustine of Canterbury as a motif for Roman Catholic mission in the U.K. Contrary to the popular view, Augustine did not bring Christianity to these shores. He found a Christian queen in Kent, and a Celtic church that could boast of being represented at the Council of Nicea. The future is not about the domination of one tradition, but understanding and cooperation among the enormous variety of Christians in Britain today.

There is still speculation about how Benedict intends to use the major set-piece occasions. The beatification of Newman, who in his own way strongly opposed accommodation to modernity, might be used as a platform for a powerful fresh *apologia*.

Not only British Catholics want guidance from the pope about how to live in a culture where aggressively liberal social policy prevails and militant atheists, led by Richard Dawkins and Christopher Hitchens, would see the Church punctured below the water line.

John Martin is an Australian-born writer and broadcaster based in London, and former communications director at the Anglican Communion Office.

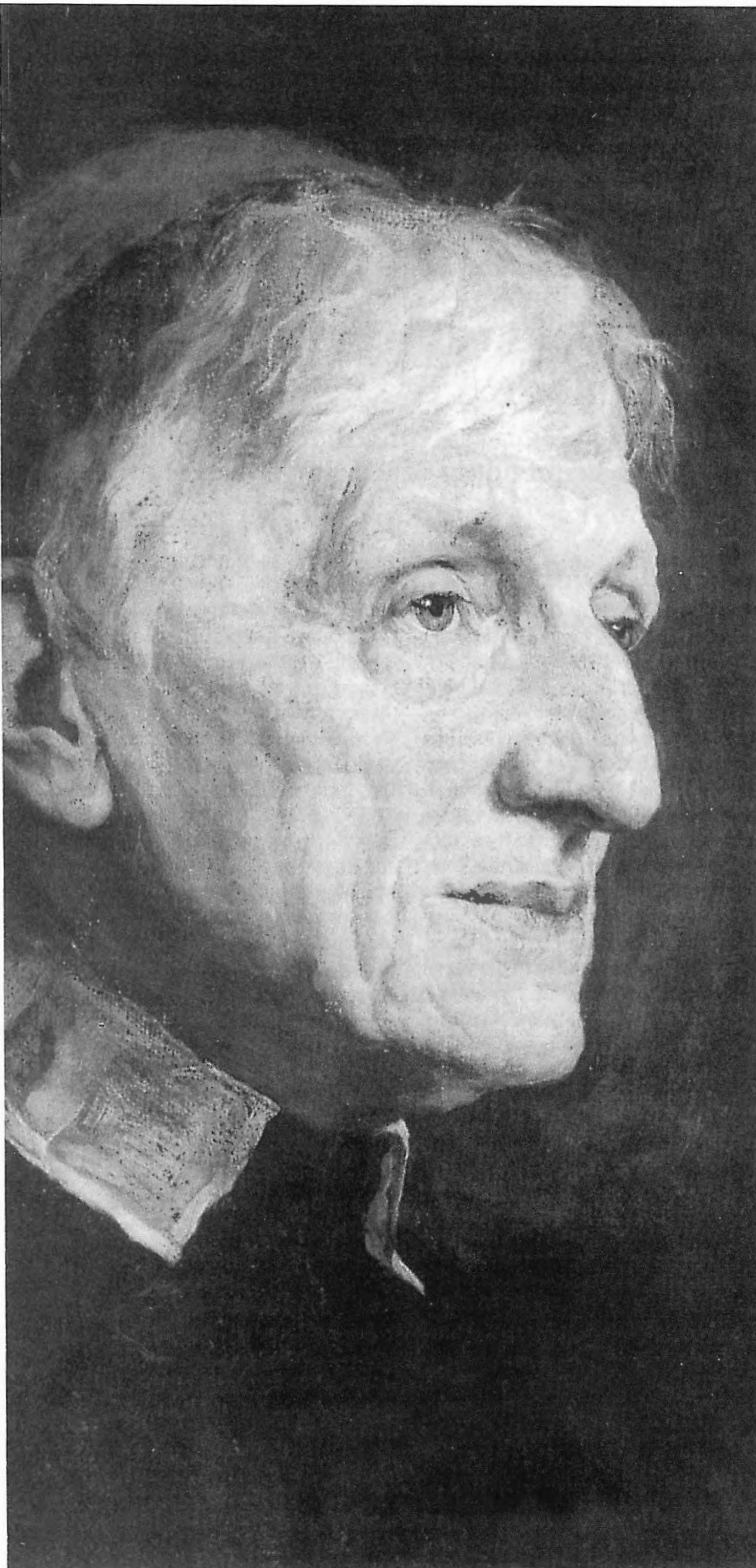
Newman's Obedience to Truth

By Damon McGraw

The revival of a genuinely *Anglo* Catholicism was John Henry Newman's lifelong labor. His vision principally involved the renewal of ancient Catholic doctrine and practice in the Church of England, and then working to establish and promote a distinctively English form of Roman Catholicism which honored the gifts, the character, and the history of his native land. Newman's grand work met with considerable suspicion in both contexts, since 19th-century partisans of his nation and of the Roman Church respectively were not nearly as keen as he was upon healing the historic fissure between Englishness and catholicity.

Even as this paradox continues to determine responses to Newman, there can be little doubt that his beatification this September 19 opens a new chapter in both the reception of his work and the debate over his legacy. Declaration of the cardinal (already called "Venerable") as "Blessed" marks his passage to the third of four stages on the path to his anticipated canonization as a saint. Ordinarily, the prefect of the Congregation for Causes of Saints presides over beatifications, but in Newman's case Pope Benedict XVI decided to perform this role. This is

(Continued on next page)



Portrait of Newman by W.W. Ouless, 1879



The effect of Newman's influence was so far-reaching that in the wake of the Second Vatican Council he was commonly called its "invisible father."

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the first time a pope has ever taken it upon himself to preside over a beatification, which underscores what many have known for some time now: the pope regards Newman and his work as bearing significance not only for England but also for the universal Church, especially insofar as it lives and moves under the influence of the post-Christian modern West.

Newman has long been an icon that invites interpretation, and interpretations have never been in short supply. During his Anglican years he signified to most of his fellow citizens the dangerous allure of popery; as a Roman Catholic he was regarded as an agent of liberal Catholicism, compromising with the modern world, and of questionable loyalty to the papacy. One might imagine that this impression would have faded after he was made a cardinal, but it continued to haunt him after his death, largely because his name and his ideas were so often invoked by the modernist movement. Fortunately, Newman received a fresh reading during the interwar period by many in the rising generation of theologians. The effect of his influence was so far-reaching that in the wake of the Second Vatican Council he was commonly called its "invisible father."

The beatification will clearly raise

Newman's profile and his power as an icon, and thus we can expect the battle over his meaning to intensify. Pope Benedict undoubtedly understands this and intends to clarify and amplify his own view, which he has already anticipated in many statements. For Benedict, Newman stands as a figure of heroic resistance to the rise of the modern "dictatorship of relativism." While Newman's virtues are many, Benedict holds up his unwavering commitment to pursuing and living conscientiously in accord with truth as Newman's central lesson for our late modern world. The pope sees this theme surface most powerfully in Newman's teachings on conscience and in his warnings against "liberalism in religion," by which he meant the new tendency in Western civilization to regard religion as a wholly private and interior matter which is not capable of rational engagement. By the time that he wrote the *Apologia Pro Vita Sua* in 1863 Newman could only lament that this approach had been adopted "in the entire lay world" of Western civilization.

Newman often said that one need not fear liberalism but rather what will surely come to fill the vacuum of meaning that it creates. It is in this respect that Benedict regards New-

man as a prophet of the devastation that came to Europe in the 20th century, as secularization cleared the ground for the virulent ideologies that captured so many imaginations. Newman never doubted that Christianity was in decline throughout the West, and he understood the allure of living free of any creed. He insisted, however, that it is better to endure the burden of the Church and work for its reform and renewal than it is to unfetter ourselves from it in the quest for a mythological world free from obligation to anyone but ourselves.

For Benedict, Newman symbolizes the perennial possibility of Christian regeneration in the West. Newman describes conscience as the "aboriginal vicar of Christ," and he teaches that faithful obedience to its voice will surely lead us further into the light of God's truth. From very early in his life Newman felt perpetually surrounded by an "encircling gloom" and even described his time as characterized by a "darkness different in kind," but he never ceased to believe that there is always a ray of light given to illuminate our minds and direct our paths.

Damon McGraw is executive research fellow at the National Institute for Newman Studies.

letters to the editor

Parallel But Not Same

The photo on page 8 in Richard J. Mammama's excellent article about Bishop Charles Grafton [TLC, Aug. 22] identifies the Rt. Rev. Antoni Kozłowski as a bishop of the Polish National Catholic Church. He was not. He was, in fact the bishop of the Polish Old Catholic Church with headquarters at All Saints' Cathedral in Chicago. The Polish Old Catholic Church was a canonical diocese of the Union of Utrecht and Bishop Kozłowski was bound by the Utrecht Agreement not to lay hands on bishops without the consent of the Bishops' Conference.

The Polish National Catholic Church was organized by Fr. Francis Hodur of Scranton, Pa., parallel to but not part of the canonical Polish Old Catholic Church. On the death of Bishop Kozłowski in January 1907 the Polish Old Catholic Church and the Polish National Catholic Church united, taking the latter name. Fr. Hodur was elected bishop and became the canonical successor of Bishop Kozłowski. Fr. Hodur was consecrated on September 29, 1907 at St. Gertrude's Cathedral, Utrecht, the Netherlands.

After the Second World War, the General Convention of the Episcopal Church ratified full communion with the Old Catholic Church of the Union of Utrecht, and thus also with the Polish National Catholic Church. The PNCC broke off full communion with the Episcopal Church over women's ordination and later broke off communion with Old Catholic Churches of the Union of Utrecht when it began ordaining women to the apostolic ministry. As a consequence the PNCC was excluded from the Union of Utrecht in the early 2000s. For all intents and purposes the Union of Utrecht recognizes the Episcopal Church as "the local Church" of the U.S. and has no plans to introduce parallel jurisdictions here. In fact, the

Old Catholic Churches of the Union of Utrecht could well be in substantial agreement with Bishop Grafton's concept of Anglicanism as "the American Catholic Church."

*(The Rev.) Bjorn Marcussen
Chula Vista, Calif.*

Unity in the Body

Recent articles in THE LIVING CHURCH on ecclesiology and liturgics were superbly written and much needed in our time of fuzzy thinking. I especially enjoyed "Unity Is Costly" by Fr. Tony Clavier [TLC, Aug. 22].

In retirement I have been privileged to have served as an interim pastor in three Lutheran congregations in the Lower Sesquehanna Synod (south central Pennsylvania). Being a strong ecumenist, and supporter of *Called to Common Mission*. Fr. Clavier resonated with all that I believe regarding unity in the body of Christ.

"Hidden within our controversial Covenant is God's yearning for us to be one, not merely as Anglicans but beyond our accidental historical family — yes, with Rome and Constantinople, and the tattered and divided ranks of Geneva. Jesus taught that our oneness with God through him by the Spirit is more than fellowship," Fr. Clavier wrote.

What does TEC really know of the other branches of Christ's body, yes, including the evangelical, pentecostal, and independent community churches? Or they about us? Why not have an annual Sunday to invite to our table those who worship and share their faith in ways other than ours? Maybe they just might invite us to their tables. That could lead us all beyond fellowship to a further sharing of our own traditions, and in doing outreach. God would be well pleased!

*(The Rev.) John Edson
Dillsburg, Pa.*



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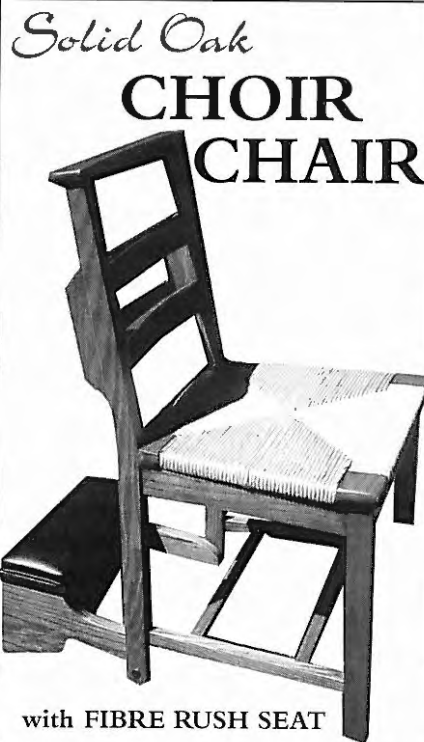
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JEREMIAH 46
we shall know whose
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At the Rich Man's Gate

“Happy are they who have the God of Jacob for their help!” (Psalm 146:5)

BCP: Amos 6:1-7; Psalm 146 or 146:4-9; 1 Tim. 6:11-19; Luke 16:19-31

RCL: Jer. 32:1-3a, 6-15; Psalm 91:1-6, 14-16 or Amos 6:1a, 4-7; Psalm 146; 1 Tim. 6:6-19; Luke 16:19-31

Only Lazarus has a name. Jesus' parables are filled with memorable characters: the Prodigal Son, the Good Samaritan, the Persistent Widow. But they all are anonymous.

Tradition has named the other principal character in this tale. He is Dives, “the rich man” — his life defined by his possessions. The title is fitting, for it seems that he lived only for what his money could buy. He chased every pleasure. Weighed down by his full pockets and bulging belly, when he died, he sank into hell. He seems to have hardly given a thought to what might lie beyond this life. Like “those lying on beds of ivory” in Amos' Israel, his possessions dulled his senses. Like them, he seemed completely baffled when the

world collapsed around him, and he found himself without any help.

Here on earth, Lazarus' name was laughable to him. It means “God has helped me.” If God was helping the wretched man, surely the rich man saw no sign of it. Lazarus got no better, and every day he went hungry — the rich man refused him even the scraps from his overflowing table.

Yet Lazarus was not without his friends. He was laid at the rich man's gate — by those who cared for him. The snarling watchdogs came to lick his sores. Kenneth Bailey has pointed out that some ancient writers knew that dog saliva had curative properties. Perhaps he was like Francis or Cuthbert, a man whose holiness gave him a particular

gentle familiarity with animals. God did receive him into Paradise. Even there, when the rich man cried out in pain, Lazarus did not deride him. Perhaps he was even ready to go back and tell the rich man's friends, if only the gulf were not so wide.

As our psalm reminds us, God is the persistent supporter of the helpless. He “feeds the hungry,” “sustains the orphan and widow,” “lifts up those bowed down.” He invites us, out of our abundance to share in this work, “to be rich in good deeds,” as St. Paul urges in our epistle, “liberal and generous, thus laying up for themselves a good foundation for the future.” Our wealth will not weigh us down if we share it with those who cannot help themselves.

Look It Up

Read John 11:1-53. When another Lazarus came back from the dead, how were Abraham's words proven true?

Think About It

Medieval Christians constructed many lazar-houses, hospitals built by the wealthy to provide care for poor lepers like Lazarus, heeding this parable's warning. How does our modern health-care system measure against the standard of its ancestor?

Next Sunday The Nineteenth Sunday After Pentecost (Proper 22C), October 3, 2010

BCP: Hab. 1:1-6 (7-11) 12-13; 2:1-4; Psalm 37:1-18 or 37:3-10; 2 Tim. 1:[1-5] 6-14; Luke 17:5-10

RCL: Lam. 1:1-6; Lam. 3:19-26 or Psalm 137; Hab. 1:1-4, 2:1-4; Psalm 37:1-10; 2 Tim. 1:1-14; Luke 17:5-10

THE LIVING CHURCH

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People & Places

Appointments

The Rev. Canon **Larry G. Wilkes** is rector of Epiphany, 303 Main St., New Iberia, LA 70560.

The Rev. **Ryan Wright** is priest-in-charge of Epiphany, Cape Coral, and vicar of St. John's, Pine Island, FL; add: 507 Del Prado Boulevard S, Cape Coral, FL 33904-5796.

Ordinations

Deacons

Northern Indiana — Thomas Erskine Haynes, St. Elizabeth's, 515 State St., Culver, IN 46511-1131.

Change of Address

The Rev. **Susan N. Blue**, 270 El Diente Dr., Durango, CO 81301.

Retirements


The Rev. **Robert L. Sessum**, as rector of Good Shepherd, Lexington, KY.

Deaths

The Rev. **John W. Daum**, rector emeritus of Church of the Transfiguration, Arcadia, CA, died Aug. 25 in Castro Valley, CA. He was 84.

He was born in Tuscon, AZ, and enlisted in the Navy after high school. After graduation from the University of Arizona, he began medical school but soon discerned a call to ministry. As a Baptist, he earned a master of divinity degree at Denver Seminary and became a chaplain at UCLA and USC. He was drawn to the Episcopal Church and studied for a year at Church Divinity School of the Pacific before being ordained an Episcopal deacon in 1959 and priest in 1960. He was curate at St. Thomas of Canterbury, Long Beach, from 1959 to 1962 when he became rector of Transfiguration. His 32 years at Transfiguration was one of the longest tenures recorded in the Diocese of Los Angeles. During his time there, the congregation grew considerably and developed an exceptional music program. He spoke against racism and in the 1960s joined Dr. Martin Luther King, Jr., and fellow clergy in marching in Montgomery, AL, for civil rights. Survivors include his wife of 57 years, Corinne; sons Bryn and Garrett; and three grandchildren, Kalyn, Serena and Aubrey.

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Sun H Eu 5:30; Sun & Thurs Fellowship Dinner 6

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Tues H Eu 5:30; Mon & Tues Fellowship Lunch 11

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E-mail: chaplain@canterburycolorado.org
The Rev. Mary Kate Rejouis
Sun H Eu 8, 10:15, 5 (followed by dinner)

DELAWARE

UNIVERSITY OF DELAWARE Newark
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Website: www.udelecm.org
The Rev. Paul Gennett Jr., r; Cecily Sawyer-Harmon, campus minister
Sun 8, 10:30, 5:30; Wed 12:10

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Growing in Grace 6:30; Mon-Fri MP 8:30, E P 4:30; Wed
Catechumenate 7

CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 38383
(931) 598-1478 theology@sewanee.edu
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 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7,
 6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6,
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