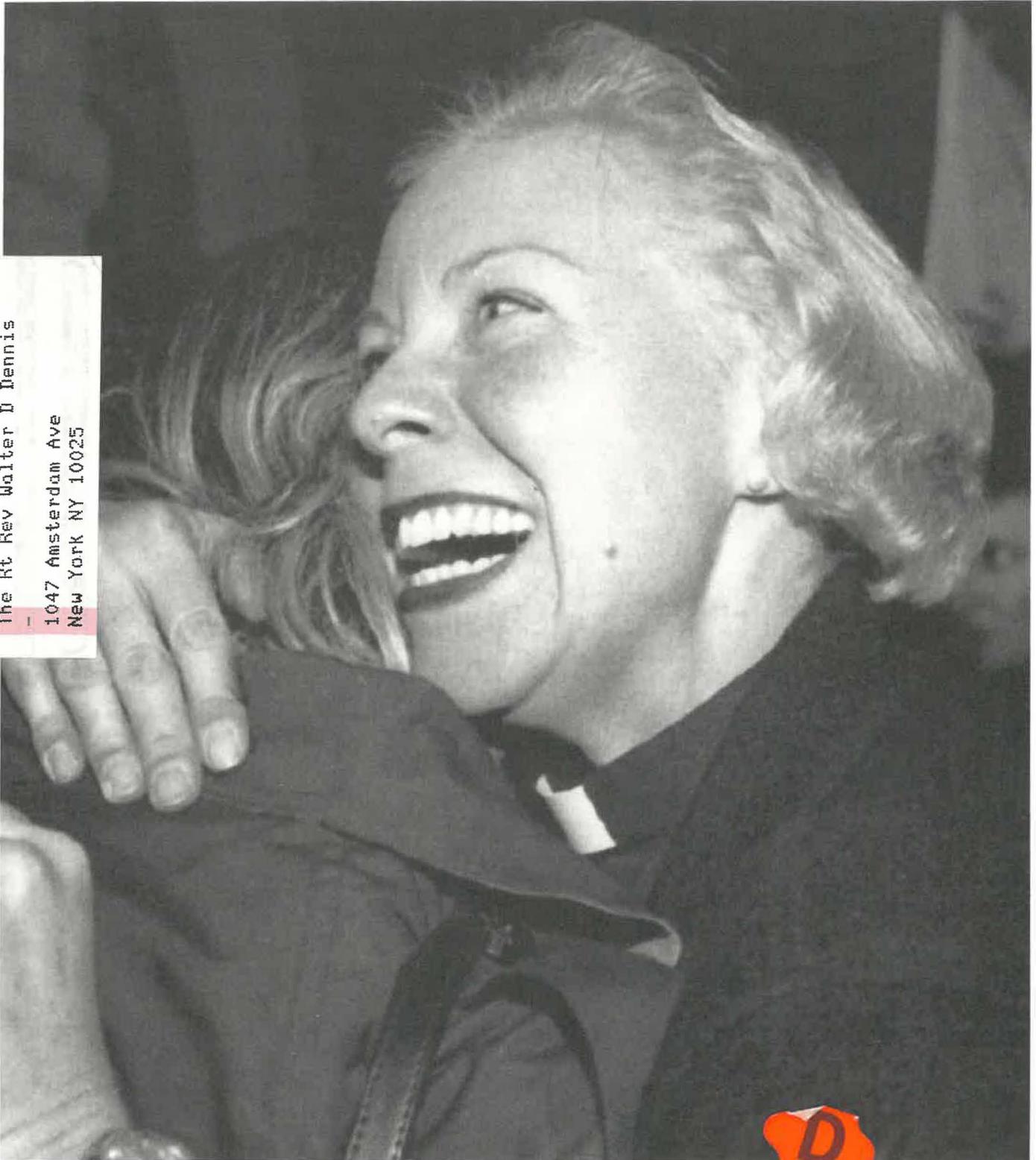


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Historic Times in England



Wolves and Lambs

On the Second Sunday of Advent this year, we come once more to Isaiah's great prophecy of the Peaceable Kingdom: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them . . ." (Isaiah 11:6). This is not a prophecy we hope to see literally fulfilled in earthly terms, yet these words are extraordinarily evocative, suggestive and stimulating to the mind and heart.

We cannot expect that leopards and lions will become vegetarians. Their physical systems are not constructed that way. Yet Isaiah's picture remains powerful. It suggests not only peace among animals, but peace among people: The powerful and affluent must cease to take advantage of the weak and the poor. It also suggests peace among nations: Great empires like Babylonia and Egypt must cease to war against small states like Judah and Edom.

Yet let us return to the animals. Isaiah sees carnivorous wild animals living at peace with agricultural animals and humans. Today, strangely enough, the tables have been turned. The forests and plains, where wild animals once lived, have been turned into pastures and plowed land, and the multiplication of the human population has been such that many animals have simply been wiped out. All this is dramatically visible in the Holy Land. Sheep and goats have nibbled many of the hillsides to the point that little remains except rocks and pebbles. Today, perhaps two dozen of the Palestinian leopards exist outside of zoos, struggling for their survival. The lion was exterminated from the Middle East centuries ago. In the last century, explorers saw bears rolling playfully in the snow of Mt. Hermon. It is not a sight seen today. The lambs, kids and calves have in a sense devoured the wild creatures.

Before we crowded them out, of course many animals ate each other. Yet they did so at acceptable rates. That is to say, predators, such as lions and wolves, did not wipe out the animals on which they preyed. Typically, the eaten animals were maintained at healthy population levels. These in turn ate other plants and animals, and they in turn lived on others in environments of fantastic biological complexity yet of extraordinary balance and harmony. This is precisely part of the wonder and "peace" of nature. That is something that should inspire human admiration and respect.

Last but not least, we must face the fact that our own race is ultimately dependant on complicated environmental factors for our food, water and even the air we breathe. Will we make the earth uninhabitable for ourselves and for others? Isaiah's ancient words still offer many challenges.

(The Rev. Canon) H. BOONE PORTER, senior editor

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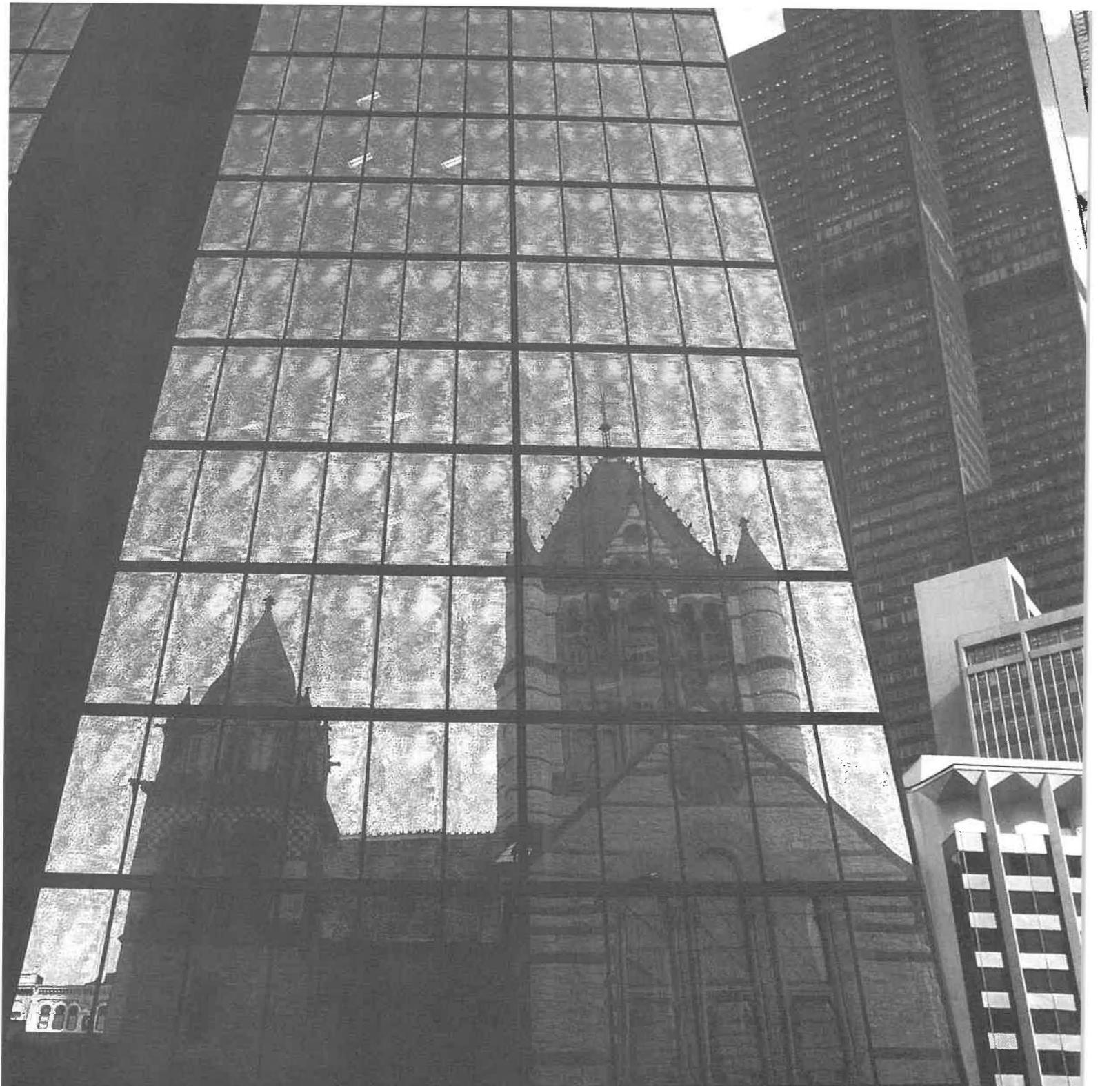
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The Rev. Ulla Monberg celebrates with a friend outside the General Synod in London after the vote to allow women to become priests [p. 6].

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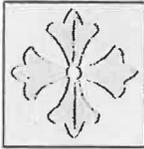
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and the views of Episcopalians*

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LETTERS

Three in One

Since late adolescence, I've been sitting on a huge stockpile of frustration (mixed with a highly combustible strain of embarrassment) over the state of our church. Usually the mix has produced explosions of anger. But I'm tired of getting angry. I'm tired of having our church ridiculed in the press and among my colleagues in academia. Though I know which camp I'm in, I can't imagine that anyone in any of the camps has actually enjoyed the ideological gridlock we've been in for the last two decades.

So let's begin by being honest. The differences in our large, administratively cumbersome, ecclesiastical association (known affectionately as "The Episcopal Church") over the issues of women's ordination, homosexuality and the feminization of divinity are irreconcilable. And certainly, as adults, we can admit as much without rancor or malice. The question that requires an answer, therefore, is, "What are our options at this singular moment of opportunity?"

It would appear most answers to this question fall into three categories: denial, cohabitation, separation. And since, in our therapeutic age, we know all about the counterproductivity of denial, only two categories remain viable. Of course, it is the strong feeling of many kind, fully-persuaded folk on all sides of the quandary, that a purely superficial show of unity — cohabitation option — "for the children's sake" (or, more sanctimoniously, for God's sake) is a formula for disaster, and, quite simply, another manifestation of institutional denial.

Imagine this: a date on which all three major camps (progressive, conservative, orthodox — call them what you will) would have opportunity to form their own, fully legitimate Episcopal associations, each equally in communion with Canterbury. We have much to learn from our Jewish neighbors in this regard, whose associational plurality (reform, conservative, orthodox), even within single municipalities, does not diminish their spiritual witness to their neighbors. I believe it is not only possible, but strategically desirable, in this Decade of Evangelism, to be three, organizationally separate associations, equal in Episcopal identity, all sharing the same geographical territory. And to

avoid certain, endless squabbles over real estate, we could agree to share time and space in existing Episcopal edifices.

Why spend the decade at each other's throats, when we could regroup by theological affinity and get on with the great commission of reaching out to a perishing world in the name of Jesus? Frankly, if we're going to make any decision that is truly "for the children's sake," I, a cradle Episcopalian, am convinced an amicable separation is in their — and everyone's — best interest. Let's not talk in terms of failure either. Let's talk opportunity, consolidation and evangelism. And if the house rules don't permit us such a creative and strategic realignment of our diverse energies, then let's change the rules. It's not the organization that's holy; rather, what's holy is the Lord, his people, and their mission in the world. Organization is secondary, and must be made to serve the mission, not vice versa.

(The Rev.) BRADLEY C. DAVIS
Chaplain, Pomfret School
Pomfret, Conn.

Not the Same

I am saddened by the statement attributed by you to Bishop Kelshaw as he spoke to the convention of the Diocese of Fort Worth: "The early Christians were the ESA of Jerusalem" [TLC, Oct. 25].

This statement involves at least two serious errors. First, the early Christians were radical (and soon, criminal) innovators, proclaiming the gospel that turned the whole world upside down. They were not witnesses for the orthodoxy of their time, but the first generations of that new covenant that claimed that God had completely remade his world in his crucified and risen Son, Jesus Christ. I don't happen to agree with the position or the tactics of the ESA, though I hope the Episcopal Church will continue to include its members. But to claim that the early Christians were the ESA of Jerusalem is ludicrous.

Second, the ESA's position *vis a vis* the Episcopal Church is one of relationship of baptized Christian to baptized Christian, not the relationship of the baptized to a Jewish or pagan world. I regret that both sides of the
(Continued on page 14)

Remember Somalia



Credit: Andrew Holbrooke

An Episcopalian from Alabama called our office: "What are you doing for the children of Somalia?" she asked.

When told that we were able to get food to them, she said: "We decided that we would contribute to save a *Somalian child this Christmas. How can we enjoy giving gifts to each other when these children are dying?*"

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Hope, Uncertainty Greet England's Choice

Many of the strongest reactions to the Church of England's historic vote to approve the ordination of women to the priesthood [TLC, Nov. 29] have come from Roman Catholics.

While an official statement from the Vatican, made shortly after the voting totals were announced Nov. 11, called the decision "a new and serious obstacle" toward the eventual reconciliation of the two churches, many other Roman Catholics were hailing the decision.

The Rev. Richard McBrien, a theologian at Notre Dame University, predicted his church would be "sure to follow" the Church of England's action. "It can't be stopped," Fr. McBrien told Religious News Service. "It is destined to be. There's no question about it." The vote, he said, "will increase the pressure to change Catholic practice."

While Fr. McBrien was confident Roman Catholicism eventually would accept women priests, he said it would not happen as long as John Paul II is pope.

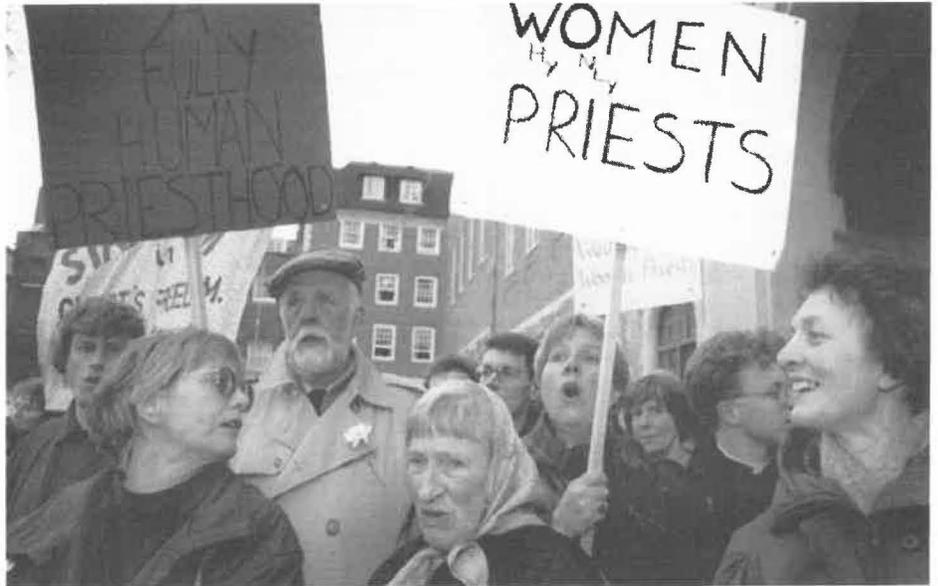
Another Roman Catholic priest who spoke strongly in favor of the C of E vote was the Rev. Joseph Dearborn, national secretary of Priests for Equality, a group of 3,500 Roman Catholic clergy which supports the ordination of women to the priesthood.

"The profound significance of the vote is manifold," Fr. Dearborn said. Historically, it is one more piece of the mosaic, reaffirming that the issue of ordination of women is one of church practice or discipline, not doctrine.

Cardinal Basil Hume, leader of England's Roman Catholics, said he was "disappointed but not surprised" at the vote.

"We shall continue to pray and work together despite the new and additional obstacle created by the Church of England," he said, and added that Roman Catholics "must continue, in common with other churches, to find ways of developing the ministry of women."

The Rev. J. Robert Wright, professor of ecclesiastical history at General Theological Seminary, said he didn't believe the vote would hamper discussions with Roman Catholics. Fr. Wright, a participant in the Anglican-Roman Catholic International Commission (ARCIC), said the commission



RNS photo/Reuters

Supporters of women in the priesthood demonstrate outside Church House in Westminster.

To Rome?

At press time, the Rt. Rev. Graham Leonard, retired Bishop of London, had proposed an affiliation with the Roman Catholic Church for Anglicans opposed to women as priests. He was quoted in the weekly *Catholic Herald* saying a "high-placed member" of the Roman church indicated the Vatican would be open to the idea, which would have the Anglicans under the authority of Rome while maintaining some of their own character, such as the liturgy and having their own bishops.

has not held in-depth discussions concerning women priests because of disagreements on the issue among Anglicans. Now, he said, "a more unified Anglican position" could be presented when the commission meets again. He added that the vote challenges the Vatican "to come up with more convincing reasons as to why women should not be ordained."

The Rev. Thomas Fitzgerald, a Greek Orthodox priest who is professor of history at a Brookline, Mass. theological seminary, said he believed the action would compound "troubled" relations between the Orthodox and Anglicans.

The Most Rev. George Carey, Archbishop of Canterbury, said he would communicate with Pope John Paul II and the Ecumenical Patriarch of the Orthodox Church to emphasize that

Anglicans' commitment to ecumenical dialogue has not diminished.

Opposition within the Church of England was considerable, indicated in the two-vote margin by which the legislation passed the House of Laity. The Ven. David Silk, Archdeacon of Leicester, one of the leading spokesmen against the resolution, warned that opposition to the legislation was stronger in the diocesan synod and deanery synod voting than the Church of England Synod would indicate.

However, much of that opposition may evaporate since approximately 1,000 priests of the 3,000-member Cost of Conscience movement have indicated they may leave the Church of England.

A joint statement by the Cost of Conscience and Women Against the Ordination of Women asked those who continue opposed to ordinations of women to remain as members of the Church of England.

But skepticism on that matter already has been voiced.

"For all the honeyed words we hear, the reality is that a number of bishops are sounding, and will be, considerably more aggressive toward those who are unable to accept the new departure than the public statements of their house imply," Archdeacon Silk said.

And the Rt. Rev. David Hope, Bishop of London, said the details in the legislation "will inevitably and increasingly" lead to the marginalization of those who could not support it.

'It's Not Something We Should Gloat Over'

Episcopalians react to the Church of England's vote for women in the priesthood

Persons contacted by THE LIVING CHURCH and other media expressed a variety of opinions about the historic vote in the Church of England to permit women to become priests. A sampling of those opinions:

The Most Rev. **Edmond Browning**, Presiding Bishop: "I am thrilled almost beyond words at the affirmative vote. I know this will not be welcome news for all in our household of faith. They need to be held in our prayers as well."

The Rev. **Ruth B.W. Black**, chaplain at University of Mississippi Medical Center, Jackson: "My first reaction was joy. It seemed strange for the American church to be the front runner on the issue for the Church of England. Thank God for the Archbishop of Canterbury! I thought it would be close, but I didn't think it would be the way it turned out."

Arthur T. Lichtenberger, member of the commission on ministry of the Diocese of Western Massachusetts: "I recognize it's probably difficult for some in the Anglican Communion to accept, but I think it's time. I understand it's not something we should gloat over. We have to be very careful with those who do not agree with our positions."

The Rev. **Peter Toon**, Professor of Theology at Nashotah House and a former member of the Church of England: "The stability of the Church of England has been shattered. George Carey will be the last Archbishop of Canterbury to preside over a united Church of England and Anglican Communion."

Jean Mulligan, lay canon of the Diocese of New Hampshire: "I think it's very exciting. It's bringing back memories of the '76 convention. I'm praying that the transition will be very smooth. Having gone through the process they've gone through, they will benefit in the long run from the time they've spent on this."

The Rt. Rev. **Arthur Walmsley**, Bishop of Connecticut: "This is wonderful news for the church. It is a tremendous step forward that should advance the cause of ordination for women throughout the Anglican Communion. It points to the future for all Christian bodies that hold the catholic faith."

The Rev. **Rex D. Perry**, rector of the Church of the Incarnation, Dallas: "I regret this has happened in the mother

church of the Anglican Communion, because we don't need another thing to polarize it. However, I'm rather optimistic as I believe there is something of God in this pain. I think we are on the verge of a second reformation which will cross all denominational lines."

Gloria Lund, deputy to Province 8 Synod from the Diocese of Spokane: "It's about time. I've seen some great ministries coming from women who are ordained. I thought it might not pass until the next time."

The Rev. **Margaret Neill**, vicar of St. Philip's, Grand Rapids, Mich.: "I feel absolute joy and elation. I'm aware other people are distressed by this, but the God we worship and serve embraces us all. It relieves a lot of stress for many, and for others there is distress. God is bigger than all of us."

The Rev. **Albert Palmer**, rector of St. Thomas' Church, Farmingdale, N.Y., a native of England: "I've been opposed to the ordination of women, at least until there is consensus in the greater church catholic. I'm not surprised by this, and I'm not happy with it, but since the initial events in this country, we've learned to survive. I think some pressures probably were applied from this side."

Florence Bustamente, president of Province 2 ECW, from Montclair, N.J.: "This is the first time I've heard the news. I was out of town and didn't hear about it. I believe it's good news. I'm sorry it was only by two votes."

The Rt. Rev. **Barbara Harris**, Suffragan Bishop of Massachusetts: "Obviously, I rejoice with my sisters — and brothers! — in the Church of England. I am convinced that the Church of England will discover that women serving as priests will be a unifying rather than divisive practice. As we have discovered in the United States, the Church of England will be enriched by the talents, perspective and sensitivity that women will bring to the faith community."

Charlotte McClure, member of the standing committee of the Diocese of West Missouri: "I wish them luck. I pray for them. It shouldn't have any effect on what Episcopalians should do. The Episcopal Church solved that years ago."

The Rev. **David L. Moyer**, rector of the Church of the Good Shepherd, Rosemont, Pa.: "I'm shocked, I thought it was going to go the other way. I'm going to tell my people Sunday that we must hang on to what we know to be true . . . the historic faith. We believe our expression of catholic Christianity is the truth. That's what keeps us going."

Nigel A. Renton, English-born former president of diocesan council of the Diocese of California: "I see no good reason for them to wait until 1994. Many deacons are qualified and ready, and sometime during the Great 50 Days would be appropriate for the first ordinations. The decision not to open the episcopate to women at this time is illogical and unfortunate, but that will also change."

The Rt. Rev. **Roger J. White**, Bishop of Milwaukee, also a native of England: "I am somewhat surprised that the measure passed this time around, but I am delighted that it did, as this will alleviate a lot of the stress that has been felt in the life of the Church of England in recent years. However, it is also my observation that this decision may be a cause of a fairly major division in the life of the Church of England in the years ahead."

The Rev. **Stephen L. McClaskey**, rector of All Saints', San Diego: "This is the first step in changing the revealed religion . . . to an ideology. I think what's going to happen is the disunity and decline which the American church has suffered over women's ordination will be rampant in the Church of England."

The Rev. Sr. **Jean Campbell**, OSH, Vails Gate, N.Y.: "I have wonderful thoughts of praise and thanksgiving. I feel a tremendous sense of liberation for those women priests who have been living in England. I think this is a sign of the fullness of the gospel."

The Rt. Rev. **Clarence Pope**, Bishop of Fort Worth and president of the Episcopal Synod of America: "I am very saddened by the decision. Anglicanism has always laid claim to the doctrine and practice of the ancient and undivided church, but by its vote the Church of England has abandoned this definition. Without a doubt this will signal a coalescing of traditionalists worldwide and we may well see another kind of Anglican Communion emerge."

Clergy Sexual Misconduct Addressed

The fall meeting of Executive Council opened on a somber note, as the Most Rev. Edmond Browning, Presiding Bishop, reflected on the resignation of the Rev. Wallace Frey as vice president of the House of Deputies [TLC, Nov. 1].

Meeting Nov. 9-13 in Melville, N.Y., council members heard Bishop Browning speak in the context of a quote from Donal Dorr's book, *Spirituality and Justice*: "The need for redemption is not confined to the world outside the church. The church's own institutional and community life is itself seriously marred by aberrations and distortions of the kingdom values to which it is called to give witness. This is a source of embarrassment and shame, but not of despair . . . Even our weakness and failure can be used by God: 'For we know that in all things God works for good with those who love him.'" (Rom. 8:28).

The Presiding Bishop stressed the need for clarity in people's response to the resignation, which occurred following allegations of sexual misconduct. "This particular case does involve homosexual behavior," he noted, "but that is not what we are talking about here. We are talking about clergy sexual misconduct. Had the victims in this case been female instead of male, the offense would have been just as great and the church's disciplinary action would have been exactly the same.

"The reason I am making such a point is that members of the gay and lesbian community, who are tired of being treated as issues anyway, don't want their sexuality to be discussed in the same conversation with sexual misconduct and the abuse of the pastoral relationship."

In her address, Pamela Chinnis, president of the House of Deputies, spoke on the same topic, and described steps taken since the situation came to light. "Out of the worst has come the best response — a diocesan bishop who acted courageously and boldly," she said. "The Presiding Bishop who upheld him, the bishop of the Office of Pastoral Development who was wise and unflappable, a chancellor who was sensitive and caring and attuned to the nuances of including the House

of Deputies and the inclusion of the head of the senior house."

The Rt. Rev. Harold Hopkins, director of the Office of Pastoral Development, reported on his work and the efforts in the entire church of finding new ways of talking about, dealing with, and preventing incidents of clergy sexual misconduct. Bishop Hopkins said his model is not one of patching up a sick system, but rather "providing safe communities in which people can come to be themselves and open to each other."

Positive Efforts

Through such means as clergy conferences, regular meetings among chancellors, better seminary training, more careful screening by commissions on ministry and the evaluation and support of treatment centers throughout the country, the climate is changing throughout the church, he said.

The presentation by Alan F. Blanchard, president of Church Insurance Co., brought another perspective on clergy sexual misconduct. He said the rate of reporting sexual misconduct is increasing faster than the incidence of alleged acts. "Unless something happens, we will not be able to provide this kind of insurance much longer," he said. He added that sexual misconduct insurance may be purchasable only as

riders with certain conditions such as diocesan policy manuals for dealing with these issues, and procedures for background checks on people who come into a diocese.

In other business, the council:

- received the report of the Planning and Evaluation Committee's mission discernment report and endorsed its plan for council's visit to every diocese, which states: "We are there to listen, not to tell them how their church is to function";

- prayed and reflected on scripture together;

- cheered the Church of England's vote for women priests and commended the Archbishop of Canterbury for his sensitive pastoral leadership;

- received a welcome from the Rt. Rev. Orris Walker, Bishop of Long Island, and attended a program in which some of the ministries of the diocese were presented;

- received a first-hand report on Operation Andrew, and the impact of the Presiding Bishop's Fund, from the Rt. Rev. Calvin Schofield, Bishop of Southeast Florida;

- celebrated the achievements of Partners in Mission.

Council's next meeting will be Feb. 8-12 in Mundelein, Ill.

(The Rev.) NOREEN O'C. MOONEY

CONVENTIONS

The 91st convention of the **Diocese of Western Massachusetts** at Christ Church Cathedral in Springfield, Nov. 6-7, was a chance to bid farewell to the Rt. Rev. Andrew F. Wissemann, diocesan bishop. Hundreds of Episcopalians and ecumenical guests and friends gathered at the cathedral Nov. 6 for an evening reception in honor of the retiring bishop.

Previous bishops of the diocese, the Rt. Revs. Robert M. Hatch and Alexander D. Stewart, joined with the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut, in bringing the praises of the wider church.

In his final convention address, Bishop Wissemann reflected warmly on 32 years in the diocese, and especially the last nine as bishop. He

praised the clergy and people of the parishes, as well as his staff, for their support and cooperative leadership. The difficulties and problems to be dealt with as bishop have been tough, he said, but "God is strong, good and faithful."

Reflecting on issues of the day in the church and the world, he called for people to listen to each other with forbearance and listen to "the One who called himself the way the truth and the life."

Bishop Wissemann's successor, the Rev. Robert S. Denig, rector of the Church of the Holy Comforter, Vienna, Va. [TLC, Oct. 25], is to be consecrated Feb. 20, 1993.

In business, a 1993 budget of \$2.2 million was approved and issues of human sexuality were discussed.

MARY LOU LAVALLEE

Trevor Huddleston Still Hopes for Africa

By ROBERT LIBBY

"You have your altars. You have your tabernacles. Now it is time you found Christ in the poor and the rejected."

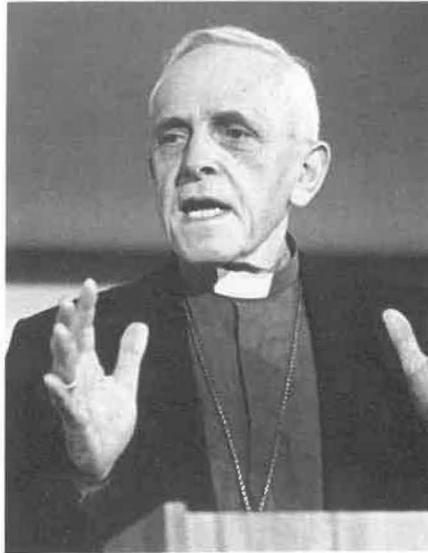
Those words were first spoken by Bishop Charles Gore in 1923. Trevor Huddleston, born in Bedford, England, in 1913, was only 10 years old, but those words became the banner under which he would march for a lifetime.

I had been granted a two-hour appointment with Bishop Huddleston, now in his 80th year, at his modest apartment in the rectory of St. James, Picadilly, London. We had first met at the 1968 Lambeth Conference in London. He was then the Bishop of Masasi, Tanzania. His picture along with several African children was featured on the cover of the official Lambeth '68 brochure. He was already famous for his *Naught for Your Comfort*, published in 1956, which vividly decried the evils of apartheid and led to his expulsion as a "prohibited immigrant" from South Africa.

We reminisced recently about a reporter from the *New York Times* who had burst into the Lambeth press room, demanding to know who were the liberals and who were the conservatives. "On what issue?" replied one of the church communicators. "What do you mean 'on what issue?'" the reporter asked. "Well there's Trevor Huddleston. He's a liberal on race and a conservative on the ordination of women."

Bishop Huddleston chuckled and conceded that he was now for women's ordination, but was still fairly orthodox in his theology.

"I was born and bred in the strictest sect of the Pharisees . . . the real Anglo-Catholics of the 1920s and '30s," he said. He admits to being an



Bishop Huddleston

RNS

acolyte and "boat boy" at 5. His father was admiral of the Indian Navy, and following the British middle class tradition, he entered "public school" (private boarding school) at an early age. "I was institutionalized at age 7," he recalled.

Following his graduation from Christ Church, Oxford, and a brief tour of Ceylon and India, he was ordained in 1937. He points to no Damascus Road experience. The church had played a major part in his life. "I didn't have any doubt that someday I should be ordained," he said.

In his college years, he was deeply affected by the depression. "It was a time of great unemployment," he remembered. "There were hunger marches . . . they camped out at Oxford. I was deeply moved. It turned me into a Christian Socialist."

His social concerns drew him to the Community of the Resurrection, where he would take the traditional monastic vows of poverty, chastity and obedience. Reflecting with his superior on the implications of this commitment, he was told, "You know the thing you're going to miss most is not having children."

"He was right," said the bishop, who added that having been deprived of his own natural children, he was given hundreds in his ministry. Love for children "became the most powerful force in my ministry," he said.

When he went to South Africa in charge of the mission and school in Sophiatown, it was the children who nourished him as he cared for them. "He was a gorgeous man in his black hat and white cassock," said Ntsiki Langford, executive for Jubilee Ministry at the Episcopal Church Center in New York City, who was among those children. "We would outrun each other to get to him. Children were always hanging on to him.

"He made a difference in my life. I would not be here if it had not been for him. He helped me link my faith to fighting for justice. It was the first time that a white person set me down on his lap. He taught me to move out from being a victim to taking charge of my life. When the police came with their bulldozers in the middle of the night, he went out in his white cassock to stop them. We called him *Makhali-pile* — the Dauntless One."

Another of "his" children was Desmond Tutu, now Primate of the Church of the Province of Southern Africa. At age 12, Desmond had tuberculosis and "was a very skinny creature." The doctors advised Fr. Huddleston, "Pray for Desmond, he's not going to survive."

Archbishop Tutu told an audience in New York in 1988, "He visited me every day and he would always tip his hat to my mother. He was the first white man who ever did that."

Trevor Huddleston left South Africa at the insistence of the government in 1956. He became prior of the London house of the Community of the Resurrection in 1958. In 1960, he was consecrated Bishop of Masasi in Tanzania. In 1968, he was bishop in Stepney, Diocese of London. From there he became Bishop of Mauritius, and Archbishop of the Province of the Indian
(Continued on page 13)

The Rev. Robert Libby is rector of St. Christopher's by-the-Sea, Key Biscayne, Fla. He is the author of The Forgiveness Book, Cowley, 1992.

English Decision: Unifying or Divisive?

Now that the Church of England has approved the ordination of women to the priesthood, what does it mean for the Anglican Communion?

If one listens to the proponents of the ordination resolution, the remaining 15 provinces of the Anglican Communion in which women priests are not ordained soon will follow suit, resulting in a more harmonious communion.

Those who are against the ordination of women might side with the Archbishop of Sydney (Australia), who said in a letter to *The London Times* on the morning before the ordination debate that passing such legislation would put the Church of England out of communion with his diocese.

Both of those schools of thought may be accurate. With the "mother church" now approving women's ordination, other provinces are more likely to follow. By the time this is being read, Australia probably will have settled the issue. Obstacles aren't expected in either Wales or Scotland, which will mean that a majority of the 29 provinces of the Anglican Communion will have approved legislation supporting the measure. Eventually, this should mean that a more unified Anglican position will be expressed when worldwide ecumenical discussions are held.

The vote probably will lead to closer relations with Protestant bodies. Officials of the World Council of Churches reacted positively to the decision, as did the general secretary of the Lutheran World Federation, who called it "a positive ecumenical step in relation to the Lutheran communion of churches."

The action did nothing to strengthen Anglican relations with Roman Catholics or the Orthodox. An official state-

ment from the Vatican reflected negative reaction, saying the vote represents "a new and serious obstacle" to reunion between the two churches. Relations with the Orthodox, already troubled by issues of sexuality, can't proceed too far unless there is a sudden change in Orthodox theology.

From the preceding two paragraphs, one could infer that the Church of England has become more Protestant and less catholic as a result of its action. While no one of any standing in the C of E might go so far as to admit that publicly, more than a few persons are holding that belief. One ordained person contacted by TLC for a reaction article [p. 7] said the Church of England "has lost its catholicity by this vote."

Before the vote, there were threats by some on both sides that if they didn't like the outcome, they were likely to leave the church. Those on the "pro" side were talking about going ahead with ordinations or moving to a different church. Those against threatened to move toward Rome, Orthodoxy or into some sort of "continuing" body. It may be too soon to predict how many persons might leave the Church of England, but it's probably safe to say there will be a sizable number of defections, especially among members of the clergy.

Because the resolution still has to be approved by parliament and by the queen, it is expected the first women priests will be ordained in 1994. Time could prove to be a valuable asset. It should permit emotions to cool, wounds to be bound, relationships to strengthen. It also affords time to pray for the Church of England. While there is diversity in matters of faith and knowledge, we pray all may be united in devotion to God's will.

VIEWPOINT

The (Unbiased) Love of God

By FRANCES DAVIS LOWE

"I now perceive that God is impartial"
(Acts 11:34).

Peter has stumbled upon a profound truth, a radically different way of viewing the Creator. It changed his life.

Such an understanding would change all our lives, the way we view the world and our place in it, the way we relate to one another and "this planet earth, our island home." That our lives are so little changed, I think, indicates that we do not really believe God is impartial.

Frances Davis Lowe is a resident of Lubbock, Texas.

We speak, carelessly, of "the people of God," of the "chosen" people, of whom God "calls" (and does not call) to vocation. Such words affirm exclusion: Are there people not of God? Are some not chosen? If one is called, is not another rejected?

The Genesis stories describe a Creator "in love with" his own handiwork, this remarkable, finely-tuned organism in which everything affects everything else and in which cause and effect are irrevocably joined. It is good indeed, evidence of a great mind and a great heart. A world in which the rain falls on the just and the unjust is more "fair" than anything we would have devised.

But it is not what we want. We want to be the favorite, if not the only, child. We want our deity to provide protection against both the "natural" forces like the rain and human competitors. We transform the Creator into the god/king of the patriarchs, whose essential quality is power which may be brought to bear on our behalf.

We cling to this image against overwhelming evidence to the contrary and in spite of the theological ambiguities and contradictions it causes us. Job's "dilemma" can be resolved by acknowledging that he is part of a created order, but this requires giving up his conviction of being the favorite,

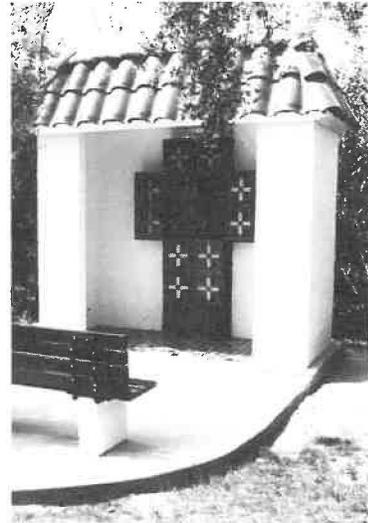
(Continued on page 12)

And I will dwell in the house of the Lord forever.



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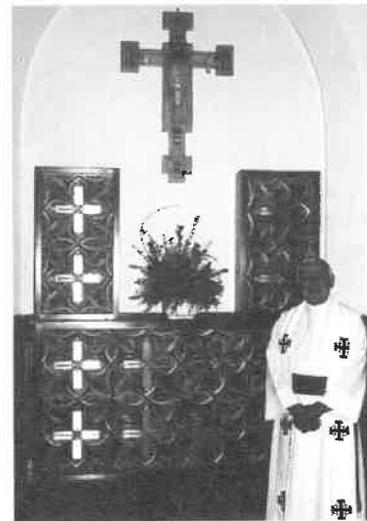


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VIEWPOINT

(Continued from page 10)

having a "special status" with the Creator. We, who know that germs cause boils, ought to do better, but we still agonize over "why bad things happen to good people."

Gently, the Creator keeps reminding us. John heralds the arrival of the Messiah by reminding his listeners, the "people of the covenant," that they cannot inherit salvation. The Creator has many children, and can raise up more at will. Again, it is too hard a concept for his listeners.

The image Jesus uses for the Creator is "the good parent." It is a powerful evocation, a universal archetype. Even an abused child knows what a good daddy is like. And we all know a good parent is impartial. This quality is absolutely essential. Our folklore is full of examples of the tragedy that results when parents have favorites.

It is a measure of human perversity, that we assign to the Creator qualities that would be hateful in a human parent. Our hymns and liturgy are full of images of power and glory, while very often the "Dear Lord and Father of Mankind" is dismissed as hopelessly sentimental.

Then as now, the only people open to Jesus' message were the outcasts and rejects — people with no misconception that they were God's favorites. Such people have little to lose, and everything to gain, by acknowledging their kinship in the family of God. It is the wealthy, those with everything to lose, who cling to the concept of being "special," God's favorites. Western culture, American culture, white male culture, even capitalism, are deliberate choices of the Creator. The kingdom of heaven is not only here, it is us! Did he not give us "this good land for our heritage"?

The 2-year-old believes he is the center of creation, around which everything revolves. Everything that happens, happens in relation to him. The arrival of a sibling must of necessity dilute the parents' love. In a healthy home, however, he learns that love is not a limited commodity. As he acknowledges responsibility for the newcomer, he acquires something much more precious than he has lost: lifelong companionship.

That is the great difference between the god/king of the Old Testament, and the "good parent" of the New. The powerful king creates out of lust an object of lust; the good parent cre-

ates out of love a subject to love. When we relinquish our conviction of being the favorite child, we gain a sense of the wholeness of creation, our interdependence, our sense of being part of the family of God. We learn that the Creator's love, like that of the good parent, is absolutely unconditional and unconditionally unbiased.

The good parent does not "choose" one child over another, nor draw one to her lap while pushing the other way. We will be healthier, and our theology will be more whole, when we acknowledge that these are not God's choices. When we speak of vocation, we speak not of what God does, but of what we do, in response to an invitation which is the same for everyone. Anything else does violence to our image of God, to ourselves and our relationships.

If we believe the choice is God's and not ours, we will always denigrate someone (and add insult to injury by telling them it is "God's will" for them). Blacks are to be slaves, and women to be drudges, and babies starve on the streets of Calcutta — and it has nothing to do with me, for I am not "called" to that ministry.

Equally tragic, if we believe the choice is God's and not ours, we deny ourselves the full range of possibilities the Creator offers. We excuse the paucity of our own response. "I am not called to be chaste," we observe, or "God does not call me to be poor," instead of, "I am not ready yet to make the radical response of chastity and poverty."

Both our language and our behavior would be quite different if we recognized that God is impartial. While we are all caught in a "natural" world in which causes have effects and therefore our life circumstances are different, within this shared home the good parent loves each of the children uniquely and equally.

What we are offered is the opportunity to live wholly into the kingdom, regardless of our circumstances or roles (I suspect God is less than we in the roles we play). The Creator has no stepchildren. Each of us is issued the same invitation, to respond radically to the Creator's love, to say the great "Yes!" to creation.

The bad news is, we are not the favorite children. The Creator has, and has had, many children, and raises up more at will. The good news is, we are all children of God, inheritors of the kingdom. There is a place for everyone at the table.

HUDDLESTON

(Continued from page 9)

Ocean in 1978. He retired to England in 1983, and in June of 1991, he returned to South Africa after a 35-year absence. In a spiritual sense, Bishop Huddleston had never left. His heart has always been in the struggle to end apartheid, and wherever he was, he was a chief spokesperson for the cause.

In 1956, Bishop Huddleston had vowed not to return until apartheid was dead. But, as he records in his book, *Return to South Africa*, he went back in 1991 at the invitation of Nelson Mandela and the African National Congress, "to ensure that what is left of apartheid is totally removed."

When I met him in August, he had just come back from a second trip to attend the funeral of the 42 persons who were slaughtered in the Boipongong massacre. He was discouraged, but not without hope.

"President de Klerk has convinced the West that progress is being made by repealing the apartheid laws and the Native Land Act, but no blacks have the vote," he said. "If de Klerk would only say that apartheid is wrong . . . is evil . . . We must learn how to hate what is evil . . . Christianity has certainly proclaimed a gospel of love, but you have to hate evil if you are going to love that which is good."

Bishop Huddleston, in conversation and in print, identifies with Moses leading his people toward the promised land. Does the bishop think he will get to see that land? His is not optimistic, but he is hopeful.

"The gospel of hope is the most neglected of the Christian virtues," he said. "My lack of optimism doesn't change my need to hope. To hope against hope is a virtue, a grace. Hope takes account of evil, but still asserts God's plan is for good, not evil."

If he were 30 again, what would his goals be?

"I would focus on South Africa," he said. "I would hope to see apartheid dead. It's all tied into the hungry world. I don't like 'third world.' We've got to release the talents of the majority so that we can use the vast resources of South Africa to end poverty. My concern is that the future of the planet will depend upon the human race recognizing its interdependence. The hungry world, if it isn't to rise up in total anger, has got to be part of our world."

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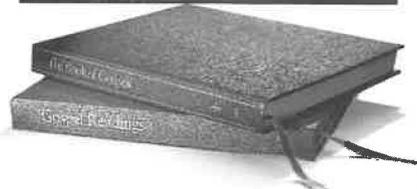
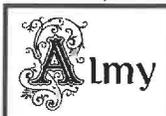
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LETTERS

(Continued from page 5)

discussion sometimes forget that fact, but the reality is that all of us are part of that body of Christ, sharing "one Lord, one faith, one baptism, one God and Father of us all."

We might all be blessed if Bishop Kelshaw and every Episcopalian could remember, in the midst of our often heated discussions, that by virtue of our baptisms we are members one of another, whether we like it or not. God is faithful, and none of us will be abandoned by him because of our views on polity or liturgy or morals, even if we turn out in the long run to be mistaken.

(The Very Rev.) WILLIAM F. MAXWELL
Port Townsend, Wash.

Wide Discrepancy

Fr. Holly's letter about two different NRSV texts for Tobit 9:8 [TLC, Nov. 1], one published by Collins, the other by Oxford (where the text is 9:6), is interesting because of the wide discrepancy between the two texts.

I only have copies of the Oxford NRSV Bible, but my copy of the NRSV Exhaustive Concordance, published by Nelson (1991), indicates to me that the Nelson and Oxford texts for Tobit 9:6 agree, and both disagree with the Collins Tobit 9:8 (is that a typo?) text.

If Fr. Holly copied the text from Collins correctly, an error of this magnitude is inexcusable.

(The Rev.) JOHN L. WOLFF
Cuba, N.Y.

• • •

The Rev. Raymond L. Holly asks why his two copies of the New Revised Standard Version of the Bible, one printed by Collins, the other by Oxford, differ in their rendering of the book of Tobit. Fr. Holly is, I think, wrong in saying that he compared two editions of the NRSV; he compared, I feel certain, the RSV with the NRSV. But, of course, the same question can be asked.

The preface to the RSV and to the NRSV discloses in each case that the Greek manuscripts of the book of Tobit present two different recensions. In 1957, the translators of the Apocrypha chose to follow codices Vaticanus and Alexandrinus. In 1990, the translators "decided to follow the form of Greek text found in codex Sinaiticus (supported as it is by evidence from Qumran)." Among the Dead Sea

Scrolls are several copies in Hebrew and in Aramaic of the book of Tobit, and these suggest that Sinaiticus preserves the earlier form of that book.

BRUCE M. METZGER
Princeton Theological Seminary
Princeton, N.J.

Was It Necessary?

I am among those who found no good coming out of disclosing Fr. Pulkingham's misconduct earlier on in his ministry [TLC, Sept. 13]. I have no doubt he has repented of his wrongdoing and therefore I do not see what good can come of ruining the reputation of this man who has done so much for the renewal of the Episcopal Church.

I truly question why you had to publish what you did, considering that what occurred transpired some years back. Why are we becoming so salacious and "mouth-watering" when it comes to reveling in others' sins? Why are we becoming an ecclesiastical Oprah Winfrey or Geraldo Rivera outdoing even the media's delight with "Now it can be told!"

Yes, TLC — you were correct in your assessment [TLC, Nov. 1] that your recent copy has not had much good news in it.

But *te deum laudamus!* The Fall Music Issue [TLC, Nov. 1] was wonderful and the "hymn parodies" by Father Anonymous were wonderfully uplifting. We sang them at staff meeting and collapsed in much-needed laughter. Thank God for humor. Sometimes I wonder where we mislaid our sense of it in this church.

(The Rev.) STEVEN M. GIOVANGLIO
St. Cross by the Sea Church
Hermosa Beach, Calif.

Parody or Prophecy?

The cover of your Fall Music Issue [TLC, Nov. 1], including masthead and photo of a magnificent empty church, is a masterpiece. The question is, is it parody or prophecy?

M. TUMBLESON
Bay Village, Ohio

{ *Neither was intended.* Ed.

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

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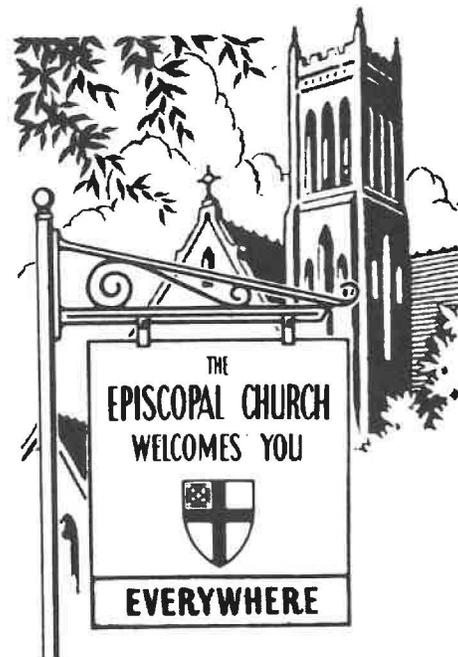
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