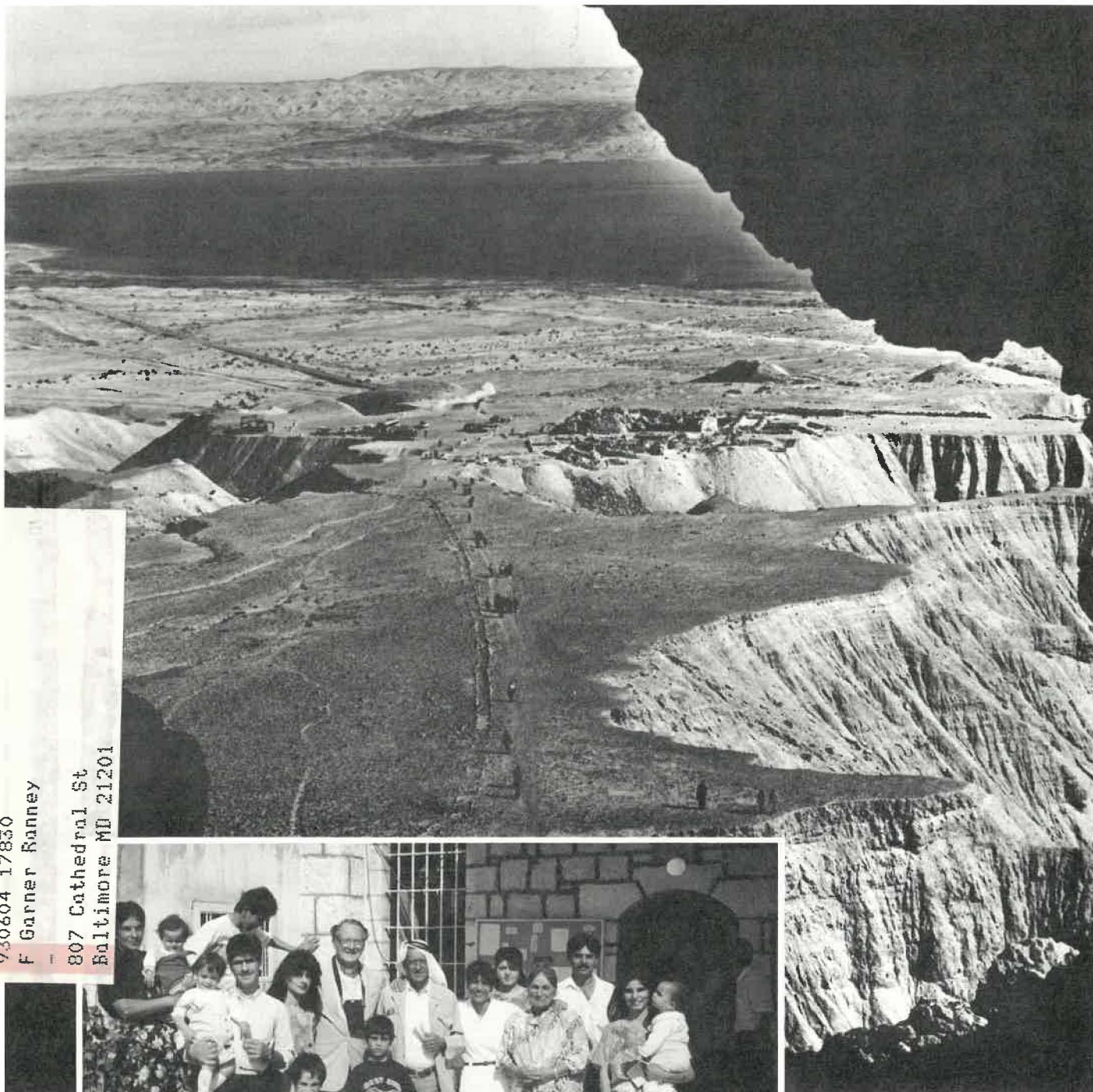


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**A Visit with
Arab Christians**

IN THIS CORNER

One Step Away...

Jean is my age, 48. Six of us at work were charter members of the Forty Club, people who turned 40 in the same year. There were some miserable interruptions in our lives. One died just before his 40th birthday, another was nearly consumed with cancer, yet another became manic-depressive, still another lost a husband through divorce and shortly after that, a son through accidental death. Jean and I frequently displayed our survivors' guilt over lunch, laughing nervously about "the shortness and uncertainty of human life," remembering that we were "only a couple of paychecks from the streets."

Then Jean discovered she had throat cancer. She exhausted her sick leave and vacation time and had no option other than unpaid leave of absence. Employees presented her with a check for nearly \$2,000 at the Christmas party, and Jean, ordinarily a pretty tough character, wept. She began chemotherapy. She went on welfare.

Like millions of other Americans, Jean now buys with food stamps the little food she can eat. I must confess a conflict about welfare. My family's Republican roots send up "the shoulds": All should earn their own living, save for a rainy day, let wealth trickle down, etc. My own Democratic values carry their own "shoulds": The good life should be available to all, good health care should be everyone's right, etc. So when I see someone hand over food stamps at the grocery checkout, I feel both shame and compassion. Now it's Jean I see unfolding the colored coupons. It may be me next.

From a Christian perspective, we're all on welfare. Like Jesus' story about the workers who get the same wages no matter how long they have worked, first and last get the same treatment. Christ, God's free gift, is available to all, regardless of our merit badges toward the work-ethic award. Self-sufficiency is not the condition for God's provision of daily bread; on the contrary, only the broken and needy receive it as it is, with thanksgiving. How many times have I received bread, rain, sunshine, friendship and health as my entitled birthright? And how many times have I petulantly whined that any loss, diminishment, pain or powerlessness of mine was not supposed to be part of the deal. Silly pride, like the woman at the soup kitchen who indignantly refuses the carrots because they're not grown organically.

People on welfare get what's provided. The choice they have is whether or not to receive it. Maybe, with Jean, we can quit trying to figure out who's deserving and learn to receive God's welfare with humility. That sense of the utter generosity of God in our poverty would itself be a free gift and a joy.

Our guest columnist is the Rev. David Burgdorf, priest-in-charge of Shepherd of the Prairie Church, Eden Prairie, Minn.

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ON THE COVER

The Rev. Warren Richardson of the Diocese of Central Florida (with camera) is surrounded by members of the congregation at St. Matthew's Church, Zababdeh, a small West Bank Arab village [p. 8]. In the background, the northwest shore of the Dead Sea. [RNS photo]

LETTERS

Views Not Heard

I have been reading and hearing about the efforts to prevent the Diocese of Fort Worth from consecrating its duly elected Bishop Coadjutor, the Rev. Jack Iker [TLC, Nov. 1]. The reason given for this effort is the position which Fr. Iker (and the majority of delegates at Fort Worth's convention) has taken against the ordination of women. This episode is similar to others I have heard about: Many dioceses will not grant postulancy to aspirants who hold this view, and several bishops are exercising their power to prevent parishes from calling priests with this view.

Increasingly, it seems our establishment power brokers are deciding that the only way to keep these "traditionalists" in our "inclusive" church is to treat them like fruit flies: Sterilize them so they cannot reproduce.

How did these Christians, guilty of nothing more than holding what Lambeth Conference has called an "acceptable theological position," become such dangerous, unwholesome pests? On what basis are they being so marginalized? Historically, have we not reserved such severe punishment for those persons unrepentant of either immorality or doctrinal error?

However, this is not all. Salt is added to the wound when, if a priest thus treated wonders out loud how long he can bear to remain in a church in which he is made to feel so unwelcome, he is called schismatic. Is the traditionalist really the one responsible for what the Eames Commission called "impaired communion?"

Certainly, traditionalists must be reminded to avoid the sin of despair. We are called to live by hope, confident in Christ's redemptive love. Nevertheless, speaking for myself, I cannot recall a time when my hope has been so disconnected from the church in which I was ordained. Is there not a better way for us to be true to our venerable heritage of Anglican comprehensiveness? (The Rev.) LAWRENCE D. BAUSCH, SSC
Holy Trinity Church
San Diego, Calif.

Licensed for Ministry

Concerning the validity of ordinations, the Rev. John H. Stanley [TLC, Nov. 29] may not be aware that the orders of "local clergy," also called

"sacramentalists" or "non-seminary-trained clergy," are not recognized from diocese to diocese. In fact, without the specific permission of the bishop, they may only minister in the parish in which they were ordained. Often these clergy feel hurt: like glorified lay readers and second-class priests. One of my friends is "Mr." in the diocese in which he now lives, but "Fr." where he is canonically resident. His ordination to the presbyterate was

the regular 1979 BCP rite. Is he really a priest?

To answer Fr. Stanley's question, one diocese — or one bishop — has always exercised the right to determine whether a person ordained in another diocese is to be licensed for ministry in his diocese, since historically the priest ministers for the bishop in the local parish. "The bishop then says N., let all these be signs of the ministry which
(Continued on next page)

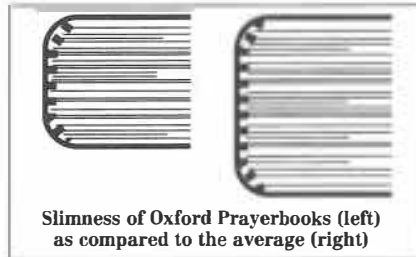
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LETTERS

(Continued from previous page)

is mine and yours (the bishop's and yours) in this place" (BCP, p. 562). Therefore, many bishops will not accept practicing homosexuals in their diocese. I also know one priest who, married to his fourth wife, was not allowed to minister in the new diocese where he moved.

MARY A. MOODY

Leetsdale, Pa.

• • •

It seems to me that the Rev. John H. Stanley's letter to the editor is like much of what we now see and hear in the Episcopal Church. It is like coming into a movie in the middle of the story. Not having seen and heard the beginning, where the basic premise and story line were set forth, the second half cannot be understood.

Let us remember the road taken to women's ordination: Unlawful ordination of the 11, then the four, followed by the House of Bishops' surrender to the 15. Now the cry goes up for traditionalists to obey church law!

The House of Bishops has declared, officially, that those opposed to women's ordination hold a recognized position in the church, and an international Anglican commission has declared the same. How can we reconcile the rejection (read that as persecution) of a traditional and worthy priest with the national and international declarations that such a priest holds a recognized and accepted position?

We are told that the Episcopal Church is inclusive and not exclusive, that there are to be no outcasts. If that is so, what is the problem with giving consents to the consecration of the Rev. Jack Iker, a worthy traditional priest, duly elected to be Bishop Coadjutor of Fort Worth [TLC, Nov. 1]. The truth appears to be that there is a place for every deviant belief and practice, but for traditionalists, there is no room in the inn. It seems very clear that those presently in control of the church are resolved that never again shall a traditional priest be consecrated. Such priests appear to be, in fact and practice, outcasts.

(The Rev.) FERDINAND D. SAUNDERS
Sarasota, Fla.

To Our Readers:

We welcome your letters to the editor. Each letter is subject to editing and brevity is appreciated.

Not of Real Use

In answer to the question, "What Happened to Advent?", which titled David Kalvelage's column [TLC, Dec. 13], let me say that I think Advent has finally caught up with the needs of the church. Advent, an invention of the church to prepare catechumens, is not of real use to prepare catechumens any longer.

Society has changed, and Christians, if we are being true to our calling, are an influential part of society. When I have someone I love coming to visit — a child, a dear friend, someone I greatly admire — I look forward to the visit with excitement and joy, not with sackcloth and ashes. I prepare with joy. The secular world prepares for Christmas with joy and excitement. We try to tell them dour and glum is better. Small wonder they look at us in amazement.

I admit I am concerned with the possibility of forgetting the Birthday Boy in the midst of the parades and helicopters and multitudinous and imaginative ways Santa arrives. And I would like to celebrate Thanksgiving free of the trappings of Christmas. But the candy canes, the bright lights, the parades, the festive excitement that fills the air, even the fellow in the red suit, all help make the season bright and joyful and full of excitement. I like that. I know who is coming and I find that exciting and exhilarating.

We sing Advent hymns, but we sing them joyfully. I wear blue vestments because they are more festive than purple. I put flowers on the altar because I am happy. I think maybe we should include in the BCP opening sentences "Alleluia! Christ is Coming, Indeed. Alleluia!" Then Advent would again become a pertinent season of the church year.

(The Rev.) TIMOTHY D. KLOPFENSTEIN
St. John's Church
Mobile, Ala.

Unbiased Love

I feel a debt is owed Frances Davis Lowe for her wonderful Viewpoint entitled "The (Unbiased) Love of God" [TLC, Dec. 6]. It is filled with much of what needs to be said about God's love that is not mentioned nearly often enough.

I would differ with her on only one

point: Unfortunately, "even an abused child knows what a good daddy is like." As both a parish priest and a prison chaplain, I can state that abused children do not know "what a good daddy is like," and usually if they identify with goodness at all, it is through the abuse they endured as a child and feel they deserve.

However, when and if they decide to trust in God's unbiased love, they do experience the real love that is truly unconditional — love that is present because the child/adult exists and not love that comes and goes as the needs of some parent figure are filled. That love is life-changing.

(The Rev.) CHRISTOPHER G. DUFFY
Wagner Youth Correctional Facility
Bordentown, N.J.

More Important?

The editorial "Playing with Words" [TLC, Dec. 13] concerning the difference between blessing and affirming same-sex relationships in the Diocese of Michigan has, on the facing page, an interesting article on the "iota of difference" which is crucial to our understanding of Christ's identity. Are some iotas to be considered larger and more important than others? Freud said there are no accidents. And more significantly, Irenaeus was of the opinion that heretics are those who do not see and value paradox. Surely none of your readers will fall into the category Irenaeus so characterizes, thanks to the juxtaposition of these two articles.

(The Rev.) CHARLES WITKE
St. Luke's Church
Ypsilanti, Mich.

What He Meant

Dean Lewis Payne, in his letter [TLC, Dec. 13], deserves credit for trying, at least, to open himself to the full meaning of the "inclusivity" that is the essence of the gospel. Unfortunately, he still doesn't get it. What Jesus meant when he said to the woman taken in adultery, "Go and sin no more," was not "Go and sin some more, but, "Go ahead! It's a sin no more."

Yours against patriarcho-heterosexo-fundamental-exclusivo-oppression, and for femino-homosexo-progresso-inclusivo-oppression.

MERRILL ORNE YOUNG
Surry, Va.



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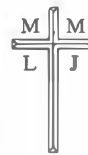
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West of Somalia, in the Sudan...

While the media increased reports on Somalia, civil war and religious persecution has continued in the Sudan but has received little attention, said the Rt. Rev. Paul Reeves, Anglican representative to the United Nations and former Archbishop of New Zealand.

"The church [in the Sudan] is sorely tried and in a great deal of difficulty at the moment," Archbishop Reeves said in a recent interview while visiting the Diocese of Indianapolis. He noted Christian churches have been closed and an undetermined number of Christian leaders have been killed in the country ruled under the *sharia*, strict Islamic law. "Christians are finding that exercising their faith runs for them the risk of being called disloyal or traitors to the government. Christianity has been equated as being disloyal . . ."

The Rt. Rev. Seme Solomona, Bishop of Yei in the Sudan, said in a recent letter to Bishop George Bates of Utah: "I would like to mention to you that because of the Christian prayers, I was able to escape two attempts on my life, when in January 1990 my house was bombed and reduced to ashes by the government planes two days after I have evacuated the town."

Again, last Oct. 1, "the church compound where I was staying was bombed, but miraculously the bomb shells fell 500 yards away from the church compound and everybody on the compound was saved," he said in a letter published in Utah's *Diocesan Dialogue*.

During his trip to the United States last September, the Most Rev. George Carey, Archbishop of Canterbury, visited with U.N. Secretary General Boutros-Boutros Ghali to express his concern about religious conflict and Christian persecution in the Sudan.

"The archbishop is very concerned about this situation," said Archbishop Reeves, who arranged the visit between Dr. Carey and the secretary general. "Carey raised the situation with the secretary general and urged the United Nations to put some pressure on the Sudanese government."

The Rev. Canon Roger Symon, secretary to the Archbishop of Canterbury for Anglican Communion Affairs, confirmed the visit with the sec-

retary general. "They reviewed the human rights abuses, the Islamicization policies of the Khartoum government, and the loss of religious freedom," Canon Symon said in a letter. He pointed out that this was the second meeting between Archbishop Carey and Mr. Boutros-Boutros Ghali over the Sudanese situation. The secretary general called on Archbishop Carey at Lambeth Palace July 3 when they discussed the situation.



Photo by RNS/UNICEF/Roger Lemoyne
African children are left vulnerable in time of strife.

Canon Symon said Archbishop Carey has received many requests for assistance after hearing about the "appalling suffering" of the Sudanese people. In March, 1991, the military government of Gen. Omar Hassan al-Bashir instituted *sharia* over the objections of the Christian-dominated south.

"Episcopal Church bishops are separated from their dioceses, and some are out of touch with one another," Canon Symon said. "The archbishop has been trapped in the southern city of Juba. But even in these conditions, encouraging reports of vigorous evangelism and faithful pastoral support of congregations continue to come to Lambeth."

"It would be very helpful if British and American governments could pass a resolution expressing some horror and outrage" and urging greater religious liberty in that country, Archbishop Reeves said. Canon Symon concurred in his letter: "The archbishop hopes that all churches will use every channel open to them to bring pressure to bear on the Khartoum government and that peace may be restored."

DAVID SUMNER

Bishop Banyard of New Jersey Dies at 84

The Rt. Rev. Alfred L. Banyard, Bishop of New Jersey from 1955-73, died Dec. 6 in Moorestown, N.J. at the age of 84.

Bishop Banyard was born July 31, 1908, in Merchantville, N.J. He graduated from the University of Pennsylvania and General Theological Seminary. He served his entire ministry in the Diocese of New Jersey, having been ordained deacon in 1931 and priest in 1932.

Bishop Banyard was rector of St. Luke's, Westville, 1932-36, and rector of Christ Church, Bordentown, 1936-45. He was consecrated Suffragan Bishop of New Jersey in 1945 and was elected diocesan bishop in 1955, serving until his retirement in 1973.

He is survived by his wife, Alice, a son and four grandchildren.

A Requiem Eucharist and Burial Office took place at St. Mary's Church, Burlington, where Bishop Banyard assisted in his retirement. The Rt. Rev. G.P. Mellick Belshaw, Bishop of New Jersey, presided.

Nominees Named in Tennessee

The Diocese of Tennessee, which has been without a bishop for more than a year, will elect a new bishop during its convention Jan. 28-30 at Christ Church, Nashville.

Five priests, none from the Diocese of Tennessee, have been nominated by a committee for the election. They are: the Rev. Richard H. Cobbs IV, rector of the Church of the Ascension, Clearwater, Fla.; the Very Rev. Bertram N. Herlong, dean of the Cathedral Church of St. Paul, Detroit; the Rev. Canon Stephen H. Jecko, assistant to the Bishop of Florida; the Rev. Walter Krieger, rector of Christ Church, Reading, Pa.; and the Very Rev. James L. Sanders, dean of St. John's Cathedral, Knoxville, Tenn. (East Tennessee).

Tennessee has been without a bishop since the death of the Rt. Rev. George L. Reynolds, Nov. 3, 1991.

Another Dispute Settled at a Minnesota College

A second Episcopal priest in Minnesota has ended a dispute with an evangelical college in suburban St. Paul, Minn. The Rev. Kenneth Goudy, an associate professor of sociology who was on the faculty at Bethel College for 21 years, was terminated because of his views on homosexuality.

The Rev. Walter M. Dunnett, professor of Bible and theology at Northwestern College for 16 years, was dismissed because he was ordained an Episcopal priest [TLC, Jan. 17].

Both priests are affiliated with the Church of the Messiah in St. Paul, and the two schools are in neighboring communities. Bethel is located in Arden Hills and Northwestern in Rosville.

An agreement between Fr. Goudy and Bethel, which is operated by the Baptist General Conference, was reached through use of the college's grievance procedure. A statement signed jointly by Bethel president George Brushaber and Fr. Goudy said the issue in the termination "pertained

to Goudy's belief that monogamous homosexual relationships are in some cases appropriate for Christians — a belief that the college administration held inappropriate and impermissible for a faculty member.

'Valued Faculty Member'

"This dispute did not pertain to Dr. Goudy's personal behavior or how he performed in the classroom at Bethel," the statement said. "Except for the issue in dispute, he was a valued faculty member in good standing."

The statement noted that Bethel, through annual contracts, requires faculty members to subscribe to beliefs and behaviors specified in the institution's affirmation of faith and a statement of lifestyle expectations as a condition of employment.

"It is the position of the college that these documents prohibit the view that any form of homosexual practice is condoned in scripture and hence appropriate for Christians," the state-

ment said.

The statement added that the ad hoc grievance committee which reviewed the case focused on two main issues: "Was there just cause for the termination of Dr. Goudy and, if so, was the contractual basis for the just cause explicit or implicit?" and "were the procedures used in the termination process fair and equitable?"

According to the statement, the committee "made detailed findings on the pertinent issues." It neither accepted nor rejected the entire position of either party.

"In the end, the committee concluded that 'the past cannot be undone or replayed as if nothing had happened. It is instead a matter of attempting to bring to closure a tragic and unfortunate episode.

"Accordingly, the committee recommended a severance agreement which both Bethel College and Dr. Goudy agreed to accept and hold in confidence."

WILLMAR THORKELSON

CONVENTIONS

Delegates to the convention of the **Diocese of Los Angeles** spent considerable time dealing with youth-related issues at the Dec. 4-5 event at the Riverside Convention Center.

"We have a crisis with youth today," said the Rt. Rev. Frederick Borsch, Bishop of Los Angeles, in his convention address. "The prophetic task is to help people in the church and community recognize that the crisis exists. The call from Jesus Christ is to reach out with caring and courageous hearts to help solve it."

Bishop Borsch challenged congregations to make more involvement of young people and to become advocates to change a social system which has neglected children.

Delegates also heard presentations by Deborah Prothrow-Stith, assistant dean for government and community programs at Harvard School of Public Health, and Swati Adarkar of Children Now, a California advocacy group.

In business sessions, the resolution which brought about the longest debate was one which would ask the dio-

cese to "recognize the appropriateness of blessing same-sex unions which are intended to be faithful and life-long." The Rev. Warner Traynham, rector of St. John's, Los Angeles, who proposed the resolution, said this would be a way "to include homosexual persons within the church's generally accepted moral structures."

The Rev. Mike Flynn, rector of St. Jude's, Burbank, said he was "deeply worried about the eternal destiny of those who engage in homosexual behavior."

The resolution eventually failed on a vote by orders: Clergy, yes 97, no 53; lay, yes 154, no 171.

Among other resolutions adopted were those which:

- establish a lay pension plan and health insurance program for qualified employees;
- declare the diocese to be a "Holocaust Memorial";
- call for new and expanded strategies for evangelism.

St. Gabriel's Church, Monterey Park, and Christ the King, Goleta,

were admitted to parish status.

A \$3.8 million budget was adopted for 1993.

• • •

The Rt. Rev. Walton Empey, Bishop of Meath and Kildare in the Church of Ireland, spoke about young people in his homeland when he addressed the convention of the **Diocese of Bethlehem**, Dec. 4-5 at St. Stephen's Church, Wilkes-Barre, Pa.

Young people in their early 20s in certain areas of Northern Ireland have known "nothing but violence and a heavy police and military presence," the bishop said. "Checkpoints, bombs and bullets are as familiar to them as McDonald's and Dunkin' Donuts are to you . . ."

Bishop Empey and his wife, Louise, were in the Diocese of Bethlehem for 10 days. Bethlehem began a partnership with the Irish diocese last year.

Christians bear some of the responsibility for the divisions in the country, Bishop Empey said, "having lived to a

(Continued on page 12)

One Weekend with Arab Christians

By WARREN E. RICHARDSON

Dusk was winning, but we sped along the main road north out of Nablus, deep in the West Bank.

As liaison officer to the Diocese of Jerusalem from my Diocese of Central Florida, this was exactly what I wanted — time with Arab Christians, off the beaten, tourist track. I sat in the “co-pilot” seat of our small car with the Rev. Bilal E. Habiby at the controls beside me and three Palestinians in the back.

Dusk won as the dark desert mountains embraced us. Bilal’s evangelical enthusiasm went to work.

“Warren, do you love Jesus?” he asked.

“Yes, Bilal, I love Jesus,” I replied.

“Do you love him very much?”

“Yes, I love him very much.”

“Good.”

Then the Arabic chatter resumed from the back seat while Bilal lurched us onward. There were usually no lights, no animals, no people, no moon — only our headlights poking tentative beams of guidance.

I had met Bilal that very afternoon. He was at the end of a narrow rectangular room up on a stage, sitting at the piano in his white clerical shirt and dark pants, directing his choir of St. Philip’s, Nablus. They were seated along the two long walls of the room below the stage.

He beckoned me in to sit down with them and hardly missed a note. He was parish priest for three congregations, choirmaster, accompanist, and dark-haired human dynamo with dashing black eyes and a bright, infectious smile. After rehearsal and some photo taking, catechism class followed and the room swelled with more Arab Christians in their teens and 20s, part of the “forgotten faithful” of Palestine/Israel. Even my extremely limited Arabic couldn’t keep me from feeling the lively give and take of the session.

Next, he had another meeting. Then he rolled up his sleeves and joined in volleyball on the asphalt playground

The Rev. Warren E. Richardson is interim priest-in-charge of St. Luke and St. Peter Church in St. Cloud, Fla.

next to the church, during which a Muslim call to prayer blared, the loudest I’d ever heard. To compound the din, the minaret was immediately next to the playground on land which had been sold to the Muslims by the Christians. No bitter antagonisms between the two faiths were apparent here or elsewhere during my journey. Finally,



Fr. Habiby

we had piled into someone’s car for this daylight-darkness Saturday drive to Bilal’s next congregation.

Having satisfied himself that I loved Jesus, Bilal decided I should sing for them. I began with “Fairest Lord Jesus” and they chimed right in, in Arabic. “Come thou long expected Jesus” and “A mighty fortress is our God” also proved familiar, though we did stump each other frequently. A joyful way to pass the time as we trembled onward over roads which were getting skinnier and darker.

Memorable Church

Finally, we arrived at Zababdeh (variable spellings allowed), a small West Bank Arab village where I would spend the night with a local family and worship with them the following morning at St. Matthew’s Evangelical Episcopal Church, just a few steps from my host’s home.

I had entered seminary from one St. Matthew’s Church and was married in

another, but this one would join my “unforgettables” list. The small free-standing altar with candles looked familiar enough, but the smooth, white, plastered wall behind the altar had an almost unbelievably thin, long, Latin-style metal cross in black with gold edge that seemed to stand out from the wall. A single sweeping strip of graceful, black Arabic words on the stark white wall arched to its apex just as it intersected the cross and then sloped down past it. A black banner off to one side of the nave and visible from the opposite side entrance proclaimed boldly in gray English words that Jesus is Lord of All. English didn’t faze most of the people I encountered. They seemed fairly fluent in it and the diocesan schools I visited were teaching it simultaneously with Arabic.

The entire Eucharist was in Arabic except for my brief introduction which Bilal translated. As he suggested, I explained who I was and why I was there and ended with one verse of “In Christ there is no East or West” — spoken, translated and sung.

There was a little lingering. The flying five began the return trip to Nablus, stopping first at Rafidyah Parish for another Eucharist complete as before with sermon, hymns and my brief shining moment. Bilal made sure that Jesus was Star of East and West in his spirited sermon.

Bilal had still another meeting and so bade farewell and sent me off to St. Luke’s Hospital in Nablus, where I presented handmade get-well cards for their children from the children of St. Luke and St. Peter Church in St. Cloud, Fla. But I had been fortified by Arab hospitality and an Arab Sunday dinner at a parishioner’s home so that the hour and a half “cheroot” (taxi for six) ride back to beloved Jerusalem was a breeze.

The weekend had been a highlight of a trip that included visits to Damascus, Amman, Haifa, Ramallah, Bethlehem, Jerusalem and fascinating points in between. And all this for one who began his boy soprano days in Chicago singing “A mighty fortress is our God” in 1935. Little did he dream he’d repeat it that Saturday night on the way to Zababdeh.

Obstacles to Overcome

Ecumenical Relations, in Light of Recent Events

By R. WILLIAM FRANKLIN

Ecumenical relations are fraught with ambiguity. At the Eucharist, we profess our belief in one catholic church; yet, in the West, this catholic fellowship has been broken for more than four centuries.

In 1992, as it has been for almost two decades, a vote for the admission of women to the historic three-fold ministry of the catholic church, in the Church of England and in the Australian church, was at the heart of a debate over the future definition of catholicism. From the perspective of the Roman See, such a vote has posed "a new obstacle" to the reconciliation of the family of catholic Christians.

For example, on Christmas Day, *The New York Times* published a letter from the distinguished Roman Catholic Benedictine liturgist, Aidan Kavanagh, under the headline "Ask Episcopal Church About Women Priests." Here Fr. Kavanagh relates the admission of women to the priesthood to "overweening romanticism regarding modern culture." He goes on to speak specifically of the Episcopal Church as one in which "ordaining women has not checked the slide in membership . . . (and it) may create a new sort of clericalism . . . that ends in driving everyone crazy."

New Agenda

Fr. Kavanagh's sobering paragraphs are representative of a definition of catholicism now emerging from an influential circle of American Roman Catholic theologians. These scholars and journalists are calling for a new agenda for Roman Catholic theology in the United States in the final years of this century, an agenda which begins to prepare the "post-modern"

R. William Franklin is professor of church history at the General Theological Seminary.

American Christian community for the millenium by returning to an unambiguous articulation of a respectful following of the central tenets of classical Christianity. They seek doctrinal clarity for the purpose of a new evangelism of a secular civilization.

Central to this American Catholic project is a challenge to the presumed authority of the secular view of things in parishes and seminaries. Opposition to the admission of women to holy orders has become one of the most visible symbols of this campaign. To some, ordained women have become a sign of the infiltration of the churches by secular ideologies.

Cause for Concern

The rising spirit of American Roman traditionalism is a cause for concern, because it cannot accept the ambiguity and diversity which have been the cornerstones of the ecumenical dialogue of Roman Catholics with the Episcopal Church and the search for a wider Christian unity. The new orthodoxy contrasts sharply with the Anglican conviction that the catholic tradition can profit from the assimilation of a variety of elements excluded because of human ignorance in the past.

We as Anglicans hold to the catholic doctrine of the church as the authoritative, ever-living witness of God's will. We believe our church is possessed of some kind of fidelity and rightness in discerning Christian truth, when it meets as the General Synod of the Church of England or as the General Convention of the Episcopal Church, which leads us out through the exercise of the gift of reason and in the light of new developments in knowledge to a deeper understanding of the truth of the gospel.

Bishop Charles Gore put the definition of catholicism this way, earlier in this century: "The process in which

the church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age, and because 'the truth makes her free,' is able to assimilate all new material to welcome and give its place to all knowledge."

There is in this Anglican definition of catholicism a strain of optimism that sees human history and the created order as a focus of divine presence. We believe, from this incarnational perspective, that various human factors — personal, social and historical — have influenced the form and content of the Christian faith, not for the purposes of denying the credibility of God's word, but for understanding its meaning more fully. Anglicans trust that the *saeculum* has something to say to us that enables us to understand the Christian faith more profoundly and in its wider implications. We believe that in our age the church, under the guidance of the Holy Spirit as it meets in synod, has come to discern a whole priesthood of men and women in accordance with God's will.

'Universal Nature'

Such an Anglican definition of catholicism, in fact, bears close relation to that of the eminent Roman Catholic Dominican Yves Congar. In the 1940s, under the threat of Nazi totalitarianism, Fr. Congar wrote that the "catholicity" or "universal nature" of Christianity is received from human beings. The goal of the "catholicity of the church" is to join together in one solidarity all persons, as well as every value of humanity. For him, all of humanity's religious experiences must be assimilated into the church for their divinely intended fulfillment.

No other theologian expanded the vision of the Roman Church in the matter of understanding unity to the extent and with the depth that Congar
(Continued on next page)

The Wisdom of Change

By JOANNA J. SEIBERT

"Lord, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

The serenity prayer simply states for most men and women the tension and paradox of this life. There are three parts to the prayer — acceptance, courage to change, and wisdom to discern the difference. Life is like living on a balance or seesaw where wisdom is the fulcrum and acceptance and courage to change are at each end. Wisdom lets us know when we have gone too far to one side and need to "put more weight" into acceptance or into courage to change. Many of us, more often women, have spent much of our life on the acceptance end of the seesaw, feeling that we had very little ability to change our lives. Others have lived a life on the "change"

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end of the seesaw, trying to manipulate, change others into our way of thinking.

The wisdom of change for me has become: I can only change myself. I am usually ineffective in changing others. This completely turns around the idea of change. When I am presented with a situation where I am trying to decide should I accept the situation or should I try to change it, I ask the question, "Does this involve changing me or others?" If it involves changing others, I go to the situation with a lot of acceptance. If the situation involves changing myself, I pray for the courage to change. The wisdom of the serenity prayer is that change can only occur by our own means when the change involves ourselves. Changing others is in the hands of our higher power. This has been a totally new concept for living for me.

Twelve-step programs which daily use the serenity prayer also offer other practical insights into how to change. The steps suggest that when you are presented with a situation, a character defect that needs changing, courage and wisdom are gained by not keeping this insight to yourself. We are en-

couraged first to talk the situation over with at least one other person and then commend it to prayer. We are obligated to speak out our inner truth as articulately as we possibly can, but we have no control over how it is accepted by other people.

This does not mean that we are passive when we see injustice or violations of our inner truth. Our job is to articulate our truth with all the talents we can muster. However, we must go into a situation with the knowledge that the results are in God's hands.

Rosa Parks lived with the injustice of segregation. She acted against the injustice not by trying to make other people change, but by changing *her* behavior. She quietly decided to sit one morning in the front of the bus. Changing her behavior did have earth-shattering consequences, but she had no control over that. There must be many other black men or women who also dared to change their behavior to overcome injustice, but the results of their courage to change were not as immediately evident. My prayer is that I will have wisdom and courage when it is my time to sit in the front of the bus.

OBSTACLES

(Continued from previous page)

gar's books did. Under that influence, the Second Vatican Council recognized, for the first time, separated Christians as sisters and brothers. "We know where the church is," said the council. "It is not for us to judge where the church is not."

The spirit of Congar lives on in the measured response of Roman Catholics outside the United States to the Nov. 11 vote of the Church of England to proceed to the ordination of women to the priesthood [TLC, Nov. 29]. Here, as one example, are the words of English Benedictine Cardinal Basil Hume of Westminster: "We shall continue to pray and work together de-

spite the new and additional obstacle created by the Church of England. Within the Roman Catholic Church, the search must continue in common with other churches to find ways of developing the ministry of women."

From Rome, Cardinal Edward Cassidy, president of the Vatican's Pontifical Council for the Promotion of Christian Unity, defined the recent Anglican votes "as difficulties to be overcome, and not as impossible situations." In a long interview, the Vatican's chief spokesman on ecumenism summarized the stand of the Roman See as, in part: "We also try to remain open to the Holy Spirit, who is working for the unity of Christians. It is not for us to tell the Holy Spirit what's to be done."

The ecumenical climate at the moment does not give us easy or immediate answers to the problem of catholic unity. The definitions are ambiguous on a variety of continents and in several churches. Elsewhere, an icy clarity is emerging. In such an unclear situation, the churches "have to work hard," according to former Archbishop of Canterbury Robert Runcie, "to develop what I can only describe as a 'sense of catholic solidarity': a belonging together, an interdependence, a sympathy, a love, which forgets pride."

This is a time for spaces for the renewal of inner lives, for the absorption of fresh visions of how women and men, young and old, can combine prayer and social concern in the quest for Christian and human unity.

Do More in the Provinces

During the past year, this magazine has published several Viewpoint articles and a sizable amount of letters to the editor concerning reform of the structure of the Episcopal Church. Proposals have included such changes as moving the Episcopal Church Center out of New York City, requiring the Presiding Bishop to be a diocesan bishop as well, asking diocesan bishops to spend more time in parishes, and reducing the size of General Convention.

One of the soundest ideas has been a regionalization of the church's business. Rather than have so many national meetings of various bodies within the Episcopal Church, often at considerable expense, it would seem that much of the church's work could be accomplished regionally.

Take Executive Council as an example. This large body, which does the legislative work of the church between sessions of General Convention, currently meets three times a year. While it has been positive for the council to meet in various parts of the church and to see for itself effective ministries at the local level, it is done so at great expense. If a meeting is held in, say, Albuquerque, N.M., as it was last June, more than 40 council members and another dozen or so executives from the church center fly to the site of the meeting, usually without reduced fares which require a Saturday night stayover. Most bishops and priests are unable to qualify for such fares because they need to be in churches on Sunday mornings.

Add the expenses of a hotel and meals for four or five days and a typical council meeting's cost adds up to many thousands of dollars.

The church already has a system in place which might handle much of its business less expensively, and possibly more efficiently. That is the structure of provinces. The Episcopal Church is made up of nine provinces, eight composed of domestic dioceses and the ninth made up of dioceses outside the United States. The provinces already accomplish some business, holding provincial synod meetings for two or three days each year. Some provinces are more active than others. Province 1 (New England dioceses) and Province 7 (southwest) come to mind as being particularly effective.

Again, to use Executive Council as an example, council members could meet on a provincial basis, perhaps twice a year, and as an entire national body annually. Each provincial synod already has a president, and each province elects members of Executive Council. While it might not be advantageous for all of the church's interim bodies to meet on a regional basis, some groups could do it well. Bishops already meet in provincial gatherings, and such official bodies as commissions on ministry and other groups like deployment officers already are accomplishing much on a regional basis.

Meetings in provinces will not provide the answers to most of the key questions facing the Episcopal Church. But using a structure which already exists could help many of us to do our business more efficiently and less expensively.

VIEWPOINT

Positive Words Needed

By GORDON T. CHARLTON

We Episcopalians are engaged in some fairly strenuous efforts to combat racism in the church. It is a malady from which all agree we suffer and against which all agree we must struggle. The nature of our adversary, however, is not so well agreed upon. As a consequence, our efforts have been relatively ineffective thus far and could become counterproductive. What follows is an attempt to understand our adversary and thereby to gain some clarity as to how its effects might be overcome.

The first mistake in this campaign against racism was a big one and it has confused subsequent discussions and frustrated attempts to get a handle on the problems we seek to resolve. This was the misdefinition of racism as a socio-political phenomenon ("prejudice plus power"), thus making it the exclusive possession of one ethnic group. In truth, it is a spiritual problem within us all.

Racism is essentially a matter of ethnocentrism. It is one manifestation of our fundamental (or original) sin of self-centeredness and thus is universal among finite, fallen human beings. The question is not whether one is infected with this virus because we all are. The question for each of us is

to what extent we have allowed it to shape our behavior. And the question for us jointly is to what extent the racism of the ethnic majority in our church has created a system which victimizes others.

Racism is like a tumor. While it is always an unfortunate thing to have, it is not necessarily malignant. Thank God there is such a thing as benign racism, which is neither hostile nor aggressive, being largely a matter of thoughtlessness. This form of racism may be quite unself-conscious. It may be accompanied by sincere good intentions toward all people and therefore quite open to persuasion and correc-

(Continued on next page)

The Rt. Rev. Gordon T. Charlton is the retired Suffragan Bishop of Texas. He resides in Pittsboro, N.C.

VIEWPOINT

(Continued from previous page)

tion. Malignant racism, on the other hand, is self-conscious, if not deliberate. It is at least defensive, if not aggressive. It is at least indifferent toward people of other races, if not hostile. Clearly these two distinct forms of racism exist within and among people with or without political and economic power, and clearly they must be recognized and dealt with in different ways.

Malignant racism is extremely resistant to cure, but fortunately it is rare within church circles. Benign racism, our major adversary, is, however, eminently curable if approached properly. Danger lies in the fact that a wrong approach can cause benign racism to become malignant. Benignity can be chafed into malignancy by, for example, a prolonged barrage of emotional accusation and angry recrimination which may strike the recipient as unfair and/or untrue in his/her case and to be designed primarily to embarrass and punish rather than to enlighten and convert.

In the church, enlightenment, persuasion and conversion leading toward

justice and racial harmony should be our goals. These goals require careful avoidance of the sort of stridency which sometimes succeeds in the secular world through induced feelings of guilt or fear, in extracting reluctant concessions toward justice at the cost

One dedicated person tutoring disadvantaged children across ethnic lines is worth a thousand resolutions.

of increased resentment and deeper alienation.

The main facts we need to grasp are: 1. Church people, on the whole, are convinced they have the virus of racism in their spiritual bloodstream, and 2. What they need is not castigation but help in knowing what to do about it. "I confess that I'm part of the problem," they are saying. In effect,

they're saying, "What must I do to become part of the solution?"

As a small gesture toward an answer to the question posed above, I would suggest that racism and its effects will not be cured in general terms but only in specific, concrete, local actions. Little, if anything, positive will be accomplished on a vast and impersonal basis by impassioned pronouncements, however true and well-intentioned. Progress will come by the actions of individuals who are doing what they can in their own social context to redress wrongs and to reduce unjust disparities. One dedicated person tutoring disadvantaged children across ethnic lines, for example, is worth a thousand resolutions.

Wouldn't there be many more such people at work in their own ways, in their own places, if the many church commissions, committees and study groups formed about the issue of racism would cease offending and discouraging people with their litanies of grievances and turn their energies toward offering people of goodwill some genuine help in finding ways to act constructively toward the overcoming of our adversary? I surely think it would be worth a try.

CONVENTIONS

(Continued from page 7)

degree independently of one another and some of them — God help us — have helped to fuel the suspicions, fears and, dare I say it, even the hatred that one has of the other."

The "more powerful influences" fueling warfare in Ireland are economic, cultural and political, the bishop said. "It is hard and sometimes very dangerous, indeed, to be a witness to the gospel of reconciliation. Some have paid for it with their lives or with terrible injuries."

The Rt. Rev. J. Mark Dyer, Bishop of Bethlehem, emphasized that Christians are "God's chosen, beloved and blessed . . . God's gift to a broken and needy world." In a banquet address, he called on the 400 people present to "close the circle of God's blessing with no one left outside." Bishop Dyer's 10th anniversary of ministry in the diocese was celebrated.

A presentation was made on parish dialogues on sexuality which are to take place during Lent.

Delegates approved a pension plan

for lay employees and a 3 percent cost of living increase for clergy.

The diocesan HIV/AIDS task force was directed to prepare and submit to the diocesan council policies and guidelines regarding HIV-infected clergy and professional and volunteer lay workers.

A 1993 budget of \$1.2 million was adopted.

• • •

The Rt. Rev. James R. Moodey, Bishop of Ohio, called for the election of a bishop coadjutor during a dramatic, emotional and at times tearful convention address in the **Diocese of Ohio** Nov. 13-14 in Cleveland.

"To serve as one of nine bishops in the 175 years of the Diocese of Ohio is a high privilege, but I am all too aware . . . that the task requires extraordinary energy and strength," Bishop Moodey said. "Since returning from a lengthy recuperation from a second bout of cancer surgery in eight months, I have been testing my capacities against the demands placed on a diocesan bishop. While my progress has been encouraging, the task re-

mains beyond the strength I have to give. I have concluded that I cannot fulfill the ministry that this diocese requires and deserves in its bishop."

Bishop Moodey said he hoped a coadjutor could be elected in the fall of 1993, and that it was unlikely he would remain as diocesan bishop after a coadjutor was elected.

A resolution which asked delegates to "affirm the traditional teachings of the church on marriage, marital fidelity and sexual chastity" as expressed in General Convention resolution A104sa [TLC, Jan. 10] generated debate. After approving an amendment which reads "this convention . . . affirms Resolution A104sa in its entirety," the resolution was approved.

In other business, convention:

- approved for the second time a completely new version of the diocesan constitution;

- adopted \$33,791 as the minimum salary for clergy who serve congregations;

- approved a pension plan for qualified lay employees.

A 1993 budget of \$2.8 million was approved.

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Refer to Key on page 16.

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 The Rev. Ronald L. Albert, r; the Rev. Don K. Henderson, chap; the Rev. Jerry B. McKenzie, assisting priest
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CONNECTICUT
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THE EPISCOPAL CHURCH AT YALE
 The Rev. Grant Barber, chap
 Office: Bingham Hall B018 Mall: 1955 Yale Station, New Haven, CT 06520
 Sun H Eu followed by dinner 5, Dwight Chapel. Mon-Fri: H Eu 5, Dwight Chapel (Tues—Branford Chapel)

GEORGIA
EMORY UNIVERSITY **Atlanta**
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EMORY EPISCOPAL CENTER
 The Rev. Nancy Baxter, chap
 MP, M-Thurs 8:45, Noonday Office, Mon-Thurs 12. H Eu
EMORY CANNON CHAPEL Wed 5:15. H Eu **EMORY BUDD TERRACE**, Tues 4. H Eu **WESLEY WOODS TOWERS** Thurs 3:30

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 The Very Rev. Lewis A. Payne and Peer Ministers
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PURDUE UNIVERSITY **West Lafayette**
EPISCOPAL CAMPUS MINISTRY
 435 W. State St. 47906 (317) 743-1347
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 Sun HC 8:30, 10:30, Lutheran/Anglican Dinner 5:30.

MASSACHUSETTS
TUFTS UNIVERSITY **Medford**
EPISCOPAL CHAPLAINCY AT TUFTS **Curtis Hall**
 The Rev. Steven Bonsey, chap
 Sun 7 Goddard Chapel. Wed 7 Student Fellowship

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UNIV. OF MINNESOTA **Minneapolis/St. Paul**
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 The Rev. David Selzer, chap Minneapolis 55414
 Sun Eu 6, Wed Eu 12:15 (612) 331-3552

NEBRASKA
UNIVERSITY OF NEBRASKA **Lincoln**
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 The Rev. Don Hanway, v & chap
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COLLEGE OF SANTA FE
ST. JOHN'S COLLEGE **Santa Fe**
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 HC Sun 8, 9:15, 11. MP wkdays 8:30. HC Wed 7, 7, Thurs & Fri 12:10

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SKIDMORE COLLEGE **Saratoga Springs**
BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
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OHIO
MIAMI UNIVERSITY **Oxford**
HOLY TRINITY 25 E. Walnut
 The Rev. Dr. Alice Cowan
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WITTENBERG UNIV. **Springfield**
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ST. JOHN'S 323 Wick Ave., Youngstown (216) 743-3175
 The Rev. William Brewster, r
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CALVARY 315 Shady Ave., 15206
 The Rev. Arthur F. McNulty, r; the Rev. Pamela Foster, assoc r, the Rev. Paul Gennett, ass't
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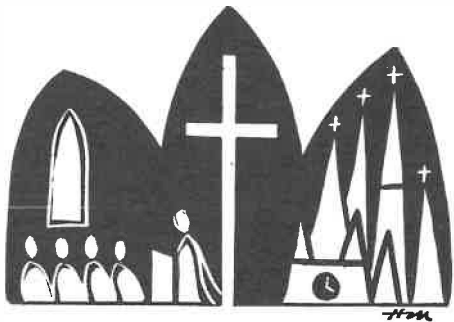
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 1100 Sumter St.
 The Rev. Rich Biega, chap
 Services & activities as anno

TEXAS
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BAYLOR CANTERBURY ASSOCIATION 1712 S. 10th St.
 The Rev. Robert L. Wells, chap
 Sun 6; Wed 5:15. Canterbury House open 8 to 10 daily

RICE UNIVERSITY **Houston**
TEXAS MEDICAL CENTER 6265 S. Main
AUTRY HOUSE — Collegiate Chapel of St. Bede
 The Rev. M. Abidari, chap
 Sun Eu 5

WASHINGTON
UNIV. OF WASHINGTON **Seattle**
CHRIST CHURCH — Canterbury
 1305 N.E. 47th St. (206) 633-1611
 The Rev. Stephen Garratt, chap. Janet Nelson, coordinator
 Sun H Eu 8, 10, 11:30. Wed 11:30, 7. Student Fellowship Wed 7:45

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PEOPLE and PLACES

Appointments

The Rev. James M. Adams, Jr. is rector of Trinity Church, El Dorado, KS; add: P.O. Box 507, El Dorado 67042.

The Rev. Clifford R. Horvath is rector of St. Augustine of Canterbury, 14700 N. May Ave., Oklahoma City, OK 73134.

Other Changes

St. James', Detroit, MI, has closed officially; correspondence may be directed to Mr. Bob Wolf, Senior Warden, 28971 Minton St., Livonia, MI 48150.

Publication

The Rev. James E. Griffiss, retired professor of theology who taught for a number of years at Nashotah House and more recently at the Church Divinity School of the Pacific, has been named editor of the *Anglican Theological Review (ATR)*. Dr. Griffiss is currently resident fellow of the DeKoven Center, Racine, WI and sometime professor at Seabury-Western Theological Seminary, Evanston, IL.

Deaths

The Rev. Robert E. Gard, for 31 years deacon of Grace Church, Madison, WI, died Dec. 7 at the age of 82.

A graduate of the University of Kansas and Cornell University, he was a Fulbright scholar and Rockefeller Foundation fellow. In 1982 Deacon Gard was designated Wisconsin's honorary folklorist. The author of over 40 books, he was professor emeritus of creative writing and cultural outreach at the University of Wisconsin, Madison. He is survived by his wife Mary, two daughters, a sister and two grandchildren.

The Rev. Clifford S. Lauder, former rector of All Souls', New York City, and honorary canon of the Cathedral of St. John the

Divine, died Dec. 3 at his retirement home in Miami, FL. He was 82 years of age.

Fr. Lauder was born in Jamaica, West Indies, and was graduated from St. Peter's College there in 1932. He was ordained the next year and served parishes in the West Indies for the first 12 years of his ordained ministry. In 1948 he went to the Diocese of New York, serving for two years as vicar of St. Luke's Chapel; in 1950 he was named rector of All Souls, where he remained until his retirement in 1975. In 1936 he married Ruby L. Magnus; the couple had one child, Clifford, Jr., who survives.

The Rev. Louton W. Pettit, retired priest of the Diocese of North Carolina, died Oct. 31 at the age of 77 in Hillsborough, NC.

A native of New York and graduate of Hobart College, Fr. Pettit attended Virginia Theological Seminary and was ordained priest in 1942, after which he served churches in New York and Virginia. Elected rector of St. Matthew's, Hillsborough, NC, in 1954, he served there until his retirement in 1980. He is survived by his wife Ellen and two children.

Carolyn Malpass Wilson, co-chair of the National Committee on the Status of Women and executive director of the Diocese of Milwaukee's Episcopal Charities and Community Services, died after a short illness on Nov. 24 at the age of 51.

Born in Petosky, MI, Ms. Wilson received a diploma in nursing from the University of Rochester. She was a member of Christ Church, Whitefish Bay, WI. Besides her diocesan and national committee work, she also was a member of the board of United Episcopal Charities. The Office of Women in Mission and Ministry has commended Carolyn for her generous contribution to the work of women in the church and has made a memorial in her name to Episcopal Women's Foundation. She is survived by her husband, William, two daughters, her mother, five siblings and a grandson.

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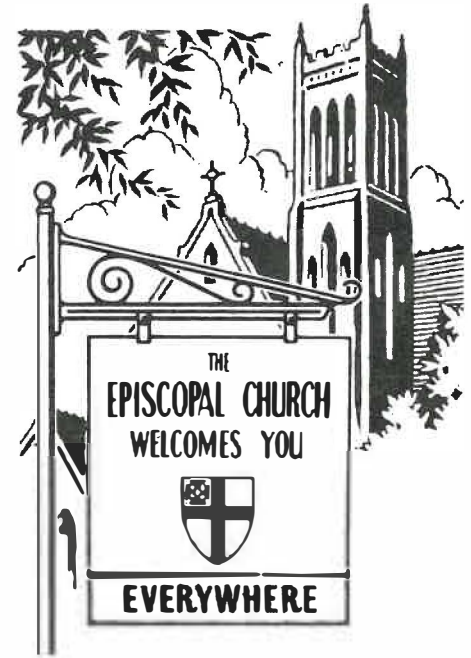
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