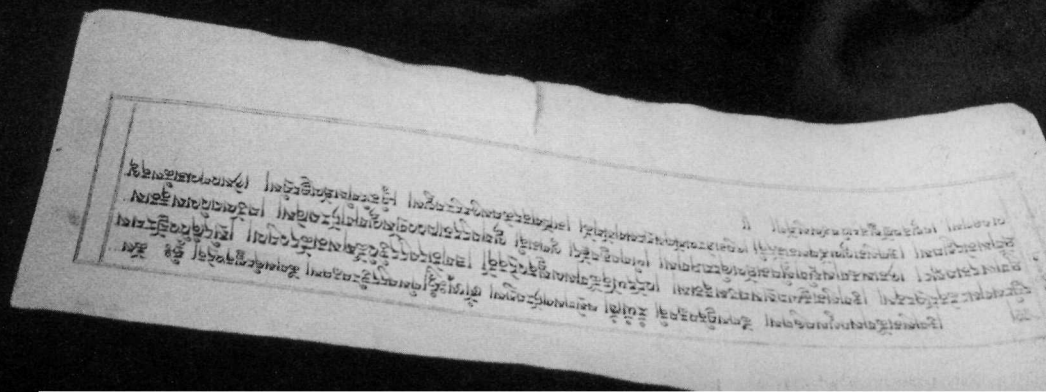


ENGAGING RELIGIOUS PLURALISM



VOLUME 84

NUMBER 12

DECEMBER 2001

CONTENTS

6 Promoting 'franchises' to end religious violence—

an interview with William Swing

by Julie A. Wortman

William Swing, the Episcopal Bishop of California, since 1993 has been working on a United Religions Initiative aimed at eliminating religiously motivated violence. "Some day," he says, "religions are going to have to become accountable for their own contribution to terrorism."

12 'The multi-colored wisdom of God': A Pentecost paradigm

by Christopher Duraisingh

As the world cries out for signs that human community is still possible despite profound divisions, scholar Christopher Duraisingh believes the Pentecost story offers an authentic way of dealing with pluralism.

18 Is it possible to get along with fundamentalists?

an interview with Martin E. Marty

by Camille Colatosti

With U.S. news reports full of talk about "Muslim fundamentalists" and "extremists," religion scholar Martin Marty's Fundamentalism Project, a scholarly survey of fundamentalist movements in Christianity, Judaism, Islam, Hinduism, Sikhism and Buddhism, offers valuable insights.

24 Exercising tolerance: a protection from our deepest fears?

by Elizabeth Kaeton

An encounter with a Muslim woman on a commuter train sets a liberal priest to thinking about Jesus' most fervent prayer — "so that they may be one, as we are one."

on the cover

Prayer Boy

© Sean Kernan

Departments

3 Letters

5 Poetry

28 September 11th

4 Editorial Notes

27 Book Review

30 Annual Index

VOLUME 84

NUMBER 12

DECEMBER 2001

Since 1917, *The Witness* has been examining church and society in light of faith and conscience — advocating for those denied systemic power as well as celebrating those who, in theologian William Stringfellow's words, have found ways to "live humanly in the midst of death." With deep roots in the Episcopal Church, we are a journal of spiritual questing and theology in practice, always ready to hold our own cherished beliefs and convictions up to scrutiny.

Manuscripts: We welcome multiple submissions. Given our small staff, writers and artists receive a response only when we are able to publish. Manuscripts will not be returned.

The Witness

Editor/Publisher

Julie A. Wortman

Senior Editor

Jeanie Wylie-Kellermann

Associate Editor

Marianne Arbogast

Staff Writer

Camille Colatosti

Media Reviews

Bill Wylie-Kellermann

Bruce Campbell

a global WITNESS

Ethan Flad

Magazine Production

KAT Design, Camden, ME

Website Design

Jim Dugan

Controller

Roger Dage

Development/Marketing

Wes Todd

Office Manager

Alice Devine

Episcopal Church Publishing Co.

Board of Directors

President Stephen Duggan

Vice-President Harlon Dalton

Secretary Anna Lange-Soto

Treasurer John G. Zinn

Owanah Anderson, Richard Bower, Louie Crew,
Jane Dixon, Ian Douglas, Mark MacDonald,
Chester Talton, Mitsuye Yamada

Contributing Editors

Martin Brokenleg, Kelly Brown Douglas,

Carmen Guerrero, Mary E. Hunt,

Jay McDaniel, Bill Wylie-Kellermann

Subscriptions: \$35 per year, \$5 per copy.

Foreign subscriptions add \$20 per year.

Change of address: Third Class mail does not forward. Provide your new mailing address to *The Witness*.

Offices: To reach Julie Wortman:

HC 35 Box 647, Tenants Harbor, ME 04860

Tel: (207)372-6396.

To reach Wes Todd:

232 Main Street, Thomaston, ME 04861

Tel: (207)354-7041

Subscription questions — Alice Devine:

PO Box 1170, Rockport, ME 04856

Tel: (207) 763-2990

Website: www.thewitness.org

OPEN LETTER

An Advent call to the church

As we enter this season of Advent the board of the Episcopal Church Publishing Company, *The Witness*' contributing editors and the staff of *The Witness* magazine and website call the Episcopal Church and all people of faith to prayer for the victims of the September 11 hijackings and attacks and for all victims of the "war against global terrorism." We also call for sustained personal and corporate reflection about the morality of the bombing of Afghanistan and national policies associated with the war that are affecting the welfare of global citizens, asylum seekers, economic refugees and the earth. We hope that this reflection may lead us to committed personal and public witness on behalf of justice and peace.

To aid in such reflection, and in a spirit of *Witness* tradition, we offer these words of Martin Luther King, Jr.:

"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie. Through violence you may murder the hater, but you do not murder hate. In fact, violence merely increases hate. So it goes. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness: Only light can do that. Hate cannot drive out hate: Only love can do that."

We also offer our individual prayers and reflections on the war in the "a global Witness" section of our website, at www.thewitness.org.

Recent discussions among board members, staff and contributing editors have led *The Witness*' editorial staff to begin making plans for an issue on "Faith and patriotism" for March 2002.

Utne Reader nominates The Witness

THE WITNESS has been nominated for an *Utne Reader* 2001 Alternative Press Award in the category of spiritual coverage.

"*The Witness* is a great example of creative, beyond-the-mainstream thinking, and we are proud to honor it with an *Utne Reader* Alternative Press Award nomination," said Jay Walljasper, *Utne Reader* Editorial Director.

The vision of *The Witness* is global and our concerns are for all who struggle for liberation. Especially people of faith committed to supporting those seeking a voice and building justice-seeking coalitions across denominations.

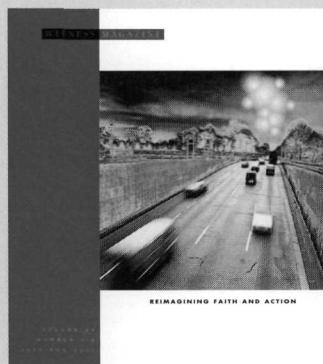
Utne Reader, the nation's leading digest of

the alternative media, has a paid circulation of 225,000. Since 1989 the Alternative Press

Awards have showcased the best from the alternative press. *Utne Reader*'s editors select nominee publications through their extensive reading process and careful examination, rather than a competition requiring entry forms and fees. In this way, *Utne Reader* honors the efforts of small, sometimes unnoticed publications that provide innovative, thought-

provoking perspectives often ignored by mass media.

Earlier this year *The Witness* was recognized with five first place Awards of Excellence and two Honorable Mentions by the Associated Church Press at their annual meeting in Minneapolis.



Embracing Christianity's chance to become more fully itself

by Julie A. Wortman

THESE DAYS I DOUBT there are many *Witness* readers in the U.S. whose daily excursions into the world aren't lit by a galaxy of stars and stripes and punctuated by insistent entreaties that God bless America. For the most part, this display signals a heartfelt sense of solidarity with those who grieve the loss of friends, family members and colleagues in the September 11 attacks on the World Trade Center and Pentagon — and with those who are endeavoring to shore up our homeland's security and put an end to global terrorism.

But I find myself feeling wary. Because while God Bless America may be intended as an every-citizen's prayer, if we're honest with ourselves we suspect that it is at heart an exclusivist declaration that the Judeo-Christian God favors an Anglocentric, capitalistic U.S. above all other nations and if you've got problems with any part of that, the U.S. has problems with you.

This between-the-lines message, however unconsciously delivered and received, bespeaks stubborn, perhaps fearful, resistance to the fact that this is no longer an Anglo-Saxon, "Christian country." In fact, as Diana Eck writes in *A New Religious America* (HarperSanFrancisco, 2001), "The United States has become the most religiously diverse nation on earth." [I commend Eck's book as a must-read in these times.]

What the churches do with this information is crucial. A reactionary case in point is the "20/20" proposal (its proponents call it a "movement") to finance a concerted effort to double average Sunday attendance in Episcopal churches by the year 2020. While the 20/20 report issued in October 2001 forthrightly admits that "Christianity is no longer dominant in our culture" and that "the formerly mainline churches may have a much

more modest place in the scheme of things than has historically been the case," its authors also emphasize that "we will be living in a society where a multiplicity of faith groups and religions are in aggressive competition with us, and that we are called to answer the challenge with both grace and enthusiasm" — by, as the report makes clear, reframing mainline [white, privileged] Episcopal Christianity to attract new converts of other races, ethnicities and cultures, and by promoting "a fresh, new understanding of what it means to be a follower of Jesus Christ."

I would be glad for the church's deeper understanding of the racial and cultural diversity it has long resisted. And for its deeper appreciation of the radical nature of discipleship. But the 20/20 "movement's" take on both topics appears both superficial and "retro." A smug us-versus-them mentality cast in "Father-Knows-Best" terms, deftly packaged for a diverse array of consumers and gesturing vaguely in the direction of a never-spelled-out goal of "sacrificial Christian service." The clearest proposal in the 20/20 report, in fact, is a recommendation that the Episcopal Church "establish a Research and Analysis Unit under the direction of a skilled statistician and researcher," who can make sure we're collecting appropriate data so that we can know as accurately as possible just how many worshipers there are in Episcopal churches from year to year. We'd be "building a church of disciples who make disciples," we're told, with the numbers to prove it.

Is this the dream we have of the church's future?

Competing for market share of our country's pluralistic population is more my idea of a nightmare.

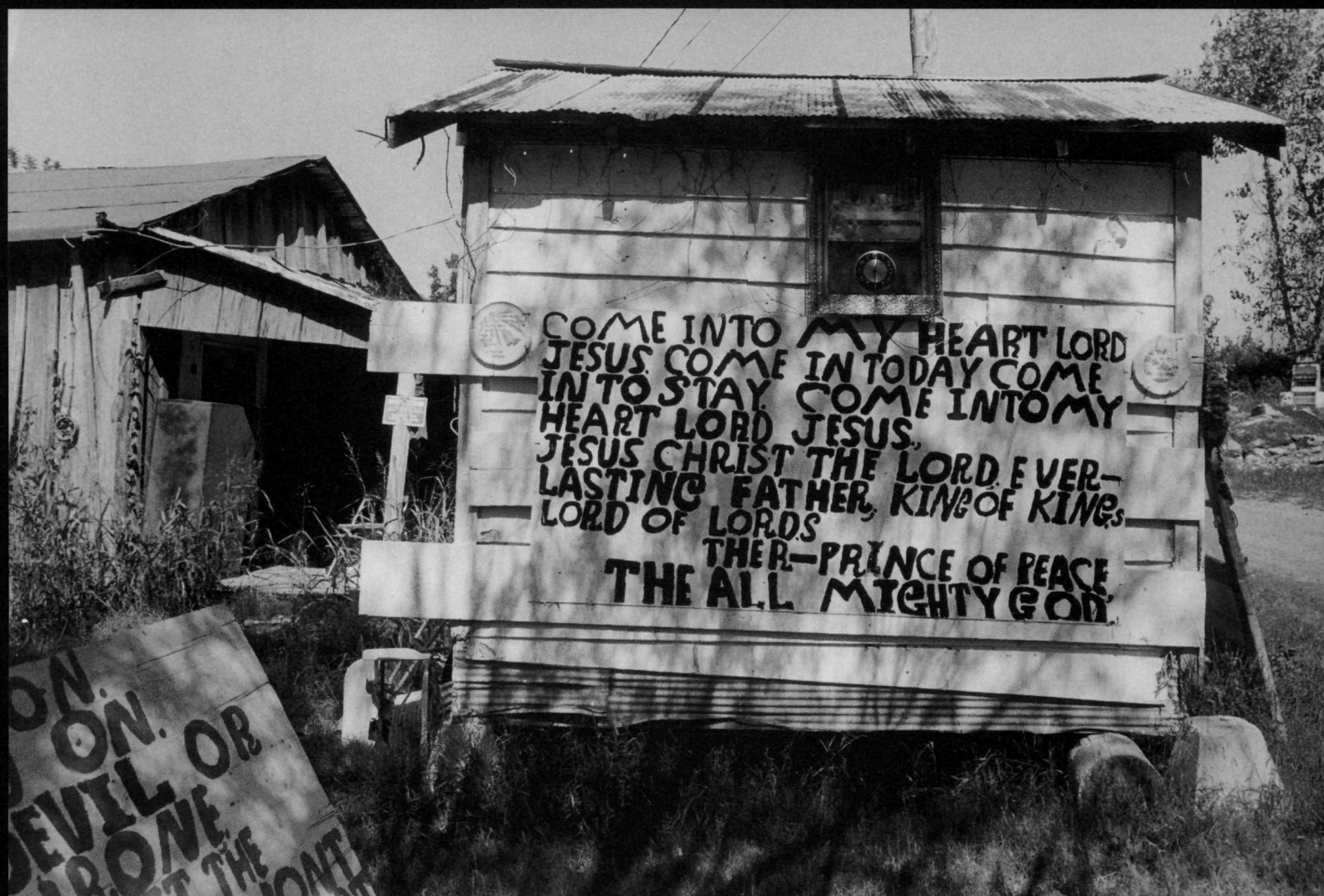
As I write these words bombs are being dropped with ferocious and relentless urgency on Afghanistan. This country's welcome to refugees and asylum seekers is being dramatically curtailed. Legislation continues to enforce a trickle-down economy. And Congress is frantically passing "patriotic" security measures that abridge many of the freedoms our government says it is attempting to defend.

At the same time, news reports say, U.S. citizens are grasping for a way to make meaning of the events which have brought them to sudden consciousness that life is real and earnest — and immensely, diversely, sometimes shamefully, complicated — even in America the Beautiful. Many are showing up in our churches clutching life's crucial questions to their breasts. I cringe with embarrassment to think of how confidently many in our pulpits will, with 20/20 enthusiasm, offer definitive answers in myopic hope of keeping the pews full.

The moment is alive with possibility. But saving the Episcopal Church, or even Christianity, from marginalization is not the goal. The strangers we are suddenly recognizing as fellow citizens of this nation and globe will, if we embrace them in an open-hearted spirit of radical hospitality, certainly change us all. This is very good news. Because in the process, I believe, Christianity has the chance to become more fully itself. A chance to become radically new. Radically deep. Radically of the creator.

Most importantly, I say with all deference to the statisticians, a stance of radical hospitality, not aggressive competition, will give Christianity a chance to become radically immeasurable. ●

Julie A. Wortman is *The Witness'* editor/publisher.



PROMOTING 'FRANCHISES' TO END RELIGIO

an interview with

by Julie A. Wortman

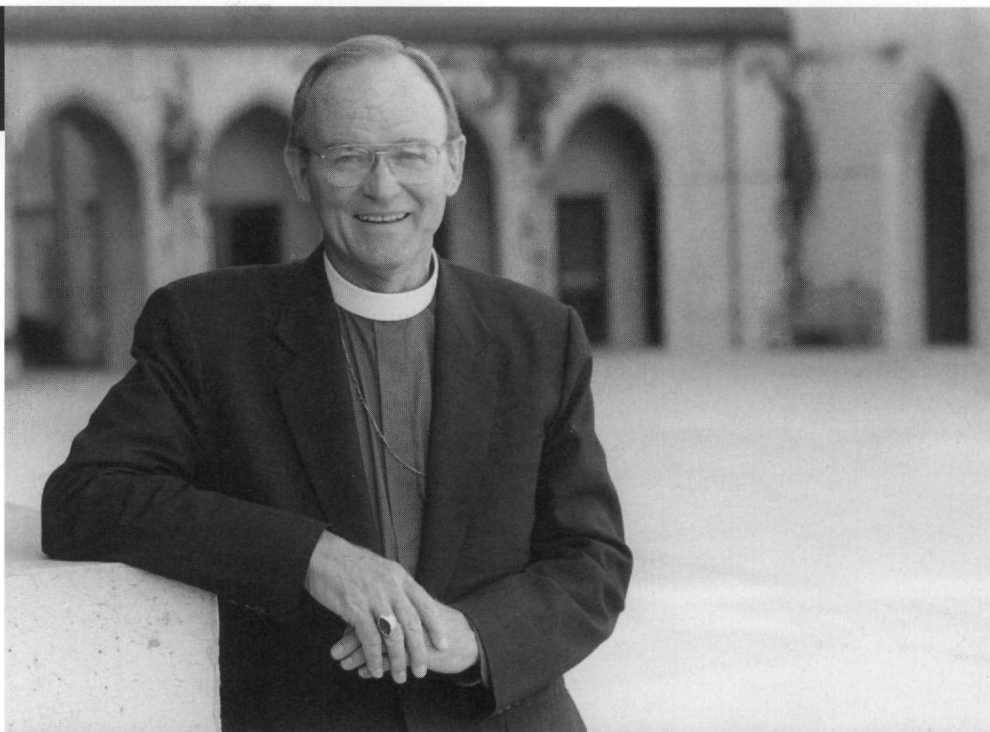
WILLIAM SWING, the Episcopal Bishop of California since 1980, first got the idea of creating the United Religions Initiative (URI) in 1993, when he was asked to organize an interfaith worship service at San Francisco's Grace Cathedral as part of the upcoming 50th-anniversary celebration of the signing of the United Nations charter. His idea was to create a sort of United Nations of Religions — if nations could find a way to work peaceably together to solve global problems, why not religions? But in the end, with the help of David Cooperrider, who teaches at Case Western Reserve's Weatherhead School of Management and runs an organization called Social Innovations in Global Management (SIGMA), and Dee Hock, the founder of Visa and an organizational design innovator, URI took the form of a non-hierarchical, self-organizing grassroots network of "cooperation circles," each having at least seven members from at least three different religious expressions. A Global Council manages the operations of the URI, including developing financial resources and processing applications for membership.

The group's formal launch was the signing of its charter on June 26, 2000. Since then, over 150 cooperation circles have been formed in 60 countries on five continents, involving, Swing says, "hundreds of thousands of people." Interest in URI's work, he adds, has profoundly accelerated since September 11.

This phone interview occurred a couple of days before the U.S. began bombing targets in Afghanistan in retaliation for the September 11, 2001, attacks on the World Trade Center and the Pentagon.

Sean Kenan

William Swing



The Witness: The goal of URI, as I understand it, is to end religiously motivated violence.

William Swing: Yes. The first part of that is to promote daily, enduring interfaith cooperation. The second is to end religiously motivated violence. Third is to create cultures of peace, justice and healing for the earth and all living beings.

TW: How does URI do that?

WS: We trust that the real problems are going to be addressed and changed not at the top of religion, but at the grassroots of religion. So we allow people to form their own cooperation circles around any issue or activity that they want. When they do so, they have all the authority that is in the URI. In Malawi, for example, we have lots of cooperation circles focused on AIDS. One of our number, Bill Rankin, who was in development for us, has now started GAIA, the Global AIDS International Association. He's using the URI cooperation circle network throughout Malawi to do AIDS education, prevention, treatment, etc. We went from having one cooperation circle there to having multiple circles forming a whole universe of cooperation around one issue.

We believe you're not going to get rid of violence by passing a resolution. What's happened in Kosovo is the result of 600 years of hatred across religious and cultural/ethnic lines. You only get rid of it by 600 more years of dealing with the hearts of the people on the ground. There aren't any quick fixes when it comes to religion — it's too ancient and too subterranean and the tap root goes down too far. It's really got to be whittled away and addressed every day in

a constructive way at a grassroots level.

TW: So it sounds like URI's basic aim is to put people into relationship? They've got a common goal, a project and they are in relationship around that, dealing daily with their differences along the way.

WS: Absolutely. And they have to abide by the 21 principles of the URI.

TW: Those principles are pretty comprehensive. If people can say that they accept these principles, it seems you're ensuring a certain level of shared values from the outset. Without underestimating the power of the differences between people even if they share these values, how can the URI have an impact on deeper divisions? I think about one of the principles that has to do with equity between women and men.

WS: The first thing to say is that if we were trying, at the top of religion, to get one religion to deal with another, there would be too many contradictory and opposing viewpoints about which no one in a leadership position would feel able to cut any slack. But when you're dealing at the grassroots level, there are a lot of people who say, I don't really go along with everything that my reli-

gion teaches and therefore that makes it possible for me to meet you and deal with you across the boundary lines. That's why we have more potential for dealing with those deeper differences. There are groups that have a very low esteem toward women, but then there are a lot of people in that group that have a high esteem toward women and they will join the URI. Of course, if the folks at the top ever put the pressure on them to get out of URI, then that would be where the rubber hits the road.

TW: You are not just talking about people with denominational affiliations, right?

WS: We're talking about people in religions, people who are part of indigenous traditions and people who are led in a path of spirituality like spirituality and healing, or spirituality and the environment, etc. So it's a much broader range of people.

TW: Are there limits to cooperation that you've encountered? Is it possible to work cooperatively, say, with fundamentalists?

WS: Looking at it from another angle, a little anecdote. Somebody who is not a fundamentalist, but of a very evangelical nature, came into an interfaith group in San

The United Religions Initiative Charter

Preamble

We, people of diverse religions, spiritual expressions and indigenous traditions throughout the world, hereby establish the United Religions Initiative to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.

We respect the uniqueness of each tradition and differences of practice or belief.

We value voices that respect others and believe that sharing values and wisdom can lead us to act for the good of all.

We believe that our religious, spiritual lives, rather than dividing us, guide us to build community and respect for one another.

Therefore, as interdependent people rooted in our traditions, we now unite for the benefit of our Earth community.

We unite to build cultures of peace and justice.

We unite to heal and protect the Earth.

We unite to build safe places for conflict resolution, healing and reconciliation.

We unite to support freedom of religion and spiritual expression and the rights of all individuals and peoples as set forth in international law.

We unite in responsible cooperative action to bring the wisdom and values of our religions, spiritual expressions and indigenous traditions to bear on the economic, environmental, political and social challenges facing our Earth community.

We unite to provide a global opportunity for participation by all people, especially by those whose voices are not often heard.

We unite to celebrate the joy of blessings and the light of wisdom in both movement and stillness.

We unite to use our combined

resources only for nonviolent, compassionate action, to awaken to our deepest truths and to manifest love and justice among all life in our Earth community.

Purpose

The purpose of the United Religions Initiative is to promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living things.

Principles

1. We are a bridge-building organization, not a religion.
2. We respect the sacred wisdom of each religion, spiritual expression and indigenous tradition.
3. We respect the differences among religions, spiritual expressions and indigenous traditions.
4. We encourage our members to deepen their roots in their own tradition.
5. We listen and speak with respect to deepen mutual understanding and trust.
6. We give and receive hospitality.
7. We seek and welcome the gift of diversity and model practices that do not discriminate.
8. We practice equitable participation of women and men in all aspects of the URI.
9. We practice healing and reconciliation to resolve conflict without resorting to violence.
10. We act from sound ecological practices to protect and preserve the Earth for both present and future generations.
11. We seek and offer cooperation with other interfaith efforts.

Francisco right after September 11 and said, "Look, you guys have been part of the enemy to me and I have got to start blessing the people I have cursed." And I thought, boy, that speaks volumes.

TW: How are you seeing URI's work in light of the events of September 11?

WS: Forgetting URI for a second, it just was very clear that something most natural happened, which was that every community that had an event of a spiritual or religious nature had an interfaith event. It wasn't like the President sent out a decree, or the World Council of Churches said we would suggest that you do this. Everybody looked around and said that in order to be the full human family here, with our religious differences, we all need to come together. And people flocked toward each other who heretofore would have had nothing to do with each other. And so I think interfaith has just created itself!

For instance, with the ecumenical movement there were two things that happened. Number one, enough time had gone by since the Reformation that people could see that the animosities between Catholics and Protestants were kind of senseless. Number two, people kept praying Christ's prayer for unity and said we just really must do something about ecumenism. So that's where ecumenism came from. But interfaith comes out of a deep sense of the total good of society. It's not a matter of Christ's prayer, or Mohammed's prayer, or anybody's prayer. It's a matter of, when you look around, common sense tells you that we're not going to make it as a nation unless we learn how to deal with each other religiously.

TW: And so you're thinking that what happened on September 11 pushed people into getting past old divisions and understanding the need for being together, for being cooperative?

WS: Although a lot of flags have been sold, when an enemy goes after civilians it's no longer just a national issue, it's a humanity issue. We're not talking about combatants, we're just talking about human beings. Once you have a stronger, broader, deeper understanding of humanity, then interfaith follows immediately thereafter.



© Lenny Shavelson

TW: Do you have any cooperation circles that bridge national borders?

WS: Yes, in Ethiopia, for instance, with Eritrea and Ethiopia. And in India/Pakistan, along the Jamu/Kashmir border. There are people there on both sides of the border who come together in the summertime at one of our conferences to deal with each other because they can't do it normally at home. And in the Middle East we have five cooperation circles in Tel Aviv, Jerusalem, Nazareth and two other cities. They've formed a multiple cooperation circle because they're all dealing with the Middle East issue with Muslims, Jews and Christians together. We're seeing some rapid growth of URI there, heroic growth. It is good to know there are some people who are holding the peace across the borders of religion.

TW: As I understand it, some of what's been going on with URI is that people who are already involved in interfaith activity are signing on to URI to be part of a larger network. How many new cooperation circles have developed — ones that weren't already functioning?

WS: We're being flooded by applications to start new circles. These are considered by our international board. We've been bringing on about 20 new cooperation circles every couple of months and now we're looking at three times that number.

TW: Has there been especially big growth since September 11?

WS: Not only has there been big growth, but just an awful lot of imaginative things. For instance, all of these people in Salt Lake City, from Native American tribes to Muslims and others have decided that they would like to go back to the Olympic truce that was part of the original Olympics. These people are saying that they'd like to push the Olympic truce for the Olympics and to also push it for religions.

TW: I noticed that there were some cooperation circles in Pakistan. In light of U.S. efforts to forge some kind of cooperative relationship with Pakistan to facilitate its efforts to fight terrorists based in Afghanistan, are you getting any word from folks in that region about cooperative efforts to respond to this situation?

WS: We don't have any work in Afghanistan, because it would just be impossible with that government to make that happen. But in Pakistan, that's the largest Muslim country in the world for us. Their response to URI has been the greatest. We have cooperation circles in Karachi, lots in Lahore, lots around Islamabad. I was just there this spring, in Lahore and Islamabad. I've watched the email coming in from those folks and they are finding it very hard to keep an interfaith coalition together. The

12. We welcome as members all individuals, organizations and associations who subscribe to the Preamble, Purpose and Principles.
13. We have the authority to make decisions at the most local level that includes all the relevant and affected parties.
14. We have the right to organize in any manner, at any scale, in any area and around any issue or activity which is relevant to and consistent with the Preamble, Purpose and Principles.
15. Our deliberations and decisions shall be made at every level by bodies and methods that fairly represent the diversity of affected interests and are not dominated by any.
16. We (each part of the URI) shall relinquish only such autonomy and resources as are essential to the pursuit of the Preamble, Purpose and Principles.
17. We have the responsibility to develop financial and other resources to meet the needs of our part, and to share financial and other resources to help meet the needs of other parts.
18. We maintain the highest standards of integrity and ethical conduct, prudent use of resources, and fair and accurate disclosure of information.
19. We are committed to organizational learning and adaptation.
20. We honor the richness and diversity of all languages and the right and responsibility of participants to translate and interpret the Charter, Bylaws and related documents in accordance with the Preamble, Purpose and Principles, and the spirit of the United Religions Initiative.
21. Members of the URI shall not be coerced to participate in any ritual or be proselytized.

URI may be contacted at PO Box 29242, San Francisco, CA 94129-0242; 415-561-2300; <www.uri.org>.

mounting vehemence against anything that isn't the local religion is powerful. A lot of our people are ducking for cover right now. They're very afraid.

TW: So that suggests that there is a fair amount of will for cooperation in Pakistan, but that in the current political climate that is being suppressed?

WS: I went to Sri Lanka, three different places in India and a couple of places in Pakistan. What I found was that every place

religions that we're going to have to take care of some day. You know, Nazi Germany would say, "We're the superior race." Well, religions get by with saying almost that, that we're really God's people and the others aren't, that we're going to heaven and the others aren't, that we're of great worth and the others aren't unless they become like us. So some day religions are going to have to become accountable for their own contribution to terrorism. Until we even get a little sense of that, we're all just going to sit on opposite sides of the

set up exact replicas with the original recipe all the way across the world. And what we say is, there is no original recipe. You've got to figure out whatever the spirit is leading you to choose as your issue. And then you can go at it the way you want as long as you stick with the principles. So if you look at our franchises, none of them look like each other.

TW: Apparently there's a new wave in business thinking in a globalized environment that is similar to what you are talking about.

We found out that religion knows a lot about competition but very little

we went we were surrounded by weapons — the local government was under attack by insurgents no matter where we were. The government would turn to the URI and say, "We need you. We need stability among religions to have stability in this country." So they rolled out the red carpet for us any place we went. That was usually because they were under such siege that they were looking for any group that could do reconciliation, conflict resolution, or who had an ongoing, daily, enduring concept of how you do interfaith work at a grassroots level.

TW: When I've talked to people about the URI, some folks ask whether it is really true that conflict between religions is fundamentally religious conflict or are we talking about a situation in which people are suffering economically or don't have human rights and religious difference is an emblem of that?

WS: There is in religion itself, usually, a deep sense of terrorism that we manufacture. I don't think we're ever going to get toward a solution until we go back to the religions to say, "How many times have we been encouraged to take the jawbone of an ass and slay all the Philistines for the sake of God? Or encouraged to believe that we need to kill every man, woman and child in the village or else we'll be haunted in our dreams like King Saul?" There's enough violence and terrorism in our own tradition that we've never come to terms with.

Secondly, there's a sense of superiority in

street and throw stones at each other.

TW: So, taking Northern Ireland as an example, you think that even if we could figure out how to structurally redress the inequity there between Protestants and Catholics in terms of economics and other sorts of social advantage we would still leave unanswered something that's a more fundamental divide?

WS: I would say exactly that. I think religions want to let themselves off the hook by saying, "We are without sin. It's those awful politicians and money people that come in and use us for their ends and we get co-opted." But the truth is that we're more at the heart of this than that and I don't think we ought to be let off the hook. And also, when we get co-opted, we have a lot to gain from that. It means we get to corner the market. And religions are out there in the world trying to corner the market for themselves. As long as we are trying to corner the market for ourselves, that makes it possible to turn your face away and not look while things are being done to other people.

TW: You talk about "cornering the market" — a business term. You've spoken about turning to business for fresh ideas about how to organize an enterprise like the URI. Given that the church has often modeled itself on business practices, what's different about the kind of business thinking that has gone into the organizing of the URI?

WS: If you take Colonel Sanders, he wants to

The ability to take an idea and let it be in a place in a very local way as opposed to one-size-fits-all and golden arches. Is that what you've tapped into?

WS: Absolutely. I think the 19th- and 20th-century models of interfaith and ecumenism just borrowed from the culture, which is to say we thought we needed a president and a vice-president and so many committees and everybody should wear the T-shirt of the company and do things the way the boss or central committee says, from the top down. And what we're saying is, there is no central committee to tell you what to do. The greatest amount of authority is invested in the smallest unit. You create it and do it the way you think best.

TW: Does this have any implications for the Anglican Communion?

WS: I think the Anglican Communion models that a little bit and pretty well. Because we don't have a pope and we don't have a confession. And we just let 38 different groups roll their own out there.

TW: It's actually pretty interesting, because I think that was the conversation that was happening around the edges at the Lambeth Conference of Bishops in 1998. Peoples' negative reaction to the Virginia Report, in fact, was testimony to the fact that that embraced an old model for how to be a global enterprise versus really allowing every province to self-organize. But I guess you turned to business because you weren't

finding in the church any model that was going to be useful in this global venture?

WS: We found out that religion knows a lot about competition but very little about cooperation.

TW: What kind of reception have you been getting to the URI from your fellow bishops?

WS: At this fall's meeting of the bishops people kept coming up to me saying, what you've been talking about has come home to roost and we've got to pay attention now to

about cooperation.

other faiths. They wouldn't have said that if it hadn't been for the events of September 11.

TW: I've noticed that when I've mentioned the URI I've encountered people who roll their eyes and wonder what sort of "who-who" venture is that? What do you think is incomprehensible about the URI?

WS: Once you're in the Episcopal Church or in the Roman Catholic Church, you think inside the boundaries of that church. To do interfaith work at an international level as well as at a local level means you have to keep two thoughts in your brain at the same time. One thought would be, "Jesus Christ is my Lord and Savior," and the other thought would be, "God has probably been generous to other people in other symbols and other ways." So you've got to both claim the salvation that you see and honor the mystery of God's being generous to other people in ways that you can't comprehend. You've got to hold two things at the same time and give them both high attention and high marks. As long as people don't think in that way, we at URI seem to be in la-la land. But once you see a fanatic religious group murdering the people around you, you realize that you have to elevate the understanding not only of your own faith, but of all faiths.

TW: How has your involvement with URI changed you?

WS: Well, number one, and probably the most important, would be that I now have



Prayers are offered at the funeral of Abdo Ali Ahmed, a Yemeni grocer murdered in Fresno, Calif., following the September 11 terrorist attacks in New York and Washington, D.C.

David Bacon

deeper friends with whom I can speak intimately about faith, who are Jews and Muslims and Sikhs and Hindus, etc. In the old days I might have known a little about their philosophy, I might have seen one or shaken hands with one, but I never had real deep friends among them. Those friendships have changed me considerably.

TW: Are you part of a cooperation circle?

WS: I guess I am. All of us on the global council of URI are part of a cooperation circle. We decided that this administrative level of work had to be organized the same way as any local circle.

TW: What do you think is the biggest change to religion in America that is going to come as a result of September 11?

WS: It's really a coming-out party for the Islamic people in our midst. Up until September 11, Muslims in America had stayed within their ghettos. After September 11, people have come to the fore to say, "Please come out and tell us who you are, teach us what you believe and help us figure out where we should go from here to build America together." After the attacks there

were hundreds of instances of violence or discrimination against Muslims in this country. But I bet there have been thousands of invitations to Muslims to speak and teach and come out and be heard that heretofore had never been issued.

I think the defining point of religion in this country was when Thomas Jefferson, looking in the rearview mirror at all the religiously motivated violence of Europe, said, "We've got to create a country that does it right this time around." He came up with two little principles. One was that no church shall be established above the rest. The other was that all the religions will have their freedom of expression. That was figured out by a politician for the churches for the sake of America. The religions in America have never figured that out yet. We're still holding out to corner the market. Some day the religions will catch up to Jefferson. That's what the interfaith movement is about. ●

Julie A. Wortman, who lives in mid-coast Maine, is editor/publisher of The Witness.

This article is available in Spanish on The Witness' website, at the end of the English version that is posted there, <www.thewitness.org>.

“THE MULTI-COLORED WISDOM OF GOD”: A PEN

by Christopher Duraisingh

TODAY MORE THAN EVER BEFORE, the world cries out for credible signposts that human community is still possible across all that divides us. The anguish across this great nation since the tragic events of September 11, the fears expressed in so many ways as the country became vulnerable to terrorism as no one could ever imagine before, the crowded churches, the peace marches on university campuses, the daily bombings of Afghanistan — all these are expressions of this longing for some form of a “domination-and-fragmentation-free” human community in the midst of our racial, ethnic, cultural and religious differences.

In this context, “waging reconciliation” is an urgent call and a central aspect of the mission of the church, as the title of the statement from the September meeting of the Episcopal Church’s bishops in Burlington, Vt., rightly reminds us. Does not the Book of Common Prayer state, in no uncertain terms, that “the mission of the Church is to restore all people to unity with God and each other in Christ?” Yet it is the stark and painful reality of our times that both in the church and in the world at large diversity itself has become a central problem threatening the very life and unity of the church and the fabric of human community. This is especially true in the West, where unity, harmony and totality tend to be prized at the expense of multiplicity, contingency and particularity.

Still, whether we like it or not, cultural, religious and ethnic pluralism is one of the hallmarks of societies everywhere. Temples, mosques and Gurudwaras of the Sikhs mark the landscapes of several cities in this country. At the same time, we also witness how ambivalent religious traditions can be, for the instrumental use of religion for ethnic, linguistic or nationalist interests is also on

the increase. Intolerant forms of fundamentalism in almost all religions, including Christianity, have risen with a destructive force, often fueling inter-ethnic and intra-state violence. What Dean John Arnold of Durham Cathedral — when he was the President of the European Council of Churches — said to describe the context for the mission of the Church in Europe is relevant for almost all parts of the world. “Instead of Europeanization of Ulsters,” he said with some anguish, “I see all around me Ulsterization of Europe.” How true!

As Benjamin Barber writes in *Jihad vs. McWorld* (Random House, 1995), the centripetal force of globalization and the centrifugal tendency of ethnic, religious and cultural forces operate in tandem and feed upon each other. “Ironically, a world that is coming together pop culturally and commercially is a world whose discrete subnational ethnic and religious and racial parts are also far more in evidence, in no small part as a reaction to McWorld. ... The more ‘Europe’ hoves into view, the more reluctant and self-aware its national constituents become. What Günter Grass said of Germany — ‘unified, the Germans were more disunited than ever’ — applies in spades to Europe and the world beyond: integrated, it is more disintegral than ever.”

Uncertainty drives many to turn to religion in search of identity and stability. As a result, Marc Gopin suggests in *Between Eden and Armageddon*, (Oxford University Press, 2000), we see two “very different possible futures.” On the one hand, “religion’s visionary capacity and its inclusion of altruistic values has already given birth to extraordinary leaders, such as Gandhi, King, the Dalai Lama and Bishop Tutu ... inspired to work for a truly inclusive vision that is multicultural and multireligious.” On the other hand, this turn to religion has also led to a

disintegration of society, painfully apparent in the mass-murders, tortures and “religious financial support” of brutal regimes and the events of September 11. The events of that day cannot be dismissed simply as the act of some mad men nor can we understand it as though it has nothing to do with any religious commitment, even if perverted. Rather, it is an extreme way of putting religious fervor to instrumental use in seeking to destroy a way of life and a value system that one has come to demonize in the light of what one understands as his/her religion or truth. It is a dastardly way of dealing with difference that threatens one’s beliefs and values. In many ways, both the demonic act of destruction and a number of immediate responses to the tragedy are indications of an inability to handle difference and negotiate plurality. It is an inability to hold in creative tension the centrifugal and centripetal drives of human communities; it is a failure to hold together the human need for both integration and uniqueness. In both instances healthy pluralism is the casualty.

Biblical images of God’s ‘universal design’

The words of Lamin Sanneh, the Yale missiologist, are strikingly relevant in this juncture. He says, “For all of us pluralism can be a rock of stumbling, but for God it is the cornerstone of the universal design.” How may we be faithful to God’s design through cultivating a pasture of permanent openness to the other, and to the plurality of cultures and traditions, however strange and unsettling they might be? The gospel imperative is always an imperative for a permanent openness to the other, the stranger and the alien. Hospitality to strangers and mutuality of recognition of “the other” is intrinsic to the Christian story of God’s love in Christ. Asian theologian Kosuke Koyama argues

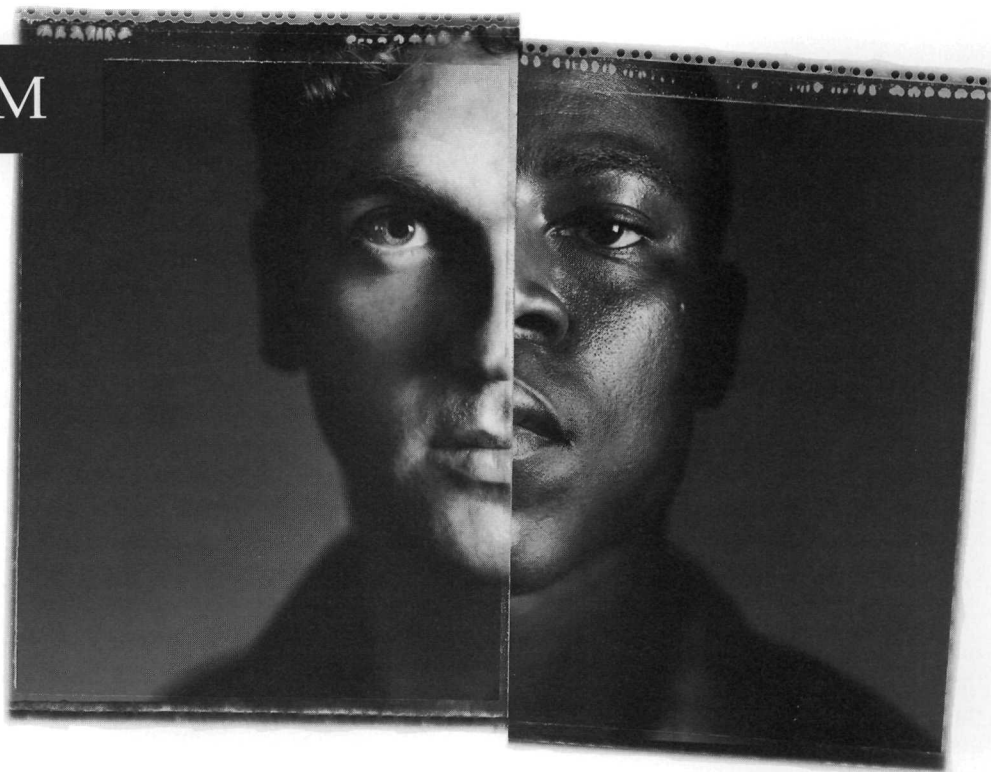
TECOST PARADIGM

convincingly that the Gospel is essentially stranger-centered. An inclusive love for the "other" is at the heart of the biblical faith, he argues, and is the defining characteristic of the early church's understanding of the person and work of Christ.

Any theology, to be authentic, must be constantly challenged, disturbed and stirred up by the presence of strangers. In the Hebrew Scriptures, the idea of *ger*, the stranger, the resident alien, is central to the life of the people of Israel. The way the people of Israel dealt with the diverse strangers among them became the litmus test for their obedience to their God, for they were constantly reminded that they themselves were strangers. And was it not Plato who suggested that the measure of a civilization is the manner in which it treats the strangers and those who are different?

There are some powerful images in the Biblical tradition that give us some clues as to how we may deal with diversity and negotiate in a plural world. First, there is the image of Babel, the classic paradigm for the centripetal force of a form of globalization and integration that tends to destroy difference. It is the symbol of human quest for the monological. The search is for a single language, for the singular and unitary truth in terms of which the rest could be interpreted and assimilated. The very language of those who want to build the tower is oppositional in intent, against God, against other humans and creation. It values the unitary and homogenous. It orders reality hierarchically. It cannot tolerate being at the margins. It celebrates the self-sameness. It is the symbol of domination, and possessive power over everything else.

Then there is the tendency manifested during the post-exilic time of Ezra, for example, in which the passion for the unique identity and exclusive particularity



photos by Sean Kernan

of Israel as a covenant community leads to what we may call today an ethnic cleansing. Clear boundaries are erected; lines are drawn; outsiders are clearly identified. In preserving itself as a sacred community and a holy people, it lost its compassion for those who were different, racially, culturally and religiously. Thus the biblical records remind us of the dangers of both the centripetal and centrifugal forces — the quest for assimilation and the quest for exclusive identity — when they operate in isolation.

The Pentecost paradigm

The Bible, however, has yet another power-

entails in our postcolonial times that we discern the Spirit. The interwovenness, the intermingling of the plurality of peoples is not something of which to be afraid. For the Spirit breaks forth in the midst of this diversity and is made known as the transforming power of God. However, it is not simply a celebration of diversity, for those who respond to the Spirit then are drawn into a communion in and through their differences. They have *koinonia*, a common sharing of their diversity for their mutual enrichment. It is as they mutually share their differences that they come to know and witness to what the author of Ephesians later

I am increasingly convinced that one of the major obstacles for a healthy way of dealing with difference is the pervasive habit of thought, a mindset, which is shaped by the Enlightenment. It is that of the notion of the human self or one's particular group as a bounded and autonomous entity. Is it not a major element of the Western cultural logic that the self is autonomous, self-contained, integral, self-sufficient, often monologically defined? When consciously or unconsciously we share this habit of thought, anything outside of one's self appears to be potentially threatening and therefore must be overcome or made serviceable to one's



Pentecost both destigmatizes and relativizes cultures —

ful paradigm of negotiating diversity. It is that of the Pentecost. It is the day when, through the operation of the Holy Spirit, the quest for integration and uniqueness are drawn together and diversity is affirmed, but in communion and harmony. The narrative in Acts 2 takes care to hold the terms “each” and “all” in creative tension. Each hears in his or her native tongue and thus monologic traditions are overturned; vernacularization takes place. All cultures and languages are affirmed and yet none becomes the norm. Pentecost both destigmatizes and relativizes cultures — and thereby brings about a communion of diversity. All are included and yet each is decentralized. The Spirit brings about not a homogenized, safe and secure uniformity but a differentiated and costly unity of all people, Jews, Arabs and people from many nations.

Perhaps the most powerful image of the Pentecost story is the richness of diversity. As the passage opens, the first thing that strikes us is the fact of a milling crowd, of masses of people, a sea of humanity in the narrow streets of Jerusalem on the day of Pentecost. They come in different colors, speaking different languages — Arabs and Libyans, Romans and Iranians, a microcosm of the then known world. The Gospel is heard in the interwovenness of the plurality of peoples, in cultures in collision.

This story suggests that it is in the midst of the promise and pain that immigration

on calls “the multi-colored wisdom of God.”

I believe that here there are three significant lessons for our times as we seek to deal with diversity in a plural world. Pentecost points to a de-centering of centers and identities that exclude, a courageous crossing of borders and a promotion of a multi-voiced, polyphonic community.

De-centering identities

First, an authentic way of dealing with pluralism calls for a de-centering of individual and collective identities constructed as totally autonomous and self-sufficient. Look for a moment at the story of the Pentecost. The story is set against the disciples' question about whether the kingdom of Israel will be restored and their identity affirmed. But Jesus responds that when the Spirit does come upon them, they will disperse, their collective existence will be de-centered and they will go to the ends of the earth. Their identities from now on are to be defined in terms of their plural locations and the diverse peoples among whom they would go to witness. A centripetal longing is met with the promise of centrifugal dispersal. There is no central place, no single language, and no single authoritative seat of power, not even Jerusalem. Later on, the disciples come to learn that baptism itself is a sign of an alternative identity of a new and inclusive humanity which replaces exclusivist ways of defining oneself.

well-being. This autonomy obsession often leads us to dominating relationships, particularly with those who are different. Indeed, much of Western thinking about polity and relationships is shaped by the treacherous Lockean notion that the pursuit of individual comfort, security and growth is paramount and it will indirectly enrich the life of everyone else. I submit, however, that as long as individuals and groups are seen primarily as internally independent, separate, unified and fixed — having only “external” relations — “oneness” will be victorious over multiplicity, identity over difference, and sameness over diversity. Therefore, it is this mind-set that needs to be de-centered if we are serious about healthy ways of dealing with plurality.

American pragmatists like G.H. Mead have attempted to overthrow such a habit of thought by insisting that the human self is co-owned, shared and jointly shaped. Humans are dialogically brought into being. They are relational, social selves. Indeed, many non-Western cultures are collective cultures in which nurturing relationships and loyalty to others are supreme social values. Selves in these cultures are not ego-centric, self-contained or non-porous. They are socio-centric. As an African proverb puts it, we participate, therefore I am. Contrast this to the Cartesian dictum: *Cogito ergo sum*, or a possible modern equivalent, I possess, therefore I am!

It appears that those who have been able to negotiate diversity in a healthy way seem to have a sense of their selves as “an act of grace” and “a gift of the other.” They celebrate the “other” as that which contributes to their becoming. Therefore, a prerequisite for learning to live with diversity in a wholesome manner would be a conversion from the Enlightenment notion of private, monological self and a rediscovery of oneself as co-constituted, relationally and dialogically, with others.

The leading Japanese Buddhist thinker Masao Abe argues in *Buddhism and Interfaith Dialogue* (University of Hawaii Press, 1995)

centric logic demands that “only to the extent that one ... group can dominate the whole can reality appear to be governed by one set of rules, be constituted by one privileged set of social relations or be told by one story.” Therefore it is urgent that boundaries that set apart one community from another must be transgressed.

Courageous border crossings

The Acts of the Apostles portrays Peter bounded by borders of race and religion. Indeed, his attitude to a Gentile Cornelius was shaped by his sense of pollution by those who were different from him and his

shifting of standpoint, a going over to the standpoint of another ... way of life, another religion. It is followed by an equal and opposite process. We might call it a ‘coming back,’ coming back with new insight to one’s own culture, way of life, one’s own religion.” Here there is no fusion of borders so that our individual or group identities are lost. Nor is it a border diffusion or dissolution. But it is a crossing over and a returning so that the coordinates of one’s identities may now be redrawn in a much richer way due to the gift from the other.

Such a border crossing is costly, for first it demands of us a rejection of the opposi-

and thereby brings about a communion of diversity.

that individual self-centeredness often leads to national self-centeredness and religious self-centeredness. He demonstrates that the logic behind all these forms of centrism is the same, for at the core lies the search for something unitary and fundamental that could provide a stable center on which to hang all our understanding and in the light of which boundaries and exclusion can be erected. It is a search for a single meta-narrative. It reduces reality, selves in particular, into autonomous simply located substances, as in Newtonian essentialist metaphysics. But a decentered understanding of self and reality sees each entity or self through its social location and its multilayered relationships to others. Everything has meaning only as it is located both in its particularity — whether social, cultural, gender, racial, or economic power relationship — and within “a densely woven web of relationality.” Therefore, no single self, nation, religion, nor race can be privileged over others, whatever may be their economic or political power.

Monologic definitions of centered selves arise out of a binary thinking that leads to a hierarchical ordering of reality. It privileges the first or the dominant term in any of the binary oppositions, including the self over the other, white people over the people of color, male over female, North over South. As Edward Sampson puts it, “In monologism lies the heartland of domination.” Or as feminist theorist Jane Flax states, the ego-

community. Yet as the power of Pentecost operates, he is given the strength to cross borders and discover that God has no favorites among God’s people.

How can we learn to cross borders that we have hitherto kept as impermeable? First by realizing that no cultural or religious borders are impermeable. As Richard Bernstein argues convincingly, “There is no horizon which is ontologically closed. ... There are always the linguistic and imaginative resources within any horizon that can enable us to extend our horizon.” Despite the argument of post-modern radical relativism and its notion of incommensurability of plural identities and cultures, behind our cultural, linguistic and even national borders there is a significant connectedness of our diverse identities and histories in these postmodern times. Many identities are hybrid and in constant flux. The factor behind many a nationalist conflict and ethnic cleansing in our times is the inability of a people to move beyond their own background or cultural boundaries. Hence, rupturing the spatial and temporal boundaries of our histories and crossing borders are an urgent imperative for our communities of faith in a conflictual and plural world.

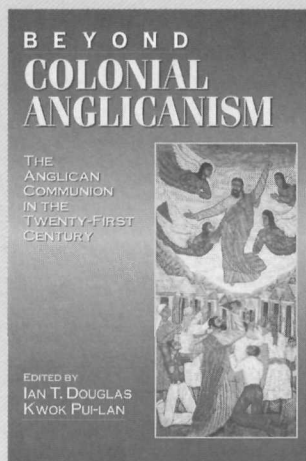
Such a border crossing is similar to what John Donne refers to as “the passing over and coming back.” In describing inter-religious relationships, Donne says, “Passing over is a

tional thinking and binary habits of thought we are so used to. It is risky, for it calls us to be willing to be liminal, to being at the threshold. All threshold-existence is threatening; but it is only when we step across it, we may discover the creatively new. In *The Ritual Process*, Ithaca (Cornell University Press, 1989), Victor Turner throws some significant light upon the power of such a crossing over. He states, “*Communitas* breaks through the interstices of structure, in liminality; at the edges of structure ... it transgresses or dissolves the norms that govern structured and institutionalized relationships and is accompanied by experiences of unprecedented potency.”

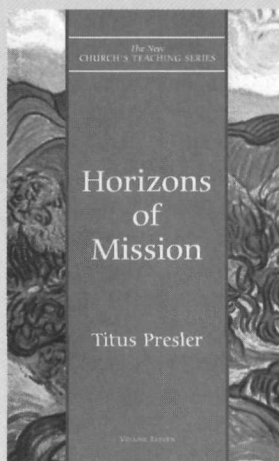
The Prophet Isaiah envisions such a border crossing in Chapter 19:23–24. The vision speaks of an impossible possibility. Three former enemies now cross borders and walk back and forth to each other over a highway built by God. But for Israel it was costly. It had to give up its privileged position and learn to be on a par with Egypt and Assyria. It had to give up its special name as “my (God’s) people.” But the Prophet speaks of it as though it is God’s dream and purpose for humanity. The mission of the church today, I submit, is building such a highway over which people of diverse cultures, religions and races can cross borders for both integration as well as enrichment of their particular identities.

A brave new world for 21st-century Christians?

by John Kater



Beyond Colonial Anglicanism
edited by Ian T. Douglas and Kwok Pui-Lan
(Church Publishing, Inc, 2001)



Horizons of Mission
(The New Church's
Teaching Series, Vol. XI),
by Titus Presler
(Cowley Publications, 2001)

months later. Essays in the first of the book's three sections examine the nature of contemporary Anglicanism in the light of its ever-increasing diversity as well as the obvious effects of its long alliance with colonialism and imperialism. Part two surveys some selected "Challenges of the Present World," including reconciliation after violence, the environmental crisis, debt relief, issues of human sexuality and urbanization. The third section, "Visions for the Future Church," contains six chapters rethinking some of the implications of an Anglicanism which is truly global and post-colonial.

As with any such undertaking, the quality of the essays varies widely, though there is not a single one from which I did not profit. Some are reminders of things we have already known for a long time, but need constantly to have called to our attention. In this category I would include the chapter on "Debt Relief" by John Hammock of Tufts University and Anuradha Harinarayan of Save-the-Children USA. Others, like the essay on "Global Urbanization" by Laurie Green, Bishop of Bradwell, England, while based on realities of which many of us are already aware, approach them from fresh perspectives.

The most exciting contributions of *Beyond Colonial Anglicanism* are those essays that open genuinely new paths toward the future of Anglicanism by bringing the tradition as it was received into creative dialogue with aspects of culture and religion to create a "new thing." In my opinion, the three essays that are the most noteworthy successes in this regard, and to which I will return again and again, are Archbishop Njongonkulu Ndugane's "Scripture: What Is At Issue in Anglicanism Today?", Jenny Plane Te Paa's "Leadership Formation for a New World: An

Emergent Indigenous Anglican Theological College," and Bishop Simon Chiwanga's "Beyond the Monarch/Chief: Reconsidering Episcopacy in Africa."

Most, perhaps all, of the authors of this book are what some call "bridge people," able to move with varying degrees of freedom between the culture in which they were raised and others with which they are also familiar. Perhaps the future of post-colonial Anglicanism will depend heavily on the contributions of such "bridge people." In this respect, *Beyond Colonial Anglicanism* offers significant resources for moving beyond the disappointment, anger and, yes, racism revealed at the 1998 Lambeth Conference. Certainly as an Episcopalian born, raised and living and working in the U.S., I found its agenda and perspective a congenial one. But as someone who also lived for a number of years outside the U.S., I am aware of other voices, other realities that make up post-colonial Anglicanism that are not heard in this country.

Ian Douglas acknowledges that some of those voices are painful for American Episcopalians to hear, and indeed, many would not be willing to enter into conversation with those represented in this book. But I would like to hear Kenyan Esther Mombo's nuanced feminism and Ugandan Francis Mutatiina's work on African concepts of family in dialogue with the perspectives of First-World authors. I would like to hear African, Asian and Latin American critiques of the individualism that distorts our North American approach to Christian faith. And I would be most encouraged to hear Christians from the older churches rethinking their approach to matters of faith *because* of what they have learned from Anglicans in other parts of the world. That, I think, would be the surest sign that we are truly moving into a post-colonial Anglicanism, a vision that remains today more a promise and a challenge than a reality.

AT FIRST GLANCE, these two books stand apart by their differences. *Horizons of Mission*, written by a single author, a parish rector in Massachusetts, clearly addresses a North American audience. *Beyond Colonial Anglicanism* is edited by two scholars — one a white male American priest, the other a Chinese female lay theologian. Its 15 authors, and the concerns they address, are global in perspective. Yet these books deserve to be reviewed — and perhaps read — together, since both offer significant resources for those who wonder about what it means to be committed Anglican Christians in the 21st century.

Beyond Colonial Anglicanism, which originated in a consultation on "Anglicanism in a Post-Colonial World" held at the Episcopal Divinity School in 1998, also bears the clear effects of the tendentious discussions of the 1998 Lambeth Conference, held a few

Titus Presler's book, *Horizons of Mission*, is just such an enterprise. It reflects the author's many years of living and working as a Christian in settings on the other side of the world from his current parish in Cambridge, Mass. It represents a vigorous attempt to define the nature of Christian mission and to suggest some guidelines for how it is done, with awareness of the diversity of Christian experience and in an atmosphere of mutual respect, both for other churches and other religious traditions. The book is haunted by the memories of mission badly conceived and badly done, both in the past and in the present, but Presler does not allow the worst to overshadow or negate the possibility of better.

Like some of the authors in *Beyond Colonial Anglicanism*, Presler considers that the church's mission is not an end in itself, but rather is meant to serve God's mission of bringing into being a new creation. Such a perspective shifts the thrust of his book from a narrow focus on "making people Christian" to the much wider, more ecumenical and global perspective of "respond[ing] to God's call to move beyond who we are and engage someone who is different from ourselves."

Presler argues that the heart of mission is witness to what we have known of God; for Christians, that means witnessing to what we have known of God in Christ. Respect, witness and invitation, not judgment or coercion, lie at the heart of mission as Presler understands it. In this regard, he cites the 1998 Lambeth Conference affirmation that "Christians want to make Christ known and give others the opportunity of following him."

Not everyone will be satisfied with Presler's approach to mission. But for those of us who wrestle with the meaning of mission in a multi-cultural world, who ask questions and seek a way forward, his honesty and experience and the wisdom he draws from it offer enormous resources. ●

John L. Kater is Professor of Ministry Development and Director of the Center for Anglican Learning and Life at the Church Divinity School of the Pacific in Berkeley, Calif.

Multi-voiced communities

If we look back at the story of the early church after the Pentecost, it appears that the Spirit did not leave the believers only with border-crossings. Certainly such crossings brought out newer dimensions of integration or wholeness and redrawn definitions of identities. But the Spirit demanded more. The Spirit led the disciples to the formation of a community where differences could be articulated and contestation was possible. The stories of those who were silenced up until now can now be heard and theologies recast. New understandings of what it was to be a believer could emerge.

This story of Pentecost suggests that for any authentic way of dealing with difference and negotiating plurality, it is important to ensure the intentional creation of a community, a space, in which the "other" who has been silenced for so long can now be heard on his/her own terms. It is a space where monologue gives way to dialogues and "trilogues." It is a space that safeguards differences and yet builds up common sharing. Such a dialogical and multi-vocal relationship is possible not for the selves that are self-sufficient, discrete and bounded individuals, but for selves that are permeable, open to the other and in the process of being co-constituted with the contributions from others. This implies that we have many different voices in and through which we speak, think and hear others — and in and through which we relate to the world. Here, Mikhail Bakhtin's notion of the polyphonic nature of discourse is significant. Each voice, as Bakhtin insists, exists only in dialogue with other voices. As he puts it, "Utterances are not indifferent to one another, and are not self-sufficient; they are aware of and mutually reflect one another." Our many voices of *heteroglossia* offer us a richness of thinking, knowing and experiencing ourselves and all that is around us. It is through the multivoicedness we are constituted as social selves. The absence of multivoicedness leads a community to dominant modes of discourse and definitions of truth in static and universal terms.

I use the term "multi-voiced" and not the more familiar term "multi-cultural." This is primarily to indicate that the space and the community we are envisioning here do not

simply include the presence of more or fewer representatives of diverse groups. But rather it actively fosters a setting where a plurality of voices are heard, their diversities and contestations are expressed and their participation matters in making decisions. Voicing implies exercising power. Therefore in a multi-voiced community, power-sharing is critical. But such a community is possible only when we are willing to give up our dominant roles and inherited structures of power and privilege. Much will be demanded of those who commit themselves for such dialogical and multi-voiced spaces in the midst of a predominantly monological world. The liberating dialogue among diverse communities would demand a willingness to abandon the false security of their own identities and a readiness to cross over the boundaries of their own cultural experiences and traditions. It would call for a willingness to move beyond our limited and finite horizons, theological and ideological comfort zones. When the fifth world conference on Faith and Order in 1993 in Santiago de Compostela called for this kind of multi-voiced dialogue it said, "As we strip ourselves of false securities, finding in God our true and only identity, daring to be open and vulnerable to each other, we will begin to live as pilgrims on a journey, discovering the God of surprises who leads us into roads which we have not travelled, and we will find in each other true companions on the way."

Today the call comes afresh to Christians everywhere, to cross boundaries across cultures and traditions that divide us in the pattern and power of the One who crossed every human boundary and broke every middle wall of division in order that the one new humanity where there is no longer Jew or Greek, slave or free, male or female may be brought about. Such a border-crossing in the power of the Spirit of the Risen Christ for the glory of the Triune God is our vocation, and our reward. ●

Christopher Duraisingh is Professor of Applied Theology at the Episcopal Divinity School in Cambridge, Mass. The address upon which this piece is based will be included in Waging Reconciliation: God's Mission in a Time of Globalization and Crisis, edited by Ian Douglas, Church Publishing, early 2002.

IS IT POSSIBLE TO GET ALONG WITH FUN



an interview with Martin E. Marty

by Camille Colatosti

FROM 1987 UNTIL 1995 religion scholar Martin E. Marty and his colleague, R. Scott Appelby, directed the Fundamentalism Project, a scholarly survey of fundamentalist movements in Christianity, Judaism, Islam, Hinduism, Sikhism and Buddhism. With U.S. news reports full of talk about “Muslim fundamentalists” and “extremists” following the September 11 attacks on the World Trade Center and the Pentagon and U.S. retaliatory military strikes against the Taliban and the Al-Qa’eda network, Marty’s perspective on the nature of religious fundamentalism has been in great demand. Marty, who has written over 40 books, is a University of Chicago professor emeritus, a Lutheran minister and a senior editor of *The Christian Century*. He has served as the editor of *Context* since 1969.

The Witness: What led you to become involved in the Fundamentalism Project?

Martin E. Marty: I did not initiate the Fundamentalism Project. I didn’t ask for it, but was offered it by the American Academy of Arts and Sciences in Cambridge, Mass. This is one of the oldest scholarly foundations in the U.S. It began under John Adams, the second president of the U.S. The Academy received the largest grant in its history — \$3 million — to use for any international project of its choice. The Academy chose fundamentalism around the world.

This was 1987. The project was completed in 1995. At the start, it was a decade after the Iranian Revolution, something that U.S.

leaders didn’t understand. This was a revolution motivated by fundamentalism. The U.S. Department of Defense said, essentially, that they had monitored everything in Iran but religion, and so they were completely unprepared for the revolution. They thought, wrongly, that religion had no power in the modern world. When the project began in 1987, fundamentalism had also become an important component in American politics with the religious right or the Moral Majority.

My colleague Scott Appelby and I designed a project that was scholarly, not ideological. Our purpose was to provide information for people of state, religious people and lay people. We wanted to increase understanding.

In 1995, when I finished the project, I addressed the annual meeting of the Academy. I told them, “We were frightened when you asked us to do this.” We were frightened that the Academy was investing all of this money and we were investing all of this energy in a phenomenon that would be momentary and then just disappear. Some thought that the Academy could have done a huge project on U.S.–Soviet relations, but it’s good that that choice was not made since that would now be irrelevant. The Academy could have selected a project on the apartheid system of South Africa, but it’s good that the Academy did not choose that since that is also irrelevant today. No one could have foreseen that what the Academy chose would have been so relevant. I would like to say that it’s too bad



we’re still relevant — but we seem to be becoming more and more relevant each day.

TW: Did you accomplish what you set out to accomplish by studying fundamentalism?

MM: We began studying fundamentalism in 13 religions and by the end we studied 23. We figured out what fundamentalism is

© Stacy Walsh Rosenstock

FUNDAMENTALISTS?

Copyright 2000, Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.



about, where it comes from, its limits, its threats and promises. We gave people a marker by which to measure fundamentalism.

Many ask, "Why look for common features of fundamentalism?" American fundamentalists say, "Don't link us with Ayatollah Khomeini and Osama bin Laden."

I tell them, it may be unfortunate, but there are links. I should say that no fundamentalist took part in the research project. Most fundamentalists resist the idea of comparison. Each fundamentalist group thinks it is absolutely unique.

The word "fundamentalism" came from the West. It was a term that originated in the

1920s in U.S. Protestantism. But even though the term originated to describe a particular political situation, we do believe that you can understand phenomena — any phenomena — only when you compare them to others. There are many kinds of fundamentalisms, but when we compare them, we begin to understand them.

TW: What are the common features of fundamentalism?

MM: Here is Marty's canonical version of the six features of fundamentalism:

First, all fundamentalism took rise on soil that was originally conservative or traditional or orthodox. I've never found one that began in a liberal or open culture or in a liberal religion. Never once have I found a liberal religion that turned fundamentalist. Now, an individual might turn from liberal to fundamentalist. A suburbanite in Detroit might go off to college and be recruited by Campus Crusade, but I never saw an entire culture turn from liberal to fundamentalist.

Second, though fundamentalism takes rise on soil that was originally conservative or traditional or orthodox, fundamentalism is not traditional, nor is it conservative, nor is it orthodox. Fundamentalism might cultivate the appearance of conservatism — of, say, old-time religion — but it is not conservative. In the U.S., fundamentalists may drive Jaguars or win the Miss America pageant.

People who are conservative or orthodox tend to be kind of passive. The Amish, for instance, are the most traditional Protestants in the U.S., but they want to be left alone. They don't evangelize.

Third, fundamentalist people discern something that is a threat to their way of life. In Iran in the 1970s, for instance, people from Europe came to Iran. They brought goodies and modernism and Iranians didn't want it. Young Iranian women chose to wear traditional clothes not because their mothers did, but because their mothers didn't. Their mothers had accepted some elements of modernity that young people saw as a threat to their way of life.

The fourth element of fundamentalism is that it is a *reactive* movement. It reacts against modernity, however that modernity is described. It might be described as diversity, hedonism, or whatever. Fundamentalists are evangelicals who got mad.

Fundamentalists believe that they are acting for God. They would betray God if they were not stirred up to act. They believe that they have to know the infidel and do battle against him.

The fifth feature is that fundamentalists are not tolerant but they are modern. They adopt the latest in technology.

Fundamentalist movements often outpace modern liberal movements in the use of computers, loudspeakers and artillery. They may preach against technology but they adopt it. Much has been made in the media of the fact that Osama bin Laden is wearing a very high-tech computer watch. He is very much at home with modernity.

Finally, fundamentalists also see themselves as reaching toward the fundamentals of their faith, but they are selecting those features that best help them react and fight for the Lord against modernity or whatever the enemy is. Fundamentalists take these "fundamental" elements literally. Each fundamentalist group thinks it is going back to a perfect moment and a perfect text. They seek perfection and they believe that perfection once existed. They think of themselves as focusing on fundamentals, but really they are being very selective and finding what in their faith best suits their aims.

Fundamentalists will pick strange things that must be taken literally. Ninety-nine out of 100 scholars of Islam would say that those texts that Osama bin Laden is quoting are very marginal. It would be as if Jews and Christians would say that the most important book of the Bible is Judges and the most important verses are those where Yahweh says to kill.

TW: Does fundamentalism always lead to extremism and violence?

MM: We chose to use the word "fundamentalism" rather than "extremism" or "fanaticism" because "fundamentalism" is not as judgment-charged. In the midst of the fundamentalists, though, there may be extremists. For example, in the midst of all pro-life people in the U.S., there are some who say that abortion clinics are guilty of infanticide. Therefore, they reason, they might blow up a clinic or shoot a doctor because that is the right thing to do, the only way to save those babies from being murdered. Most pro-life people would say, "We would never do that. That is not where our belief leads," but for some, this is exactly where it leads.

TW: Where in the world does fundamentalism pose the biggest threat?

MM: It poses the biggest threat in two places and the least in the third.

First, fundamentalists pose the biggest threat within the Islamic world itself, largely because there was never a separation of church and state, or a separation of religion and government. The threat in the Islamic world is when fundamentalists believe that their government is not pure enough. For instance, in Egypt, fundamentalists killed Anwar al-Sadat and would like to kill President Hosni Mubarak. The guns of Islamic fundamentalists are not just trained on the West, but also trained on non-fundamentalists in their own state.

In Turkey, for example, a modern state, now fundamentalists are rising and they would like nothing better than to bring down the non-Islamic, secular government. Fundamentalists may be most dangerous when they are purifying their own territory.

Secondly, fundamentalists pose a large threat to outside territories or governments that they see as a threat to their own world. Fundamentalists, for instance, want not only to purge Islam of enemies within, but they also want to eliminate the infidel who is the alternative. In many cases, this is the West, beginning in Israel and continuing across the industrialized world.

In other parts of the globe, outside of the Islamic world, religious ethno-nationalism — not what I would call fundamentalism, but a tribalism inflated by religious claims — fuels conflict. Take Chechnya. This is not a highly Islamic nation, but in its nationalist fight for independence from Russia, Chechen forces started putting green ribbons on tanks. Green is the color of Islam, but the ribbons were a nationalist symbol, not a religious symbol.

In many parts of the world, there are extremist movements that are religiously informed but aren't necessarily fundamentalist. This is true throughout most of Africa.

Fundamentalists are least dangerous in a pluralist society. In the U.S., we can have hundreds of thousands of fundamentalists, probably millions, but they have no military power. Bob Jones University doesn't have artillery. They might speak in strong language, but they don't turn militarily militant.

In a pluralist society, things take care of each other. If you want to win in America, you need a coalition — you need to include some

secular people, some Catholics, some Jews. A pluralist society forces fundamentalists to pull in or tone down their fundamentalism.

Fundamentalists in the U.S. may be a threat to what I cherish, but if six out of seven Americans aren't fundamentalists and the fundamentalists win in some way, it's our own hard luck because they have a zeal for organizing and we do not.

TW: Can you shed light on the particular version of fundamentalism represented by Osama bin Laden, the Taliban and the Al-Qa'eda network that bin Laden is said to lead?

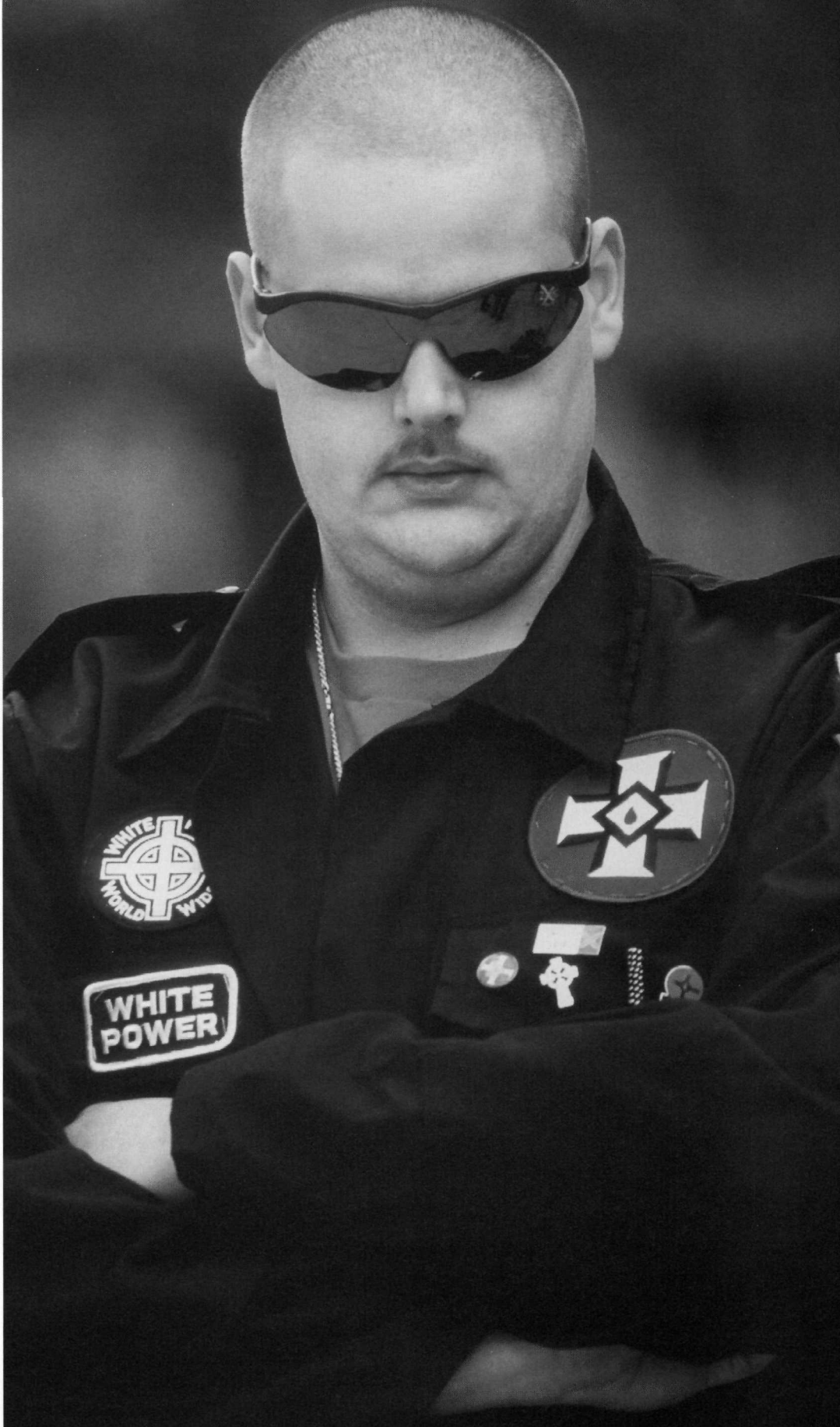
MM: I am not an expert on Osama bin Laden, but I like to describe him using a vivid metaphor: He hijacked Islam. The hijackers of the planes that hit the World Trade Center got on the planes and rode those planes in their intended direction for a while. Then they shifted the direction, turned those planes for their own purposes and used those planes to bump into something and cause great and terrifying destruction. The same could be said of bin Laden and his relationship to Islam. He follows Islam for a while, and then he turns it, shifts it for his own destructive ends.

His is a very strange reading of the Koran. He is not orthodox. He picks and chooses the passages he wants for his own aims.

We could also compare him to the Ku Klux Klan. This organization is a fundamentalist extremist version of American Protestantism. They wear crosses on their robes; there is a Bible at every meeting. Yet, they killed African-Americans; they hated Jews and Catholics. The vast majority of Protestants, of course, would say that the Ku Klux Klan doesn't represent me. Likewise, the vast majority of Muslims say that bin Laden does not represent them.

TW: What responses to fundamentalism, or signs of resistance, are most promising?

MM: Head-on, formal resistance against them from within a religion is rather ineffective. If you are in a room with strong Protestant fundamentalists, you could argue from now until the year 2010 and you won't counter them or win them over. I'm not a fatalist. There are a lot of ex-fundamentalists out there, but, in general, a counterforce



An American fundamentalist

According to Martin E. Marty, co-director of the Fundamentalism Project, Rev. Jerry Falwell, 40 years ago, criticized Martin Luther King, Jr., and said that it was sinful for the church to be in politics. Now, he says that it is sinful not to be. He, like all fundamentalists, believes that he has to do battle for the Lord.

In his now infamous and much retracted commentary on the September 13, 2001, 700 Club, Falwell indeed positioned himself again as one doing battle for the Lord.

Of September 11, 2001, he stated, "I really believe the pagans, and the abortionists, and the feminists, and the gays and the lesbians who are actively trying to make that an alternative lifestyle, the ACLU, People for the American Way — all of them who have tried to secularize America. I point the finger in their face and say, 'you helped this happen.'"

Apologizing for his comments a few days later, Falwell insisted that he blamed "no one other than the terrorists" for the attacks on the U.S., but he also stressed his "deep concerns...over America's sharp spiritual decline during the past generation. Over 40 million unborn babies have been aborted since Roe v. Wade. We have expelled God from the public square and the public schools. We have normalized an immoral lifestyle God has condemned. American families are falling apart. Because of our national moral and spiritual decline during the past 35 years, I expressed my personal belief that we have displeased the Lord and incurred His displeasure ... I blame no one but the hijackers and the terrorists for the horrific happenings of September 11. But I do believe God's protection of us as individuals and as a nation is dependent upon our obedience to His laws."

— by Camille Colatosti

won't convince them. People for the American Way [a grassroots, activist group that presents public-policy information to counter the religious right] was organized against fundamentalism, but People for the American Way is not trying to convert fundamentalists. The organization is trying to present an alternative in order to prevent people from joining fundamentalist movements and from being convinced by them.

If there were alternatives in the Islamic world, fewer people would join fundamentalist movements. By alternatives, I don't just mean alternative ideas. I mean that we should reduce poverty. We should look at American foreign policy and see how this contributes to poverty. Alternatives that removed people from poverty and gave people more options would keep the fundamentalists from being alluring and would minimize the damage that they can do.

TW: Can you elaborate on the ways that American foreign policy contributes to the power of fundamentalism?

MM: If there weren't poverty, there would still be a fundamentalist reaction to the West, but it would be much more marginal than it is now. Globalization selectively increases poverty and the U.S. fuels globalization. Without poverty, there would still be fundamentalism; there would still be people who don't like the separation of church and state, who don't like free speech. If we tried to close the gap between the haves and the have-nots, the fundamentalists wouldn't stop, but the people they recruit would be less likely to join.

Many fundamentalist movements are led by well-off, well-educated people like Osama bin Laden, but the troops are people without jobs, people who have no hope and so are vulnerable.

American foreign policy's tilt toward Israel has exacerbated these things. Americans are so heavily committed to Israel that the U.S. has been unmindful of what Israel does to Islam. The fundamentalists can see enough fault in our foreign policy that they convince people that the U.S. is out to get to them.

[Editor's note: According to Ian S. Lustick, in his 1994 edition of *For the Land*

and the Lord, the Gush Emunim (the bloc of the faithful), which increased power and influence after the 1967 war, believes, as is common to fundamentalist organizations, that it has: "a cosmic imperative to radically transform society through direct political action. ... Of decisive importance to Jewish fundamentalists is their belief that contemporary political developments are part of an unfolding cosmic drama that will determine, depending on the willingness of Jews to act decisively on its behalf, whether God's redemption of his people Israel, and of the whole world, will or will not soon reach its completion. ... The Jewish fundamentalism movement, and the settlers in the territories who have been its spearhead, have emerged as the greatest obstacle to meaningful negotiations toward a comprehensive Arab-Israeli peace settlement."]

TW: How should people respond to the violence created by fundamentalists who choose terrorism?

MM: I don't know anyone who knows a way by which the threat of terrorism can end. As cheap as technology is today, terrorism is always a possibility. What this means for me as an American — or all of us — is that we are now aware of it and we have joined the human race. Throughout history and across the globe, people have lived with terrorism. In feudal society, the lord of the manor could come and rape one's wife at any time. In India, a tidal wave can come and wipe out your whole community. People who live under tyrannies know that they might hear that knock on the door in the middle of the night.

Most people of the world, throughout history, have endured this and lived and made love and raised children. We can't win everything. We can't acquire the means and manner of the fundamentalist who looks at others only through gun-sites.

In Christian language, we need to have realistic hope. We need to be realistic about the risks we face, but we need to make sure that we are not overwhelmed. ●

Camille Colatosti, who lives in Hamtramck, Mich., is Witness staff writer.



FOR

Christmas Gift Order Form



**An exceptional
offer on an
exceptional
GIFT!**

- This Christmas, give a thoughtful gift to those special people in your life, the perfect reminder throughout the year of your love and friendship.
- You'll have no parcels to wrap or post, either. We'll do all the work for you — and for each gift you order, we'll send you an announcement card, for you to sign and mail when you choose!
- Please send your gift subscription orders by December 1 in order to start with the January 2002 issue.
- Let your message of goodwill continue long after the holiday season!

YES! I WANT THE TWO-FOR-ONE SPECIAL PRICE!

- ☐ Please renew my subscription for another year — and enter one gift subscription — both for only \$35, the regular one-year (10-issue) rate. **I SAVE 50%!**
- ☐ I prefer to enter **TWO** gift orders for just \$35.

ENTER GIFT SUBSCRIPTIONS FOR:

Gift Subscription #1:

NAME _____

ADDRESS _____

Gift Subscription #2:

NAME _____

ADDRESS _____

Gift From

MY NAME _____

ADDRESS _____

Payment enclosed: \$ _____
(Include \$20/year/subscription for postage outside the U.S.)



CARD NUMBER _____

EXP. DATE _____

SIGNATURE _____

PRINT NAME AS IT APPEARS ON CARD _____

December 2001

Subscribe on the web at www.the.witness.org
or mail / fax to:

The Witness

P.O. Box 1170
Rockport, ME 04856
800-300-0702

Voice: 207-763-2990 • Fax: 207-763-2991
e-mail: alice@thewitness.org

EXERCISING TOLERANCE

A protection from our deepest fears ?

by Elizabeth Kaeton

LESS THAN TWO WEEKS after the attack on the World Trade Center, I found the wherewithal to take the PATH Train from Newark Penn Station into The City. I was in a great rush — the machine at the turnstile didn't like the dollar bill I kept trying to feed it — and I made it through the doors of the train as the warning bell shrieked in judgment of my inept fumbling.

As the train lurched forward, I noticed something odd — even for a train bound to New York City. Many people were standing up and holding onto the pole in the middle of the floor, or the railings at their side and over head, and yet, right in front of me, there was an entire row of empty seats. The occupant of the very last seat was a Muslim woman in full religious garb — full-length dress with long sleeves, a head scarf and face veil.

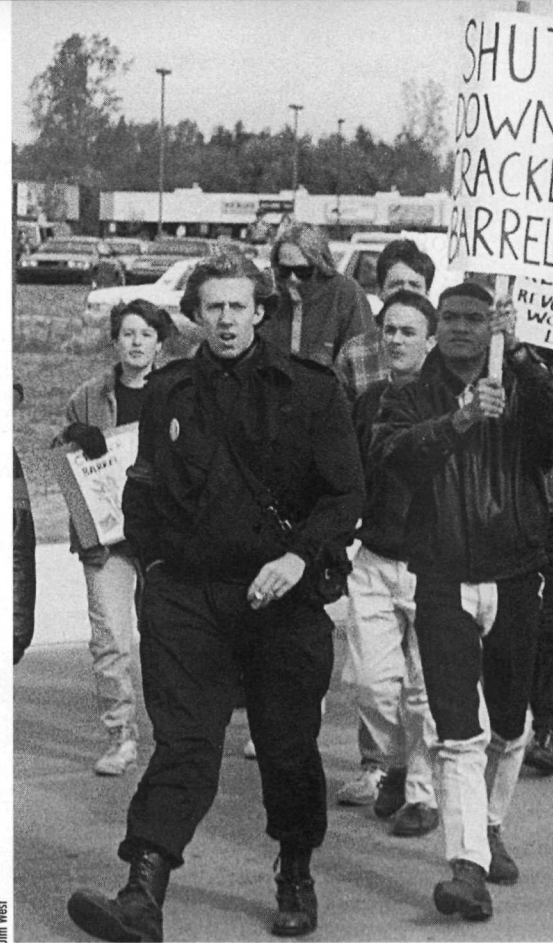
I felt my stomach tighten. All at once I was distressed, ashamed and compelled to sit next to her. I was also vaguely aware that I was wearing my clergy collar and that the wooden cross around my neck identified me as a Christian and an Associate of the Order of St. Helena. If the whole truth be told, I was feeling a certain obligation to be a visible witness of Anglican tolerance and Christian inclu-

sion. Little did I know that I was about to discover the limits of both.

Keenly aware that all eyes were upon me, I made my way past the straphangers and took the seat next to her. Her eyes brightened above her veil as she responded with a warm hello to my greeting. With some hesitation I asked, "Umm, how's it going?" She moved her head back and forth as if to say, "So-so." That was enough of an invitation for me to continue the conversation. "I guess this must be a difficult time for you. I mean, it must take a certain amount of courage to be in public in your religious clothes — in this present, umm ... climate of, ah ... hostility."

"Oh no!" she said, brightly. "I am very pleased to be able to wear my head scarf and veil. It is really a privilege to wear them in public." I smiled warmly at her, silently admiring the fact that she at least had the strength of her religious convictions, something which might shame any Christians on that train — those who supposedly follow a God of incarnate love — who might have overheard her.

My smile seemed to give her enough of an invitation to continue. "Actually, my head scarf and veil are a reminder of my place in this world, the special place which Allah created for women." She looked at



my arms that, under her glare, suddenly seemed naked, exposed and vulgar. "That's part of the problem with you American women," she continued, her tone mildly chastising, "you don't understand your role in creation and the will that Allah has for you."

I found myself suddenly flooded with stomach-knotting memories of once having been cornered by a Campus Crusader for Christ on a Greyhound Bus from Portland, Me., to Boston, and enduring two hours of listening to how "God has a plan for you."

To my horror, she continued brightly and with conviction, "And I believe that this is why there are so many Muslims in



this country, because Allah wants to save this nation and bring it back from the brink of moral destruction and decay. Allah wants to return women to their proper place and not have them fill their heads with wrong ideas. Allah wants to restore the right relationship between men and women, that we may follow His command to be fruitful and multiply. Yes! God wants to bless America, and God's name is Allah. May the Great Name of Allah be praised."

I'm not often at a loss for words, but in that moment and in all the long moments it took to get to East 33rd Street, any words I might have spoken seemed to be caught in a tight, painful tangle in my throat. In

that one train ride, this Muslim woman had taken me to the boundaries of my own tolerance and I discovered there a landscape as barren and desolate as any to be found in the images of the countryside of Afghanistan which come into our living rooms on the nightly news.

I've thought a great deal about "tolerance" and "inclusion" since that experience. In the wake of the outbreak of terrorism and, in the midst of the Episcopal Church's bishops' September 26 call to "wage reconciliation," I turned to the Prayer Book to find the word tolerance in a collect or a prayer. I began with the baptismal covenant. Astonished, I couldn't find it anywhere — not in the collects, or

the covenant or in any of the prayers for the newly baptized. Indeed, the verbs in the service of Holy Baptism are pretty strong: Renounce. Accept. Trust. Promise. Believe. Witness. Persevere. Proclaim.

I thought certain I'd find the word in one of the Prayers and Thanksgivings. I checked out, "For All Sorts and Conditions of Men," confident that, were I to write a prayer for this petition, tolerance would figure high on my word list. Nothing. Neither was the word used in prayers for "the human family," or "our enemies," or even, "in times of conflict."

The Old English Dictionary lists the first definition of tolerance as "the action or practice of enduring or sustaining pain or

hardship," adding that, as a term in "forestry," it means, "the capacity of a tree to endure the shade."

I've never found the word in Holy Scripture — Hebrew or Christian. Not once does it pass the lips of Jesus. As I recall, Jesus commanded, "Love one another," not "Tolerate one another."

Tolerance, as a concept of "broad-minded acceptance," is a noble one, I suppose. Except that nobility can be a very slippery slope, jeopardizing even the well-intended into a free-fall from the high cliffs of arrogance. A person's tolerance often leads to that person's willingness to be "inclusive." I once heard a gay Hispanic man's angry but insightful reaction to the word "inclusion" applied to his "out" participation in the church: "Am I not baptized? Then, why do you think YOU are 'including' ME? Whose house do you think this is anyway?"

That has been the unspoken question at the heart of the conversations sponsored by the New Commandment Task Force (NCTF), a grassroots movement of liberal, conservative and moderate Episcopalians who have been seeking to "wage reconciliation" in the midst of this church's own internal, often terrorist, battles over the nature of God's will. I'm a member of the NCTF's eight-member Core Team, the only liberal woman and the only lesbian in what was at first an evenly divided group of four conservatives and four liberals.

There were conservatives and then there were the black-belt, industrial-strength conservatives who drew lines in the sand and proclaimed, "Here I stand. Period. End of discussion." There were liberals and then there were liberals who wanted "peace, peace when there is no peace" and were willing to pay any price for a false peace — even if that meant sacrificing my own "full inclusion" in the house. Why couldn't I be patient, one liberal male demanded of me? Why couldn't I put my personal (read: selfish) needs on the back burner for the "greater good" of the rest of the church? Why couldn't I be satisfied with what I already have — a polite, if limited, measure of inclusion and tolerance?

But I don't want mere tolerance and nei-

ther do those who oppose my full inclusion in the church, whether for liberal or conservative reasons. We all believe there are limits to tolerance, even if we don't agree about what those might be.

In both church and society, we have gradually become aware that the world-view possessed by one set of people is not

**"Inclusion"
sounds like
reconciliation,
but in fact
creates a
fantasy that
masks the sense
of ownership
and entitlement
of those who
offer it.**

necessarily the same world-view that is held by others. Differences that arise from distinctions in culture, ethnicity, race, religious perspective, geographical culture, etc., emerge and begin to come in conflict with the dominant power structure. Oppressive systems utilize difference as justification for oppression. The use of the words "tolerance" and "inclusion" increase in direct proportion to the proliferation of bias and prejudice, and are intended to address, perhaps even correct, the power imbalance. More often than not, however, these same words fall on the ears of the oppressed as camouflaged reinforcement of the dominant power structure.

What we fail to recognize, I believe, is that talk of tolerance is, at heart, a way to distance ourselves from our deepest fears.

To me, the scariest words Jesus ever spoke are those reported as a central part of his final prayers before Gethsemane.

They are the deepest prayers of his heart — so much so that he repeats it: " ... so that they may be one, as we are one." (John 17:11b, and 22-23) The reconciliation of our differences, the unity of our lives with each other and God, is Jesus' most fervent prayer. Indeed, it is central to our understanding of our ministry as Christians. And, it scares us to death!

The dilemma of the human enterprise is that without separate and distinct identities we feel vulnerable and defenseless. "Inclusion" sounds like reconciliation, but in fact creates a fantasy that masks the sense of ownership and entitlement of those who offer it. "Tolerance" sounds like a step in the direction of unity, but fiercely protects the illusion that we are all different. My encounter with the Muslim woman on that PATH train last September was a painful lesson in this regard. I was willing to include and tolerate her with the expectation that she would be grateful. But her sense of identity was as strong and intractable as my own.

Who is my neighbor? Who is my enemy? To whose house do I belong? To whose world? Is God's name Allah or Jehovah? And who has the inheritance of Abraham's blessing, Ishmael, firstborn son of the surrogate mother and slave girl Hagar, or Isaac, firstborn son of the "legitimate" marriage with Sarah?

I suspect these questions will be our constant companions in the months and years ahead in a way that has a great deal more immediacy and importance than internal church warfare or threats of schism. It may be good to take some of the better parts of tolerance — patience, forbearance, and charity — along with us. There is no doubt that, before it is all over, this war on terrorism will have taught us a great deal more about what "waging reconciliation" might really mean, becoming, in the process, the answer to Jesus' prayer. ●

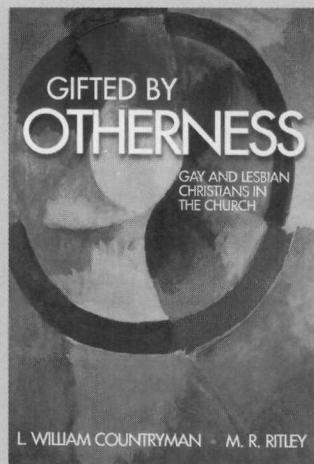
Elizabeth Kaeton is Canon Missioner to The Oasis in the Diocese of Newark, a ministry with and to lesbian, gay, bi-sexual and transgender people. She is also the newly appointed Co-chair of the New Commandment Task Force II.

Otherness for such a time as this

by Virginia Mollenkott

Gifted by Otherness: Gay and Lesbian Christians in the Church

by L. William Countryman
and M.R. Ritley
(Morehouse Publishing, 2001)



IF EVER THERE WAS A TIME when Americans have needed to learn more about the “otherness of the other,” that time is now. As we have heard Osama bin Laden spew hatred in the name of Allah, we must remember that one of the most widely read poets in our country today, Rumi, was also a worshiper of Allah. And that Rumi and bin Laden differ more from one another than, say, bin Laden and Jerry Falwell. Gone are the days when we could afford to regard world religions such as Judaism, Islam, or Buddhism as monolithic, any more than we can judge an entire race or ethnicity by the actions of a few. And no longer can respectable multiculturalists act as if religion had not formed the backbone of most cultures. In an already complex world, September 11 has turned everything more complex.

During recent years within many Christian churches, the most divisive form of “otherness” has been gay and lesbian otherness, with bisexuality too terrifying to discuss and other forms of transgenderism threatening, perhaps, but still shrouded in a prevailing ignorance. Now two Episcopal priests, L. William Countryman and M.R. Ritley, have lifted up gayness and lesbianism in the Christian church, labeling it a gift not only to the church and the culture, but also to the individuals who discover such “otherness” within themselves and are forced to come to terms with it. Writing chapters alternately from Countryman’s “out” gay male perspective and Ritley’s lesbian perspective, they share the good news that everybody without exception is who we are by the grace of God. Therefore lesbian and gay Christians “must affirm that being gay is not an accident, an illness or a sin. It is a calling, as fully a vocation as any other.”

Because these two authors are speaking for a category of otherness to which I happen to belong, I am pleased that they do so in an intelligent and literate fashion. As a specialist in 17th-century English poetry, I was moved by Countryman’s connecting Henry Vaughan, George Herbert and Thomas Traherne to contemporary Christian struggles about sexuality. For instance, Countryman points out that in his poem “Love,” Traherne depicts God’s love for his soul in both

heterosexual and homosexual imagery. And although Countryman does not say so, by that imagery Traherne implies that God’s love-nature is bisexual: God wants him as both “His boy” and “His bride.” Like John Donne, Traherne has noticed and utilized the transgendered imagery of the New Testament in a way that most contemporary Christians have overlooked.

M.R. Ritley is no less literate, but her expertise is Islamic mysticism. Her Sufi parable of “crossing the sands” is especially valuable for lesbian and gay Christians wandering in the wilderness of churchly rejection and debate, robbed of our history and cheated of our spiritual core. The parable concludes, “There are two things you must do. Stay alive. And keep moving. If you can do just these two things, you will come to another oasis.”

Ironically, the book’s major shortcoming is its failure to emphasize bisexual otherness and gender otherness. Ritley, who identifies as “bigendered,” but denies being either bisexual or transgendered, does imply the inaccuracy of the binary gender paradigm by saying that gay culture has always known that “men can be tender, nurturing and sensitive without being weak, and women can be strong, dynamic and decisive without being violent.” Rightly, she suspects “that what people fear the most is the challenge we [homosexuals] pose to the traditional gender roles, not our sexuality as such, because rethinking the gender roles might just require people to change and risk acknowledging the parts of themselves they have long rejected.” Admitting that she has been as ignorant and prejudiced about bisexual and transgendered people as heterosexuals have been about her, Ritley speculates that we have “not even begun to see the full variety [of God’s creation] even now.” That being the case, I wish Ritley and Countryman had included testimony about the gifts of those whose otherness we *have* begun to see: bisexual, transsexual, intersexual, and otherwise transgendered Christians. But perhaps those are challenges for future books.

What I want to emphasize here is that Countryman and Ritley have done to perfection what they set out to do. They have depicted lesbian and gay otherness as “windows through which God’s working in the world is glimpsed,” as role models of the courage to be what God intended us to be, of vulnerability as freedom and spiritual strength, of the wholeness of being both sexual and spiritual, and of the willingness to go on loving no matter what the cost. And for those gifts (as we Anglicans so often say), thanks be to God. ●

Virginia Mollenkott’s twelfth book is *Omnigender: A Trans-Religious Approach* (Pilgrim Press, 2001).

War will imperil us all

We know what it is like to be attacked, to grieve and to feel anger. Every day we attend to the physical and emotional pains of the women in our communities who continue to suffer from the violence of war. We listen to the stories and work together with women to find ways to productively channel negative emotions. Women in Kosovo, still suffering from the symptoms of severe trauma, know what military responses do to innocent people and how long-lasting the consequences are.

Therefore we understand the urge for revenge is strong. And we know that it must not be given in to. We know that a violent response can only bring more violence. It does not bring justice. Instead it kills more innocent victims and gives birth to new holy

avengers. It begins a new cycle and perpetuates more hate, more insecurity, more fear and ultimately more death amongst civilians. ...

We do not wish to have you see your young men go to war and lose their lives, like thousands of our sons, fathers and husbands did. ... We do not wish to have war on a country or countries full of innocent adults and children, who already suffer at the hands of their leaders and who themselves have committed no crimes. We know that bombs are not smart, we know they kill women, children and old people and we know only too well that it is mainly the women who bear the task of rebuilding societies torn apart by war. This is our work at present and it is very hard work. ...

American politicians and decision-makers, grieve for your dead, and find ways to protect the living! But we ask you not to put us and your citizens at more risk. What you are threatening to unleash is making us afraid for the world. Do not endanger the people of Asia, the Middle East and northern Africa. War will surely imperil us all and future generations also. Please remember your past and learn from ours, and work to leave a legacy of justice and peaceful construction, not of revenge, destruction and war.

— Medica mondiale Kosovo, Women's Center, www.peacewomen.org

Have you had your dose of **e** today?

As an Episcopalian, you're already living a spiritually enriched life. But now you can *enhance* your experience by *upping* your **e**. How? Through a soul-feeding, **e**nergy-dispensing subscription to **Episcopal Life**, the great national newspaper for Episcopalians.

If you haven't seen **Episcopal Life** lately—or even if you have—it's *definitely* time to look again...because **Episcopal Life** is now **ALL NEW** from the inside **e** out. You'll find a new look, a new energy, a new scope.

Your monthly dose of **Episcopal Life** will keep you plugged in to the most important trends and developments in the Episcopal Church and worldwide Anglican community. New features, new departments. Every issue is inviting, resourceful, insightful...and **e**ssential.

GET A FREE ISSUE 1-800-374-9510 ext 107
or send your request to freeissue@episcopal-life.org

episcopallife

Better yet: order a full year for \$10.95. Satisfaction guaranteed. Parish & group rates available.

www.episcopal-life.org

— The Sierra Club, the nation's largest environmental organization, removed the "W Watch" column from its Web site because it could be perceived as critical of President Bush. Another group, Friends of the Earth, let the one-year anniversary of its discovery of unauthorized genetically modified corn in the food supply pass without even a news release. "No one's interested in gene-altered corn right now," Mark Helm, a spokesperson for the organization, told reporters.

— Two columnists for daily newspapers in Oregon and Texas were fired after writing opinion pieces critical of President Bush's leadership immediately after the attacks.

Many ask: While trying to avoid being perceived as unpatriotic, isn't this self-censorship and restraint on criticism dangerous in a democratic society?

"There will be those who will try to tell us that criticizing national policies in time of crisis is unpatriotic," Tom Cordaro, Pax Christi's national council chairperson, told NCR. "We have to keep in mind that statement William Fulbright, Democratic senator from Arkansas, made in the days of the civil rights marches and anti-Vietnam war demonstrations: 'Criticism is more than just a right; it is an act of patriotism — a higher form, I believe, than the familiar ritual of national adulation.'"

— Rich Heffern, National Catholic Reporter, 10/12/01

Patriotism and criticism

[A] byproduct of the patriotic fervor sweeping the nation has been a kind of muting of criticism against the U.S. leadership and a seemingly remarkable conversion experience undergone by many who just a few months ago were crying for an end to big government.

— Oxfam, the British humanitarian organization, for example, was circulating a petition before the attacks calling on the U.S. to "put health before wealth" by supporting relaxation of international patent policies that Oxfam says make vital medicines too expensive for developing countries. Immediately after the Sept. 11 events, the language singling out the U.S. had been dropped. The group also canceled a news conference at which it had planned to denounce the U.S. for its patent stance.

McCarthyist déjà vu

For the second time in my life — at least — a group that I belong to is being investigated by the FBI. The first was the Weavers. The Weavers were a recording industry phenomenon. In 1950 we recorded a couple of songs from our American/World folk music repertoire, Leadbelly's "Goodnight Irene" and (ironically) the Israeli "Tzena, Tzena, Tzena" and sold millions of records for the almost-defunct record label. Folk music entered the mainstream, and the Weavers were stars.

By 1952 it was over. The record company dropped us, eager television producers stopped knocking on our door. The Weavers were on a private yet well-publicized roster of suspected entertainment industry reds. The FBI came a-calling.



This week, I just found out that Women in Black, another group of peace activists I belong to, is the subject of an FBI investigation. Women in Black is a loosely knit international network of women who vigil against violence, often silently, each group autonomous, each group focused on the particular problems of personal and state violence in its part of the world. Because my group is composed mostly of Jewish women, we focus on the Middle East, protesting the cycle of violence and revenge in Israel and the Palestinian Territories.

The FBI is threatening my group with a Grand Jury investigation. Of what? That we publicly call the Israeli military's occupation of the mandated Palestine lands illegal? So does the World Court and the United Nations. That destroying hundreds of thousands of the Palestinians' olive and fruit trees, blocking roads and demolishing homes promotes hatred and terrorism in the Middle East? Even President Bush and Colin Powell have gotten around to saying so.

So what is to investigate? That some of us are in contact with activist Palestinian peace groups? This is bad? The Jewish Women in Black of Jerusalem have stood vigil every Friday for 13 years in protest against the Occupation; Muslim women from Palestinian peace groups stand with them at

every opportunity. We praise and honor them, these Jewish and Arab women who endure hatred and frequent abuse from extremists on both sides for what they do.

We are not alone in our admiration. Jerusalem Women in Black is a nominee for the 2001 Nobel Peace Prize, along with the Bosnia Women in Black, now 10 years old. If the FBI cannot or will not distinguish between groups who collude in hatred and terrorism, and peace activists who struggle in the full light of day against all forms of terrorism, we are in serious trouble. I have seen such trouble before. It was called McCarthyism. In the hysterical atmosphere of the early Cold War, anyone who had signed a peace petition, who had joined an organization opposing violence or racism or had tried to raise money for the refugee children of the Spanish Civil War, in other words who had advocated what was not popular at the time, was fair game. ... Today, in the wake of the worst hate crime of the millennium, a dragnet is out for "terrorists" and we are told that certain civil liberties may have to be curtailed for our own security. Which ones? I'm curious to know. The First Amendment guarantee of freedom of speech or of the press? The right of people peaceably to assemble? Suddenly déjà vu — haven't I been here before?

— Ronnie Gilbert

Who will benefit?

The decision to allow the detention of suspects for an indefinite period, alongside the move toward lifting restrictions imposed on the FBI and CIA, exemplifies how the emphasis on military solutions is already paving the way for an assault on civil liberties. But civil liberties are not the only rights at stake; economic and social rights are also in danger of being undermined as powerful corporations manipulate the situation to advance their avaricious objectives.

Who will benefit from the \$40 billion anti-terrorism and recovery package — to be taken from the "sacrosanct" Social Security surplus — which lawmakers approved, without blinking, three days following the attack? This sum is, of course, in addition to the same \$325 billion that the bloated military apparatus already gobbles up each year. Not unlike the Israeli government — which recently passed its 2002 budget — slashing all social spending while dramatically increasing the money allocated to infrastructure and military — the U.S. Congress is now expected to circumscribe spending on health care, education and other social services, so as to confer billions on the military or, more precisely, on corporations like Lockheed Martin and Raytheon. In a week in which the Dow Jones posted a 14.3 percent loss, its largest since the Depression, Lockheed Martin and Raytheon gained 10 percent and 37 percent, respectively.

— Neve Gordon, *In These Times*, 10/29/01

CLASSIFIEDS

Order of Jonathan Daniels

An Episcopal religious community-in-formation for men and women; single, committed and married; living, working and ministering in the world; striving for justice and peace among all people. Write: Order of Jonathan Daniels, The Cathedral Church of Saint Luke, 143 State Street, Portland, ME 04101; <OrdJonDanl@aol.com>.

Donate your car

We teach the poor to fish so they may own the pond. Wilkinson Center Car Charity Program. Tax-deductible. FREE pick-up anywhere. 1-800-811-7192, ext. 206. www.wilkinsoncenter.org.

Authors

Anderson, Owanah

An adopted Lakota's vocation: To fight a 21st-century Indian killer 1-2/01

Arbogast, Marianne

'Coming out' as wealthy for the common good 10/01

Doing the work that reconnects: an interview with Joanna Macy 3/01

The GM debate: 'Is it okay to change what is a tree, what is a salmon, what is food?' 5/01

Episcopal power and light: Two environmental activists help the church come clean 4/01

Interview with Donna Bomberry 1-2/01

Interview with Peter Matlon 5/01

Lawsuits may leave Canadian Anglicans with only 'a book, a bottle of wine and some bread' 1-2/01

Arellano, Robert

Dig City 11/01

Benevento, Gina

Finding hope in political dialogue between women: Samia Khoury and Terry Greenblatt on peace and justice 9/01

Bower, Richard

Land Reform in El Salvador: 'The land without Indians is worthless' 1-2/01

Browning, Patti with Sandra J. Bright

A lifelong commitment to a people and the soul of a country 9/01

Carpenter, Murray

Climate change: a review of the basics 4/01

The Gwich'in and ANWR: 'The most Anglican group of people in the world' fight for the right to protect a way of life 1-2/01

Colatosti, Camille

Charitable choice: Unleashing an 'enormous force for good?' [with Julie Wortman] 10/01

Chiapas' long struggle for equality 1-2/01

'Fans like that we're not a party band': an interview with Johnny Temple 6/01

Global warming and the politics of denial 4/01

Is it possible to get along with fundamentalists? an interview with Martin Marty 12/01

Looking for a viable, faithful 'life dream' 6/01

Douglas, Ian

An "Ethnic Anglican" considers classism 10/01

Duraisingh, Christopher

"The multi-colored wisdom of God: a Pentecost paradigm 12/01

Eagle, Harley

Of land and belonging

Ellis, Carolyn S.

Common Cathedral: a church community with no strings attached 7-8/01

Golliher, Jeff

Contributing to the web of life? An ethics of food biotechnology 5/01

Grievs, Brian

A journey of justice, a journey of faith: an interview with Naim Ateek 9/01

Harrison, Stephen R.

Tibetans' whispered prayers: practicing compassion in the midst of suffering 3/01

Hernandez, Ana

Entering life's rhythms: drumming a way into sacred time 3/01

Hertsgaard, Mark

The time for a 'Global Green Deal' has come 4/01

hooks, bell

Sustained by love: a call for spiritual practice that restores community 3/01

Johnson, Nelson

Deadly betrayal and a return to childhood faith 3/01

Keller, Catherine

The greening of Apocalypse 4/01

Kuenstler, Gail

Doing good by writing checks 10/01

Kuttab, Jonathan

Land for peace? An analysis of what went wrong 9/01

Lowenstein, Roger

Fighting to free 'the poster boy for punishment' 3/01

Lyman, J. Rebecca

Natural resources: tradition without orthodoxy 7-8/01

MacDonald, Mark

With whom do Anglicans stand? 1-2/01

Monette, Ruth

Making a home for "Doubters Anonymous" 6/01

Not looking for the 'normal thing' 6/01

Monroe, Irene

Coming into power: taking theology to the streets 7-8/01

Nestle, Marion

Food biotechnology: Whose values, whose decisions? 5/01

Norman, Al

The case against sprawl 11/01

Olson, Anna

The global city: one local struggle at a time 11/01

Orville, Rachel

'These four years I have experienced community' 6/01

Penfield, Joyce

'We struggle because the land is our mother': an interview with Felipe and Elena Ixcot 1-2/01

Rasmussen, Larry

'English and English only' 1-2/01

Sanders, Scott Russell

Learning from the prairie 5/01

Schmitt, Jacqueline

Mentoring communities — peers who care about your soul 6/01

Selby, Peter

Church and culture: no simple pluralism 7-8/01

Will faith communities keep faith? 11/01

Slaughter, Jane

Don't be charitable to the poor: an interview with Michael Zweig 10/01

Money makes the world go round: an interview with Barbara Garson 11/01

Svirsky, Gila

Women in Black: an international movement of women for peace 9/01

Thomas, Joshua M.

Looking for life beyond this 'best of all possible worlds' 6/01

von Haaren, Erika

A new and spiritual form of music [Moby] 6/01

What can a church do for us without being pushy or apathetic? 6/01

Witty, Alison, with Jon Erdman and Jeff Huston

Serving and discerning — on \$100 a month 6/01

Wortman, Julie A.

Erosional spirituality: an interview with Terry Tempest Williams 4/01

'Faith is a work of imagination': an interview with Alan Jones 7-8/01

Promoting 'franchises' to end religious violence: an interview with William Swing 12/01

Wylie-Kellermann, Bill

Urban ministry in a global age: A conversation with Andrew Davey 11/01

Youmans, Susan

Exercising responsibility — even in disputed areas 5/01

Photographers/Artists

Allaspach, Stephanie 11/01
 Amenda, Phyllis 6/01
 Anderson, Bonnie 3/01
 Aneculaesei, Radu 4/01
 Awad, Ammar 9/01
 Bacon, David 12/01
 Barnbaum, Bruce 4/01
 Burkholder, Dan 3,7-8/01
 Condyles, Kirk 1-2/01
 Cox, Anne 3/01
 Cuartoscuro, Rudolfo Valtierra 1-2/01
 DuBose, Mike 9/01
 Frommann 5/01
 Hamann, Horst 11/01
 Harrison, Stephen R. 3/01
 Hawkes, Pamela Ellis 7-8/01
 Humphries, Marilyn 5/01
 Jones, Clark 3/01
 Kernan, Sean 3, 7-8, 12/01
 Kirby, Don 5/01
 Kossoff, Leslie 10/01
 Lawson, Jenny 6/01
 Lloyd, Piper, 6/01
 Ludak, Mark 1-2/01
 Markus, Mario and Benno Hess 3/01
 Mauskopf, Norman 12/01
 Mulligan, Steve 5/01
 Penfield, Joyce 1-2/01
 Prager, Ron, 7-8/01
 Sagolj, Damir 9/01
 Steinmann, Catherine 10/01
 Tobie, Rachel 6/01
 Thomas, Joshua M. 6/01
 Turk, Mahfouz Abu 9/01
 Vine, Terry 3,4/01
 West, Jim 10/01
 Whelan, Timothy 3,7-8/01
 Whitten, Ken 1-2/01
 Wimberley, John 3,7-8/01
 Witherell, Huntington 4/01
 Wright, Bill 1-2/01

Editorial notes

Bernstein, Charlie

Shifting from charity to change 10/01

Charleston, Steven

Facing up to colonialism and its consequences 1-2/01

Countryman, L. William

Rediscovering a passionate, converted Christian faith 7-8/01

Faber, Daniel R.

A 'natural' disaster? 4/01

Flad, Ethan

When kids grow up with gunfire 9/01

Wortman, Julie

Blessed by wagging tails 3/01
 Embracing the strangers within? 6/01

Embracing Christianity's chance to become more fully itself 12/01
 Entering into the GM debate 5/01
 Pondering national ideals in a post-September 11th world 11/01
 Praying for rain 4/01
 Reclaiming jubilee 10/01
 Trying to live up to our name 1-2/01

Keeping Watch

Browning, Edmond

Awaking to horror — and a new way to see ourselves? 11/01

Campbell, Bruce

Notes from an execution 9/01

Gillett, Dick

A declaration of conscience ... to end poverty for workers 7-8/01

Sherrod, Katie

Juneteenth 6/01

Poets

Berry, Wendell 11/01
 Newell, J. Philip 10/01
 Nalunga, Joyce 6/01
 Pacheco, Jose Emilio 1-2/01

Reviews

Arbogast, Marianne

Living from the Center by Jay McDaniel 7-8/01

Betzold, Michael

Isaac's Storm by Erik Larson 4/01

Campbell, Bruce

We aren't the world [globalized TV] 11/01

Getman, Tom

Dying in the Land of Promise by Donald Wagner 9/01

Hunt, Mary E.

Omnigender: A Trans-religious Approach by Virginia Ramey Mollenkott 7-8/01

Kater, John

Beyond Colonial Anglicanism by Ian T. Douglas and Kwok Pui-Lan and *Horizons of Mission* by Titus Presler

McDaniel, Jay

Food, a video directed by David Springbett and Heather MacAndrew 5/01

Mollenkott, Virginia Ramey

Gifted by Otherness by C. William Countryman and M.R. Ritley 12/01

Monette, Ruth

"New Voices, New Songs: Give Him a Call," a CD produced by the Ministries with Young People Cluster, Episcopal Church USA 6/01

Schmitt, Jacqueline

Big Questions, Worthy Dreams by Sharon Daloz Parks, *Gen X Religion* by Richard W. Flory and Donald E. Miller, *Finding Your Religion* by Scotty McLennan 6/01

Stockwell, Clinton

The Global City by Saskia Sassen

Thomas, Joshua M.

Virtual Faith: The Irreverent Spiritual Quest of Generation X by Tom Beaudoin 6/01

Wakelee-Lynch, Joseph

Inspired Philanthropy: Creating a Giving Plan by Tracy Gary and Melissa Kohner, coedited by Nancy Adess 10/01

Wylie-Kellermann, Bill

The Informational City by Manuel Castells 11/01

The Age of Access by Jeremy Rifkin 5/01

Bridges in Spirituality: First Nations Christian Women Tell Their Stories, Joyce Carlson and Alf Dumont, editors 1-2/01

Dakota Cross-Bearer: The Life and World of a Native American Bishop by Mary E. Cochrane 1-2/01

From Our Mothers' Arms: The Intergenerational Impact of Residential Schools in Saskatchewan by Constance Deiter 1-2/01

Ojibwe Singers: Hymns, Grief and a Native Culture in Motion by Michael D. McNally 3/01

Special Reports

Darling, Pamela W.

The global anatomy of a local church conflict 10/01

Flad, Ethan

Disappointed in Durban 11/01

Wortman, Julie A.

Human rights versus oil 9/01

Themes

Jan./Feb. — Challenging a greedy world: 'The People of the Land' in the Americas

March — Resisting despair

April — The politics and spirituality of weather

May — 'Is it okay to change what is a tree, what is a salmon, what is food?'

June — Getting a life! Younger adults and the callings of conscience

July/Aug. — Reimagining faith and action

Sept. — The Palestinian struggle for justice

Oct. — Charitable choices

Nov. — The global city

Dec. — Engaging religious pluralism

[illegible]

(a) Num. 14. (b) Dent. ult. (c) cap. 4.

pro totius populi peccato praescribitur, quia quo
major auctoritas, eo majus est eorum qui peccant
supplicium, come notò S. Pietro Damiano.

II. Lo Eminentissimo Ugone bensì offervò una importantissima differenza: Invenitur autem differentia inter peccatum Sacerdotis, & Sinagoga; e qual'è mai questa differenza? Del popolo dice: Si omnis turba filiorum Israel ignoraverit, & periretiam fecerit quod contra mandatum Domini est, Sacerdote però dice: Si Sacerdos peccaverit, & non fuerit ei excusatio, periret enim licet populus non peccet. E questa è la differenza quanto al peccato, ma quanto all'ignoranza, il Sacerdote, come il popolo, può essere ad obbligo di non sapere, e del resto della legge, delle Scritture, che sono nella Mente d'Israele, e per lo più anche le genti, che non danno conto di ciò, potendosi scusare dal regno di Dio coll'ordine dell'Universo vaticinato: Effunde iram tuam in gentes, qui non operati sunt: Prophetatio est ista, non oporiet, secondo il P. S. Agostino; & hoc verbo effunde satis indicavit, quod voluit multam iram intelligi. Oimè, che sarà d'un Sacerdote, il quale non solamente il conosce, come qualunque Cristiano, ma ch'è stato arricchito di tanti raggiantiissimi lumi (a) Cum etiam ignorant Dominum nulla exceptio tueatur a pena, quia Deum

(a) lib. de pen. cap. 8.