

Saints and sinners: Girls, try a little responsiveness

A denominational magazine asked its readers to rank, from a list of 10 characteristics, the traits they consider the most important in women.

The "Most Valuable" list includes intelligence, religious faith, morality, beauty and physical appearance, love and some others. But it doesn't include one of the most important: responsiveness.

It probably never would have occurred to me to put responsiveness on a Most Valuable list if I hadn't tread a novel years ago in which two U.S. soldiers in Germany during World War II were reminiscing about home.

The two soldiers had grown up in the same community and had married hometown girls:

"I always wondered what you saw in Lisa," said one soldier. "She's a good kid and everything, but she isn't the most attractive girl in the world."

"No," agreed Lisa's husband, "but she is responsive."

I have come to think since then that the prettiest, richest, most intelligent girl in the world is nothing if she isn't responsive. And if she is responsive, she doesn't have to be the prettiest, richest or most intelligent.

Do her eyes and face light up when you are talking and when you walk in the door in the evening? Is there animation and interest in her voice when she talks to you? Is she responsive physically?



george plagenz

● saints & sinners

If you have answered yes to those questions, you are probably happily married.

A man once remarked that successful men often have "homely" wives. He wondered why. "I'll tell you why," said one executive who was married to a very attractive wife and regretted it. "A homely girl isn't always thinking of herself," he said. "Consequently, she has time

to listen to a man tell his dreams, and time to help him achieve those dreams."

Women will find that comment insufferably sexist. Besides that, however, it isn't necessarily true. Not all homely girls are responsive, and a woman can still be pretty and responsive. Nevertheless, there could be something to what the disgruntled husband said.

Tenderness is another quality that is vital to a relationship. Someone has expressed it this way: "If there is tenderness, nothing else matters. If there is no tenderness, nothing else matters."

The men replying to the aforementioned magazine survey (the magazine's readership is predominately evangelical) said the most desirable characteristics in a woman are religious

faith, love and morality.

At the bottom of the list were intelligence, physical appearance and money.

Religious faith, love and morality are very good qualities. But if you are thinking of a happy marriage, make sure she is responsive, too.

As for the qualities women most admire in men, we'll have to leave that for another day.

It seems to me, however, that when you ask a woman what qualities she would like the man she marries to have, invariably, the answer will come back, "He must have a sense of humor."

Your homework, ladies, is to come up with a definition of what a sense of humor is and answer the question, "Did Jesus have a sense of humor?"

New Archbishop of Canterbury caught up in homosexuality controversy

By Robert Barr

Associated Press Writer

LONDON — He has not even been enthroned as leader of the Church of England yet, but the next archbishop of Canterbury already is caught in a conflict — between what he believes and what the Anglican Communion teaches on homosexuality.

On Feb. 27, Rowan Williams assumes his post as the new spiritual leader of the world's 70 million Anglicans. He'll be taking over for Archbishop George Carey, who retired last week.

Conservative evangelicals haven't waited for William's official installation to go after him on the issue of sexuality. They have demanded he affirm traditional church teaching, which forbids sex outside of marriage, and that the promise not to ordain those who fail to conform.

Williams, now the Anglican archbishop of Wales, has ordained a man he

knew was in a homosexual partnership.

"I can and I do state what is the majority teaching of the church, as I am bound to do. But I can't go beyond this and say that I believe what I do not believe," Williams said in a letter to Reform, a conservative evangelical group which pressed him to give up the Canterbury post.

That doesn't satisfy the Rev. William Taylor, rector of St. Helen's, Bishopsgate, a lively evangelical parish in central London.

"It is impossible for a person to believe one thing personally and to act out another as an officer of the church, exercising discipline against people who believe the same thing as you and whom you have encouraged into ministry," Taylor says.

In a symbol of protest to distance the parish from Williams, St. Helen's is refusing to accept funds from the Church of England to pay clergy salaries, which are ordinarily paid from

central funds.

Williams anticipated problems. On July 23, the day his appointment was announced, he wrote to primates of other Anglican national churches saying that the archbishop "does not have the freedom to prescribe belief for the Church at large."

"I have indeed in the past written briefly on the subject of theology and sexuality, and hope that what I have written has contributed to the continuing discussion; but my ideas have no authority beyond that of an individual theologian," Williams said.

Williams confirmed in an interview published by The Daily Telegraph in July that he had ordained a priest he knew was living in a homosexual partnership.

"On homosexuality — a very tricky issue — I start with nil credibility with the evangelicals," he was quoted as saying. "My theological conviction is that there is a good case for recognition

of same-sex partnerships if they are stable and faithful. I would not, however, call it marriage."

Evangelicals can hardly have been cheered by the effusive welcome Williams received from the Lesbian and Gay Christian Movement.

"Nothing will change overnight but we are confident that his appointment heralds a new era for the church," said the Rev. Richard Kirker, the group's general secretary.

Homosexuality was a big issue at the 1998 Lambeth conference, a gathering of Anglican bishops from around the world.

As archbishop of Canterbury, and thus leader of the worldwide Anglican Communion, Williams has said he would enforce a Lambeth resolution condemning homosexual relations as "incompatible with Scripture" and opposing the blessing of same-sex unions and sex outside of marriage.

The resolution was adopted after one

of the hottest debates at the conference, and the issue has continued to fuel tensions within Anglicanism.

It was one of the issues which led to the defrocking of a traditionalist Episcopal priest in Pennsylvania, who complained that the church has become too liberal on issues such as ordaining women and recognizing same-sex unions.

And Carey recently expressed concern about the decision by the New Westminster diocese in western Canada to bless same-sex unions.

The gay issue — or at least its importance — also divides evangelicals.

"Dr. Williams' fan club is heavily infiltrated by feminist and gay activists, who have a very clear agenda for the kind of change in the church which they wish to bring about," Gerald Bray wrote in Churchman, the quarterly journal of the Church Society. Bray is Anglican professor of divinity at Samford University in Birmingham, Ala.

"In the normal course of events, Dr. Williams may be with us until 2020, long enough to see a number of women bishops in post, and long enough for the opposition to the ministry of practicing homosexuals to have withered away," Bray wrote, calling on evangelicals to fight back.

The Rev. Francis Bridger, principal of Trinity College in Bristol, England, wrote in The Church of England Newspaper that Williams "has been judged and found wanting not because he is unsound on the historic creeds but because he holds a particularly personal view on a single ethical issue."

But the challenge for his fellow evangelicals, Bridger said, is to hold the church together while maintaining their integrity.

"This will require humility, charity and respect. Humility requires us to be willing to acknowledge that we might, just possibly, be mistaken and that not everyone but us is wrong," he said.



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Wednesday: Evening Bible Study: 7 pm

Calvary Gospel Church

Pastor: Rev. Steve Rains

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Minister: Tony Kafka

Youth Minister: Doug Bean

Sunday: Worship Service: 9:30 am

Sunday School: 10:45 am

Wednesday:

Junior/Senior High Meeting: 7 pm

Adult & Children's Classes: 7 pm

Emmanuel Lutheran Church

13th & Sherman • 899-6161

Pastor: Scott Grimshaw

Sunday: Sunday School: 8:45 am

Worship Service: 10 am

Wednesday: Confirmation: 6 pm

Kanorado

United Methodist Church

Pastor: Leonard Cox

399-2468

Sunday: Sunday School: 9 am

Worship Service: 10:15 am

Goodland Bible Church

109 Willow Road • 899-6400

Pastor:

Sunday: Sunday School: 9:45 am

Morning Worship: 11 am

Evening Worship: 6 pm

Wednesday: Call for location

Grace Fellowship Church

104 E. Hwy 24 • 899-6423

Pastor: Bob Snyder • Residence: 899-0134

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Worship Service: 11 am

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St. Paul's Episcopal Church

13th & Center

899-2115 or Rectory 899-2114

Priest: Father Charles Schneider

Deacon: Gretchen Talitha

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Morning Prayer: 9:30 am 1st & 5th Sundays

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Sunday School: 10:45 am

Priesthood/Relief Society: 11:30 am

Word of Life Foursquare Church

223 E. 10th

899-5250

Pastor: John Coumerilh

Weekend services

Sunday: Worship Celebration

and Kids' Church: 10:30 am

United Methodist Church

Brewster:

Pastor:

Worship Service: 10:45 am CST

Sunday School: 9:45 am CST

Winona:

Minister: Rev. Bob Winters

Worship Service: 9 am CST

Sunday School: 10:15 am CST

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Minister: Esteban Ortiz B.

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