

THE LIVING CHURCH



Commemorative medal by Elizabeth Jones: A gift for the church's bicentennial [p. 6].

"Thank You" Friends • pp. 11 and 12



Unfeathered Friends

Aristotle is said to have defined man as a biped without feathers. Logically his definition seemed correct. The other strictly two-footed creatures to the Greeks were birds, and all of them have feathers. So humans were easily pinpointed as bipeds with no feathers.

There are two troubles with this definition. First, it may state what is logically true but what it suggests or implies is misleading. It suggests that man is a naked ostrich or penguin. In fact, if feathers are plucked from those, or if other birds, the results are still not a human being. A man or woman with a deformity forced to move on all fours or if an inheritable aberration caused someone to lose a few feathers.

A second difficulty is obscurely related to the first. When explorers got to Australia, they found kangaroos — animals which, like ourselves, move habitually on their two hind feet. Here then are several species of other bipeds without feathers! The Greek definition was wrong.

Of course the Greeks had not known Australia or anticipated its discovery. The featherless biped definition is always vulnerable. It was logically true, but in an obviously very superficial way. What is superficial is always in need of refutation. The implication that humans are much like birds is so erroneous that the Greeks should have been suspicious of the definition in the first place. To define man as a kangaroo without a tail is equally misleading. To define man as a naked ape, the title of a recent popular book, is physiologically closer to the truth and suggests more about what humans are like. Obviously it was the

idea that suggested, more than the logic, which made this an effective title for a book.

Meanwhile, the Bible is on sounder ground when it suggests that man is a *talking creature*. Feathers or bipedal locomotion or not, proximity to apes or not, this gets down to what humanity is all about.

In the first chapter of the creation story God says, "Let there be lights . . . and let them be for signs" (v. 14), "Let the waters bring forth . . . and let birds fly" (v. 20), and so forth. The people on the other hand, are not dealt with by the sheer fiat of divine command. They are told to have dominion over the fish, birds, and beasts, but then God discusses the situation with them, "Behold, I have given you every plant. . ." (v. 29). God talks with them.

In the second chapter of Genesis, one of the first human acts is to name things. Like an indulgent father listening to what a child says when given a puppy or kitty, the Lord accepts the names little Adam gives to the inhabitants of the teeming menagerie of Eden. In the third chapter, with the story of the fall, human powers of conversation are fully developed — too developed, in fact, for little girls should not talk with strangers, especially ones with long tails and forked tongues.

The human power of talking (both talking to and being talked to) is a key element in our relationship to God, to one another, to ourselves, and to our environments. If some individuals are mute or deaf, others must talk for them, or they must talk by signs or other means. Talking is essential for human existence.

A second reflection is that talking is not just what one says. What is implied or suggested may be more important than what is actually stated. Talking is

ultimately not just making noises that mean something. Talking needs to be communicating. What is stated, what is suggested, what is implied, what is brought to mind in one way or another, are all part of communication. All of this is involved in our relations to God and to one another.

We hope that THE LIVING CHURCH communicates, that it states useful information, but also that it suggests, stimulates, recalls, inspires, encourages, reinforces, and challenges. We hope it enables its readers not to see themselves as featherless bipeds, nor as naked apes, but as wonderful creatures with whom the Lord God has shared the power of speech. It is as beings who communicate that we can have community, and can finally aspire to be citizens of that heavenly country which God has prepared for those who love him.

H. BOONE PORTER, Editor

Rainbows

The sky is full of frost today
And icy crystals fill the air.
They catch the light
in some strange way,
And make small rainbows everywhere.

I breathe the frozen, tinted air;
This day has God made
all things new.
I suddenly become aware
That I am full of rainbows too.

Joanne Maynard

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DEPARTMENTS

Briefly	14	Letters	3
Editorials	11	News	5
First Article	2	People & Places	15

FEATURES

God's Presence	Robert J. Stewart	8
Crown Appointments	Collin Craston	9
Can You Give Me an Altar?	Bruce E. Whitehead	10
Living Church Associates		12

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LETTERS

Nicaragua

I've read with great interest and warm approval the editorial on Nicaragua [TLC, Jan 27].

As a bishop whose diocese has had a close companion relationship with the Diocese of Nicaragua for over eight years, I feel it essential that people should know the truth about that country and its churches. Having visited the Nicaraguan church twice, once before the overthrow of the Somoza dictatorship and then a year and a half after the revolutionary government was in charge, I have had extensive contact with a great many of its congregations and mission stations, and while in that country have been able to observe its national life under the liberating conditions present in the post-revolutionary government. We have also brought to our diocese for extensive visits, its former bishop, as well as clergy, laity, seminarians and mission staff, including the Rev. Dr. and Mrs. Robert Renouf who have just completed a very important three-year tour of duty during which they founded the Anglican Institute of Nicaragua for continuing training of its clergy and laity.

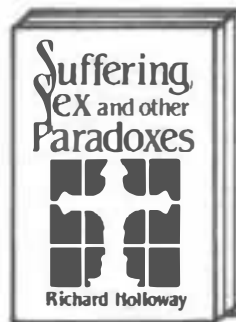
visits and continuing communication with the Nicaraguan church, we mend that church, its native bishop elect, Sturdie Downs, together with clergy and people to the prayerful port and better understanding of that tire church. It is an expanding church which is growing in numbers and scope of mission to its multilingual La Miskito and Criolla communicants. Diocese of Nicaragua experiences complete freedom to carry on its mission proclaiming Christ, worshiping him carrying out a diversity of educational health-care, and mission activities that country. With the largest number of indigenous clergy in the Central American dioceses, thanks to Oklahoma's pioneering support in their training home and abroad, and with the continuation of its new native bishop on February 9, that diocese moves forward in a new era. Let us uphold this work by forming ourselves more deeply about the real state of the church in Nicaragua and the truth about that country in

(The Rt. Rev.) CHARLES T. GASKELL
Bishop of Milwaukee, Wis.

Into the Mouths of Babes

It was good to hear from the Rev

new books



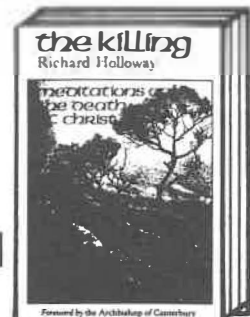
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community [TLC, Jan. 13]. For years I have offered communion to newly-baptized infants based on the conviction that it would be absurd to excommunicate an individual (be they one month or one hundred months old) ten minutes or so after I administered the rite that made them a member of that very community.

If we withhold communion from children then we should withhold baptism from them also. It makes no sense to do one and not the other. If the faith of the parent is enough to warrant baptizing the child, then why isn't it enough to warrant giving communion to the child? I too agree with the wise council of my teacher, the Rev. Louis Weil, when he argues that "children experience much that they cannot verbally articulate." (I thank Fr. Smith for reminding me that the argument that I have used when encouraging infant communion — "nor do we require knowledge of nutrition prior to the first meal" — was ingested and digested at the feet of the aforementioned teacher.)

One last personal comment. Two weeks ago my two and a half year-old daughter (who has received communion from the time she was a month old) picked up a piece of bread from the dining room table and proceeded to break off a piece and offer it to myself, her mother, and her uncle with the words "the body of Christ." She may not *understand* what she is doing (when she takes communion) but her willingness to share that piece of bread with me tells me that her *experience* of the sacrament is no less valid or real than my own.

(The Rev.) PATRICK J. WARD
 Rector, Christ Church
 Oxford, Conn.



I wish to commend Fr. Allyn L. Smith, Jr. for the most intelligent and concise article on the current state of the rites of baptism and confirmation in our church. He clearly states the intention of the 1979 rites and offers persuasive arguments for their full implementation in the life of our church. I am in full accord with his conclusions and only wonder if we now need to assign a new name to the rite of confirmation, in order to avoid confusing it with the chrismation at baptism.

Confirmation, as part of the unified three-fold rite (baptism, confirmation, communion), is a necessary prerequisite to communion, but until the whole church comes to a common understanding about chrismation as confirmation — and it is a clearly-stated discipline of the church that a priest, using chrism blessed by the bishop, is confirming — there will continue to be a great deal of misunderstanding and a wide variety of practice.

There will need to be a good deal of

catholic brethren of our church, as well as education of all in the historical development of the rites, and there may never be total agreement about local usage, but Fr. Smith goes a long way in making the issues clear.

(The Rev.) ROBERT F. WAGGENER
 St. Paul's Church
 Washington, D.C.

Statistics Needed

I expect many of us have found the comments of Bishop Swing [TLC, Dec. 2] and Canon Cragon [TLC, Jan. 20] to be very interesting, as both have expressed their opinions about some of the issues involved when older people seek ordination. I know I have found these comments to be especially interesting — probably because I was ordained later than most, and because I have responsibilities on a commission on ministry.

As I reflect on what they have said, I believe a suggestion is in order. Would it not be good to go beyond opinion and gather specific and comprehensive information to show more clearly the actual relationships between age at ordination, effectiveness in various ministries, and "success" in earlier careers? In an area where there seems to be such great potential for strong opinions, would it not be better to know more about the facts of the matter before too much more is said publicly?

Perhaps others have had experiences similar to my own. At times I have felt inadequate in areas of ministry; that, it seemed to me, was related to my late vocation. Yet at the same time, I would have to say that I have felt stronger in some ways than a person who lacks my years of lay ministry in parishes and my secular experience. I believe "experience" in ordained ministry is probably like experience in anything else — some people have 20 years of experience, while others only have the same year of experience 20 times.

So — why not study this matter with some care? It is important, and we ought to know more about it. What, in fact, are the relative strengths and weaknesses of one ordained late, compared to one ordained early? What is fact and what is opinion? I believe we need to know.

(The Rev.) WYATT STEPHENS
 Church of the Holy Communion
 Lake Geneva, Wis.

Great Preaching Needed

Thank you for publishing the article on preaching by Bishop John Higgins [TLC, Jan. 13]. It is wonderful to hear from him again. The present generation of preachers, so called, needs to hear his message over and over again.

It would be most helpful if our bishops

conferences to engage Bishop Higgins and the few like-minded leaders like him to conduct seminars to teach the kind of real preaching we once were privileged to hear.

What ever happened to the great touring preachers like Bernard Iddings Bell? I think it is important for the present generation of lay people to get a sense of what an inspiration great preaching really is. The laity are settling for scorpions and stones these days.

Bishop Higgins and the late John Heuss, both great preachers, once worked closely with that preacher who stood head and shoulders above the rest — the late George Craig Stewart. The Episcopal Church needs preachers like them once again to help us out of the present crisis in leadership. Bishop Higgins knows the way. Let him take the lead!

(The Rev.) HOBART JUDE GARY, (ret.)
Fort Lauderdale, Fla.

Death Penalty

In regard to the story about Bishops Cerveny and Snyder and their opposition to the death penalty [TLC, Dec. 23]:

It seems to me that one of the problems in rallying opposition to capital punishment is the popular perception that those who commit certain heinous crimes deserve to die. Perhaps so.

But as Tolkien's Gandalf told Frodo, "Many that live deserve death. And some that die deserve life. Can you give that to them? Then be not too eager to deal out death in the name of justice."

There may be a few persons whose behavior leaves us no choice but to commit them to close confinement for the rest of their lives, for the protection of society and the deterrence of a similar crime. But there is no necessity to kill them.

Whether such persons deserve to die, or might even prefer to die, is quite beside the point. We, a sinful and fallible human society, do not deserve to kill such persons.

(The Rev.) WILLIAM S.J. MOORHEAD
St. James Church

Oskaloosa, Iowa

Morning Calamities

Your article, "Morning Calamities and Blessings," was excellent [TLC, Nov. 4]. Thank you for it.

The way in which some clergy read the Offices, even when they are set up for a large service, is abominable. Many of them act as if they have never studied liturgics, do not know what the Daily Office is all about, and have never read any article in THE LIVING CHURCH.

Those of us who do read the Daily Office and have carefully looked at the new rubrics and directions in the 1979 Book (and have a feeling for the liturgy)

church.

To order the *Opus Dei* in the church is to have a noble work for the Lord God. I wish more people would learn to read the Offices privately, as well as publicly, and to enjoy others, as you have in your very good article.

(The Rev.) ROBERT L. LEATHER
St. Paul's Church

Poughkeepsie, N.Y.

Where Real Is Royal

The brief book review of *Ecclesiastical Spanish for Episcopalians* [TLC, Jan. 13], published by the National Office for Hispanic Ministries, caught my attention abruptly. They offer as a translation of *Real Presence* the Spanish *Presencia Real*. Really? Would that not mean *Royal Presence*? Unless the Spanish word *real* is used here in some theologically technical sense, would not the right translation be *Presencia Verdadera*?

(The Rev.) B. W. COGGIN
Church of the Holy Comforter
Cleburne, Texas

According to our Spanish dictionary, *real* is a homonym in Spanish. It can mean *real*, or it can be the historically different word meaning *royal*. Ed.

Postage and Stewardship

I believe that most of us in the trenches try to practice reasonable stewardship. The Church Pension Fund regularly uses first class mail for their single-fold printing, "Retirement Advisor", which, while often interesting, is not of an urgent nature. One of our diocesan institutions mails elaborate and duplicate messages first class. Postage is going up — perhaps our concept of stewardship should likewise.

(The Rev.) ROBERT S. CHILDS
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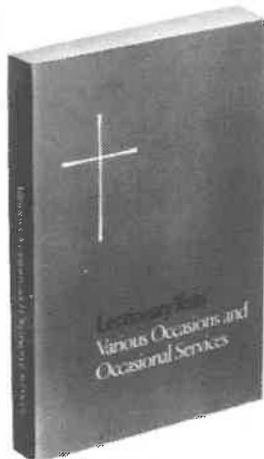
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THE LIVING CHURCH

July 10, 1985
Page 5

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Ecumenical Unity Week Marked

Assisting Bishop John M. Allin participated in an ecumenical service at St. Paul's Cathedral in New York City on July 13. The service, which also included Roman Catholic, Lutheran, and Anglican leaders, was held to mark this year's Week of Prayer for Christian Unity. Lutheran Church in America Bishop Gene Robinson told the assemblage that the goal of Christian unity efforts is "full communion." "Although there is much work to be done before we can come together in good conscience at the Lord's table, something is wrong until it can take place," Bishop Robinson

said a few years ago, he said, it would have been impossible for a Lutheran minister to preach from a Roman Catholic altar, and noted that Lutheran-Roman Catholic dialogues "have found far more common ground than was ever expected." Lutheran leaders are learning a new appreciation of Eastern Orthodoxy, Bishop Robinson said. "We Lutherans need desperately to experience more of the profound spirituality that comes to us in the Orthodox tradition."

Recent agreements between Episcopalians and Lutherans to share the Eucharist under some circumstances "are a sound source of joy for us," the Lutheran bishop said. "One of the highest hopes for me was the opportunity to assist with Bishop John Allin at the altar of the National Cathedral and give and receive from one another the body and blood of Jesus Christ."

Episcopal Archbishop John J. Moore embraced the Lutheran minister after the service and termed his gesture "historic." He led the congregation in applause. The archbishop repeated "to my sister and brother clergy," and said he regarded it as a "personal failing" that he has not found during his first year as head of the New York Archdiocese to involve himself in ecumenical activities, "which must of necessity be given a higher priority by me and others."

Michigan Launches Covenant Program

The Diocese of Michigan and the national commission in church and society unit of the Episcopal Church Center in New York have entered into a pilot covenant program as part of the ongoing Jubilee Ministry program.

In the first year of the agreement, which will serve as a model, the diocese will receive \$25,000 in Jubilee funds to help congregationally-based programs developed through its joint committee for ministry with the poor. The Rev. Canon Edward B. Geyer, Jr., executive director for national mission, and his assistant, the Rev. Richard Gary, went to the diocesan center in Detroit to join the Rt. Rev. H. Coleman McGehee, Jr., in signing the covenant.

The terms of the partnership are open-ended in that the diocesan commission may use the money as it sees fit to benefit poor people. "Ministry with the poor will be in touch with 72 congregations in poverty areas, both urban and town and country," said John Bennett, Bishop McGehee's assistant. "We're looking for churches where a little enabling will get a program going."

"Some of the money may be used for leadership training where people want to engage in ministry but need to learn how to go about it. There also may be ways in which we can use our Jubilee Centers, bringing in people from other churches to observe and learn from their experience."

The Episcopal Church's Jubilee program grew out of proposals brought to the 1982 General Convention in New Orleans. It seeks to give a renewed emphasis to work with poor people, utilizing church resources. Canon Geyer, whose unit oversees the program, has acknowledged that its implementation has been slow.

Bicentennial Medal

Elizabeth Jones, chief sculptor and engraver of the U.S. Mint, has designed a commemorative medal as a gift for the Episcopal Church's bicentennial, according to *Good News*, Connecticut's diocesan newspaper.

The medal, which has been cast in both silver and bronze, depicts the bestowal of the American episcopate in 1784. Bishop Samuel Seabury, the first American bishop, is shown kneeling before three Scottish bishops, who are performing the laying-on of hands. A crozier flanks the four men on the left, and a compass rose in the upper right corner radiates light. It has a cross in its center. The rectangular 3 1/2 by 4-inch medal is set in a leather triptych.

Identical medals worked in silver were presented to St. Andrew's Cathedral,

Aberdeen, Scotland, and to the National Cathedral in Washington, D.C., by the Rt. Rev. Arthur E. Walmsley, Bishop of Connecticut. A third silver medal is housed at Christ Church Cathedral in Hartford, Conn.

Miss Jones's work is notable for the fresh freedom of her designs, according to the Connecticut paper. Widely regarded as one of the leading medalists of the world, she has been an artist for 25 years and a working sculptor for 20.

Coalition Sets Agenda

Interfaith Action for Economic Justice announced recently in Washington, D.C., that it has set a five-point agenda for 1985 aimed at alleviating poverty and hunger both at home and abroad. The coalition of 29 religious denominations and agencies, including the Episcopal Church, plans to pursue the goals by direct congressional lobbying and through the education and mobilization of members of churches and synagogues throughout the nation.

One of the priorities set by the coalition is the launching of a family farm project. This project aims to strengthen farm programs while channeling their benefits to small and moderately sized family-owned operations.

Decrying the failures of past farm policies, Ralph Watkins, outgoing Interfaith Action chair, said, "As people of faith, we cannot stand idle as families are destroyed by bankruptcy and communities in the heart of this nation are deserted. Sadly, this administration's proposals undermine the purposes of the few programs that protect a decent living for farm families."

Kathleen Daugherty, chair of the coalition's food and agriculture policy committee, said, "Large farms are certainly entitled to compete in the grain and food markets, but they have no right to expect a public subsidy or guaranteed profit. If the farm programs were more carefully targeted to the farmers who really need this support, it would be possible to spend less federal money while supporting prices that would allow a decent living for an average farm family."

A special focus of this advocacy effort will be the loss of black-owned farmland. Many black farmers have been forced off their small plots throughout the south because federal farm programs have subsidized farmland consolidation, according to coalition spokespeople.

1985 are:

- To eliminate or radically reduce poverty in the U.S. by advocating job programs for the unemployed and essential services for the poor;
- To fashion a foreign aid policy based on need, with special emphases on Africa and Central America;
- To secure tax reform, with particular attention to justice for the poor;
- To move toward a just solution of the international debt crisis.

News from Maison St. Paul

This is the fifth letter from Sr. Marjorie Raphael, SSM, who, with Sr. Gloria, SSM, is working to establish a mission base in the village of Mathieu in rural Haiti. Earlier letters told of the sisters' moving into the little house they named "Maison St. Paul," and how they began working and worshiping with their neighbors.

We are erecting a tin-roofed structure about 40 feet from Maison St. Paul which we will call a playroom and a classroom. Half of it will be closed in with slabs from palm trunks, and in that end we will keep the toys: the popular game of "cailles," the locally made doll house furniture and figures, the truck, the sugar train, the soccer ball, and the kites. The blackboard for literacy and Bible classes and the much loved crayons and paper will find homes in this structure, too.

By shifting these activities to that house, it should make our wee house a bit quieter. One sister can supervise the play while the others can get on with prayer, study, cooking, or sweeping. We will take turns and set up hours for different things.

This will not mean much to anyone but ourselves, as our neighbors do not live by clocks. The sugar factory a mile away has a whistle, but they have not been blowing it lately. The sun is the clock, and when it rises at 6 a.m., the children arrive. If we insist, they leave at 6 p.m., when it sets.

Just before sunset, we ring our big bell — the shell of a car brake which we hit with a piece of iron — for Evensong. The children and some adults really love to participate in this service.

Bible classes run by the next parish at Darbonne continue at the trade school. This year, the course is focusing on the Ten Commandments, using a book by William Barclay, *The Ten Commandments for Today* (Harper & Row, 1983) as a guide. The course also makes use of ethics and questions of faith that apply to village and personal life. We also try to see how the African religious inheritance of these people reflects or does not reflect aspects of Hebrew and Christian development.

convent in Port-au-Prince, we had a visit from Christian, originally from St. Mathieu's Church in Mathieu, who came to tell us of his great decision.

Christian is 38 years old and we have known him for a number of years. Our acquaintance dates from the time that he was recommended to us as the man to cut down a mahogany tree in our yard. His enormous strength, his perfect balance as he stood high in the branches with a machete in his hand, and his warm, toothless smile endeared him to us.

Christian the wood chopper is also Christian the cement block maker. Both of these jobs are "occasional," and sometimes there are long weeks when his strong body becomes thin, for no money is coming in. Fellow members of his parish, Epiphany Church in Port-au-Prince, took up a collection to help him obtain new teeth. It occurred to us that this example of the faithful helping the faithful would have pleased St. Paul!

His church is the great thing in Christian's life. Going to Sunday services, singing in the choir, attending the service at the preaching station on Ruelle Bredi, Carrefour Feuilles, and taking part in weekday prayer meetings are the strength and joy of his life. Until now, he has not been able to afford marriage, nor has he been led to the right girl. Now he believes he has found her.

Jocelyne is 25 and works as a domestic in a clergy home. She loves him and he loves her. She does not want riches. Although stronger, more handsome men have proposed to her, she prefers Christian.

Jocelyne is good at selling in the market, and as a gift, Christian bought her a gallon of cooking oil which she can resell in smaller portions and make a profit. He has not yet proposed nor taken her to see his family, but that will come soon.

Christian told us that he wanted the sisters to talk to Jocelyne, for it is important to him that she understand the daily life of a Christian. He emphasized that his must be a truly Christian marriage. His bride must love the church, he said, and sing in the choir with him. God has given him the strength to avoid living with a woman outside of a Christian commitment, he said, and although it has been difficult, God has been good.

Christian must find a place to live before he can marry, even if it is only one room, and he must find a steady job. Although Jocelyne will help by selling at the market, Christian must have a salary, for he would lose prestige by living on his wife's earnings.

He told us that it is written in Genesis that God created grass before he created animals because he had to provide food for them first. God created animals and fish before he created man, because he knew man had to have food. Therefore,

his future bride will have food. In the order of things, he said.

Ending his visit with an earnest quest for prayers, Christian said he believed that if Jocelyne were the person for him, everything would work out. If she is not, Christian said, it would only hinder his living for the Lord then he said he hoped God would let her disappear from his life. We think she is the right one, and he loves her very much.

Sr. MARJORIE RAPHAEL,

Two Churches Desecrated

Two London churches were vandalized and desecrated during the week of Christmas, and the nature of the damage led the Church of England authorities to declare that Satanists were responsible. Several days later, the Bishop of Edmonton (North London) reconsecrated the two churches, sprinkling holy water and anointing the walls with oil of chrism.

At St. James' Church, Friern Barnet, the figure of the infant Christ in the Christmas crib was pierced with a screwdriver, the sanctuary lamp was smashed and hangings and banners laid flat on the floor. An unsuccessful attempt had been made with a pickaxe to break open a safe which contained reserved sacrament. Some authorities speculated that the consecrated wine was wanted for a Black Mass on January 7, the feast of Christmas in the calendar, according to the *Catholic Times*.

The tabernacle at the Church of St. Pancras, which like St. James is situated in a lonely area, was torched and the sacrament removed. Also destroyed was an icon of the face of Christ presented by the Czar of Russia in 1905. The Pascal candle was torn apart. Rev. Philip Dyson, the church's rector, said that while he and his parishioners were saddened by the intrusion, they felt that "God could take care of himself."

"This is a resurgence of something that happens again and again every year," said the Ven. Robert Coates, archdeacon of Hampstead. "It is certainly upsetting." Archdeacon Coates said that reconsecration was a wise thing to do "because something like this happens to people with the same unpleasant feelings you get from a burglary in your home."

Meeting soon after the incidents, the bishops and archdeacons alerted the other clergy and told them to remove the sacrament to a safer place if they felt it necessary. A member of the Church of England's exorcism group also warned of the need for vigilance when the sacrament was distributed "because people can close their hands over the Host and pretend they have eaten it."

God's Presence

'What we long for is to be emotionally touched by being close to God. We want to feel him loving us, forgiving us, encouraging us, helping us, giving us peace. We want intimacy with God.'

By ROBERT J. STEWART

number of people voice the complaint, "I don't feel God's presence. They seem to speak with sorrow, sometimes with anger. They also seem to think that they lack something, or that God does.

Sometimes, the reason is simple: the problem may be the separation caused by sin. Since most sins bring some sort of assurance along with pain, they are sometimes hard to give up. Rather than make the issue in prayer, many people keep it from God. What they succeed in doing, though, is to keep themselves away from God.

Sometimes the problem is that prayer is frequent and, therefore, strange. Prayer makes many of us too self-conscious: "Now, I am praying," we think.

Sometimes, this is because we don't know to whom we are praying. Many of us seldom, if ever, read Bibles or other religious books, or develop an understanding about God by talking with others. It's hard to talk to a stranger, and we make God one, too.

These aren't the reasons behind the complaint. Sometimes, those who complain regularly seek God's forgiveness and strength to overcome sin, pray, and belong to a study group.

We don't always feel God's presence, even when I pray. Why not? Why don't many of us feel God's presence when we pray? First of all, let's be clear about this complaint. I believe what we mean is not that we say, "I don't feel God's presence."

Rev. Robert J. Stewart is rector of St. Mary Magdalen in Park, Ill. This article is an amended version of a column published in his Parish Messenger.

In other words, what we long for is to be emotionally touched by being close to God. We want to feel him loving us, forgiving us, encouraging us, helping us, giving us peace. We want intimacy with God.

God does too. God yearns to be united to us in prayer. He certainly has shown he cares for us. And his caring is not an idea, a thought he has about us; it is a passion. God made us for love. He made us so he could love us, and he wants us to love him.

"God so loved the world that he gave his only Son" John tells us (3:16). When Jesus drew near to Jerusalem, he wept over it, saying, "Would that even today you knew the things that make for peace!" (Luke 19:41-42). Before his crucifixion, he said he would not leave us comfortless. He promised he would send the Holy Spirit. Then, he took all his human emotions — his love, his sadness, his caring — and ascended with them to God the Father.

We don't always appreciate that Jesus did not leave his humanity behind when he rose from the dead. He carried it with him into eternity, including his emotions. He sits at the Father's right hand, still loving, caring, weeping, and laughing. He still yearns to be one with us, as he is one with the Father. Then, why don't we always feel his presence, especially in prayer?

It's our focus. If you're a camera buff as I am, and you are on vacation, walking through a scenic area, suddenly a particular part of the landscape seems to jump out at you. "This would be a good picture," you predict. You raise your viewfinder, shutting out everything but the scene which has caught your eye. You focus your lens, making sharp its details. Your whole being — as well as

your concentration, energy, appreciation, posture — is directed to what you have selected from everything about you.

Prayer is like walking through a landscape. But God is not necessarily the focus we select for our prayer.

"But, of course he is," you say. "After all, it's God I'm praying to, and I still don't feel his presence."

Praying to God and focusing on God are not always the same. Remember how it was when you were dating? As you showered, selected your clothes, waited for the grand moment to arrive, your focus was on the person you would be with. If a boy, you thought about her, remembered your last date, fantasized about tonight's date. Your excitement about her built up.

Then, you were together. You took in all her charms: the way she looked, her perfume, her laugh. Your excitement didn't come from being focused on what you were talking about. You were excited about talking with her. You were focused on her. Everything else — other people in the restaurant, the music, your meal — was background. You and she and the feeling being together created, all that was your focus. You were with her.

Now that we're married, it's not always like that. When I shut down the office at 5 o'clock, I happily walk home to my wife. But, only occasionally am I with her as when we were dating.

I walk in the door. We exchange a casual kiss. We mix a drink. I tell her about my day, an idea, a problem. She sympathizes, cautions, advises. She talks about her day. We figure out how to stretch our food budget until payday. We compare thoughts about how our son Mike is doing in school.

We are together. But, we don't necessarily feel excitement about being together. That's because our focus isn't on each other, on the two of us. It is on other things, events, other people. Some things have to be discussed. Some are

Sometimes, in the middle of those conversations, one of us switches focus to how grand it is to be together. I am *with* her instead of just in the same room.

Sometimes, we try to create such moments, such as on our upcoming anniversary. We'll probably ask Mike to babysit with our daughter, select a dimly lit restaurant, order wine, and seek to be with each other. It will depend on our focus.

Isn't it the same way with our prayers? We kneel, stand, or sit before God with a prayer agenda. "Oh, God, forgive me my sin and give me strength not to do it again." "Oh, God, drive away this pain." "Oh, God, heal my mother." "Oh, God, bless this parish." Our focus is on what we want God to do for us.

God wants us to do that. He wants us to pray about our weaknesses, our illnesses. He wants us to ask for his gifts. He wants us to pray for others. He wants us to turn our ideas, our problems over to him for guidance. There are things to be worked out. He is with us in such prayers.

We may not feel his presence because our thoughts are focused on what we are presenting to him. That doesn't make him any less there, anymore than those we love are less beside us when we talk over our dreams, our problems.

But, sometimes we change the focus. We've prayed about mom and dad, our job, and we turn our thoughts to God himself. We realize how mysterious, how wonderful this God, this divine, unseen being is to love us so much he forgives us, heals us, guides us.

We have finished praying about things, events, and people. Now, we are just alone with God. At such moments, his love for us sweeps over us. We feel this mystery. How can this be, that we are so much loved? Then, we make the only appropriate response: "I love you, too."

It is always incredible to me that, at these moments, all that feeling and energy is soon directed back to the world. It seems God is telling me, "Enough, Bob. It's time to get up and go. I have things for you to do." Then, I am eager to hug my daughter, kiss my wife, send my son off to school with a blessing, leave for those hospital calls, make those pastoral visits, do that counseling, write that sermon.

I believe that's just the way God wants us to be. I believe that is what prayer is for. Before he ascended into heaven, Jesus called the 11 apostles and said, "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time" (Matthew 28:18-20).



Crown Appointments

How the Church of England selects its bishops

By COLIN CRASTON

If the Queen appoints bishops in the Church of England, is the church entirely at the mercy of the state? If the Prime Minister is the one who advises the sovereign, has the church any say in the appointment of its chief pastors? These are the kinds of questions that may arise in Anglican minds unfamiliar with the present English practice.

Since 1977, diocesan bishops, including the Archbishops of Canterbury and York, have been selected under a system involving the Crown Appointments Commission. Prior to 1977, selection was shrouded in secrecy. The Prime Minister would forward a name to the sovereign and that person was thereby appointed, following certain legal procedures.

Considerable secret consultation, however, notably with the archbishops, and undoubtedly a certain amount of lobbying by individuals and groups, preceded the final choice of a name by the Prime Minister. And, because no citizen may refuse a direct invitation by the sovereign, the person had to be asked in strict confidence whether he would be willing to accept the nomination.

For some time prior to the mid-1970s, there had been growing concern for the church to have, and to be seen to have, a greater say in the choice of its diocesan bishops. It was recognized that so long as the sovereign was responsible for their appointment — and the establishment of the Church of England is plainly involved in this issue — it must be on the

advice of the first or chief minister (Prime Minister).

Clearly the Prime Minister could merely "rubber stamp" decisions elsewhere. An element of choice remain with him or her. Nevertheless the church was asking for "a decisive voice" — in the circumstances it could not be *the* decisive voice — in the process of appointment. As a result of negotiations with the then Prime Minister, leaders of the main opposition party, the Crown Appointments Commission (CAC) system was inaugurated.

There are eight central members: two archbishops and three clergy and three laity — the latter six elect their respective houses of General Synod for a period of five years. Each time a vacancy is to be filled, four persons are chosen from the diocese concerned. For that meeting they are joined by the other seven members. Their election is by secret ballot. The Vacancy-in-See Committee of the diocese. In addition, the commission has two non-voting secretaries, the archbishops' appointments secretary and the Prime Minister's secretary, both of whom are practicing Anglicans.

Some two or three months before the commission meets, the Vacancy-in-See Committee of the diocese concerned chooses its four representatives and authorizes the preparation of a statement of needs. The latter includes a definition of the diocese, its development needs, opportunities, and problems; a general profile of the kind of bishop thought suitable. No names are mentioned in that document, though one may suggest names private to either of the secretaries or CAC members.

About the same time, the two secretaries visit the diocese and conduct

The Rev. Canon Colin Craston has been a member of the Crown Appointments Commission since 1982.

is, clergy and lay, senior and junior, consult with leaders of other parishes, Roman and Free Churchmen, authorities, and leaders of commerce, industry, and labor. Thus they put up their own picture of the style of worship and qualities needed in the bishop and express it in a confidential report.

About a month or so before the meeting of the commission, the central and the members receive the two pre-statements. Reflecting on them, the members each decide what name or names they wish to have considered and present them to the secretaries, preserving confidentiality.

The commission meets in residential quarters, with overnight stay, and in a spirit of joint worship. At about 4 p.m., the central members have a brief session of their own to go over the two statements and decide any particular issues which wish to pursue with the four diocesan members. The latter then join the central members, are encouraged to regard themselves as full members of the CAC, and, like the central members, sign a declaration of confidentiality that they will not disclose any item of the meeting until that point till Evensong and the

secretaries discuss the two statements, clarifying impressions of the kind of man needed. When the meeting resumes, the secretaries produce the list of persons nominated for consideration. There are generally between eight and a dozen names.

In addition to a brief printed *curriculum vitae*, the members receive from the secretaries an oral presentation of the qualities, strengths, and possible weaknesses of each nominee. The commission discusses each in turn and decides whether to include him on the short list it aims to arrive at by the end of the evening — a list of three or possibly four.

The next morning after Matins, Eucharist, and breakfast, the meeting resumes. The objective now is to reduce the names to two, either of whom the commission will regard as acceptable for appointment. In doing so, care is taken not to press a name against the consensus of the four diocesan members, although, in the constitution, no veto is provided. They will naturally have the needs of their diocese uppermost in mind, whereas the central members have also an eye to the balance and needs of the whole bench of bishops, as well as to other imminent vacancies.

Having arrived at two names, the commission votes to arrange them in order of

preference where possible, though no pressure is put on any member to conform to the majority view. The names in the agreed order are sent to the Prime Minister, who has freedom to approach either person as first choice, though the declared preference of the commission is made known by the secretary.

Normally, a meeting of the commission is chaired by the archbishop of the province concerned; but when an archbishopric is vacant, the chair is taken by some distinguished layperson appointed for that occasion only. In addition, the bishops of the province appoint one of their number to that meeting of the commission.

When it is an Archbishop of Canterbury to be appointed, the secretary-general of the Anglican Consultative Council becomes a member. As would be expected, preliminary consultations are far more widespread than for an ordinary diocesan appointment.

In accordance with an undertaking previously given, a group of three persons chaired by the former Archbishop of York conducts a review of the procedures. So long as the relationship between the state and the Church of England remains, it is difficult to envisage any major changes being suggested.

Can You Give Me an Altar?

By BRUCE E. WHITEHEAD

Early in my ministry in a small parish in northern New York, a priest from a city 100 miles away suddenly appeared at my office one day in summer. "We're spending a couple of weeks down at the lake," he said, "and I wonder if you could give me an altar." The idea of his starting a mission at the lake flashed through my mind. What would he need an altar for? As I tried to think of where I could find an altar to give him, he saw my bewildered

expression, "can you give me a chance to celebrate?" he went on. "In my 20 years of priesthood, I have never missed celebrating Mass on Sunday. I have a house here this week, but could I celebrate the Sunday after that?" Of course, I

welcomed him as celebrant, admiring his long record of faithfulness in the sanctuary.

I had never heard the expression before and have not heard it since, although it may be an ancient way for a priest to ask for the courtesy of celebrating the Eucharist in another clergyman's parish. I never forgot the question, "Can you give me an altar?" The whole concept took on a new meaning a year ago when I retired. I found myself without an altar after celebrating almost every Sunday for 25 years, plus at least two midweek services.

Ironically, I found myself back in that same parish "down at the lake" and wanting, in those first few weeks of retirement, to reinforce my priesthood by presiding at the altar. It did not occur to the rector to ask me, even though he was taking three services at three locations each Sunday morning. He was new there

and conscientious about his ministry. I offered to help, but he declined, and I could not bring myself to ask him if I might celebrate.

Later I began supplying every week in the diocese where I have retired, praise God! But the same summer pattern was repeated this year, except for one Sunday when the rector was on vacation.

There is a fairly simple solution to this problem which will become more and more common as clergy retire at 65 and live longer. First, all active clergy need to be aware of the need for priests without a church to celebrate the liturgy. When retired clergy came to my clericus during my active ministry in South Florida (and there were many), we did not offer them an altar.

Neither have I been offered one in the city of my retirement, although there are seven churches here. This is not a criticism, only a suggestion that active clergy keep in mind that retired or otherwise non-parochial priests would love to hear, "Can I give you an altar?"

The second thing that ought to happen is that we recover that rather confusing but interesting query of my friend many years ago. We should trust each other enough as brothers in Christ to ask one another, "Can you give me an altar?" There should be no greater joy than to share an altar, that great symbol of our Lord's sharing his life with us and giving his life for us.

Rev. Bruce E. Whitehead is a retired priest of the Diocese of Southeast Florida.

Hometown Churchmanship

We were recently conversing with an official in another diocese and were surprised to hear a lady of our acquaintance referred to as a very active and supportive member of the church. In another locality, where we had known her over a period of several years, she was never, ever, on any occasion, seen to attend the worship of the Episcopal Church.

Perhaps many of us have had similar surprises. The truth of the matter is that for large numbers of Episcopalians, the church is their local parish, possibly extending as far as some local church-related charity or other organization. Outside of their own hometown, their church membership becomes inactive.

In today's highly mobile society, with many highly mobile people in our church, the results of this are far reaching. Even a small church in the country may have 15 percent of its communicants away from home on a particular Sunday because of business trips, vacations, visits to relatives, or whatever. How many of these identify themselves as Episcopalians and make an effort to go to church on Sunday in the locality where they are temporarily staying?

The spiritual life of our parishes and our entire church is weakened by the non-participation of so many people on so many Sundays. This is particularly true when special times, such as the lenten weeks ahead, are being neglected. Conversely, the church is strengthened when strangers or visitors make that added effort to find a church (perhaps by consulting the directory page of *THE LIVING CHURCH*) in a locality away from home.

Although the home parish may be the primary focus of our church membership, parishes only exist as part of the wider fabric of the church. Our faith, our sacraments, our traditions and patterns of devotion, all come to us from the larger church. We all need to see our membership in the church as not limited to any one place, or one group of family, friends, and neighbors. Catholic Christianity knows only one real hometown — that Jerusalem which is above, "which is the mother of us all."

Dedication

This issue is dedicated to The Living Church Associates and to all who have, in various ways, supported and upheld the publication of this magazine. It is a pleasure to record here the gratitude that is due to the many individuals and institutions whose generosity and loyalty make *THE LIVING CHURCH* possible. By supporting this magazine, in turn, a unique service is rendered to the church at large, as apart from this magazine, no regular, frequent and national system of communication exists for the community of Episcopalians. All sorts of agencies, organizations, and charitable and religious works benefit from the information passed on in these pages.

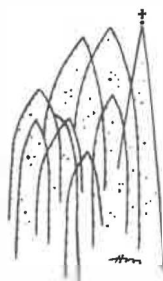
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A Madonna's Song

The soldier fell a thousand times,
Spent once, but relieved.
The moving scene so clear, unkind.

His final fall a silent one,
Fire fierce, all around.
The finish now, a mother's son.

No person there to lullaby
This young man goodnight.
Madonna's song, as ever, a sigh.

Mark Lawson Cannaday

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BRIEFLY...

Pope Shenouda III, spiritual leader of Egypt's six million Copts, was released from a three-year house arrest by President Hosni Mubarak early in January. The head of the largest group of Christians living in any Arab nation was detained in 1981 along with eight bishops and 22 parish priests. The Coptic clerics were charged with causing unrest and resisting legislation aimed at making Egypt more Islamic by then President Anwar Sadat. Tensions have eased between the two religious groups, and President Mubarak has been emphasizing a policy of reconciliation.

In an attempt to secure financial support for its campaign of opposition to the ordination of women to the priesthood, the Church Union society of the Church of England has been canvassing Anglo-Catholic priests and laity. The result, according to the Rev. Peter Geldard, general secretary of the Church Union, has been "a quite phenomenal response." The Movement for the Ordination of Women, however, described the Church Union's campaign as "the tactics of a battlefield, which we don't think are appropriate." This comment led to allegations from the Church Union that MOW's financial support came mostly from overseas. This, in turn, was hotly denied.

Pope John Paul II's 1982 visit to Great Britain cost the Roman Catholic Church nearly £7 million, according to recently released figures. The total cost borne by the church — £6.650 million — was raised by collections before and after the historic visit. Church authorities had expressed the hope that franchise licensing arrangements on souvenirs would raise about £1 million, but only about a quarter of that sum was realized.

The Frederick R. Barrett Memorial Scholarship Fund of St. Francis Episcopal Church, Potomac Parish (Maryland) was established recently at St. Paul's College in Lawrenceville, Va., with a \$15,000 gift from members of Mr. Barrett's family. "Mr. Barrett provided distinguished and exemplary service to St. Francis Church for a number of years and will be particularly remembered for his contribution to the Christian education of the youth of our parish," said the Rev. Phillip C. Cato, rector of St. Francis Church. The endowment fund will be used for scholarship aid.

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The Rev. Adolphus Carty is interim priest at St. Mary's, Pleasantville, N.J. Add: 1303 Lindenwold Garden, Lindenwold, N.J. 08021.

The Rev. Robert K. Gildersleeve is rector of St. Mark's and St. John's, Jim Thorpe, Pa. Add: 435 Center St., Jim Thorpe 18229.

The Rev. John H. McCann now serves as canon to the ordinary, Diocese of West Missouri, Box 23216, Kansas City, Mo. 64141.

The Rev. Jerald G. Miner is rector of Christ Church, New Haven, Conn. Add: 84 Broadway, New Haven 06511.

The Rev. Edward L. Mullins is rector of St. Bartholomew's, Poway, Calif. Add: 16275 Pomerado Rd., Poway 92064.

The Very Rev. Richard A. Pugliese has for some time been dean of the Cathedral Church of St. Paul, Springfield, Ill. Add: 815 S. Second St., Springfield 62704.

The Rev. Kenneth J. Semon is rector of St. Francis on the Hill, El Paso, Texas. Add: 6280 Los Robles Dr., El Paso 79912.

The Rev. F. Lewis Shaw is assistant to the rector, St. Matthew's, Louisville, Ky. Add: 330 N. Hubbards Lane, Louisville 40207.

Ordinations

Priests

Colorado—Laren Royce Winter, curate, Church of Our Saviour, 4th and Polo, Colorado Springs 80906. John Holloway Fellers; add: Church of Christ the King, Box 6, Arvada, Colo. 80001. Robert Timothy Walmer, vicar, St. Mark's Church, Box 711, Craig, Colo. 81626. Ralph Lomax Bailey, vicar, Grace Church, Box 1554, Buena Vista, Colo. 81211. Richard A. Kautz, curate, St. Aidan's Church, 2425 Colorado Ave., Boulder, Colo. 80302. David Joel Thompson; add: Grace Church, 631 N. Tejon, Colorado Springs 80903.

Minnesota—David L. Norgard, assistant to the rector and associate project director of the soup kitchen, Church of the Holy Apostles, 296 9th Ave., New York City 10001.

Mississippi—Denny Allman, vicar, All Saints Church, Inverness and St. Thomas, Belzoni. Add: 1216 Montgomery Dr., Inverness 38753.

New York—Catherine S. Roskam, assistant to the rector and project director of the soup kitchen, Church of the Holy Apostles, 296 9th Ave., New York City 10001.

Northern California—Stephen Howard Mills, vicar, Church of the Holy Family, 1500 E. Cotati Ave., Rohnert Park, Calif. 94928. Suzanne E. Paglen, assistant, Church of St. Martin, 2132 Vista Del Rancho, Fairfield, Calif. 94533.

Western Louisiana—Kenneth Dimmick, assistant, St. Matthias Church, Box 9373, Shreveport, La. 71139. John Walker, assistant, Christ Church, Box 52, Bastrop, La. 71220. Eric B. Williams, assistant, Church of the Epiphany, 1100 S. Union St., Opelousas, La. 70570.

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H, Church School; c, curate; d, deacon, d.r.e.,
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ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy
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e, HU, Holy Unction; instr, Instructions; Int, Interces-
LOH, Laying On of Hands; Lit, Litany; Mat, Matins;
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(Thurs 6:15), EP daily 6. Wed Eu 10

HURST, TEXAS

ST. STEPHEN THE MARTYR 2716 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Commings, D.Min., r; the Rev. Log-
gan Taylor, assoc r; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S), 11:15 Rejoice Eu (Rite
II). Daily 8:30 MP, 12:10 HC. Wed Night Life 5:30-8

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

MILWAUKEE, WIS.

ALL SAINTS CATHEDRAL 818 E. Juneau
The Very Rev. Frederick F. Powers, Jr., dean 271-7719
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno

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