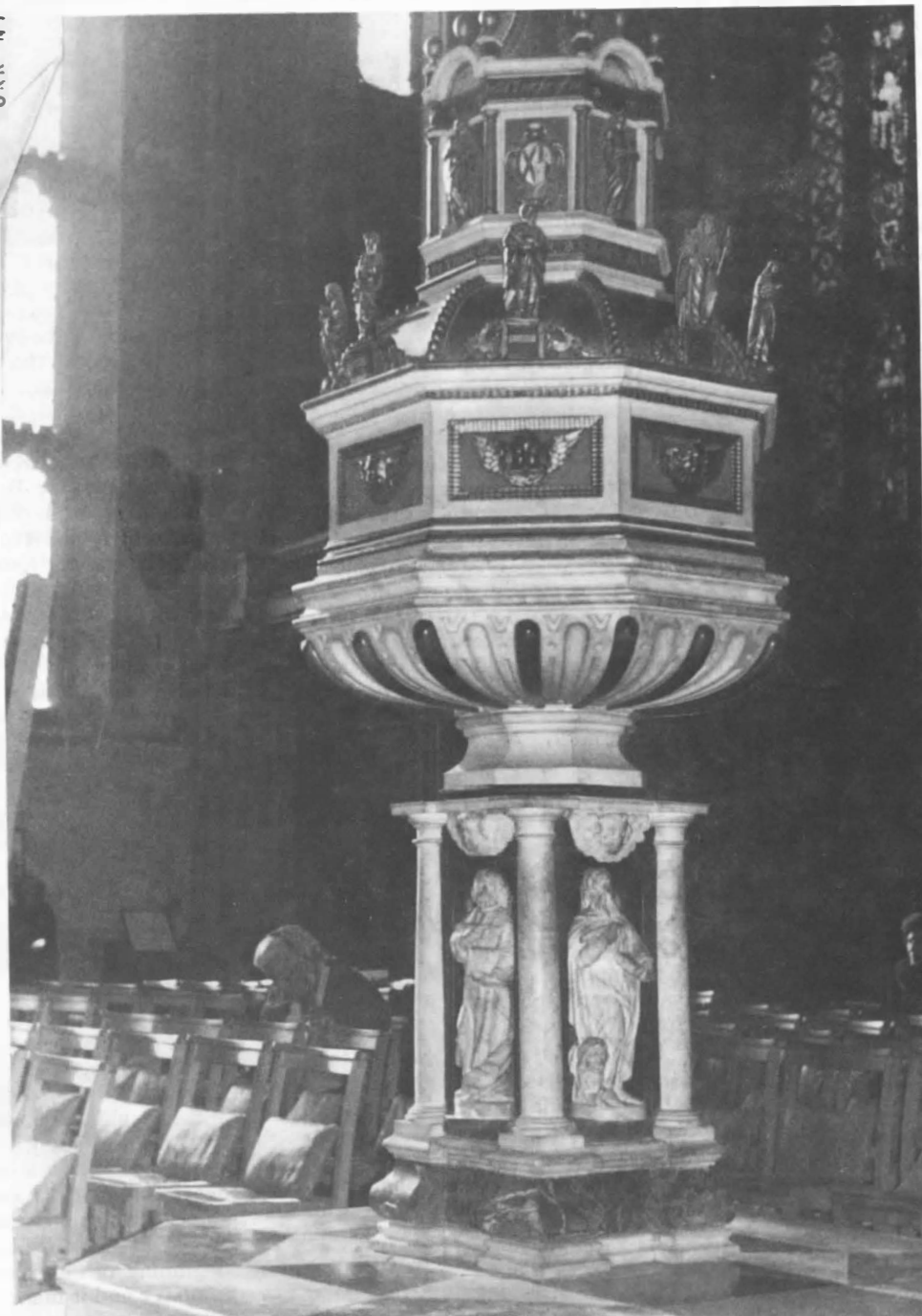


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Baptismal font at Canterbury Cathedral: artistic style of the Anglican Counter-Reformation [p. 2].

On the Cover

As Canterbury Cathedral is the mother church of the Anglican Communion, its baptismal font is of particular interest. Together with its towering cover, it is a huge structure, designed in the artistic style of what has been called the Anglican Counter-Reformation in the era of Charles I and Archbishop Laud. It is of course intended to emphasize the importance of baptism, to give visual representation to its scriptural basis, and to show its place as the gateway to the communion of saints.

Canon Derek Ingram Hill of Canterbury writes about the font as follows:

"The font in the nave of Canterbury Cathedral was given in 1639 by one of the canons, Dr. John Warner, to mark his departure from the Chapter of Canterbury to become Bishop of Rochester. Only three years after it was set up in the nave, it was smashed by a band of fanatical Puritan soldiers, who had invaded the building bent on destroying emblems of 'popish idolatry,' such as the statues of the four evangelists round the base of the font and the 12 apostles on the cover.

"Tradition says that William Somner, the distinguished antiquary, who was auditor to the dean and chapter, rescued the pieces of the broken font and hid them in his house until the Restoration of Charles II in 1660. Three years later, restored and equipped with new statuary, the font was set up in the nave again and immediately brought back into use.

"It stands on a marble plinth, the restored figures of the four evangelists round the stem, each with his traditional symbol at his feet. The shallow octagonal bowl of marble has a carved and painted wooden cover, on which are placed the twelve apostles in two tiers of four and eight respectively. The cover rises to a pyramid, surmounted by a figure of Christ blessing little children, and this cover is raised [when the font is to be used] and lowered by a metal pulley hanging from a bracket adorned with the arms of Charles II."



'On Jordan's Bank the Baptist's Cry'

Nations are often characterized by their rivers. The Thames evokes thoughts of England, the Rhine of western Germany, the Nile of Egypt, and so forth. So too the Jordan, in which Jesus was baptized, is intimately linked with the Holy Land. As the miraculous crossing of the Red Sea under Moses had marked the Exodus from Egypt, so the miraculous crossing of the Jordan under Joshua marked the formal entrance into the Promised Land (Joshua 3).

Geologically, the Jordan is one of the most curious rivers of the world, for three quarters of its course is below sea level — although the ancient Hebrews had no way to know this. The river begins with the convergence of several creeks flowing from the south side of Mt. Hermon, north of Galilee, the traditional site of the Transfiguration. The river then moves down into a valley formed by a deep rift in the surface of the earth. The water passes through the small swampy Lake Huleh (without biblical significance) and in ten miles descends to the beautiful Sea of Galilee. It is then nearly 700 feet below sea level.

The Sea of Galilee is about 13 miles long and about eight miles across at its widest point. Also known as Gennesaret and as the Lake of Tiberias, its shores and adjoining hillsides are, of course, the scene for much of the narrative of the gospels. Its abundant fish were pursued by the apostles and many others. The fish supplied local food but were also salted and exported to other parts of the Roman Empire.

Leaving the south end of the lake, the Jordan pursues a wiggly course, constantly moving downward and southward. It is typically about 90 feet wide, and the water is murky. In ancient times there were no bridges. Shallow places provided fords, and the winning or losing of these frequently meant winning or losing a battle in times of conflict.

Finally, after leaving Jericho a few miles to the west, the river empties into the Dead Sea. This is about 65 miles

south of the Sea of Galilee, as the raven flies. The Dead Sea, or Salt Sea, is literally the bottom. There is nowhere else for the water to flow. It is gradually evaporated by the hot sun, leaving behind the mineral deposits which constitute the salt of the Dead Sea and its surrounding plains. The surface of this body is over 1,200 feet below sea level and is the lowest place on the surface of the earth. The sea is also the most heavily salted large body of water anywhere.

In the era of the Judges and Kings, various historical incidents involved crossing the Jordan. It becomes particularly associated with the prophets Elijah and Elisha, who were the prototypes of John the Baptist. By the Jordan Elijah is taken up to heaven leaving a double portion of his spirit to Elisha (II Kings 2), and it is in this river that Elisha commands Naaman the Syrian general to wash away his leprosy (II Kings 5).

As is said elsewhere in this issue, Jesus did not come to the Jordan because of its geographical peculiarities. Yet the background does enrich our view of baptism.

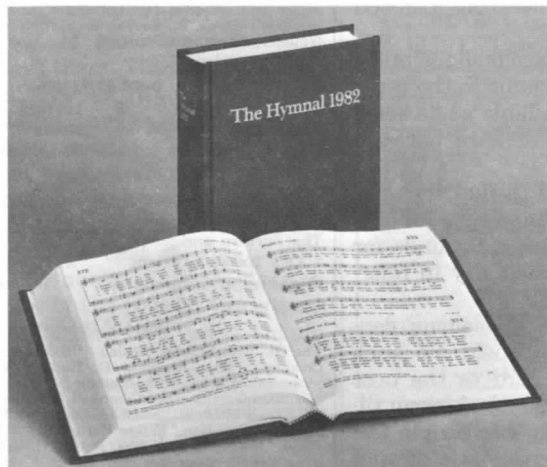
Although much of Palestine is arid and the wadis only flow when it has rained, Providence provided one continuously flowing river, totally encompassed within the biblical region, with which the history of the Hebrews could be linked. By baptism, Jesus, as the new Joshua, leads us into his promised kingdom. Jesus, the heir of all the prophets, gives us the Holy Spirit at the waters of baptism, and in these waters the disease of sin is washed away.

Linking together, in about 65 miles, the fecund waters of the Sea of Galilee and the unlivable waters of the Dead Sea, the Jordan itself may remind us that baptism is a sacrament of both death and life. In its many meanings, some of which are paradoxical or apparently contradictory, baptism marked the beginning of our Blessed Lord's public ministry and it marks, for us, the beginning of our life in him.

H. BOONE PORTER, Editor

The Hymnal 1982

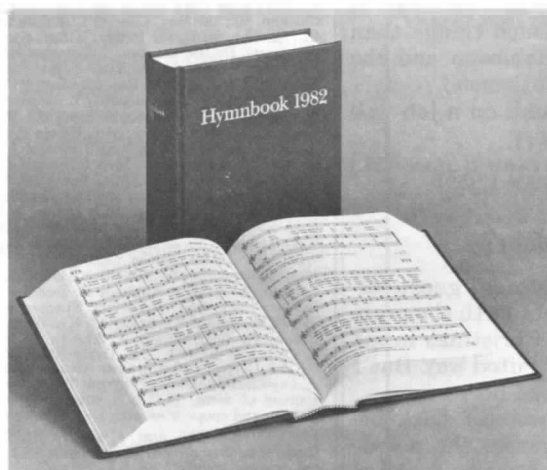
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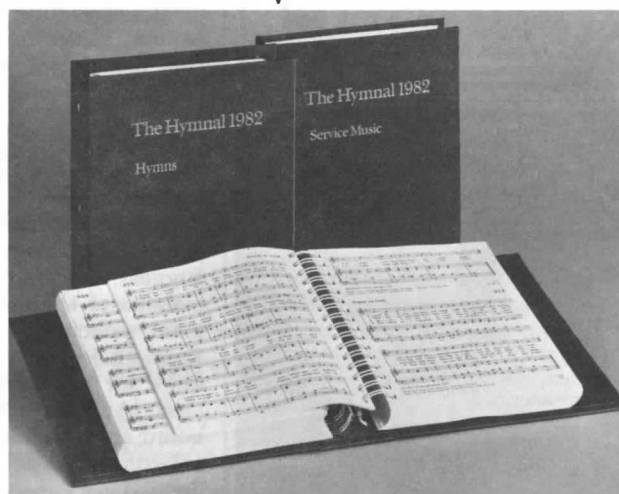
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LETTERS

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Pension Fund Commended

I read with alarm an earlier report that the Church Pension Fund might allow the General Convention to influence its ways and means of investing pension capital.

It is the fund's fiduciary responsibility to invest its capital account in the most secure investments available while keeping in mind a proper balance between growth and yield.

It is shocking indeed to find that the bishops as well as the clergy of our church are willing to use such funds for political purposes, particularly in reference to South Africa.

Although there is a consensus concerning the evil of apartheid, no such consensus exists in regard to the best means of solving the South African dilemma. Many knowledgeable people feel that divestment in South Africa would bring untold pain and suffering to the black population.

The record of the Church Pension Fund under the leadership of Robert A. Robinson does not indicate lack of expertise (particularly in light of the bonus check I just received). I would like to suggest, therefore, that the clergy and bishops of the church leave the investment policies of the Church Pension Fund alone, knowing that its executives know far more about such things than they. (And that Mr. Robinson and the board are Christian gentlemen.)

I congratulate the fund on a job well done.
(The Rev.) FRANCIS BAYARD RHEIN (ret.)
Winchester, Va.

Dead Reindeer?

Fr. Baar's "Old Christmas" guest editorial [TLC, Dec. 15] sets forth the problem of the secularized Christmas in his usual erudite and well-crafted way. But I think he's beating a dead horse.

The old Coke was brought back because, for whatever reason, the people wanted it — millions of them — and it made good media material. Christmas is what it is because that's the way people want it.

And not just the unchurched. Most priests (and many other ministers) have agonized over the scheduling of Christ-

Continued on page 12

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Episcopalians

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DEPARTMENTS

Books	5	Letters	4
Editorials	11	News	6
First Article	2	People and Places	15

FEATURES

Unleashing Corporate Power	Mary K. Keath	8
Private Baptism	Paul Heal	9
The Jordan and Our Lord's Baptism	R. Francis Johnson	10
Giggling at Communion	Denis Baum	13

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BOOKS

Collected Intercessions

THE WIDENESS OF GOD'S MERCY:

Litanies to Enlarge Our Prayer. By Jeffrey W. Rowthorn. Volume I: Prayers for the Church (pp. 233). Volume II: Prayers for the World (pp. 211). Winston-Seabury. \$29.95 paper.

Caring love calls Christians to enlarge their life of prayer. It issues in a willingness to pray for all people and for all of life. Prayer can be starved by generalities and a lack of particularities.

Professor Rowthorn of the Yale and Berkeley Divinity Schools has compiled this most attractively printed collection of litanies out of his experience with chapel services there. These 276 litanies testify to his generosity of love, and their high caliber testify to his care in selection. Many needs — more than we might expect — are covered, each of them quite to the point. The objects of prayer that we would expect to find are there — and some that we might not: Gautama the Buddha finds a place in the Invocation of the Saints. Christians can give thanks that he lived, I should suppose.

To give a suggestion of the wideness of concern, let me tell you that the litanies for the life of the church number eight for its unity, 14 for its sacraments, and 13 for its ministry. The last of these, a litany of farewell, is an example of covering a special need. So also, under the heading of daily life, is the litany for a couple on their wedding day.

Professor Rowthorn believes that certain of the litanies in his collection can be employed as the Prayers of the People in the Eucharist. Most of them, limited to special intentions as they are, do not seem to me to cover the six objects of prayer called for in the Prayer Book by the rubric at the top of page 383. The litanies in this collection are, most of them, better suited for use in prayer services and in private devotions.

Professor Rowthorn's introduction provides a useful overlook of the history of the Prayers of the People in the liturgy down the centuries. He and his publisher are to be thanked for this splendid collection.

(The Rev.) DONALD L. GARFIELD
Grace and St. Peter's Church
Baltimore, Md.

Books Received

EVANGELISM: A Way of Life. By Rebecca Pippert and Ruth Siemens. Inter-Varsity. Pp. 75. \$2.95 paper.

THERE IS STILL LOVE. By Malachi Martin. Ballentine Books. Pp. 199. \$2.95 paper.

CHRIST LIVES IN ME. By Joseph Cardinal Bernardin. St. Anthony Messenger Press. Pp. 69. \$3.95 paper.

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Farm Crisis Consultation

"What are we to do? People out there are dying! People are losing their land, their work, their self-respect, their families, everything they ever had!" Such questions and expressions of dismay were repeatedly echoed at the Agricultural Crisis Conference for the Episcopal Church held near Dallas at the Bishop Mason Conference Center, December 9-11. It was the first national meeting specifically concerned with agricultural matters to have been sponsored by the Episcopal Church in many years.

The conference began with a presentation that riveted the attention of participants. After brief introductions by the Rev. Richard E. Gary, national missions officer at the Episcopal Church Center and organizer of the meeting, and Canon Edward B. Geyer, Jr., executive for national mission, the conference was addressed by Kathryn Waller of Charlotte, N.C. Mrs. Waller told how she was raised in a wonderful church where she "learned many things about charity, but almost nothing about justice," but later worked with the poor and has for some years worked with the Rural Advancement Fund, which seeks to assist farmers who are being dispossessed of their land. She told again and again of hard-working farm families who, because of a death or accident, or because they lacked only a little bit of help, had lost their land and joined the ranks of the urban poor. Black farmers have had

a particularly difficult time, losing farms at two and a half times the rate of white farmers. Mrs. Waller said this was the first time the Episcopal Church, of which she is a lifelong member, had ever invited her to speak of her work.

With the Rt. Rev. Rustin Kimsey, Bishop of Eastern Oregon, as chairman, the conference unfolded with a number of other presentations. Dr. Wallace Rehberg of Pullman, Wash., in the Diocese of Spokane, a member of the Standing Commission on the Church in Small Communities, emphasized the shame and humiliation of farmers facing bankruptcy. Many clergy and laypeople, he asserted, literally do not know they have such tragedies within their own parish. The Rev. Gary J. Young, also from Eastern Washington, spoke of the plight of Hispanic farm workers and the harsh practices of federal authorities. Children had come from school, he said, to find their parents gone. Wives were unable to find their husbands.

The Rev. Jerry Sneary, a farmer priest from Oklahoma, spoke in vivid terms of the breakdown of trust in the rural community. In the past, bankers and merchants had been friendly collaborators with farmers, giving verbal assurances of cooperation and credit that had been fulfilled. Today, they are perceived as enemies who seek the liquidation of farms. The farmer wonders who or what forces in society have silently come together to force him out. Fr. Sneary is vicar of St. Stephen's Church, Alva, Okla.

Fr. Sneary's scenario was reinforced by Dr. Max E. Glenn, executive director of the Oklahoma Council of Churches, which has set up elaborate procedures for assisting distressed farmers, some of whose legal rights have been disregarded, it is alleged, by lending agencies, including the Farmers Home Administration and the Farm Credit Administration (FmHA and FCA).

The expanding "ripple effect" of farm closures was described by the Rev. Benjamin I. Scott of Minnesota [see box]. As farms are closed, the shops and small businesses of the local towns begin to close, too, leading to further unemployment and loss of buying power and tax base.

Two speakers from the Diocese of Southern Virginia, Mitchell Patterson, an extension agent who also teaches at Virginia State University, and the archdeacon, the Ven. George C. Estes, described the difficulties in an Eastern state that historically has had extremely varied agriculture. A number of short presentations were made by farmers, rural economists, and others from different parts of the country. Critical questions raised were surveyed by the Ven. Ben E. Helmer, archdeacon of Western Kansas and executive director of New Directions Ministries, Inc.

It was generally agreed that there have been grave problems developing in the agricultural sector for many years, such as the neglect of conservation practices and the proliferation of toxic chemicals. The present crisis, however, was precipitated by the farm boom of the late 1970s. It is not, in many cases, lazy, inefficient, or ill-informed farmers who are today facing bankruptcy. Rather it is the energetic, enterprising farmer, who sought the best professional advice, who was encouraged by the agricultural schools and the banks to expand his operation by buying more land, when the price was high, and also more equipment. Falling prices a few years later led to the collapse of land values and suddenly the farmer had insufficient income to pay his mortgage.

Meanwhile low prices hurt all farmers, and foreclosures and sheriffs' sales have lowered the value of everyone's land. Ironically, after foreclosures, lending institutions may still be left selling the land for less than the debt owed on it.

When liquidations or foreclosures occur, most farm families do not know what to do or where to turn. Unfortu-

Farmer Priest

The Rev. Benjamin I. Scott was one of the farmer priests at the Dallas consultation. A graduate of Nashotah House in 1960, Fr. Scott served in several parishes in the Dioceses of New York and Minnesota. He, together with his wife Sally and their two children, returned to his family homestead in Byron, Minn., near Rochester in 1976. He describes it as "a small grade A dairy farm."

The previous year, Fr. Scott had attended the Leadership Academy for New Directions and had developed an extensive plan for effective ministry in the small communities near Rochester. (There are two parishes within the city itself, which have cooperated with his work.) Scott is now coordinator of the Rochester Area Ministry, and serves four small churches, together with local layreaders and deacons. He describes his work as "developing and coordinating the ministry that exists within these churches."

Fr. Scott also directs a deacons' training program for the southeastern part of Minnesota. Six of his trainees have so far been ordained. He hopes for the time that a training program under Canon II, Section 10 can be begun for non-stipendiary priests as well. The consultation in Dallas was a first in the Episcopal Church in according recognition to farmer priests as important resources of the church for rural mission.

nately few clergy or lay leaders in our churches have extensive experience in bankruptcy counseling, and they do not know where to turn for help. Many participants expressed willingness to initiate regional ecumenical seminars to provide information, and also to seek action at the provincial level.

Over 50 participants in the consultation included bishops, other clergy, and laypeople from farming states, and persons from different parts of the agricultural community. Church-related agencies concerned with rural life which were represented included the Rural Workers Fellowship, APSO, the Leadership Academy for New Directions, the Resource Center for Small Churches, Taucross Farm, the East Coast Farmworkers' Support Network, and the Standing Commission on the Church in Small Communities. The Rev. Richard Gary was charged with the task of drafting a summary of the findings of the consultation. H.B.P.



Lynda Katsuno (right) is introduced to Presiding Bishop-elect Edmond L. Browning by Marcia Newcombe, staff officer for social and specialized ministries at the Episcopal Church Center: concern for disabled people.

St. Bartholomew's Accused

A former vestryman of St. Bartholomew's Church in New York City has accused the parish of misrepresenting its financial situation in an effort to win municipal approval for the construction of a skyscraper on its property. The charge was leveled December 3 in one of a continuing series of hearings before New York City's Landmarks Preservation Commission.

Since 1981, the parish has been battling landmark regulations in order to construct a skyscraper on the site of its community house adjacent to the church. Both the church and community house were designated landmarks in 1967, preventing the parish from making any changes in the building facades.

The preservation commission has twice voted against the church's plans to build on the site [TLC, Feb. 17, Aug. 11, 1985]. The parish is now pressing its case on the basis of hardship, saying that the projected income from the office tower — \$3.5 million a year for the first five years — is needed if the church is to maintain programs to feed the hungry and shelter the homeless.

At a December 3 hearing before the landmark commission, former vestryman Ronald B. Alexander charged that since 1981 "the church has knowingly and intentionally misrepresented the extent of legally available funds in its endowment." While the church has claimed that it has only \$500,000 to use for programs and maintenance, Mr. Alexander said \$6 million of the parish's \$11 million endowment was actually available for such use.

His charges were denied by Peter A. Lareau, who succeeded him as co-chairman of the parish building committee. Mr. Lareau said that Mr. Alexan-

der's "figures are based on misinterpretation of a whole variety of issues that are lifted out of context."

Furthermore, Mr. Lareau said that even if Mr. Alexander's figures were correct, "it would not change our hardship application and our financial problem." He said the parish has "an \$11 million-plus repair bill facing us, and an inability to find the assets to do it. Even if we could find \$6 million to use, we're still short \$6 million."

Disabilities Network

Of the world's 500 million disabled people, 85 percent live in the Third World, according to World Council of Churches' disability consultant Lynda Katsuno.

Meeting at the Episcopal Church Center in New York in mid-November with key U.S. religious leaders concerned about the disabled, Ms. Katsuno shared information on a three-year project of the council, emphasizing Third World concerns.

Following morning meeting sessions, the group attended a luncheon hosted by the Episcopal National Commission on Social and Specialized Ministries, which includes the church's Task Force on Accessibility and the Conference on the Deaf. There they were introduced to Presiding Bishop-elect Edmond Browning.

Noting that the Episcopal Church's national Task Force on Accessibility has as one of its five goals the sharing of "information, insight and expertise . . . with our sister churches in the Anglican Communion," the group affirmed the importance of focusing future efforts on disability concerns of Third World countries.

It cited some international model programs, including a village rehabilitation program in Western Mexico. The feasi-

bility of holding a regional meeting for 1988 or 1989 in a country such as Thailand was explored, along with ways of facilitating network exchange.

CWM Meets

Eight areas of leadership concentration were identified at the sixth meeting of the Council for Women's Ministries (CWM) which took place at the Kanuga Conference Center in North Carolina, December 5-8.

The council is a leadership organization composed of 32 women from 18 groups throughout eight provinces. Representatives attended from groups such as Black Ministries, United Thank Offering, Episcopal Church Women, and Daughters of the King.

"This was the first time they were really asked to go forth and be doers of the word," said conference organizer Marylyn Adams. The council is now developing task forces and goals to encourage leadership in each of eight areas. These included leadership in seminars, poverty issues, training for Daughters of the King, focusing on the plight of South African women, the April conference in Canterbury for the ordination of women in England, the National Association of Altar Guilds, developing programs for young people, and communications which includes leadership in the arts and the development of an ad project aimed at women and children in the church.

In other business, it was decided that Lois Clark, a Native American representative who had died recently, would be memorialized in prayer by the council. A symbolic Indian ring, representing Ms. Clark's presence and her philosophies, adorned the cross which remained in the center of all the council's deliberations.

BELINDA SNYDER

Unleashing Corporate Power

A PARISH BAPTISM POLICY

By MARY K. KEATH

At Christ Church in Columbia, Md., the implementation of a parish policy on baptism has been a major step in our pursuit of the "unleashing of corporate power." When our rector, the Rev. James M. Shields, returned from vacation in the summer of 1984, he was excited about Bishop A. Theodore Eastman's book *The Baptizing Community* (Seabury, 1982). Several parishioners read the book and one asked for a baptism study group whose goal would be the formulation of a baptism policy.

As part of our six months of study, which included one meeting with Bishop Eastman, we wrote an Instructed Baptism. This was incorporated in the celebration of the Eucharist at all services one Sunday in May of 1984. Members of the study group led discussions in the adult Sunday school class in which parishioners expressed their reactions to the emphasis on baptism and their concerns about the completeness of the sacrament, i.e., where did this leave confirmation? In early fall the baptism policy was written; it was then presented to the congregation for discussion and accepted by the vestry.

The policy emphasizes the Prayer Book statement that baptism is complete initiation into the Christian community, and that both the candidate and the sponsoring congregation have serious responsibilities to one another. A period of preparation and some method of maintaining contact with the person after the event are required.

The first call for candidates in the fall of 1984 resulted in a number of adults for reaffirmation and confirmation, but no one for baptism! Undaunted, we did a preparation for the reaffirmation of baptismal vows. This preparation included inquiry and instruction sessions and a day-long retreat. The first candidates

were presented to the bishop in January of 1985. In June of 1985 we contacted each person to discuss his/her church life since January.

Since preparation for baptism takes time and energy on the part of parishioners as well as candidates, and since there are several natural times for baptism during the year, we advise people of the date of the next instruction series instead of having baptisms occur haphazardly throughout the year. We have used the beautiful service in the Book of Common Prayer, "Thanksgiving For A Child," with great success in introducing the congregation to a new child and providing a suitable liturgical event for family and friends wishing to commemorate the event. It is also an appropriate way to give thanks for the safe delivery of the child and to pray for the parents.

The first class of 1985 prepared to be baptized on Pentecost. There were three infants, three young children (seven, ten, and 12 years), and one adult in the class. The young children and their siblings were included in the preparation classes. Since we wanted to establish a nurturing system from the start, each person had a sponsor from the congregation in addition to other sponsors.

Part of the preparation for Pentecost was to attend a baptism and confirmation service at a nearby church. This was a very special event since water was poured over the candidate for baptism (an adult) in an outdoor setting.

The preparation period ended with a walk-through of the service in the church; this was especially helpful to family and sponsors from other churches.

After the service on Pentecost the congregation welcomed the newly baptized who were easily identified by their baptismal stoles. That evening, after family celebrations, the candidates and their families gathered to discuss the experience. Each expressed how valuable the preparation period had been. Taking the time to prepare for and

celebrate baptism is now very important in our corporate life.

The responsibility for implementation of the baptism policy was given to the worship committee in 1985. This committee has members who were in the baptism study group. We planned to write a policy for confirmation last year and for marriage this year.

We have looked at several curricula for baptismal preparation and are still searching for the one that suits us best. We lean heavily on Bishop Eastman's book in organizing our courses.

At the same time that this study and work was occurring, the parish coordinator was trying to strengthen our incorporation of newcomers. She reported to the vestry that until we have a parish policy of our expectations of members we are going to confuse newcomers. In other words, we need to be able to tell newcomers clearly what we expect of members. This ties in beautifully with the reaffirmation of baptismal vows. The baptismal vows spell out what is expected of Christians.

For several years we have used the SWEEP categories to focus our annual planning on the vestry and congregational level: service, worship, education, evangelism, and pastoral care. These are taken from the baptismal vows. Each year we have formulated goals in each of these areas.

The emphasis on growing into our baptism helped us work on a 1985 goal to carry out a parish outreach project, which was determined by a lenten study group. Parishioners will be using their skills to help the elderly, ill, and recently hospitalized cope with the challenges of day-to-day life.

We are thankful for the renewed emphasis on baptism in the church. We want to take our ordination to ministry seriously; we expect to spend our entire lives growing into our baptism. In doing this we believe we will unleash corporate power that will enable our parish to be a more active part of God's creation.

Mary K. Keath is senior warden and chairman of the worship committee at Christ Church, Columbia, Md.

Holy Baptism at Christ Church (Columbia, Md.)

The baptism study group has formulated the following parish policy regarding baptism. This should be useful to those who are contemplating baptism or the renewal of baptismal vows.

We, the people of Christ Episcopal Church, Columbia, Md., believe that holy baptism is full initiation by water and the Holy Spirit into Christ's body the church, and that it is the non-repeatable indelible ordination to the primary order of ministry, the laity. Baptism is the logical conclusion of a process of conversion in response to the proclamation of the Good News of Jesus Christ. It is that sacrament which both grants authority and empowerment for mission. Baptism is the responsibility of the entire Christian community.

We believe that growing into our baptism is a lifelong process. Each member of the community at baptism made a commitment to a life of corporate worship, fellowship, and study. The Church Year, sacraments, and liturgy provide cycles that contain natural times for recommitment to the baptismal vows.

Age for baptism. Any age is appropriate for baptism provided the candidates (or parents and godparents in the case of infants or young children) are ready and willing to take the baptismal vows very seriously.

Place and time. Since baptism is, among many other things, an incorporation of an individual into the church, it is appropriate that the rite of baptism take place in the church with the congregation present. This allows for the inclusion of the newly baptized into our particular church family, charges us with upholding the vows the candidates will take, and offers the opportunity for each one of us to renew our own baptismal vows. The service of baptism is especially appropriate on *certain* Sundays because the liturgy on those days, especially the readings, enhances the richness of the sacrament. These special days are Easter Day, the Day of Pentecost, All Saints' Day (or the Sunday following), and the Feast of the Baptism of Our Lord (The first Sunday after the Epiphany), or any Sunday on which a bishop is present. At other times, the service of thanksgiving for the birth or adoption of a child may be appropriate. Emergency baptisms are carried out when medically necessary.

Sponsors and godparents. Any number of sponsors or godparents may be chosen. Since these persons are responsible for seeing that the candidate is brought up in the Christian faith and life, they should be carefully chosen with this in mind. In order that we at Christ Church may be more directly involved in nurturing the Christian life of the newly baptized, *at least one sponsor must be chosen from our own congregation.*

Preparation. Since baptism is a major step in the life of the Christian, it is appropriate that it be undertaken only after careful thought and preparation. We believe that the church and the candidates for baptism have serious responsibilities to each other.

The church community needs to provide instruction, support, and incorporation. The candidates need to commit time to study, prayer, and developing ministries. Candidates of all ages, their parents/sponsors, must participate in a structured preparation.

Areas covered in the pre-baptismal preparation are the history of baptism, choosing godparents/sponsors, theological themes and symbols, and rehearsal for the liturgy. Candidates and sponsors are expected to participate in a service of admission to the catechumenate which marks the beginning of the instruction period. These instructions are designed to increase one's understanding of the nature of baptism; the emphasis is on the idea that the Christian life is nothing more and nothing less than living out one's baptismal vows.

The service. The service will be studied during the instruction period. It consists of three parts: the water baptism, sealing by the Holy Spirit, and (since it is full initiation into the church) the reception of the Body and Blood of our Lord in the Eucharist.

Private Baptism

By PAUL L. HEAL

A couple once asked me if they could have their child baptized in private. I told them that was a contradiction in terms. In baptism, we profess publicly what we are, and who we are, and how we are going to live.

They didn't agree. But sitting in their garage was a new Mercedes-Benz 300SD. Motioning toward the car, I asked him if he enjoyed it; if he was proud of it; if it was something that was important to him? He said it was.

Private baptism, I continued, would be like 'saving for years to buy that new Mercedes. Then after picking it up from the dealer, you'd drive it home at 2 a.m., park it in the garage, throw a dust cover over it, and close the door so that no one would ever see it. You'd never drive it, and never talk to anyone about it. Oh, you might go out when you're alone at night and peek under the dust cloth, but you'd never use the car as it was intended.

Now, this metaphor can't be stretched too far, but all too often, private baptism can lead to private thinking . . . and that can lead to private believing . . . and that can lead to private Christians — those who "believe" in Christ, but really keep their faith under dust covers in the garages of their lives. They tell no one of their lives in Christ because they never use their faith as vehicles to move them through life.

Our faith is more than a state of being. It is a way of living. Faith is not primarily a noun; it is a verb. Jesus asked if a city built on a hill can be hidden, or if you would light a lamp and put it under a basket so that no light would shine forth? Would one buy a \$53,000 automobile only to hide it in the garage? If it's something we're proud of, something that is important to us and something we'd like others to know of, probably not.

But sometimes in the "real world," we do something like this with our faith. Shouldn't we uncover our faith and move it into the streets of our living?

Private baptism? No thank you: it's a contradiction in terms . . . and living.

The Rev. Paul L. Heal is missionary of St. Gabriel the Archangel Church, Vernon Hills, Ill.



The Jordan and Our Lord's Baptism

By R. FRANCIS JOHNSON

On this Sunday after Epiphany, we celebrate the baptism of Jesus in the Jordan. For most of us, this event is not central to the Gospel.

Born from the Virgin Mary, crucified under Pontius Pilate, raised in accordance with the scriptures — all important creedal affirmations. But baptized in the Jordan River? Not of the same magnitude.

Joshua crossed the Jordan to enter the Promised Land. Jacob forded it when he fled his brother Esau's wrath. Naaman the Syrian was cleansed of his leprosy when he washed seven times in its waters, though he thought Elisha should have bade him bathe in a more imposing river.

Now Jesus makes his way — presumably alone — from Galilee to Jordan, down the hillside from Nazareth, climbing up and down the mountain ridges of Samaria, finally descending through the drainage gullies to the deep ravine of the Jordan, to come to this running water for John's baptism.

Rising in the snow-capped mountains of Lebanon, already below sea level when it leaves the Sea of Galilee, often muddy with eroded soil, finally lost in the briny waters of the Dead Sea: this is the Jordan and these are the waters of our Lord's baptism.

But Jesus came to the Jordan for other reasons than retracing biblical history or exploring Palestine's only con-

stant river. He came specifically for the baptism of John.

John preached a baptism of repentance in preparation for the Day of Judgment. "Even now the ax is laid to the root of the trees." "Brood of vipers, who warned you to flee from the wrath to come?" Repentance must be allied with the deeds of a changed life: "One who has two coats must share with him who has none; one who has food must do likewise." Jesus came to submit himself to this prophet's stern message.

The early church was clearly perplexed that Jesus should have sought John's baptism. Matthew tried to make John a reluctant participant in the baptism — an unlikely reluctance in view of John's fiery preaching. Later, the Book of Acts gives us a hint that John's disciples continued as a rival movement to the early church for some years after Easter. Jesus' baptism by John is surely as historical a piece of information as is his crucifixion under Pontius Pilate. The baptism begins the public ministry of Jesus, "preaching the good news of peace, beginning from Galilee," as Acts says, "after the baptism which John preached."

Hard upon our celebration of Christmas and Epiphany there comes, then, the baptism of an adult Jesus. Who would not prefer the Babe in the manger? Who would not rather welcome elegant astrologers with exotic gifts? But a 30-year-old man launching a new career? What shall we make of this when even the creeds are silent about our Lord's baptism? Is this what it means to be incarnate in human flesh? To be an inextricable part of first-century Palestine

and first-century Judaism, to have heard and heeded the preaching of one whom Jesus called greater than all the prophets?

The Jesus baptized of John asks nothing of us he has not already asked of himself. He leads us nowhere he has not gone before. "Anyone who loves father or mother more than me is not worthy to be my disciple." Nurtured in a home, he left home to preach good news of peace.

"If anyone strikes you on the right cheek, turn the other also; and if anyone would sue you and take your coat, let him have your cloak as well. . . ." "And they spat upon him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the robe . . . and led him away to crucify him." "We were buried therefore with him by baptism into death, so that as he was raised from the dead . . . we too might walk in newness of life." And "Jesus came from Galilee to be baptized by John."

Washed, for us who need washing.

Obeying, for us who need to obey.

Preaching, for us who need good news.

Rising from Jordan, for us who have one more river to cross.

That God's love is boundless enough to enfold even me — that I strain to believe. But that a Palestinian carpenter from Galilee went down into the Jordan to be baptized for me — that is the incredible miracle of One who took your flesh and mine that he might bring us day by day and one final day into his unending peace and presence.

Thanks be to God for his unspeakable mercy!

The Rev. R. Francis Johnson is dean of faculty at Connecticut College, New London, Conn.

EDITORIALS

Holy Baptism: The Lord's and Ours

The celebration of the Baptism of our Lord Jesus Christ is an important part of the Epiphany observance, although it has suffered from centuries of neglect in Western Christendom. This year, as on previous years, we will be pleased if this magazine can enable its readers to appreciate this mystery more fully, and can encourage the Episcopal Church to celebrate it more expressively.

In this issue we offer a number of brief articles touching on various aspects of baptism and related matters. We hope they will stimulate thought. The recovery of a deeper and broader understanding of baptism, and of what it means to be a baptized person, is an important part of the Christian agenda at the present time. A greater consciousness of the links that bind our baptism to the baptism of Jesus is an important element in this recovery.

Episcopalians have long suffered from the assumption that ordination is the great sacrament, the sacrament which truly makes one part of the church, an instrument of Christ, and one in whom the Holy Spirit is fully active. This is a grave usurpation. It is really baptism which confers all these things. May the observance of the feast of the Lord's own baptism assist us in the restoration of this sacrament to its proper place in the life of the church.



The Wild and the Tame

There is a place for what is cultivated and domesticated, and a place for what is wild and untamed. Dogs are the close friends of many of us. We should not relish a wolf too close to us (although in fact they rarely harm humans). Yet the wolf is a courageous, resourceful, and challenging creature. Without wolves, human literature and imagination would be much the poorer.

There is a place in our homes for dogs, and a place in the forests and prairies for wolves. Similarly we may compare the lovable cow with the wild ox, where it still exists, or with the North American bison. The cow and her family obligingly stock our dinner table, but the wild creatures stir our spirits.

In the life of the church there is also both the domesticated and the wild, and we value both — although in different ways. The poems we use as hymns are for the most part domesticated religious poetry. They obediently rhyme where they should, and arrange themselves in neatly ordered stanzas. We love many of them dearly — and properly so.

The psalms, on the other hand, are wild. They follow few if any rules that we perceive. They will not dance to our rhythms. We hope that they, like so many other wild things, have not become an endangered species.

The psalms generally express primary and first-hand religious experience. The psalmist is uninhibited. He does not hesitate to plead with God (“Eloi, Eloi, lama

sabachthani,” see Ps. 22:1) and to argue with him. He thinks of God breaking his enemies’ teeth, smashing their heads, and even striking them on what is politely translated as the backside (Pss. 58:6; 68:21; 78:66).

Like wolves or wild oxen, the psalms often make us uncomfortable. The courteous may be offended because they are rude. The pacifist may be offended because they are warlike. The feminist may be offended because they are so often masculine. The gentle may be offended because they are often vindictive. But there they are!

Admittedly, not all psalms are equally useful for public worship, and it is legitimate to divide long ones into sections — provided the sections are not too short. Yet efforts to censor out abrasive verses (as sometimes happens in the Sunday propers) or whole abrasive psalms, often ends up looking silly. We are told that in one diocese it is suggested that no less than 26 psalms and one section of 119 be avoided, “as far as possible” (sic) because they are too masculine.

The new *Hymnal 1982* will stimulate our musical interests. We hope the singing of the psalms will also spread in the Episcopal Church. Metrical paraphrases are a useful step toward this, and some metrical psalms have become and others will become favorite hymns (e.g., “The King of love my Shepherd is”). Yet we still need the raw, irregular and sometimes offensive compositions of the Psalter itself. It is one of our few remaining links with a religious experience that is undiluted, primary, and wild.

Conference on Ministry

The School of Theology, the University of the South, will hold a Conference on Ministry, March 7-9, 1986. The purpose of the conference is to reflect theologically on the practice of ministry today and to help persons make intentional decisions about their own ministries.

Topics to be discussed include the theology of vocation, lay ministry, ministry with minorities, priestly formation, ministry of the diaconate, women in ministry, and chaplaincy.

The keynote speaker is the Rt. Rev. Girault Jones, retired Bishop of Louisiana.

For more information call or write:

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LETTERS

Continued from page 4

mas activities before the end of Advent. They finally give up — precisely because their people find the pre-Christmas Christmas acceptable if not good. It's sort of like the old hue and cry of "Let's put Christ back into Christmas." He has been there for most people, even if some see him differently.

Perhaps we need to remember that the church scheduled the celebration of the Nativity to pre-empt the joy and merry-making of the [Roman] feast of the Saturnalia and/or the Natalis Solis Invicti. Obviously, people wanted something to celebrate in the darkest days.

(The Rev.) PAUL C. BAKER (ret.)
Alexandria, Minn.

Clergy Housing

I agree with Fr. David Garrett [TLC, Nov. 24] in regard to the current debate over clergy housing allowances and the taxes related to them. The clergy should stop complaining and accept that a tax loophole which gave us special treatment is being closed — and it should be closed.

Last month Lee Iacocca wrote a nationally syndicated column entitled "Equality of sacrifice needed." In that column he said, "I believe that the growing national debt is a scandal. We have to do something about it before it breaks our backs. We need more tax revenue and we need less spending — defense and non-defense — period. Everybody has got to come to the table and give a little, and I mean everybody — big business, small business, the unions, the Army, the Navy, you and me."

Iacocca is absolutely right, in my opinion. The clergy should "come to the table" prepared to give up our double deduction for mortgage interest and real estate taxes paid from housing allowances.

We preach sacrificial living and the importance of community welfare to our congregations all the time. Are we ready to practice that ourselves when it comes to our own housing allowances and tax breaks?

(The Rev.) JOHN F. CRIST
Trinity Church

Janesville, Wis.

Not Irresponsible

I believe that the characterization of General Convention's action in authorizing the Standing Liturgical Commission to prepare inclusive language texts as "rash and irresponsible" [TLC, Oct. 27] is too harsh. The convention's action was a partial acceptance of the SLC's own resolution on the subject. The timetable calls for the 1988 General Convention to review these proposals and, if so minded, authorize trial use.

In 1940, the SLC was first given canonical status. As the late Terry Holmes once pointed out, "increasing lawlessness in the conduct of public worship" was one of the "reasons to pursue a cautious, but vigorous, exploration of our liturgy at the most official level." It would be 36 years before General Convention would authorize the Proposed Book.

Supporters of trial use are not necessarily any more guilty of "tinkering with the Prayer Book" than were those who took part in the extensive trials that preceded the 1979 book. I find more to commend than to criticize in open discussion and trial, so that when the next revision is made, many years in the future, proposed changes or new options will have been tested and thoroughly debated.

In the same editorial there is an implication, perhaps not intended, that those who seek authorization for trial use are violating the Constitution of the Episcopal Church. Granted, there may be those who abuse the trial process, but they will mostly be the same people who are already abusing authorized forms.

I don't believe we should deplore attempts by constitutional means to change a constitution. Part of the price — and one of the strengths — of our form of democracy is that the lone radical thinker may pre-empt a disproportionate share of platform time for his or her views.

Some changes take many conventions to bring about. Today's wild idea may be a shibboleth in 15 years' time. When a controversial issue is first raised unsuccessfully at General Convention, it does give us all a chance to chew it over, and be better prepared to consider it when it comes up again.

Incidentally, unless we do amend the Prayer Book at two successive General Conventions, aren't we going to have to authorize trial use for dropping *filioque*? (If the Lambeth Conference supports our decision, that is.) I don't believe we can *mandate* the change without amending the book. In either case, it would be a fairly simple matter to make manual corrections in current editions.

Given the "checks and balances" (two houses, votes by orders, tied votes counting against, etc.) inherent in our policy, and judging the present mood of the church, it seems to me quite remote that any attempt to make substantive changes in the principal Prayer Book rites would pass in the near term.

NIGEL RENTON

Oakland, Calif.

To our knowledge, no early action on the filioque is envisaged. In the present Prayer Book the offending words are at the end of a line where they can easily be deleted if and when proper constitutional action is taken.

Ed.

Giggling at Communion

By DENIS BAUM

Jennie giggled at communion today. So did Ann Steiner. Jennie's mother, who was next to them, obviously disapproved. Ann Steiner's mother probably would have also, but she was home with a sick little brother.

Jennie's mother showed her displeasure as they stepped away from the rail. Only a mother can give the look that says, "If you do that again you are in big trouble." Nothing like getting reprimanded at the communion rail in front of everyone.

Jennie is six. So is Ann Steiner. This was Jennie's first time to take communion at St. Thomas. Ann Steiner has been taking communion on and off for the past nine months. She doesn't like the taste of the wine, even though it is Mogen David Concord, well sweetened. The first time she tasted it she definitely didn't giggle.

This priest believes all persons should receive communion as soon as they are baptized. I have given it to babies at their baptism as is the custom, I'm told, in Orthodox Churches. Most of the younger children in this parish don't receive communion. One needn't ask the whys of that in a deep South parish that takes pride in thinking of itself as conservative.

I have tried to make it known during my one-year tenure that I believe baptism is the only prerequisite for admission to the sacrament, and not some age arbitrarily stated. So what if kids don't understand what they are doing; who of us can really claim that we do? The Eucharist is Christ's way of uniting us to himself, all the more reason that children, to whom he said belongs the kingdom of God, should have it.

Jennie and Ann Steiner knelt at the railing and took communion together for the first time. Their faces were radiant, their smiles ear to ear, their eyes sparkling with joy. They looked at each other and appeared to share the experience deeply. It was a happy time, why not giggle?

They are pretty little girls, both bright and blond — the pride of any parent. They giggled at communion. I'd like to think our Lord giggled with them. I wanted to, really I did, but years of con-

ditioning stifled it! I did inside if that counts.

Perhaps more people should giggle at communion. Lord knows there are enough frowns and scowls and downcast eyes. Some won't even go to that side of the railing if a certain chalice bearer is serving there. A few, who may most need it, stay away because of unresolved animosities, or unconquered fears, or disgust for the new Prayer Book now not all that new. I like it better when people come and giggle. There is a strong possibility our Lord does, too.

P.S. Jennie's mother thought about it a lot that Sunday afternoon, and then she giggled. But not before first crying tears of regret for her initial reaction of disapproval, and then of joy for being gifted with such a blessed child.

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 Sun 8, 10, 6. Wed 10:30, 7. Fri 7

ILLINOIS
EASTERN ILLINOIS UNIV. Charleston
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 The Rev. Donald J. Schroeder, chap
 HC midweek & holidays as announced. 345-8191

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 The Rev. Timothy J. Hallett, chap
 Sun H Eu 8, 10, 5; Tues 12:10; Wed 7, Thurs 5:10; Fri 8. EP daily 5:10

INDIANA
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 ST. ANDREW'S Seminary at Bloomington
 The Rev. Kenneth E. Schomaker, r
 Sun Eu 10. Wed Eu 12:20

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UNIVERSITY OF IOWA Iowa City
 EPISCOPAL UNIVERSITY CHAPLAINCY
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 The Rev. Ronald Osborne, chap
 Susanne Watson, coordinator
 Services and activities as announced

KANSAS
KANSAS STATE UNIV. Manhattan
 ST. FRANCIS AT KSU 1402 LeGore Lane
 The Rev. Ron Clingenpeel, chap
 Sun H Eu 9:30 at Danforth Chapel; 5 St. Francis House. HD 7:30 House

UNIV. OF KANSAS Lawrence
 CANTERBURY HOUSE/St. Anselm's Chapel 1116 Louisiana
 The Rev. Peter Casparian, chap
 Thurs noon; Sun H Eu 5

MARYLAND
UNIV. OF MARYLAND College Park
 MEMORIAL CHAPEL Canon Wofford Smith, chap
 Sun HC & Ser 10; Wed & Fri HC noon. A ministry of the Diocese of Washington

MASSACHUSETTS
HARVARD UNIVERSITY Cambridge
 The Episcopal Chaplaincy at Harvard and Radcliffe
 Two Garden St.
 The Rev. Stewart Barns, chap
 HC Sun 5. Active program

MISSISSIPPI
UNIV. OF MISSISSIPPI Oxford
 ST. PETER'S 9th and Jackson
 The Rev. Paul E. Stricklin, chap
 Sun HC 8, 11, 5:30; Wed HC 12:05, 5:30. Wkdys as anno

NEW YORK
CITY UNIV. OF NEW YORK Brooklyn
 CHURCH OF THE NATIVITY 1099 Ocean Ave.
 The Rev. Edward Batchelor, Jr., chap
 Sun 8, 11; Adult Forum, 10; HD 10

SKIDMORE COLLEGE Saratoga Springs
 BETHESDA CHURCH Broadway at Washington St.
 The Rev. Thomas T. Parke, r & chap
 Sun 6:30, 8 & 10. Thurs 6 Wilson Chapel

OHIO
MIAMI UNIVERSITY Oxford
 HOLY TRINITY Walnut & Poplar
 The Rev. John N. Gill
 Sun 8, 10. Wkdys as announced

OHIO (Cont'd.)
OBERLIN COLLEGE Oberlin
 CHRIST CHURCH 162 S. Main St.
 The Rev. Dr. Philip Culbertson, r
 Sun HC 8 & 10:30; Wed HC 5:15

OHIO WESLEYAN UNIVERSITY Delaware
 ST. PETER'S 45 W. Winter St.
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 Sun H Eu 8, 10:30; Wed 7:15

PENNSYLVANIA
UNIV. OF PENNSYLVANIA Philadelphia
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 The Rev. John M. Scott r & chap
 Sun Eu 8 & 10:30

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THE COLLEGE OF CHARLESTON
 GRACE CHURCH 98 Wentworth St.
 The Rev. Constance D.S. Belmore, chap
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VIRGINIA TECH Blacksburg
 CHRIST CHURCH/Canterbury Fellowship P.O. Box 164
 The Rev. G. Donald Black, r; the Rev. Thomas E. Wilson, chap
 Sun 8, 9, 11; Tues 5:30; Wed 10, 6

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 VIRGINIA MILITARY INSTITUTE
 R.E. LEE MEMORIAL CHURCH 123 W. Washington St.
 The Rev. Arthur L. Dasher, r; the Rev. Nancy R. Taylor, chap
 Sun 8:30, 10:30, 5. Ev. Wed 12:15

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 Sun: H Eu 9 & 11, Ch S 11. Wkdys: H Eu 12 (Tues with HU); C by appt; open wkdys 9-12:20, 2-5

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*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

The Rev. Robert Gordon Bramlett is now rector of St. Andrew's, 1957 Woodridge Circle, Valparaiso, Ind. 46511.

The Rev. C. Phillip Craig is now at St. Mary's, Kinston, N.C.

The Rev. John M. Flanigen, Jr. is now rector of Emmanuel, Box 576, Hailey, Idaho 83333.

The Rev. Robert J. Ginn is interim rector of the Church of the Nativity, RR 1, Box 298, Templeton, Mass. 01468.

The Rev. Michael Kaehr is now assistant of St. James-by-the-Sea, 743 Prospect, La Jolla, Calif. 92037.

The Rev. Roy Ferris Kephart is vicar of St. Stephen's, Box 458, Sun City, Calif. 92381.

The Rev. Steven McClaskey is now rector of All Saints', San Diego, Calif. Add: 625 Pennsylvania Ave., San Diego, Calif. 92103.

The Rev. Thomas A. Neyland is now serving St. John's, Box 1025, Great Bend, Kan. 67531.

The Rev. Curtis Ross is vicar of Christ the King, Huntington, Ind. Add: 903 Rachel Lane, Peru, Ind. 45750.

The Rev. Scott H. Seabury becomes rector of St. Barnabas and All Saints', 41 Oakland St., Springfield, Mass. 01108, as of January 13.

The Rev. Todd W. Sorensen is vicar of St. Thomas, Temecula and associate of the Church of the Good Shepherd, Hemet, Calif. Add: Box 331, Temecula, Calif. 92340.

The Rev. John Stonesifer will serve Somerset Parish, Diocese of Easton, beginning March, 1986.

The Rev. Charles B. Tachau, formerly rector of St. George, Louisville, Ky. and administrative director of the Diocese of Kentucky, becomes in January the archdeacon for missions of the diocese.

The Rev. Grahame Charlton Thompson is assistant of All Saints, 625 Pennsylvania Ave., San Diego, Calif. 92103.

The Rev. Canon Ronald W. Younk is now rector of the Church of Sts. Paul and John, Box 247, Monongahela, Pa. 15063.

Ordinations

Priests

Connecticut—Al Nyman (for the Bishop of Long Island), non-stipendiary assistant, St. Stephen's, Ridgefield, Conn. 06877.

Massachusetts—Carlton T. Russell, professor of music, Wheaton College; add: Box 382, Norton, Mass. 02766.

Northern Indiana—Jeffrey Dean Lee, curate, St. John the Evangelist, Elkhart, Ind. Add: Apt. A, 1819 Filbert Way, Elkhart, Ind. 46514.

Oklahoma—Jimmie Lynn Diebrow, vicar, Trinity Church, Guthrie and Holy Family, Langston, Okla., add: 205 Mimosa Terrace, Guthrie 73044. William David Mollinax, curate, St. Luke's, 3030 E. 49th, Tulsa, Okla. 74105.

Pennsylvania—William Duffey, assistant, St. Martin's, Radnor, Pa. Add: 591 S. Devon Ave., Wayne, Pa. 19087.

Pittsburgh—Martha A. Honaker, St. James, 11524 Frankstown Rd., Pittsburgh, Pa. 15235.

Virginia—Kathleen Dawn Madore Chipps, intern, St. Barnabas Mission of the Deaf, Chevy Chase, Md. Add: 8060 Tributary Ct., Springfield, Va. 22153.

Deacons

Fort Worth—James Ronald Baker, deacon-in-charge, St. Mary's, Box 414, Hamilton, Texas 76531.

Oklahoma—R. Cope Mitchell, Jr., curate, Church of the Resurrection, 4828 Northwest Expressway, Oklahoma City, Okla. 73132. Marlene G. Tothill, curate, St. John's, 4200 S. Atlanta Pl., Tulsa, Okla. 74105.

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Sun H Eu 8, 9, 10 (Folk Eu), 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon, EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2

ST. PAUL'S 2430 K St., N.W.
The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

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ST. STEPHEN'S 2750 McFarlane Road
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Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

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ST. JOHN THE EVANGELIST 35 Bowdoin St.
The Rev. Emmett Jarrett, v; the Rev. Margaret Rose, c
Sun Sol Eu 10:30. Daily as announced

ST. PAUL, MINN.

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KANSAS CITY, MO.

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ST. LOUIS, MO.

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HACKENSACK, N.J.

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NEW YORK, N.Y.

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Sun HC 8, 9:30; HC Eng & Span; Lit & Ser 11; EP 4; V 7. Mon-Fri HC 7:15; Wed HC & Heal 12:15; EP Mon-Fri 4; Sung EP Tues-Thurs (Chorists: in school year). Sat MP 7:15, HC 12:15; EP 4

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The Rev. Richard L. May, Vicar

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